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ENGLISH - CHEYENNE DICTIONARY

BY
REV. RODOLPHE PETTER
MISSIONARY TO THE CHEYENNE INDIANS, 1891-
AT CANTONMENT, OKLAHOMA

PRINTED ENTIRELY IN THE INTEREST OF THE
MENNONITE MISSION
AMONG THE CHEYENNE INDIANS OF OKLAHOMA AND MONTANA

PRINTED AT
KETTLE FALLS, WASHINGTON, U.S.A.
SEP. 1913 TO JULY 1915
INTRODUCTION

The present book is the result of twenty four years of labor. Excepting almost three years, all this time was spent among the Cheyenne Indians in Oklahoma. When I first came to this people only a very few understood English. I soon saw that to reach the Indian's heart a thorough command of their heretofore unwritten language was the sine qua non of our mission work. By living in close contact with the Cheyenne I had a rare opportunity to listen to them and become thoroughly acquainted with their ways of thinking. In course of time a great amount of linguistic material was collected and the whole classified and systematized in lexical and grammatical form.

This Dictionary is the first of its kind in print and is not without mistakes and imperfections. The printing was not done by a printer but in our home. This will account for typographical errors and the sometimes arbitrary dividing of words at the end of a line. — In an early edition of the Bible, Psalm 119:161 was made to read: "Printers have persecuted me without a cause" instead of "Princes"! In another edition of the Bible (1632) the word "not" was omitted from the seventh commandment! In the Oxford edition (1717) of the same book the heading of Luke 20 read: "Parable of the Vineager" instead of "Vineyard"! Such blunders do not excuse ours but they comfort us to some extent. — The printing was done by my son on the Multigraph; the Oliver Printype (from page 311 on) was not available for the first part of the book.

The working out of this Dictionary was done almost page for page ahead of its printing, leaving no time for uniform correction and review "d'ensemble". In spite of the limited time, experience and means for its printing, the present book offers to students of the Cheyenne a linguistic material which would be very hard and to
INTRODUCTION

some extent impossible to gather at the present time.

The English had to be adapted to give as close a literal meaning of the Cheyenne as possible. Thus "thou, thee" are used to express the singular form of the second person in Cheyenne in order to avoid confusion with the plural form of the same person.

The Cheyenne nouns, for the most part, are verbal substantives. They are formed by eliminating the pronominal prefix and adding suffix -stoz or -xtoz, as, "name-se, I eat, mesestoze, the eating, food; nanao, I fall, ana-oxtoz, the falling, fall". Therefore many verbal substantives are not given in this Dictionary; they being only a form of the verb easily constructed.

New words or expressions coined recently by the younger generation are not recorded in this book, for the reason that most of them are still in the embryo state and very unsettled. I have endeavored to give the correct Cheyenne terms and not what young school boys and girls have coined of late under the influence of the English language.

The original purpose of this Dictionary was not only to give lexicographic but also anthropologic data as well as special details in fauna and flora. However the little interest shown by scientific institutions and libraries for a work of this kind did not warrant the expenses of time and money; therefore the book was especially prepared to meet the needs of our missionaries among the Cheyenne in Oklahoma and Montana.

The Cheyenne-English Dictionary, Cheyenne Grammar and Cheyenne Tales exist in manuscript form; they may be printed at some future time.

Rudolph Petter.

Kettle Falls, Washington,
July 14, 1915.
A KEY TO THE CHEYENNE ALPHABET

The best phonetic system will not record an Indian language to undoubted satisfaction, unless the student have spent at least two years in close contact with the Indians. In my experience I found that vowels and consonant sounds differentiate more or less with individuals and families. Not only has the schooling of the younger generation influenced their enunciation, but different family groups camping together have not always the same pronunciation of word syllables. Especially is this noticeable between Northern and Southern Cheyenne. The difference is not great, but enough to make one very careful not to write Cheyenne just as a few informants will pronounce it. My experience has been, whenever possible, not to make the Indian repeat a word a second or third time, for he will invariably pronounce it so that you can retain it, but not the way it is usually spoken in fluent language.

The key to the Cheyenne Alphabet has been written after years of study and experience and aims to eliminate a cumbersome accumulation of consonants and typographical marks. The Cheyenne has a strong aspirate sound preceding vowels, which is indicated by "h"; when the sound follows the vowel as an expiration it is indicated by thegrave accent placed above the letter; when a short gap follows a vowel or consonant it is recognized by the acute accent above the vowel or following the consonant. Long stress of a vowel is indicated by the macron above the same. A small ring above a vowel denotes the mere whispering of the same. The "e" will become "i" (as in "it") in rapid or mocking speech. When "e" precedes the "a" or "o" it sounds as if "y" follows it, thus "ea" and "eo" sound like "eya" and "eyo"; "aeo" becomes "ayo. This being the rule we dispense with writing the "y" except in some nouns ending in "-ayo", and in the word "onisyom" (=in truth).
A KEY TO THE CHEYENNE ALPHABET

A, as in papa; -ā- =a+t, pronounced like "ou" in house; -ā- =a+t, pronounced like "I"; -ā- is a long "a"; -ā- (hiatus) is "a" followed by a short gasp; -ā- is "a" spoken with expiring breath; -ā- is "a" with whispered or evanescent sound.

b, as in babe. The average Ch. makes no difference between "b" and "p". Sometimes "b" turns to "w" or "v".

c, pronounced like -tié in the French word "moitié", similar to "teou" in the English word "plenteous".

d, as in dad; but used only by some members of the He-veškenx-páess band (see organization).

e, as in prey; -ē- is long "e", similar to "a" in "ate" or the French "é"; -é- is "e" followed by a short gap (hiatus); -ē- is "e" followed by expired breath. The ring over "e" would indicate an evanescent "e", but it is rarely needed.

g, as in go; many Ch. pronounce it as hard as "k".

h, as in hate, with strong aspirate sound.

i, as in pit; "I" is "i" with expired breath.

k, as in key.

m, as in moment.

n, as in none.

o, as in obey; -ō- is long like "o" in home; -ō- =o+e, pronounced like "oy" in decoy; -ō- is "o" with hiatus; -ō- is "o" with expired breath; -ō- is evanescent or whispered "o". In very rapid speech "o" is pronounced like "u" in "nut".

p, as in paper.

q, similar to "coo" in coo, but expired.

s, as in sense; -s- like "ss" but separated by a hiatus; -s- as "sh" in she.

t, as in table.

v, like the Latin in "amavi", or similar to the French "ue" in "tue, hue", or like "f" in of.

x, as "ch" in the German "ach".

y, as in year.

z, as "ts" or Ger."z"; -z- similar to "ds" or "d's".

Remark. When the Ch. temper is aroused all the consonants, but especially the aspirates become intensified; in endearing language much softer. In mockery or contempt the sibilants are intensified and the "e" turns to a short "i" sound, while the "o" becomes as "u" in "nut". The women and children use the softer language. Thus it comes that a word may be heard with the sound of "h" at times and again not; or a word may be written with an "e" today and be heard with an "i" tomorrow. In ceremonial and dignified language the diction is slower, even and chosen. Unaccented syllables are spoken in the same stress, except that the final vowel is half mute in words of more than one syllable.
ABBREVIATIONS

Act. = active
acc. = accusative.
adj. = adjective.
adv. = adverb.
aff. = affixe.
att. = attributive.
c. = with.
caus. = causative.
c.com. = cum communis.
c.instr. = cum instrumentalis.
cf. = confer.
Ch. = Cheyenne.
cj. = conjugation.
coll. = collective.
comp. = compare.
coor. cj. = coordinate conjugation.
dat. = dative.
desid. = desiderative.
dic. = dictionary.
dim. = diminutive.
dist. = distributive.
e.g. = for example.
Eng. = English.
eqv. = equivalent.
estim. = estimative.
excl. = exclusive.
f. = form.
fem. = feminine.
fig. = figurative.
freq. = frequentive.
Fr. = French.
f.sp. = female speaking.
gen. = generic.
genit. = genitive.
Ger. = German.
gov. = governing.
gr. = grammar.
hort. = hortative.
hypo. = hypothetic.
i.e. = that is.
imp. = impersonal.
imper. = imperative.
in. = inorganic, inanimate.
Ind. = Indians.
 indef. = indefinite.
infix. = infix.
instr. = instrumental.
interj. = interjection.
interrog. = interrogative.
intr. = intransitive.
Lat. = Latin.
l.c. = loco citato.
lit. = literally.
m. = mode.
masc. = masculine.
med. = mediate.
ml.sp. = male speaking.
n. = noun.
n.agent. = nomen agentis.
neg. = negative.
obj. = objective.
obs. = obsolete.
or. = organic, animate.
ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>part.</td>
<td>participle.</td>
</tr>
<tr>
<td>pass.</td>
<td>passive.</td>
</tr>
<tr>
<td>pers.</td>
<td>person.</td>
</tr>
<tr>
<td>pl.</td>
<td>plural.</td>
</tr>
<tr>
<td>p.n.</td>
<td>pr.noun.</td>
</tr>
<tr>
<td>poss.</td>
<td>possessive.</td>
</tr>
<tr>
<td>pref.</td>
<td>prefixe.</td>
</tr>
<tr>
<td>pres.</td>
<td>present.</td>
</tr>
<tr>
<td>pret.</td>
<td>preterit.</td>
</tr>
<tr>
<td>prog.</td>
<td>progressive.</td>
</tr>
<tr>
<td>proh.</td>
<td>prohibitive.</td>
</tr>
<tr>
<td>pro.</td>
<td>pronoun.</td>
</tr>
<tr>
<td>q.v.</td>
<td>quod vide.</td>
</tr>
<tr>
<td>rad.</td>
<td>radix, root.</td>
</tr>
<tr>
<td>recipr.</td>
<td>reciprocal.</td>
</tr>
<tr>
<td>redupl.</td>
<td>reduplicate.</td>
</tr>
<tr>
<td>reflex.</td>
<td>reflexive.</td>
</tr>
<tr>
<td>ref.</td>
<td>referring, reference.</td>
</tr>
<tr>
<td>reflect.</td>
<td>reflective.</td>
</tr>
<tr>
<td>rel.</td>
<td>related, relationship.</td>
</tr>
<tr>
<td>s.</td>
<td>see.</td>
</tr>
<tr>
<td>sc.</td>
<td>scilicet, to wit.</td>
</tr>
<tr>
<td>sg.</td>
<td>singular.</td>
</tr>
<tr>
<td>sp.</td>
<td>speaking.</td>
</tr>
<tr>
<td>stat.</td>
<td>stative.</td>
</tr>
<tr>
<td>sub.cj.</td>
<td>subordinate conjugation.</td>
</tr>
<tr>
<td>subj.</td>
<td>subjective.</td>
</tr>
<tr>
<td>subst.</td>
<td>substitutive.</td>
</tr>
<tr>
<td>s.v.</td>
<td>sub voce.</td>
</tr>
<tr>
<td>tr.</td>
<td>transitive.</td>
</tr>
<tr>
<td>v.</td>
<td>verb.</td>
</tr>
<tr>
<td>v.f.</td>
<td>verbal form.</td>
</tr>
<tr>
<td>v.n.</td>
<td>verbal form.</td>
</tr>
</tbody>
</table>

General Remarks.

When in a word a letter is in parenthesis, as, "en(h)oe-
tam, noxtov(e)" it indicates that at times the letter is eliminated.
The word "state" when in parenthesis (state) refers to a stative or passive meaning.
A word followed by an interrogation point (?) is of an uncertain meaning.
A letter by itself is usually between quotation marks.
Being unable to obtain the brackets for the first few pages of the Dictionary, braces were used instead.
When "(in.)" follows the Eng. word "his" it means "it his", as, "nahestanomovo, I take his (in.), sc...it his". The Ch. does not differentiate between "he" and "she".
Unless the meaning be obviously masculine "he" may also mean "she"; oftentimes the Eng. "one" is used to cover both "he" and "she", and has not the indefinite meaning.
"It or one" implies that the term is used for either the organic or inorganic form.
Sometimes the spelling of a Ch. word is changed. This is not a printer's error but on account of the mutation of vowels and consonants in certain word forms.

The cut on the title page is made from a photograph of Wolfrobe, a Cheyenne Chief.

VIII
ENGLISH - CHEYENNE DICTIONARY
ENGLISH-CHEYENNE DICTIONARY

A

A, pronounced as "a" in father; with a macron (ä) it is long; with a circle above (á) it evanesces into a whisper; with a circumflex (â) it is a contraction of "a" and "o" and is pronounced as "au" in house. With dieresis (ä), it is a contraction of "a" and "e" and is pronounced similarly to Eng. "I" or Ger."ei" in suff.-heit. With an acute accent (á) it has a short, exploded sound; with a grave accent (à) it has an expired sound, resulting from a hiatus. "A" as pref. governs the Sub. Cj. [cf.gr.] and denotes "ought". In general "a" indicates "basis, foundation, foot, subjectivity, predicate, surface".

abandon, expressed by rad. -nä-; naase-nōsan, I a., leave away; naasenōoxta (in), naase-nōoto (or.); naśenōsan, I a., leave entirely, wholly, -śvenōoxta (in.), śvenōoto (or.). Nanōhoz ninov, I a., forsake my home; nanōhozēho, I cause one (or.) to depart; nanōvanotto, I a., leave and flee from one (or.); nanōtana, I a. (in the sense of deposit and leave); nanōtano (or.); nanōxtaovo, I cause one (or.) to a.; enōtae, one is abandoned; nahotamenōoto, I a. one behind, turn away from one.

abandonment, śvenōsanistoz, the abandoning; see leave, forsake.

abase, rad.-momox- =base, low, humble; namomoxanen (obs.), I a., lower, humble; namomoxana (in.), -momoxano (or.); namomoxazesta (in.), -momoxatamo (or.), I deem abased, humble. Namomoxaevēemo, I count one abased, humble: Naanovanen, I a., lower, let down, -anovana (in.), -anovano (or.). Navovovanatamo, -nazesta (in.), I a., deem weak. See low, humble, down, press.

abasing, momoxanenistoz, the a. (more in the moral sense); momoxatamahestoz, the state of being abased. Anovanenistoz, the a., putting down; anovana-

zistoz, lowering.
abate, expressed by rad.-ona- = subside, become less; eonoaz, it becomes abated; eonatto, it abates, subsides; eonattoñsz, they (in.) a.; eonatoetê, one (or.) abates in acting, doing; naonatoëho (or.), naonatoësz (in.), I act abating to; eonataha, the wind abates; eonatoooko, the rain abates; eonatoanæ, the sleet, mist, drizzle abates; eonatachota, the heat abates; eonazetonoetê, the cold abates; eonazëto, the snowing abates; eonazetanevô, the crowd subsides; eanövatvo, it abates, settles down (ref. to pain or fluid substance); eanövaov, it abates, recedes, gets low (sp. of water); -nhas-tom- as inf. denotes "getting less, slackening"; enhastomeoz, it becomes slackening, abating.

abating, or subsiding, nhostomeozistoz, the becoming abated; onatoëtastoz, the lessening in action, doing or performing; onaziztost, the becoming abated. The inf.-onat- is used in all verbal forms implying a slackening. Before stems beginning with "e", inf. -onat- becomes -onaz-.

abdomen, mavhonoz, the a.; see belly: naöseno, I open, rip one's a.

abide, inf.-toom(e)- = to a. unchangeable; etoomahe, one abides the same; etoomatto, it abides unchangeable; etoomeoz, it or he becomes unchangeable; etoomenistxeo, they (or.) a. all together (not separating). Navesz'nemö, I a. with one (or.): navesz'nemota, I a. with it (in.); navesz'nemotovo, I a. with it his; nataesènethoe, I shall stay, a. with (only in the instr. form); nasethoe, I a., stay (when others go away), remain. Natsetanoxtoz natetanota, I a. by my opinion. Inf.-ëve- denotes abiding, engaged in, dwelling on or upon. Naëven, I a., have my whereabouts: naëveæ, I am abiding, being (stat.); naëveæsz, I a. (am engaged in) speaking; naëvemxiston, I am engaged in writing. Zexhoes, where one (or.) abides, stays at; zexëvens, where one (or.) abides (has his whereabouts); zexëvaes, where one dwells, abides (stat.).

abiding, toomevoxtanehevestoz, life abiding, unchangeable; toomeozistoz, the becoming abiding; toomahestoz, state of abiding unchangeable. Vesz'nemazistoz, the abiding with; ëv'nistoz, the abiding, the whereabouts; ëvastoz, the state of living, being. See abode, dwell, live.

able, expressed by inf. -noxtov(e)-, denoting power, ability or faculty. Enoxtoveæsz, he can speak (not having been a. before); enoxtovensz or enoxtovoa, one can speak, utter (as when children begin to speak). Enoxtoveæ, one is a. (stat.); enoxtoveoz, he becomes a.; enoxtovetan, one wants to be a.; enoxtovetanona, one is trying to find out, to know. Esaa-noxtovetanoxtovhan, it cannot be conceived. Enoxtoveo-
ABILITY

ENGLISH-CHEYENNE DICTIONARY

zisto:v, it becomes a faculty. Naexae, I am able (to execute). Naotoxovae, I am able, wise, capable; the inf. -otoxov(e)- denotes capableness from experience or practice, can also be used in the sense of skilled, skillful.

ability, noxtovastoz, ability, faculty as a state; noxto-veozistoz, the becoming able; noxtovenszistoz, the ability of speech, power; noxtovanoistoz, the being able of uttering; noxtovetanoxtoz, the wanting, trying to be able, to know; noxtovheneenovastoz, the ability of knowing how, understanding. Otoxovastoz, skill, experience, wisdom in managing. Zeñoxtovaess, those who have the faculty; zeotoxovaess, the skilled, experienced, capable ones. Exástoz, ability in executing, Ausführsmacht.

abode, vê, abode, tipi, dwelling. Navê, my abode; navênonaveto, I make one an abode; zêvêsto, where my abode, tipi is; zeelhoeto, where I have my abode; zeelhoivo, where the abode of mine is. Vê has more reference to the dwelling while the verbal f. zeelhoivo denotes the "place at". Heszevox, its abode, lair, den {of wild animals} lit. "its hole". Heexvoëvëstov, its resting place, {Fr. gîte} ref. to a slight depression in the ground or grass, where animals lie down; heestohestov, its resting place, sp. of birds.

abominëte, noxstazesta (in.) naoxstatamô (or.) I abominëte; našenezesta (in.) našenëte (or.) I ab., loathe; napeosan, I dislike, disdain, -peoxta (in.), peoto (or.) Rad. -oxs- denotes "away from"; rad. -pe- implies "crushing" and rad. -šene- conveys "loose from".

abomination, oxstazstaztoz; oxstatamahes zestoz; state of abomination; Šenatamahes zestoz, the loathing; peosanistoz, the disdainning. Oxstatamazistoz, mutual abominating.

aboriginal, adj. is rendered by inf. -xama- = natural, belonging to native character, not foreign, not artificial, normal, simple, indigenous, inherent, native. Sometimes the last syllable -ma is left out and only -xa is used. -Xamavostan, natural, native people; xamavêho, genuine, natural English people (as discerned from other white people). Xamahoxzz, cottonwood trees, also implying all poplar species; xamavê, the real tipi. Xamavostanehevestoz, the natural, the Indian way of living. When -xama- is infixed in v.f. it has an adv. meaning. Naxamavostaneheve, I live in the native way, lifelike, Indianlike; naxamamesse, I eat naturally, unaffectedly. An Indian having eaten at a table with a knife, fork and spoon will say: naxamamesse, when he again eats Indian fashion, meaning to say: I eat again naturally! Naxašztovo, I simply speak to one.
ENGLISH-CHEYENNE DICTIONARY

ABORTION

Nassaxahesstamé, I simply have no food! Esaxaheneenohe hovae, he simply knows nothing! In connection with postures the -xama- denotes bowing, bending, stooping, e.g. examáeo, one bows the head (head inclined downward); nanoomxamaáetoovo, I bow the head to one {cf. bow} abortion, náséstoz, the miscarrying; násóoxz, abortus (dead); zehóhestaz, living abortus; énas, she aborts; zeñáš, the one who ab.; énasóxzeve, it is an abortus; emáséstove, it is an abortion.

about, ehëneno, (-nononsz, pl.) it abounds; ehënëhco, they (or.) are many; eetámeoz, it (or one) becomes abounding, plentiful {cf. abundant}; emaxâtove, there abounds, is abundance.

about, tataetto, all about around; natataeoxz, I go about, around (and disappear behind), as when one goes around and behind a corner, or below the visual line. Inf. -tose- denotes about in the sense of time, at the point of; etosenaez, one is about to die; etosemesse, one is about to eat.

above, heamá, in the general sense; also means sky, heaven. Heamá zehesso, that which is from heaven, above; heamáehx, the realm of above (obs.) heamá henítóneheva, above the door; heamá vónanistová, above the window; heamehoe, up, above the river (Fr. en amont). When infixed, heama becomes -heame-, naheameneoxz, I go above, ascend; heamemhayo, upstairs; heamehësz, one speaks above = prays; naheamëñana, I set it above; heama-vostaneheevestoz, life above, eqv. to Kingdom of heaven; heamahistanov, world above = heaven of the Christians; heamapavoom, the heavenly abode, paradise, region of bliss; heamavostan, person from above; heama ehesta, one is from above; heama ehoe, one has his abode above, on high. Zehetovazemenotto heama zehes-etto = thou our Father being "at" above; Zehemanz, the one above {ref. to God}; haës heama, far above; ha-ko haësheama, very far above; naheamëxo, I count, deem one above; eamboomosan, one is above, greater than, surpassing; naamboomosan zehexovaes, I am above, greater than, surpassing what "he degrees".

Abraham, Oxhënës = the one who is many, as name form.

abroad has no exact eqv. in Ch. Inf. -mho- denotes "in the field" but ref. mainly to procure by hunting, picking up; sometimes it implies a forward broad direction; namboostá, I spread it abroad (news).

abscess, pohezoekisz, swelling; oháoxtoz, painful swelling; eszemá, scrophulous abscess (which the Ch. connect with the gopher); emázeve, it matters, forms an abscess; eëxeoz, it becomes open, flows out; naëxe-ozsz, I cause it to flow out, to open; lance it.

absence, hovanehestoz, the not being present, nonexistence, the being no more, state of death; dis-
appearing from life.
absent, ehovanē, one (or.) is absent; ehovahan, it is
absent or not present, not here, it is gone; eho-
vahanehensz, they are absent (in.); exahovahan, it is
simply not here! zehovanah, that which is not; mataho-
vahan, when it shall be no more; zehovanēess, the ab-
sent ones, the departed, those not present; zexhovanē-
etto, during my absence; zehesovanēs, as, since he was
absent; zëtēeshovanēez, until we shall be no more, un-
til our death; ehovanēhestove, it is, it is a
departing from life. The rad. of this is -hova- =per-
sonal objectivity. The n in Ch. has often a neg. or
contrary meaning. Esahomatovâzé, one is absentminded,
{nomatovazisto = presence of mind}; saahomatovazis-
toz, absentmindedness.
absorb, nampahestana, I absorb it, swallow it {also fig.};
naponomaena, I abs. it (with a blotter or some-
thing) ref. to liquids; epoaneeoz, it becomes absorbed;
napoaneen, I abs. with something.
absorption, poanenistoz, the act of absorbing; poaneo-
ristoz, the becoming abs.
abstain, nanhasta, I abstain from it {tr. f.};
nanhausto-
vo, I abst. from one (or.) nanhaustometa, I ab-
sain concerning it; nanhaustometo, I abst. concern-
ing one; nanhaustoozes navōxōz, I make my body, flesh,
abstain from; nhatomovostanhovevestoz, abstemious way
of living, temperate life. Rad. -nhaasto- or -nhas-
tom(e)- implying "from one". See forbid.
abstemious, see abstain.
abundance, maxātaz, emaxātov, there is abundance (of);
emaxatovensz, there is abundance of them
{in.}; etämātaz, abundance, plentifullness; etēmātov,
there is plenty (of it); esaatēmātovahan, it is not a
plenty; esaatēmātovhanahensz, there is not an abun-
dance of them (in.); ehēshēhūstoestove, there is an ab.
in fruit bearing), sp. of growing things. Rad. -max-
implies "touching all around"; rad. -etām- denotes
"reaching up, full to".
abundant, ehaenono, it is abundant {s. abound}; etēmeeoz,
 it becomes plentiful emaxatetam, it is very a-
bundant; etēmhoneo, it grows abundantly, plentifully,
richly; ehastansz, (in.) ehastezxo (or.) there are
many of them. See many.
abuse, nahavseovo, I ab. deal unfair with one; nato-
tonē, I ab. one {from -tonē = spoil, hurt, undo}; nahāoē, I ab. act dreadfully towards, oppress
one; ŝemoz, one abusing in sexual matters, overindul-
gent; enaso, he ab. her (zum Spiel geben). See mis-
treat. The inf. -heom- = over much; -havsevhotosse-
= purposely bad, can be used to express abuse; eho-
hoeotohetahoeostoto, he abuses his riding horse =uses
it too much; ehsavvehetosse-hozeotovō tāma hetahoe- 
tovevo, they abuse, misuse, purposely badly use their 
on own riding horses.

abuse, n. totonšenhestoz, abuse in words; ohāoāstasto, ab.
in acts, doing; nouns can be formed from any v.f.
having the inf. mentioned under the v. abuse.

abyss, vox zaan-mxaonevhan, hole without bottom {lit. 
hole that cannot be touched by foot; {from na-
mxaa, I touch it, reach to it with foot}.

accept, naamha, I acc., receive (something given); naam-
haenoz, I acc. receive them (in.). naamhaenotto,
(or.) I. acc. receive (sing. or pl. or.). naamāta, I ac-
cept it, consent to, agree with it; naamātovo, I ac. it
his, consent to, agree with his; nahotohestana (in.)
nahotohestano (or.) I acc. gladly, willingly; {rad.
hoto(e) = gladly, generously; v.f. = hestan = to
take}; namasezta (in.), namaseztovoo (or.) I receive
willingly, politely; nahohamehotsotovoo, -ohamhoatama-
eto vo, I accept his person (am more kind towards one).
This must be followed by sub. c.j. with pref. zehexov-
acceptable, emātatame, one is acceptable, agreeable; na-
mātazesta (in.), mamātatamo (or.) I deem ac-
ceptable, agreeable {cf. agreeable}.

acceptance, amhasto, acc., the receiving of a gift; amā-
tatō, acceptance, consent, agreement; masezto-
vazistoz, freundliches Aufnehmen; zehesoāhamhotatoe-
nteto (or zehešohammasztaetroatnteto) zehexovae es-
en, hen esaapeveyahan, the acceptance of thy person be-
fore thy friend, that is not good. (Lit. that thou art
dealt more generously unto than "degrees" thy
friend). Hotoeammatatō, generous acceptance, consent
(Einwilligung).

access, zexhestaetta, where acc. is, ref. to a gate or op-
ening, entrance; zevēshahaneṇnistovoo, access i.e.
that by which there is an approach; navešhahanevon
haṇṇatovā, we have access to one (approach) by prayer;
cf. admission and join.

accessible, enoxtovhoxtame, it is attainable, it can be
reached {nahatomo = I reach, attain where
one is; ehoxtame = it is attained}; enoxtovhoešenatove,
it is accessible {implies reaching and staying at}. Maheo
evēshahaneoe haṇṇatovā, God is (made) ac-
cessible by prayer. {Rad. -hapan = nearing, approaching}. 
Esaahoeštohehan, esahoešenatovan, it is not ac-
cessible; esaahoxtamehan, it cannot be reached, attain-
ed; esahahahanehan, it cannot be approached; esaahah-
hoēhe, one (or.) is not accessible; esaahoxtamehe,
one is not reached; esaanoxtovhoxtamehe, one is inac-
cessible; excešz'nistovoo, it is accessible, enterable.

access, hoxtanenistoz, the act of adding to; hoxta-
estoz, the state of being added; hoxseozistoz,
becoming an accession, admission. See admit and join.
accident, hooxtoomenestoz, atoomenestoz (lit. unpremeditated suffering); maschohotanavoêtoz and maschotoanavoomenestoz, sudden misfortune (Fr. malheur soudain).
accidentally, -ata- and -ose- or -osetâ- are inf. which denote something done without design, unintentional, not premeditated. Naatano or naoseatano, I shoot one accidentally; naatasso (or.), naatâx (in.) I cut one acc.; naoseatanešëve, I did it acc. Osateanešëvestoz, accidental doing; atanazisto, accidental shooting; naatoesz, I hit myself acc. naetøtë, I act without premeditation, make a mistake. This word has been used for "transgression", which it implies to a certain extent, but for which the right expression, totaxoštastoz (instead of atoštastoz) ought to be used.
accompany, naveoxzemo, I go with one; naveoxzemota, I accompany it, go with it, Voeoxzemosanistoz, the accompanying, going with; navessevo, I acc. am with one (or.) See company and companion.
accomplice, zevhestozezevzsz = the acc. (sing.) zevhestozezevz (pl.) navhestozezeves, I am an acc.; navhestozezevemo, I am acc. with one.
accomplish, naexanen, I acc. naexana (in.), naexano (or.), I bring to a finish. Rad. -ex- denotes a process ended, done thru. naexanen, zeexana (in.), -zeexano (or.) I acc. by touch of hands or fingers, by handling. Inf. -växse- or -väse- denotes fulfill, complete, achieve; naväxseñëve, I acc. doing; naväxseexanen, I fulfill, -växsexana (in.) -växsexano (or.). Naväxtoșta, I acc. (in acts); naväxтанen, I acc. fulfill it, make it complete; -växtana (in.) -växtano (or.) naväxston, I acc. a design, building; eväxsenhësszo, is thus accomplished, completed, nahözeexanen, I cannot, (fail to) acc. Hëszistoz zëheševäxsenhësszo, since his word has been accomplished; enësameväxseexane, it is being accomplished.
accomplishing, accomplishment, exanenistoz, the accomplishing, preparing; växseexanenistoz, the accomplishment; heto zëheševäxseexane, the acc. of this; hëzeexanenistoz, non accomplishment; vaxtoštostoz, the acc. of an act, rite, performance; vaxstonistoz, accomplishment of a design, building. See fulfill, complete, done.
accord, v. nanizeovsan, -nizea (in.), -nizeovo (or.) I accord, grant, allow; nahetooto (or.), I acc. grant, bestow {rarely used in the in.} See agree.
accord, n. nanohtoemazistoz, of one accord, agreement; nanamëšëheštanome, we think of one accord; {-mano = together as one; -së = alike, same}. Nimano-
Accordingly, we are of one accord; nimanósameamámatahémá, we agree, consent together; inf. -masómano- = with one accord (done with a rush or suddenly); emasómano-aseoxzoe, they left with one accord. -Epavná-nemeneo, they sing well in accord, together; emánahotoemanston-eo, they design, build with one accord. Hestoxtaheonév es’aaasénezettanehez’, their testimony was not of one accord (gestaltete sich nicht gleich).

Accordingly, is expressed by inf. -neše-, -osá(n) and -sá-. -Neše- = thus, from there (ref.); na-nésevostaneheve, I accordingly live thus: zehésehetas nasečemanizks, as he told me, so I make it. -Osá- also -osá(n) is much used in story telling: eosánenahoôn, he accordingly killed one. -Sá- is mostly used in the imper. as: nisámézz, give thou me now! (sc. what thou hast promised) See imper. in gr. Sometimes the inf. -tó- is used, implying the meaning "exactly as, exactly according to": zehész étóhessoz’, that which he speaks comes accordingly (exactly) so. Étóhessvô zehetás Maheon, he did exactly as God had told him.

account, v. nanetôsta (in.), nanetômo (or.) I account so much; evovôme, one is acc. first, prominent; nanheeto, I acc. for one; nanheeta, I acc. for it (stand for).

account, n. masóhôestonestoz, the full counting; nîmasó-hôestoz zêméstóm, give (thou) a full account, explaining; nîmasóhôestomevzs, give me (thou) a full account. {also: nîmasóméstomevzs = explain (thou) me all!} Esaatonitoktahê, one is of no account, no value; esaatonitoktatamehan, it is of no acc. valueless; esaatonitoktahonevê: one is of no account (in character).

accountable, naveštônenenotto, I am held acc. responsible for one; eves tône nitove, one is made acc. held responsible for me; havs naveşheszhovaon, I am made acc. for (charged) the evil.

accumulate, nahovxthoz (sing. in.) -hovxthozenoz (pl. in.) I acc. See store, pile.

accusation, dzéstomanistoz, the making of a malignant accusation; dzésanistoz, the accusing malignant- ly; monaxsetanevâtoz, accusing-"tonguedness": monaxse-mosanistoz, accusation, telling on; monaxstomosanistoz, stative accusing; monaxstomostoz, accusal; aestomemos-maxemazistoz, false accusation: hessâzistoz, accusation, blaming.

accusative, adj. The Ch. has no acc. case but has an acc. verbal sff. indicating direct action upon the object, without instrumentality or medium, (by "hands"): e.g. nahestana (in.), nahestano (or.) I take it. Thus sff. with n denotes accusative object. Besides this the Ch. gr. has an acc. mode to express poss-
essive relation between subj. and obj. e.g. nanomazenoz, I steal one (to have), ich stehe ihn; nameanoz, I give one (or.), ich gebe ihn. See gr. under Accusative Mode.

acuse, nadésan, I accuse malignantly; nadéto (or.),
-dész (in.); nadéestoman, I make a malignant accusation; namomaxem'san, I accuse, (tell on), -momaxesta (in.), -momaxemo (or.) {lit. to tell of, move the lips touching}; namomaxsetanevaheve, I am one with an acc. tongue; namomaxsetanevaheve, I am one with an acc. tongue; namomaxsetomosan, I am accusing; namomaxetomoë, I am (state of) accusant; naastomemomaxemo, I acc. one falsely {inf. -astom(e) = for nothing, in vain} nahestoëmo. I acc. one of it, blame for (with rancor); naheasëho, I acc., put blame on one; ehessëzoe, they (or. acc. each other of) shove the blame on each other; ehessëzenov, there is an accusing of each other; ehessëvotënenn, there is an acc. and quarreling. Zeësanzs, the accusing one (malignantly); zeësaz, the accused one; zemomaxsetanevaz, the accusing tongue on one; zemomaxetomosanzs, the one who accuses, tells on one; zemomaxetomosaz = the accusant one; zeëhestoëmsz, the one accused of it.

accustom, is rendered by inf. -ocse = use to, wont. E-
ocsemea hove naistona eëva, he is accustomed (used) to give something every day. Another inf. is -hox(e) = acquainted with, also used in the sense of accustomed, inured. Ehoxez = one becomes accustomed, acquainted; navónhan, I accustom myself to darkness (lit. I make light). Before stepping out of a lighted lodge into the darkness outside, the Ind. will shade their eyes, so as to become accustomed to the dark before they go out, where they will be able to see better. This expression becomes obs.

ache, v. ehämato, it aches, pains; etavomatno, the ache, pain increases; nahohoeoxz, I ache (all over); nahohoenoxz, I ache in my limbs.

ache, n. ehämatozoz, ache, pain; onšezizez, ache, hurt; hohoexzizez, ache; hohoenoexzizez, ache in limbs.

See pain and hurt.

acid, adj. evëstoonenoe (in.), it is acid (in taste); evëstoonenoe (in.pl.): exëxeeno, it is acid, sharp.

acid, n. veëstoonâtoz, acidity, puckering in mouth; xâxe-
estoonâtoz, acidity, drawing of mouth muscles. Both terms are also use as n. agent.

acquaint, nahoxazesta or nahoxazta, I am acq. with it; -hoxaztanoz, -with them (in.) nahoxatamo, I am acq. with one; ehoezo, one becomes acq. conversant with: ehoex, he is acq. affable, friendly; nahoëseho, I cause one to be acquainted; acq. make one familiar with, train one (as horses); hoësehohestoz, the
making acquainted with; ehoxetahoetoe, he (of horses) has been made acq., familiar with riding (used to the saddle); ehoxetahoe, one is acq., familiar with riding; nahoxeeto, I acq. one, make him familiar with, train him (usually said of horses, where the Eng. uses the expression "break"); zehoxeřsz, the one made acq. with, trained; ehoxekoosose, he is acq. familiar with, trained, to play.

acquaintable, ehoxaztaeoneve, one is acquaintable, friendly, approachable, congenial; hoxaztaeoneveto, acquaintance, congeniality, acquaintability; nahoxaztaeoneveto, I am congenial towards one; nahoxaztaeonevatamo, I deem one approachable; {Rad. -hox- implies close contact}.

acquaintance, zehoxatamo, the one with whom I am acq., my acquaintance; zehoxatamož, our acquaintances (with whom we are acq.); zehoxatamazež, our acq. who are acq. with us. See gr.Sub. cj. Hoxaztasto, acquaintance; hoxatamahestoz, the state of being acq. familiar with. Hoxeesohestoz, acquaintance, (caus.); hoxeesøhe, n.agent.; hoxetahoestoz, acq. familiarity with riding.

acquire, nãena,(in.) nãeno (or.) I acquire, own. -ae- is the rad.but in the present tense of I.pers. the pro.pref.contracts with the a of the v. stem into one long a, except in the pret. when the first a in "na-" becomes very short, e.g. nãaena, I acquired, owned it. -Nãenanoz, I acquire them (in.pl.); nãenø, I acq. them (or.pl.); nanešeaena, I acquired it thus (as mentioned before). Quite often the Ch. use the expression: nahoeelhoxta, I come to it, or: nahoehtota, it comes to me, to mean what one may acquire or get, as: hâmoxtastoz nshoelhohtota, sickness shall come to thee = thou shalt get sick; makâtsaënz nahoehotaraenoz, money came to me = I acquired money; mâněševostanevess zshoelhohto- tairov pavstamenestoz, if you live thus, you shall have well being (lit. well being shall come to you). Naháoacta (in.), naháoatovo (or.) I come to it, (get, acquire it gradually, not at random or accidentally). Nanešeaam, I have thus obtained, acquired: nãeno zhešemeemsetto, the property I have acquired (by working); nãeno zhešeševašenom nsthoehestová, thy possession, which thou hast acquired by work; nitao zhešešeševammahaeto namakâtaeameva, all I acquired with my money; heto nitao nanešeaena zexhøovatto, this all I got by trading; naheshvoavæz, I acquire it for me; zetohetaešeha-nshoelhoavæzetto examahovahan, all I had acquired for myself is simply gone! Nahoxtamista (in.) I acq. it, attain it, (does not imply possession in all cases).

acquirement, hovae zeaeenom, thing I own or nãeno = my
property, possession; nitao zehešeamhaetto, all I have received, acquired; heneenovastoz zehoottomaz, zehoehoxtomaz, zeamhaz, the knowledge we have come to, we have realized, we have received; etahanez' mhayon zeheshvoavaila nasima, here is the house my younger brother acquired.

acquit, naevhanonizeomēnano (or.), I acq. one, let him go free again; naonhoemaoto (or.), I judge one straight, right, acquit him (by law). Hoemanistovā (by law or council), hoemaotazistovā (by judgment)-evēesnoevhosseme, one is acquitted; evēesxanovhosseme, one is acquitted, evēesxanovhosseme, one is acquitted, evēesxanovhosseme, one is acquitted, evēesxanovhosseme, one is acquitted, evēesxanovhosseme, one is acquitted; Zēmehamomaxemanetto naevhanonhoemaqtan, I am acquitted (by judgment) from accusation; Zēmehameatōs hemanemhayen eevhanonizeomēnanē, he was acquitted by the court (lit. having been given over to the law house he was let free again).

acquittal, naevhanonhoemaotazistoz, acq. by judgment; evhanonizeomēnanenistoz, acq. release; evhanonhoemaotazistovē, it is an acq.; eevhanonizeomēnanenistovē, it is an acq.; a release; navēēsetanooz zeheșevhanonizeomē nanē, I become rejoicing at his acquittal (that he was acquitted).

across, inf. -oxov-, -exxov- and -ams(e)-, the three being also used as detached adv. -Oxov- = crossing (in the act of); -exxov- = crossed, on the other side. Both inf. ref. to the crossing of warecourses or space. {Rad. -ox- to cut thru}. Inf. -ams(e)- = crosswise, athwart. Naexxovēn, I walk across, wade; nahotoxovēn, I walk across several times; naoxovetoahēh, I ride across; naoxovetoheh, I swim across; naoxovetaaah, I jump across; naoxovahāz I throw it across; naoxovaham, throw one across; naoxovetxeovo, I drive one across (in.), chase across; naoxovēeszi, I go across with boat; naoxovetahonan, we go across it (moving across), "mit Sack u. Pack". Naexxovēn, I come across (walking); exxovetoacross, on the other side; oxovetto hōmah, over on the other side (while one is standing on this side); naexxovetoazo, I made one across, come across; naexxovetoatanon, we have done crossing it. See cross and bridge. Amsetto, crosswise athwart; amsetto voevā, across the sky; amsetto vēnanistoz, across the window; amsetto vēne, it is far athwart it; naamēzē, I lie athwart, across; naamstxiston, I write across it; naamseexa, I cut it across; esaachōmattan, it is not far across (body of water); ēchāhēmattoto, it is far across, the shore is distant; naonōn, I come across ashore, land {see ashore}. Oxov'nistoz, the walking across; oxovetohestoz, the riding acr.; oxovahasenistoz, the throwing acr.; zeoxovahamē, the one thrown across (or.); zeoxovahame, the one thrown acr. (in.) zeoxovahamēsz (in. pl.); zeoxovahamēssē, the ones thrown acr.; zeoxovensz, the one going acr.; zeoxove-
tahösz, the one riding acr.; zeoxvetohonaz, the one swimming acr. Zeoxvetohonaz, the one who swam acr.; zeoxvoekaaxsz, the one jumping acr. -Amstixstonestoz, athwart writing; amšenâtoz, athwart lying; zeoxvetxosz, the one driven acr. Naoxvetahoha, one brings me acr., give me a ride acr. (either on horseback or wagon). Inf. -otxov- = crossing many times is also used to denote reciprocal action, e.g. etoxvemæzenozg makâtansz, they give each other (Einer dem Andern) money. But -otxove- or otxov(e)- implies distance between the givers, as when the Northern and Southern Ch. make gifts to each other. Etoxvoevêmæzeo, they see each other (across). Some Ch. pronounce -oxov- with an h sound, hoxov or hotxov, so both forms can be used. Inf. -nos- = acr., but over a barrier or an elevation. See over.

act, v.sff. -oëta- = acting, -oëho- = acting to one, and -oësz- acting to it, convey the meaning of doing, performing. See doing. Etoxetanonavôta, he acts wisely; epevoëta, he acts kindly; ehavvoëta, he acts badly; eamamvôtao, they act in concert, together; esôta, he acts alike; ezestoëta, he acts as a Ch. Ofentimes inf. -ez- or -hez- following the verbal stem, implies behavior, conduct in acts, e.g. namazeztovo, I act, behave pleasant, acceptable towards one, {from -mase- = willingly yielding, accepting}. Natanehzetovo, I behave ashamed of him, {from -tane- = shameful}; navevazeztovo, I act, behave good before, towards one; e(h)eznetto, it acts, proceeds; eeznetto máztaheva, it acts in the heart, heart's intents; naheznessesz, I cause it to act, ninešénaenon, it acts upon us. When sff. -man is used, it implies pretence; etavmoneonismeman, he acts as a, pretends to be fool. See pretend.

act, n.matëszistoz, the act, the doing; tóneševostoz, the very act; tóneševostovâ, in the very act; ntao heteršezistovâ enoonazene, all his act are characterized by straightforwardness, (lit. in all his acting he is a straightforward one). Vhanenhesmanistoz, mere act, pretence; pevoštastoz, kind act; pevoštastotoz, (pl.); popevoštastoz, kind acts repeated. See doing. Inf. -nënä- = in the act of, while.

action, see act.

active, enàkae, one is active, industrious; enàkaetze, it is active. Active in the sense of busy is rendered by sff. -anen. Nazetanen, I am active, busy with, handling something with fingers; natotahapanen, I am kept busy by; nahâstane, I am busy with much; navote-anen, I am busy with preparing.

activity, nàkastoz; eonanàkastove, there is great activity.

actual, adj. -tö- inf. = the very; étönëhov, he is the
very one. The sff. -o in many v.f has the meaning of "actual, real, taking place, true"; naanao, I actually fall; ehetom, it is true, real; napevetano, I rejoice (taking place, presently); nitatomenhaaz, let me presently kill thee! etónhesso, it is actually so.

acute, eoháoxzezeveye, one is acute, sharp, shrewd; eoháo, it is acute, sharp (not confound with eoháó, it is dense, sp. of growth of plants, as dense forest or dense, rank weeds). Enxooxta, one is cute, funny; enxóhs, it is cute, funny. Inf. -ohá- =acutely.

acuteness, oháoxzezevestoz; ohámatazistoz, acute pain.

add, inf. -hoxs- implies adding, joining. Nahoxstenan, I add, -hoxstana (in.), -hoxstano (or.); nahoxseoz, I become added; nahoxstaez, I am added (stat.); nahoxstanan, I am added (pass.); nahoxstaetovo, (or.), hoxstaa (in.) unto one, unto it; eehoxstota, it is, stands added (as a house addition); nahoxsznetan, I want to join; nanohonetovo, I add to one (dazu noch); namamovahston, I add, count together; namamovahóesta zehestoha, I count together how much it is, add; namamovahóemó zehestxevos, I count together how many they are (or.). See join. Inf. -honaov(e) =add unto as much, that much more. Nitosehonaove- -amhaenon hovae, we shall receive that much more added; ehonaoveamhastov, it is that much more added; namakátaemóz evëhonaoveamhastovensz, my money has increased that much more, once as much (thereby); nahonaovana, I make it that much more, once as much; Máheo exhonaovanomevo hevostaneheves- toz, God prolonged his life once as much. Nahotonaovanana, I increase it, more and more.

addition, hoxstananistoz, joining together; mamovanenistoz, summing up together; hoxstananistová nan- eähösta zehestoha, by addition I count how much it is; nañeemó zehestxevos, I count (them, or.) how many they are. Mamahóestonestoz, addition (by counting); nhayo zehoxstota, the house addition; honaovanenistoz, addition, in addition to; hoxstastoz, add. (state), the being added to; honaoveamhastoz, the receiving in addition to; hoxseizistoz, the becoming added; hotonovanenistoz, making an increase more and more.

additional, adj. zehonaovasz, the add. one (or.), zehonaovenitaész, the add. master; zehonaovehon- ersz, the add. chief; zehonaovoezsz, the add. ones (or.) often used for the upper side boards of a wagon box. Zehonaovehozeonevész, the add. servant; zehoxstxeo, the add. writing.

addressing form (vocative). The Ch. has not a regular vocative in the sg. except in some names of relationships. In the pl. the vocative is usually sff. (e)has or -eaz. Nihó, father! Náko, mother! Náaz, daughter! Nisce, grandmother! Nxan, uncle! Nahan, aunt! Náaz,
nephew! Nahame, niece! Niš, grandchild! Mahâ, friend! (of same age). Hovâ or hôvê, friend! (more between ol-
der men). Kašgonasz, children! (in general) Nanisonaz, children (my, sp. to one's own children). Onisymatæ-
hâsz, believers! Onisymetanehûsz, ye believing ones! Onisymätatanesz, believing men! Hetanesz, ye men! He-
esz, ye women! Vostanesz, ye people.* Notxesz, ye war-
sp.) Niseeshâsz, my friends. (f. sp.) Nis’onasz, friends.
(for mî. and f.) Vekshâsz, ye birds. Maheonasz, ye gods.
Ohehasz, ye rivers. Moehasz, ye grasses. Hoxtes-
tasz, ye trees. Hovahasz, ye creatures, beasts. Hovae-
hasz, ye young men. Kasehehasz, ye young women. Anoth-
er way of addressing is the second pers. sg. or pl.in.
the sub.cj., as: zehervasemetovaz, thou my brother. Zeh-
hetovazmenotto, thou our father. Zehhetoneness, ye fa-
ters. Vehonasz or ninâshovheme vazehoveness, ye
chiefs. Nâszstovo, I address one, speak to one; nánâszeta,
I address it; hevheshtoz nataxexemoovo vâheneoneva, I
address the letter (to one), {lit. his name I write
upon the envelope or package}. Ninëstomëvaz zexhoes,
explain me, tell me his address (where he lives); mxe-
omovehâ hevheshtoz na zexhoes, write his name and
where he lives; mxeoxz zexhestano mxistô, write (thou
his address (where he gets letters); mâstomëvaz zex-
hestano mxistô, explain where he gets letter; mâvoho-
enszistovâ navešëzsztovo, I address one in German.

adhere, napanoetovo, I adhere, stick close to one; zeplan-
uxevæno, I merely set one close to me; napanoho,
I put one close to me (make adhere to); epaoez, it
becomes adhered, sticks, cleaves to; paeozistoz the be-
coming adherent, adhesive to, a word mostly used for
printed pictures and photographs. {Rad. -pa- =adhe-
sion, flat against, shut as to make one surface}. Napae-
oxessessz mxistô, I print a book, make it adhere a-
gainst; epapanoeto, it adheres to one (as stains from
mud, etc.); havs napanoeto evil adheres to me; epano-
ta, it stands adhering to; nitao zepanõtto, all (in.)
that adheres, cleaves to me; epaoez, it comes off, from
having been adherent; Inf. -saapo- = not discontinu-
ing, adhering on, e.g. hovae esxabaxamaphestanome, he left
nothing untaken, did not leave off taking everything;
nahkonetanctovo, I adhere, cling strongly to one (in
that, mind); nasapoevoexzamahe, he does not quit me
(an instant), adheres to me; nasapciórenches'teñehnoz, I
adhere to my friend, am faithful to him, do not leave
off having him for friend.

adherent, nähëstæveáz, I am merely adherent, not real
member {from hëstá = navel; hëstævâ, umbilical

* SUPPLY OF EX. POINTS GAVE OUT.
cord. As the umbilical cord drops after a time, so does one who is not a real member); bestaeson, mere a. for a time; navhanenhestaesonve, I am only an a. (for a time).

adhesive, epaozeoneve, it is a.; see seal; enomàkozeve, it is a., gluey, pasty; axc eoxcpaoez, gum adheres, is a., sticks to.

adjoin, rendered by inf. -hoxs(e); eboxstota, it adjoins (standing close against); eboxseman, one is made to adjoin; eboxsmane, they (or.) are made to adjoin. See join.

adjunct, n., hoxhestoz; used as condiment, added to bread or meat, spread with; nahoxevo, I use it as a., condiment.

admirer, eohapévazesta, I a. it; naohapévatem, I deem one (or.) good; napevatamanozesta, I a. the scenery, vista; naohapémoazesta, I a., deem beautiful (in.); naohapémotatamo, (or.) it; eohapévono, nahessesta, I a. it (lit. it looks fine I think of it); eohapévene lahe, nahessetamo, I a. one. Naheneena zehešohapévatsam, I know how he is admired.

admirable, eohapévatemamo, it is a., fine; eohapémotatamo, it is a., beautiful (sp. of scenery, sky);

esohapavston, it is admirably built; eohapévono, it (in.) looks a.; eohapévene, one (or.) looks a.; eohapémomoxenö, it (in.) is a., very desirable; eohapépavxeoneve, one (in. and or.) is an a. sight; easaohapépavxeonevhan, it is not an a. sight; easaohapépavxeonevé, one (or.) is not an a. sight; nisaahešeneo žehexovohapévexionö, thou dost not know how a. he is!

admiration, ohapévazastoz; ohapévatemastoz, state of being admired; yä! yä! interj. of a. (used by men only); naš! naš! exclamation of surprise or a. (used only by women). Heto zehešohapévasto, his a. for this; zehešohapévatomoss, his a. for one; nisaahešeneohe zehexovohapévatanetó, thou dost not know how thou art admired, how fine thou art, what a. one has for thee! momoxenöhestoz, a., in the sense of desirableness.

admit, eohoxsze, one is admitted, joins; nahoxstano, I a. one (or.) to, let one join; eöseoz, one is admitted, let in; naëseozeho, I let one in; naëseozenhan, I am admitted; nahoxsz’netan, I want to be admitted, to join, to be let in, become a member; eohoxsz’netan, he wants to be with; evesennetan, he admits with, thinks also the same; nasaaéztoto, I do not deny it, I a. it; nasaaéztoto zehešheneewono, I a. that I know him. The expression "na hëhe" preceding a v.f. denotes admitting, acknowledging; na hëhe naneševe. I a. to have done it, (Ger. nun ja, ich habe es getan); nataxtanöve-mësta,
I a.it (in words) openly, publicly (in the sense of explaining, confessing): na hēhe nanešēezs, exhevo, since he admitted to have said so (lit. well yes, I spoke so, he said).

admission, hoxsz’nistoz (usually to membership): ēseo-
zistoz, admission, entrance, the becoming entered; hoxsz’metanoxtoz, the wanting an admission; esaa-
čsz’nistovhan, there is no admission, no entering; zeto hetan esaa hoxsz’nistovhan bevetov, there is no admis-
sion, membership for this man; zehēshoxstans nahesse-
pevetano, I rejoice that one (or.) has been admitted, about one’s admission; tauta hēhe hēshestoz, free ad-
misison, confession (open, public); saahetomohestoz, non-deny, admission.

admonish, naoneevātote. I a., advise; naoneevamo (or.), na-
oneevātā (in.); našhaevātote, I a. with counsel; našhaevamo (or.), našhaevātā (in.); naohāevātote, I a.
with warning. Suff. -vātote (genit.), -vamo (or.) and -vātā (in.) denotes urging, coaxing, admonishing, ex-
horting. Axtom, ehr. achtung, passt Acht! (imper. sec.
per., pl.); vavekōx, reminding of one’s duty, either for-
totten or neglected. Vavekōx natanešewe, this time
I must not forget to do it! Ger. Jetzt aber in ernst!
Navonhostoso, I a. one, persuade; navonhostomosan, I am an
admonisher, exhorter; navonhostoso emeaseoxz, I a., per-
suade one to leave; namomehememo, I a., exhort, enforce
upon one by promise (also used for "flatter"); nahoe-
zoovosemo, or nahoezeovoseto, I a. one, make one hope, urge
to hold on; see hope; naaetozeeno, I a. one to listen
to (by touching, poking). Zeoneevātoezs, or zeoneevāto-
mosanzs, the one admonishing; zeoneevātā, the one who
admonishes it; zeoneevamsz, the one admonished; zeone-
evammess, the ones admonished; zevonhostanevez, the
one exhorting (having that gift or habit); zevonhosto-
mosanzs, the one who admonishes (doing it constantly
or as a vocation); zevozevosēz, the one admonished,
made to hold on; zemomehemosanzs, or zemomehemosanz,
the one admonishing, exhorting, enforcing upon, flatter-
ing; zeatozeens, the one brot to attention by being
poked or touched; hooxceēsztovč nazs zenoheštanooz
atozenő, when thou art speaking to one who becomes
listless, make him listen by (gently) poking him! Ma-
acseo eoxcenonametōatozenāzeo, old men will make
themselves listened to by poking each other.

admonition, oneevātoestoz, the a., redress; oneevamsa-
nistoz, the admonishing; vonhostomazistoz, mutual urging, a.; vonhostomosanistoz, state of ad-
misison, urging; momehemazistoz, mutual admonition,
(by promise): ātozeenazistoz, mutual urging to listen
to (by poking); evonhostomohestov, it is an admoni-
tion; evonhostomoetto, it admonishes; nahevonhostomo-
adopt, namhonə̱nə̱noz, I adopt one as child; namhonə̱yae-
noz, I adopt him for son; namhonhestonə̱noz, I a-
dopt her for daughter; naoxsenə̱vo, I adopt one (for
resemblance sake). If a Ch. loses a child by death and
happens to see another one, resembling his own, he will
adopt it; zeheə̱evostanehevs naneə̱nə̱stana, I adopt his
way of living; naneə̱nə̱stana veheoə̱sanoitz, I adopt
white man's clothing =I take after white man's cloth-
ing; zeoxcheə̱hemesə̱sz və̱ho naneə̱mə̱sə̱ss, I adopt the
white man's way of eating (the way he eats, the white
man, so I eat). Zemhonoə̱netovata, the one who adopted
thee as child; zevehonevsz namhonə̱nə̱netə̱nə̱n, the chief
adopts us.

adoption, mhoə̱nə̱netovazisə̱tə̱z, adoption (as child); ò̱xse-
novostə̱z, adoption (from resemblance).

adorn, namanseonoan, namanseonaoox (in.), namanseonaoo-
(or.) I adorn, ornament; namanseonoato, I adorn
one; napeveseonaooz, I ad. it fine; epeveseonaooe, he is
well adorned; navaxə̱, I am adorned, fixed up; navaxə̱n-
no, I fix, adorn one. The rad. -manseo- ref. to
things put on as ad., and rad. -vaxə̱- denotes "fixed
up".

adorning, manseonoanistoz, the adorning; manseonoavazis-
toz, manseonoaxzistoz, done to one. Popenə̱azı-
toz, the making fine, beautiful; vaxə̱hestoz, the fixing
up, arraying.

adultery, hə̱oceostoz, cheating with woman; ə̱cetovazis-
toz, mutual adultery, cheating; hə̱ocə̱, n. agent; ehə-
oeoneve, one is adulterer; hee navesseə̱cemo, I commit
adultery with a woman; matə̱evostoz, adultery in gener-
al, fornication; ematə̱evoe, she is an adulteress; matə-
evostanehevegetoz, life of adultery; tonə̱novehestoz,
loose life, lasciviousness, adultery; etonə̱novevoe, she is
loose; etonə̱noveka, he is loose; emasavoə̱sta, one acts
in a bad way (used also for adultery); masavoə̱stastoz,
loose behavior.

advance, nahə̱phoorto, I am in advance of one (on the
road, beating); navooxoorto, I am in advance, be-
fore one; Inf. -ə̱pe- = in advance, beyond, over (see
comparison), more than. Maeto, in front, before, in ad-
ance; maeto naameooz, I go in front (vorher) in ad-
ance; maeto naameə̱nevo, I walk in advance of another;
sub. pref. zehə̱saa- = in advance, before that, (Germ.
ehe); enə̱e zehə̱sə̱savə̱mə̱vo, he died before, in advance
of my seeing him) I saw him; Inf. -nista- = before-
hand, in advance; noxa natanistahotono zetoseə̱sztovə̱z,
wait, I will inform him in advance that thou wilt
speak to him; nanistastanen, I buy on credit, before-
hand; nitə̱o zeniastastanenə̱tto, all thou hast bought in
advance; nistə̱nə̱nə̱namə̱hocestoz, advance money.
advantage, ehoozenov, it is an advantage, gain; ehooztse-oneve, it is advantageous; ehooztovézeo, they are of advantage, profit to each other (see profit); ehoozenovensz, they (in.) are of advantage; ehoozenov-eo, they (or.) are of adv.; tah makatansz etonshoos-tseonevensz etov; how does money be advantageous to thee? Nitao zeenom tah etonshoosenov etov mxhāmoxta-éto? all thou possessee how can it be of advantage to thee, if thou art sick? Makatansz esaahooz-enovhanchensz māvešeononistastostovēsz, money is of no advantage when used foolishly. Nitao zevovistomōsz pavevostaneo eohāhoozenovevēz' etovan, all that good people teach us is of great advantage for us; hēpaso-sanistoz, the being an advantage; mahēpaoanq, I advan-tage; vovonanovastoz, advantage, supremacy, victory.

adventurous, rendered by inf. -saahezvev(a)- =bold; nasaahhezvevayotehā, I act boldly. See bold. Nasaahhezvevaonevevē, I am adventurous. The meaning is rather "venturesome" than "adventurous".

adverb. All infixes that modify the verb are adverbs and end with an e before verbal stems, except when the last begin with an h. When a predicative meaning is implied the inflex usually terminates with -a or -ae, e.g. epevae, one is good; emonae, one is fresh, young; ehavævae, one is bad; epeveēsz, he speaks well; emoneēsz, he now, recently, speaks; ehavseveēsz, he speaks badly. Adverbs come under the nomenclature of infixes, q.v. Some adverbs can also be used detached from the verb, in which case they are suffixed by -(e)to, e.g. nasēhovevōmo, I see one suddenly; sēhoveto navōmo, suddenly I see him; -anhoë- downward; nānhoeneoxz, I go downward; anhoietto naneoxz, downward I go. Thus the adverb becomes detached when more stress is laid upon it. A remnant of old adverbial forms is surviving in words like: oatōs! of course self-evidently, that is a matter of course, obviously; otamenōs, genauerweise, paying exact attention to; taxamenōs, inquiringly, inquiring "what"; ainīōs, carefully, in a careful way; momātanōs, in a respectful way, frommer-weise. These examples show that adverbial suffix -ōs or -menōs is the equiv. of the Eng. -wise in the sense of manner or way.

adversary, ōnehe, opponent, the one against (n.agent.); zeēneztas, the adv. (stat.) zeēneztōs, my adv. enemy; zeēnevoēhas, the one who deals against me = my adversary. See enemy, foe.

adverse, rendered by inf. -ónē- =not one with, adversely; naōne-nevēve, I do it reluctantly, adversely; na-ōneztovō, I am adv. to one, act, behave so; ēneztæa, one is adverse (stat.); ēneztæheonevevē, one is adv. (in character, held so); naōneveoēho, I act against one, deal
adversely unto one; naⁿevošta, I act adversely, am an "adverse-doer"; ọnehe, adversary, n. agent.; ọnevostan, adverse person; ọnevostanehevestoz, adverse fortune or fate, inimical, hostile way of living; naⁿezeztastov, I am adverse towards one; ọneztoz, the being adv.; ọneztaetovazistoz, the being adv. towards one; ọnevostastoz, adv. doing.

adversity, haomenestoz, adv., affliction; heovazetoomo zehoehotata, all the adversity, suffering which comes upon thee; heškoveše-vostanehevestoz, adv. life (lit. life of thorns); heškoveše-voomenestoz, adverse sufferings. See affliction, suffering, hurt.

advertise, napāna mxistō, I post bills (lit. I paste paper); hesthoxtovatō eamehaz' (or: eamšemez') hoxtahanemxistōneheva, his merchandise is advertised in the newspaper; hesthoxtovatō eĥōxevatōvez' mxistōneheva (or: hoxtahanemxistōneheva), his goods are adv. in the paper (lit. are heralded); mxistō evēxhoxevatove, it is advertised in the paper; eĥōxeva zetoshoxtovatovez', he advertises a sale.

advertisement, zeoxcēpāene mxistō, advertising paper; hōxevatōve, the heralding, advertising; ze-hoxevatove mxistōneheva, that which is heralded in the paper; masōxtovatō eĥōxevatove, "mass" sale advertisement.

advice, oneevathestoz, counsel, admonition; oneevaozanistoz, the giving advice, counsel, redress; -vątoe, to advise, becomes -vąta (with in. obj.) and -vam (with or. obj.), hence different nouns as oneevvātōz and oneevamazistoz. Vovistomosanistoz, advice, the advising, teaching; oneevamazistoz, well advice.

advise, the three suff. mentioned under "advice" (-vątoe, -vąta and -vam) denote advising, urging, admonishing, counseling or persuading. They can be suff. to any rad. susceptible of above meaning, e.g. napavevamo, I advise one to be good; nahavsevamo; I adv. one to be bad; nahessevamo; I adv. urge one to come; namanevamo, I urge one to grow, increase; naaseoxsevamo, I adv. one to leave, etc. See persuade.

affability, hoxaztahonevestoz, aff., congeniality, friendliness; hotoastoz, aff. kindheartedness.

affable, ehoxaztahoneve, one is aff. nihoxaztaetova, he is aff. towards thee; zhoxaztahonevsez, the aff. one; nahoxaztaeztov, I behave affably towards one.

affect, suff., -man- = pretend; eĥeoxmam, he affets to be sick. See pretend; evošemxe, one is affected, hit by; naheznessesz, I aff. that it .... naheznessēho, I aff. that one ....; nitao zehoehotaez, zetišeøez, zeveš-emxaoez, all that affects, comes to, touches us.

affectation, vhanenhesemanistoz, aff. hypocrisy; heto ev-
hanenhesemanistov, it is only affectation; vhanevöm-
sohestoz, aff. artificial, shallow display; evhanevöm-
hestov, it is only affectation.

affected, eheoceve, one is affected; heoce, masc. n. agent;
heoka, fem. n. agent, the affected one; eheocevöm-
só, he is aff. showy, dude; evhanenhesemanheoneve, he
is affected, pretending one.

affection, mehoxtaetoz, mehoxtaeonevestoz, kind love; na-
mehosotanovoto, I have an aff. for one; inf. he-
tos- = fond of, bent on, habit of; ehetsotam, one has an
affection for horses (is fond of them); ehetosemane,
he has an aff. for drink, (has the drink habit); nah-
htoeàz, I have an affection for, am fond of; hetosazis-
toz, fondness, affection for; mehosanistoz, love, aff.
namehosotanotova, he shows affection for me.

affectionate, emehoxtaeoneve, one is affectionate; ehox-
ahtaoneve, one is aff. friendly; mehoxtaez-
továz nonameto, be affectionate one towards another
(in actual behavior); inf. -vovoneše = with kindness,
tenderly, affectationally; nivovonešetanotên, he thinks
of us with affection; nivovonetozchetên, he works
for us with tender care (as nurse for her patient).

affiliate, naneštozęoxz, I belong with, one with; enoto-
vasozxz, he is not af. does not belong to; inf. 
vess- denotes association, partnership, affiliation;
navessevo, I am af. with one; navistošta, I am af. in
doings, performances; nivisthozezenvem, thou art af.
accomplice with one; naveoxzemaën, navessevaën, my com-
panion (the one I affiliated with me; naheveoxzemajść-
oz, he is my companion, affiliate; naveâz, I af. with,
go with, belong to.

affiliation, vistoštastoz, af. in acts, deeds; vessevazi-
toz, the being, going with; vestezervezesto, the being
accomplice; vežistotz, the belonging to.

affirm, hšhe naheve, I affirm, I say yes; nahetomosan, I
af. declare of true; nahetomesta, I af. it, declare
it (of it) true.

affirmation, hetomosanistoz, declaration of truth; hš-
he hešhestoz, af. the saying yes.

affix, v. napâanen, I af. fix to, seal, -pâana (in.), pâno
(or.); napoen, I af. to, patch (having reference to
flat pieces); -poenoxta (in.), -poeno (or.) naheon,
I af. patch (in the sense of adding to the length or
width), hoenoxta (in.), -hoenot (or.); naheenoxta
navânoz, I affix, attach to my tipi (in adding to it);
epâane, it is affixed, sealed; epâeoz, it becomes af.
pasted, adherent (to a surface); eponeo, it is af.
patched (sp. of the patch or object patched); ehoen-
oce, it is af. patched (by adding to). See tie.
affix, n. See respective nomenclatures of pref., inf. and
suff. -Pâanenistoz, the affixing, sealing; pâane,
afflict, stamp, seal.

afflicted, naonöño, I aff. hurt, harm one; nahöomenesëho, I aff. one, cause him sufferings or misfortune; naohöono, I aff., oppress, deal hard with one; naanovetaño, I aff. one, make him sad; naanovetanosoe, I cause affliction.

afflicted, nahöomen, I am afflicted; naanovetanooz, I become sad, sorrowful, aff.; nahöomezo, I become aff.; namohonenoomen, I am aff. greatly distressed; nambahoomooz, I am utterly aff.; naanovae, I am sad, sorrowful, aff. (stat.); zehöomenöz, the aff. one; zeanoväöz, the sad, aff. one; zeohöööz, the aff. oppressed one; zeanovetanööz, the one to whom affliction is imparted; See suffer, trouble, misfortune.

affliction, hömeneztoz, bereavement; haomeo, n. agent; hämoneztoz, aff., the becoming afflicted; anovetanoztoz, affliction, sadness (in theot, mental state); anovastoz, aff., sadness (state of); anovetanoxze, growth, field, realm of affliction, sorrow.

afflictive, anovetanosohetto, it is aff.; ehöomenesohetto, it causes affliction.

afford, nandboxanesta, I aff. reach to it; nasahoxtamistohe emeematto, I cannot aff. to give it; zehësh-hästoemakätamaes emevoøemeeaa hovae, since he has much money, he can afford (lit. he may well give) to give something; zënsamenöheevész essaaxhamoxtamistochrome mëstrovanistoz, the poor cannot afford gorgeous clothing (cannot reach it). Oftentimes the inf. -tonë(e)- =ability of, means of e.g. zehëshämoxtas emetonöhozechë? Since he is sick, how could he work? Zehëshsahemakätæms emetonöeneoxze, since he has no money how can he afford to go? Nanexovae, I can afford, come up to requirements, am equal to.

affright, see frighten, scare, afraid.

affire, see fire, burning.

aflote, etahokovøo, it is afl., floating on top, surface; eamøo, it is (or one is) afl., drifting; naamøo, I am afl., drifting. See float.

afraid, naätoxtae, I am afraid; naaho, I am afraid of one; naëta, I am afraid of it; étøxtastoz, the being afraid; inf. -saahez(e)- =not afraid; nasahæzvemo, I am not afraid to tell of him; nasahæzvavo-tahe, I am not afraid to do, am venturesome doer; zeëtoxtasë, the afraid ones; zeëtosse hovae, those who are afraid of something; enëéata, he is afraid of, (from superstition, something tabooed). Some Ch. fear certain animals or objects, which they superstitiously believe to have occult or malevolent influence, e.g. homë enë-ëata, he is afraid, superstitious about the beaver; naaxamaëtoxta, I am naturally, simply afraid; étøxtastoz nszhoëhota, fear shall come upon thee; naätoxtasëho, I
cause one to be afraid; étoxtashestoz, cause of being afraid. See fear. Inf. -ise-afraid of, hesitating, e.g. eiseneoxz, he is afraid, hesitates to go; nisešsztovo, you are afraid to speak to one; nasaaaiseneševo, I do it without hesitation, fear.

after, inf. -eše [from -eš = lying] denotes the space of time lying after a specified action or condition and -done, e.g. naešemese, I am done eating (the interval following the eating); nataešemese, I shall, will be done eating =after I shall have eaten. In the sub. cj. the pref. ze-, preceding -eše- (becoming zee-še-) =after, in the sense of being done, e.g. zeešemese-teto, after I had eaten (= being done eating). [Do not confound with pref. zeeše=, as, since]. When pref. ma- or mata- precedes -eše-, (becoming mataeše- or maeše-) it means after, being done, refer. to a mediate or immediate future, e.g. mataešenšetto, after I shall be dead; maševošmo niszeoxzeo, after thou shalt have seen him come hither. Thus zeeše- denotes after, refer. to past, and maše- or mataše- = after refer. to future. Both prefixes govern the sub. cj. Inf. -hestoxe- =after, in the sense of behind; nahestoxhoeoxz, I came after, behind, last, not in front; letter n followed by either one of the vowels a, and o carries the meaning of "after" in the sense of succeeding, following, getting; nanheaa, I am after, following it; nanseveštaneheve, I live accordingly, after it; enhe, he keeps at (a place). Hence nanoxzevošmo, I seek one, ich suche nach ihm; nanoxzevo, I seek where he is; nanhoz hove-vokž, I get meat, ich komme nach Fleisch; nanozto-vo, I inquire (after) of him; inf. -honaoy(e)- implies the one after, next to, second, next in rank to, e.g. zehonaovešbaitsaesz, the Vice-President; zehonaovenišaesz, the one next to the master or ruler. While letter n implies coordination, after, succeeding, the contrary meaning is brot in by letter š, which implies a stopping, ending = no more after, e.g. našenemese, I stop eating; ešenotovae, he is beheaded. Inf. -né- or -ni- is equiv. to English pref. un- and in-, e.g. nanita-vana, I change, unset its coordination; nanitana, I pull it out (after it had been set in). See letter n. In repetition of an action or condition, one after another the Ch. use the reduplicating form, e.g. oešāva, day after day = every day; totševa, night after night = every night; epopeššta, one does good repeatedly; ehathave-švosta, one does bad repeatedly; nameto, I give to one; namometo, I give to each, one after another. Inf. -ho-te- is also used for "one after another", e.g. eho-toeanao hotoxocce, the stars are falling one after another; ehootehetoovāžceo, they follow, come one after each other. See line, row.
afterbirth, hestahe. Is usually tied fast together and
placed in the crotch of a tree.

afternoon, zeešesítovős or zeešěnsitovős; after the
middle of the day (ref. to past); matašesi-
tovős or matašěnsitovős, afternoon = when it shall
be after the middle of the day. [Esitovős = it hangs
in the middle, sp. of the sun]. This expression is gen-
eral and can have ref. to the whole afternoon, from
1–4 o’clock, but when the time is to be stated more
exactly the terms -homős and -kaős are used. Zeešhom-
ős, afternoon about 2–3 o’clock; zeešekaős refers to
the time of the afternoon from 5–7 o’clock. These
terms become in disuse among younger Ind. who have
learned to divide the day into hours. Zenokxeo, ze-
nisxeo, zenanxeo, zenivxeo, zeešesítovős, 1,2,3 etc. o’c-
lock in the afternoon. Māvōna matašesitovős, to-morrow
afternoon; māvōna maensitovős mataniyxeo, to-morrow af-
ternoon at 2 o’clock; han eševva zeešesítovős zėnax-
exeo, the other day, at 3 o’clock in the afternoon; zis-
tőšesitovős noxsettō zistakaős, the whole afternoon
[lit. from the very middle of the being suspended un-
til it suspended short from (horizon)]. Nistoha maoxc-
ěnsitovős, every afternoon.

afterward, hohoma (on this side); hohomaevetto, shortly
afterward; nheš, then, then afterward; ninitā,
after... until now, ever since, from there on until
now; niszetā, ever after, until here; hotama, soon af-
fter, gleich darauf.

again, -hosse- inf. again, a second time; -hot’še- = a-
again and again, over and over; -evhāsse- = back a-
again; -evhātse- = back again and again, repeatedly;
-honav(o(e)- again as much. Ehosseneševė, one does it a-
again; nahot’šeneoxx, I go again and again; naevhāseme-
to, I give it back again (to one); eevhātseneoxx, one
goes back again and again; nahonaovemetan, I am given
to again as much. Inf. -evha- = back, but is now also
used in the sense of "again"; naevhakaągomevė, I am a
child again (return to childhood). Hotxsetto, again
and again, over and over, e.g. hotxsetto nakokoncha he-
mitō, over and over I knock at the door.

against, -one- and ōnez- as inf. denotes against, ad-
verse, hostile. Naōneztovė, I behave adverse to
one [see adverse]; eōneztetaotavązeo, they are against
each other; eōnehozeicha, he works against, (mit Wider-
willen) reluctantly; eōneztasnohe, he looks adverse,
opposed; zebneztetōess, those who are against me, my
enemies. - Natohaheztovė (or.) I am against, oppose
one; natohahezesta, I am against it; ehetooxx, it
rolls (or. when sp. of stones) against; enxhoetoxx, it
(also or.) comes rollig against; navēstaenoz, he is my
opponent (Gegner); navěstacetovo, I am against (not
AGE

ENGLISH-CHEYENNE DICTIONARY

AGGRAVATE

with) one. Inf. -vé- is used in the prohibitive form and means "be not with", e.g. nívémessé, do not eat! Inf. -ata- and -xaata- = against, straight against, facing against. [See face]. Aōx, over against, the other side; onōta, against, contrary to; natōevo, I go against one (friendly or hostile); evesēsēhoe hoemā, it is against the law; evesēsēnezetaecom hoemanistoz, it is against (inimical to) the law; hōzstōetastovā evesēsēhoe hoemanistoz, some of the Ch. ceremonies are against the law; napeoxa, it is against me, I disdain it; naxoxkanomēshaevamo, vātometto emasavoēta, against my warning advice he leads a bad life.

age, -ē- is the inf. denoting years [from ā = winter, inter state]; cōnēshānama, one is twelve years of age; zenišēnanamā, those of two years old, aged two; zhehēēsē nstaneēshemā, as he is old we shall be old; zemixtnonēvesēssō, the ones of school age; emeśevozuvesēhe, he is of baby age; etoxtoēshānama? What age has he? Navešāhencō, one is of my age; nāvešēhetova, I am of his age; eēhēēsēhe, he is of age; esēzēcē, he is still young; nañēnēmanoz, my years, my age; hāēsēestoz, the being of age. See old, year. Totanoomē, in ages past, ref. to epoch [totanoom, tozanoom, long ago]; nistavonoomē, ancient age, remote epoch; coznestoēnemoxv, in all the ages, during all the days; emahacīvesēhe, er ist im Greisenalter.

agency, meaveheno, the agency (ref. to Ind. agency). Inf. -vešē- implies means, agency, instrumentality; hēmotomevā evesēmanhaoxtoveneo, by the agency of his breath (inspired word) there was a creation. When -vešē- is used, the accompanying n. agent. takes an ablative form, usually sff. -eva or -ovā. Mere agency is expressed by sff. -eva added to the verbal stem, e.g. namezēvaena, I just hand it over; naonēsetanaeva, I am calling, for another one; namanēvaena, I merely make it; ēsztomotxevātoz, agency of speech = interpretation; ēsztomotxevahē, n. agent. = interpreter; nahessevaena, I take it (not to keep), am instrumental of its being taken; nahnēvevaeno, I let one go out, am instrument of his outgoing; nahotēvevaenā, he uses me, I am his tool, instrument. [This agency form (-vaen) implies always a short duration of the action or condition].

agent, meavehevo, Ind. agent. emeavhehove, he is Ind. agent. [from -mea = to give, and veho = whiteman]. Ėēsztomotxeveheve, one is interpreter, the instrument of speaking; venootxevahē, instrument of saving.

agglomerate, see pile, heap together.

aggrandize, namahaana (in.) I make it large, enlarge. See great, large.

aggravate, ehonavhoanatatto, it is the harder; ehonavhotoanavoomen, one's suffering is aggravated;
AGGRESSIVE

hëshimoxtastoz ehonaovanëz', his sickness is aggravated; ehonaovhëmoxta, one increases being sick; eveshëhonaovhotuanazhestäto, by it the condition is aggravated.

aggressive, enäkae, he is agg. active, industrious; eäesz, one becomes agg. attacking, assauling; evenshë, one is agg., goes ahead; eševae, one is agg. diligent.

aggressiveness, nákastoz, activity; aeozistoz, the rushing at; vëhonastoz, the going ahead; šëvastoz, diligence, promptness.

agitante, emomoxtömeoz, it becomes ag., sp. of a body of water; emomoxtömeëstëشاه, it is violently agitated (sp. of water ag. by wind); namomoxtëmana mâp, I ag. the water; namomottana, I ag. it; namomottano, I ag. one [from -momo- to move]; emomooz, it becomes ag., moving; ecëctëmaha, it is ag. by wind (ref. to waves); namomoozesz, I ag., cause it to move; nachëntënooz, I become ag. excited (thinking pitched high); namomoxtëoa or nsamoxtëa, I ag. it, stir it (liquids); hovaetëvonëeš-emomoxtömeozistoz, by some reason the waters became agitated; nanxsovea, I ag. it, stir it, durcheinander rühren (of liquids) [also used in the fig.] See move.

agitation, momoozistoz, ag., becoming moved; momoxtanenzistoz, the agitating; momoxtömeozistoz, agitation of waters (becoming so); momoxtëmanazistoz, the agitation, moving of the water (when done by some one); ochëntënoozistoz, agitation, excitement; emaxoxhëntënoozistoz, there is a great excitement; emaxzeomouzistoz, there is a great excitement (in a crowd).

agitator, zëmomoxtanensz, the one who agitates; momoxtanenëes, momosooseh (caus.), the agitator; ochëntënoosehe, zëohëntënosõšsz, the one who cause agitation, excitement; zëntenëne zëveshëmomoxtömezagne mâp, instrument, tool with which water is made to agitate.

ago, tozea, long ago; totânoom, or tozanim, the long ago; totanoomë, in the long ago; esaaññoxovan, it is not long ago; moxhezë, not long ago, awhile ago! This is usually an exclamation, e.g. moxhezë eho! Was he not here just a while ago!

agony, džetennanovomnënestoz, distressing, suffering. [-ô- and -ðz- = break]; -tan ref. to mental condition and -oomen implies suffering [rel. with drying]. See suffering.

agree, naamâta (in.) naamâtovo (or.) I agree, with, consent to; emanohotezo mezeo, they agree together, are of one accord; hestroxtahaonevë essasëesënettanehes', their testimony does not agree; inf. -ës- = alike, conform to, harmonize; hapo naneštan, I agree with, think the same, am of the same opinion; emanohoëmëñëo, they together make a law, agree in making a rule; eamâta
zetosevoozemas, he agrees to go with me.

agreeable, napevazesta, it is agr. to me (I deem it good); napevatamo, I deem one agr.; eaxaetan nitove, one is ag. friendly, pleasant to me; emâatatame, one (in. or or.) is agreeable, deemed so; ehoata, one is agreeable (Ger. leutselig); nahotoazesta (in.), nahotoatamo, (or.) I deem agreeable; ehoatatamo, it is agr. sp. of weather or nature; ehotozz, it becomes agr.; ehotoevostanehve, one is agr. lives a pleasant life.

agreement, amatastoz, agr., consent; amatovazisto, mutua-
al agreement (not written); ôôxhoemanistove, the agreement has been made (law has been passed); nanitovhoemanhmë, we pass a law, an agreement together; nimëhësëshëhmë na nimëhësëshëmxana mxistö, we had made an agreement and thou hast signed the paper.

ague, n. natoonsevomoxtastoz, chilly feeling; nanatosevo-

moxta, I have the ague, chills; [-nato- = cold].

ahead, evhona, one goes ahead, is progressive, aggress-

ive; maeto, in front; maeto etaešeneoxz, he has
gone ahead; nanitaë, I am ahead, ruler, master; maeto ehzetettö, it goes, proceeds (gestaltet sich) ahead; maeto nanenxezetova, one goes ahead of me; maeto nan-

enxezovo, I go ahead of one (of one's going); etašenista-

taseoxz, he has gone ahead, beforehand; maeto emstö-

no zetoshezsoz', he explained (reflect.m) that which was going to be.

aid, v. See help. Navistämö, I aid assist one; naomotaho, I aid, assist one (stehe für ihn ein). [This —omo-
ta- is used in the substitutive m. See gr.].

aid, n. vistämösanisto, faculty of helping; vistämäzi-

toz, aid, mutual assistance. Zëvistämö nanšeshhoe-
oxz, I came here by his aid. See help.

ail, namek ehämatto, my head ails; nac'hämata, I am ail-
ing; natotonstae, I am ailing; nasaapevomoxtæhe, I do not feel well, am ailing, feel indisposed. See ache, pain.

ailment, hämatazisto; heovasz hešehämatazisto nac'hö-
ehota, all sorts of ailment have come to me; he-
to naheštämatazistov, this is my ailment; zaahämata-
zistovhan, there will be no ailment; totonstätoz, ail-
ment, infirmity; saapevomoxtæesto, feeling indispos-
ed, not well; onševostanehvezesto, a life of ailments.

aim, t'së either detached or infixed implies: with a

purpose, aiming for, determined, e.g. t'së naneve, I do it purposely; in the sense of being "set towards,

calling to", the letter t expresses aim, set purpose [see t]. Natazeoxz, I go there, to a place; tûno, there (pointing forward). The mental suff. -tan implies the inward desire, intent toward an object, e.g. nàmësetän, I want to eat; easeoxzetänö, they desire to leave. The
-tan implies the aim in that or desire. The o implies object, aim, e.g., meo etaceoz, the road reaches at; naheoexz, I arrive; e(h)oaena maatano, he points, aims the gun, objects it; henova zehesetovaneoxzess? What is the aim, purport of your going? [Inf. hesetova-, or hepëtova- = purporting; zehešëtovatto = what it purports]. Nanosenaha zehömaaßez, I get at, reach the aim, goal (one had set for us); [zehömaovo, where I put a blanket for one. The Ch. used a robe or blanket to designate the goal in races]. Inf. -he- implies aim in the sense of "have to, am bound to", e.g., nahevehömo, I aim, am bent on seeing him. This would be said while in the act of going to see one. When the action is not yet carried out, only intended, the desiderative m. is used, as: navehömatanotovo, I desire, aim to see one. The v. -hoae- =run for, covet, like, is sometimes used in the sense "to run, bend towards an aim or goal", as: nahethoae, I am after; nahethoae zetoseamhaetto, I run (in order) to obtain. - I all divers expressions there is no special verb or noun for aim as we have in Eng., altho the meaning is conveyed as above mentioned or by using following forms: tâ nahehoae, there is my liking, aim, goal; eoxksaeeštäeozé, one is without purpose, aim, does not reach anywheres. [From etäez = it reaches completely]. Niononevetto nasaavostanehevë, I do not live without aim, ignorantly; haes eoxksaeešhothe, one has no further goal, aim; toxtomonetteno eësæsæzë, one does not speak aimlessly. See aimless.

aimless, -toxtomone- = aimlessly, toxtomonetto [used detached]; nionone and niononevetto, at random, without aim, ignorantly; nionone nasaanësevé, I do it not with ignorance, without aim; niononevetto eoxchaõna, he worships in an aimless way, without system (Ger. blindlinks); etoxtomonevostanëheve, one lives unregulated, aimlessly (hit or miss); natotoxmona, I am aimless; niononevetto examavostanëheveo, they simply live in ways of ignorance, without system or rule; haes eoxksaeešhothe, he comes nowhere, has no aim, no goal; eoxksaeeštäeozé, one reaches no goal, no aim; nataomevhanetoxtoetan, I have no aim, merely surmise; nataomevhanetoxtoexz, I go without aim, having nothing special in view. [Toxtö means plain, prairies, boundless, not limited]. Taomevhanetoxtoetanoxtoz, mere conjecture; taomevhanetoxtoexzistoz, natural free, aimless going. [Taome =self (von selbst), natural, of one's own accord; -vhane- =merely]. Taomevhanetoxtoevstaneveztoz, natural free, unrestricted life. [Toxtoevstaneveztoz, prairie life, unrestricted life].

air, omotom; omotometz, the air that one breathes. [Omotom is also used for inspired word in the Ch. religious terminology. Eomotomeve, it is air, breath;
otatavoom, air region, space, the bluelodge or dome; eahananotomot, one pants, gasp for air. See breathe. Zehēšnōs, one’s air, mien, how he looks. Suff. –non denotes air in the sense of tone, melody. See song.

Airship, semo zeamehatto, flying boat; éoahamazistoz, the flying-up-by-wind.

Aisle, zeōmepoota, zeōmepopoota (pl.) that which is open between a row [also used for streets]. Hotoma mo-hōoxemhayo zeōmepopoota, the aisles in the meeting house; [zeōmepopoota māeveheno, the streets in town].

Ajar, etatacta henitō, the door stands ajar, open; etata-hame, it is flung ajar (door, lid).

Akimbo, –zešksena--; nazęšksesnà̃n, I walk akimbo; ezeš-kseonaëo, he stands akimbo.

Akin, see related and relationship.

Alacrity, Ševetanoxtoz, alacr. willingness, diligence; Še-vastoz, alacr. (state) Inf. Ševe= with alacr., vivacity, sprightliness, e.g. ëtaššveaseoxoz, he left with alacrity.

Alarm, v. enotxeva, he gives the alarm, announces strangers (from noz = alien); nachāetanooz, I become alarmed, excited in feeling; naseavo, I arouse one from sleep; ehomōzzo, they become alarmed, are in a commotion; masōhēpōthōo, they become suddenly alarmed, frightened; nahēpoetan, I am all, entertain fears; nahē-poetanoo, I cause one alarm; nahēpootomoe, I am alarming (by words); nahēpootanoo, I am an alarmist; eōhāoanistov, it is an alarming report; eōhōotōene, he looks alarmed, frightened; axxev eozcetahame hooxcoaseoxiztovëz, the bell is rung when there is a fire; nahēpome, I alarm one (by words); našševaosemo, I alarm, waken one by noise.

Alarm, n. notoxevažtoz, sound of alarm (also the call to arms); enotoxevatove, the alarm is sounded; chā-tanooztoz, alarm, apprehension; chāetanoozistoz, alarm, sudden excitement; homōozistoz, sudden commotion, alarm; masōhēpōozistoz, sudden alarm, fright; hēpoetanooztoz, alarm (within one), dreadful; hēpootanoozistoz, the becoming alarmed, filled with apprehension; hēpootomoeztoz, the alarming, by words; hēpoetanovatōz, alarmist disposition; Šeševaose-kokoxaseo (or Šeševaostomo), the alarm clock, Ger. Wecker.

Alas, ahaš! interj. exclamation of woe or regret; A! long drawn out with subdued voice is an exclamation of sorrow, great astonishment, regret, oftentimes with the hand held before the mouth.

Alcohol, vēhoemâp, the water of the white man; evēhoe-mapeve, it is alcohol.

Ale, mēnemâp, also used for beer.

Alert, eahānākæ, one is alert, industrious; inf. –ševe= with alertness, quickness; Ševenoxxz, be quick
about going! ešévæ,e,one is alert; šévetanoz, get busy, be alert! -hohoom= alert (in the sense of watchful); hohoomøto (when detached from the v.); enonahaxka, he is alert, brisk, nimble; enonahaxczesta, one is of alert, brisk, agile disposition; enahetan, one is alert, on his guard.

alertness, ohänákastoz, state of being busy, industrious, (Ger. greater Fleiss); šévastoz, alertness (stat.) šévetanoxtoz, alertness in that, diligence; šévezetanenistoz, alertness in doing something with the hands; šéveam'nistoz, alertness in walking; šívaztastoz, alert in disposition, friendly, merciful disposition; [šívatamahestoz, mercifulness, favorable disposition]. The words šívaztastoz and šívatamahestoz are much used in religious terminology and denote pity, mercy, grace, favor. Nonahaxkastoz, alertness, briskness, agility; nonahaxczesta, alertness, agility (in disposition); nahetanoztoz, alertness, watchfulness, the being on one's guard.

alien, n.noz (masc.), nota (fem.), alien, foreigner; no't-son, foreign child, young alien; nanozeve, I am an alien; novezestoz, the being an alien; hestöevostan, alien, outsider; nahestöevostaneheve, I live as an alien; hestöhetan, alien man; hestöhee, alien woman; hestöevostanehevestoz, foreign way of living; nahestöevostanehevetoştövehem, we are strangers towards each other; hestöhistanov, foreign world; zehestöhestaste, the alien born (ones).

alien, adj. rendered by inf. -noze- alien, foreign; enozeš, enozevan, he speaks foreign like; inf., -hestö= from outside, ehestöhesta, he is alien born, an outsider; -notova= foreign, alien (from another place); nanotovaevux, I roam from my place, am homeless, barbaric, not within a nation, country or association; enotovaev, they are alien; enotovaevoo, they are aliens; nanotovaetovo, I am alien to one; enotovatto, it is alien; enotoxevatov, it is a calling for strangers = sound alarm when strangers come (in war times or otherwise); notovatto evostaneheve, he leads the life of an outsider, outcast, waif.

alienate, v.naovahōvo, I al.myself, separate from one; naasevoóvo, I separate myself from one; navovenosâ, I alienate myself from; navovenosâzetovo, I al.myself from one.

alienation, ovahōvazistoz, the being alienated; asevovevaistoz, alienation, separation; vovenosâzi-stoz, alienation, disassociation.

alight, ešǝšeš, it al.(or.) (from flight); etašš, it alights on (or.); zistašš, (or) where one alighted; zistašea, where it alighted, lit; ešǝš hoaxzezeva, (or.) it alights on the tree; hohona ešǝš, the
ENGLISH-CHEYENNE DICTIONARY

stone (or.) alights [mâpeva, on the water, mhayon, the house]. Esêa, it alights; esêstao, it alights (when remaining suspended, as on trees or on houses); esêao, it alights (into water); naomevonê, I alight, from a horse or wagon, by descending; naomeskaax, I alight, by jumping from, off.

alike, inf. -sâ- = alike, the same; esêhesso, it is alike;
esâsâhesso, it is not alike, it is different;
esêhesson, they (in.) are alike; esâsâhesso, hensz (in.) they are not alike; esêhesson, it acts alike, is the same; esâsâhesso, nettan, it is not alike; esêsheno, they look alike (or.), ref. to face; esêhesta-
o, they (or.) are alike, ref. to state, condition; esêpe-
va, they are good alike, of the same goodness; esêto-
anirov, it is the same speech, it is uttered alike; e-
sêez, netto, it is alike (Ger. es süssert sich ähnlich, gleich); esâsâhesso, nettan, it is not alike, behaves, acts not alike; esêshematax, they have pains alike (or.);
sâsâhesso = alike, sp. of people; esêshevostancheve, their customs are alike; esêshexax, he has the same eyes; esêto, (or.) it has the same fur, is furred alike; esêstó, one (or.) is of same skin; esêtotav, it is of the same color; esêtoti, it is of same size; esêtota-
eta, he is of same size; esêtossê, it is of the same length; esêtostone, it (or,) is of same length (sp. of thread, rope); esêtton, it is of same thickness; e-
sêto, low alike; esêhestota, it is high alike; esêheshota, it is high alike (standing objects); esêthastota, it sets alike very high; esêhesto, same height, sp. of trees, poles, something planted; esêzecheta, one is short alike; esêthomin, the same elevation (low) of ground; esê-
kiess, it is alike of short length, esêkass, it is of the same short distance; esêkasxov, it is of the same short time; esêshexeno, they are shirled, coated alike; esêshaneo, they dress alike; zsâhessosz, those (in.) being alike; zsêtotavsz, those of same colors; (in.) zsêhestassô, the ones (or.) being alike; zsêto-
vaszô, the ones (animals) of the same fur (color); zsê-
eto, the ones (in.) of same size; zsêtotaitassô, same size (or. pl.); zsêtotostonô, the one (or.) of same length (sp. of ropes and thread) or long cylindrical bodies; zsêto, those (or.) of the same skin; zsêtotaetovassô, the ones of the same thickness in body; zsêtâpetassô, those (or.) of same volume, capacity, bigness; zsêtâpeosz, the ones (in. pl.) of same vol-
ume, bulkiness; zsêto, those (in. pl.) of same length; zsêstonô, the ones (or. pl.) of the same length of body; zsêstostassô, the ones alike (or. pl.) in height, tallness; zsêto, those (or. pl.) of same age. See same, kind.

alimentary, zevešemesestov, therewith is to eat; zeveše-
mātameve, wherewith there is food; mhaestomohestoz, alimentary canal.
align, see row, line, straight.
alive, adj.nēametan (while living); eametanen, one is alive; essa-ametanenettan, it is not alive; esēa-
metanen, one is still alive, living; hovēn eametanen, one is barely alive. See alert, brisk.
all, nitao, all in a general sense, rarely infixed; zehet-
ā-, pref. gov. the sub, cj. denotes "the reach of", all of
them, or all of it, e.g. zehetāpeva, all that which
is good; zehetāpevaevoss, all who are good; zetohetā-
has the same meaning, only that the o = every one; zet-
ohetāpevoētavoss, all, every one of those who are
"good-doers"; zetohetāshoneo, all, everything that
grows; Inf. -mae- or -mā- and -māh- = all of it, e.g.
nszemāena, thou shalt own all of it; emāhenenovafe, he
is a knowner of it all. [Not to be confused with inf.
-ama-, -amā- which implies bigness, bulkiness (Ger. um-
fangreich), large body of it, e.g. emamota, it stands,
sets in bulk; zemāšmoena, the ocean, the great body of
waters]. Nšemāetto (detached), all of it; mhaesto, the
all of it; namhastonan, the all of us, our whole com-
pany; nimāozhemā, we are all together, we bunch togeth-
er; etamāneoxzoo, they all went there; nšemasto and
nimaestovaettō = all of me, together; nšemāetto and ni-
maestovaettō = all of thee together; nšemae and ni-
maestovaas = the all of one together; nšemaez and ni-
maestovaahēz = the all of us together; nšemaez and ni-
maestovaas = the all of one together; nšemaevoss and
nimaestovaevoss = the all of thee together; nšematto
and nimaestovatto = the all of it together; nistoxet-
to, all of me; nistoxētto, all of thee; nistoxes, all of
one, every single one; nistōxez, all of us; nistōxz,
as all of you; nistōxevooss, all of them. [The o in the
pl. forms becomes so short as not to be pronounced at
all and we write usually nistxez, nistxezz, nistxe-
voss]. Nitāsz, all of those (i.pl.).—Nistnovaez, the
whole of us; nistnovaas, the whole of you; nistnova-
evoss, the whole of them; nistnovatto, the whole of it;
nistnovās, the whole of them (in.pl.). Nītēta, all of
my stature; nitātsa, all of thy stature; nitātas, all of
one's stature; nitātaz, all of our stature; nitāt-
ass, all of your stature; nitātavoss, all of their
stature; zehtao, all of its stature, size; nistxesto,
the all (Ger. die Gesamtheit) sp. of or. beings: nani-
txistonan, our all (Ger. unsere Gesamtheit); nani-
thome, we are all (of us); enistxeoz, they are all of
them (or.); enistansz, they are all of those (in.
pl.); etoomenistxeo, they remain, abide firm together;
nistxenov, the all of, (Ins. gesamtheit); heovasz =
all kinds of, e.g. heovasz hešemenoz, all kinds of
berries; anannotto heovasz heševostaneo, all kinds of people (mixed up); zeoxtohetėoxommo, all over the land; zeoxtohetėoxoss, all over one's body (hemekon noxseto heszehesseva = from head to foot); zeoxtohetėamehesso, all thru them, all of them, who are sitting. This pref. zeoxtohetė- (with sub. cj. is used in the sense of over or thru, as examples show. Zeoxtohetėamehoameve, all thru the spring. When "all" implies moving together (Ger. mit Sack u. pack), journeying with belongings, or "packing" [when pack = to bear as a load], then sff. -ē or -ehe is used, e.g. naasēheme, we leave with all, packing all; eĥoxovēheo, they all cross the river (Ger. mit Sack u. Pack); natāhehetanono, ho, we come with all our belongings to land; eĥoxoxetanov ohe, they crossed the river with all their belongings; eĥoxovēhestoveneo, there was a crossing with the packs. Nahošme, we have come with all; eĥoxhestov, there is an arriving with everything. Inf. -hoŭō- (sometimes without h) = all together as one fold. Hoŭoûtto, all together (in a collective sense), as a whole; eĥoxheoxzzo, they come all together, all of them. This inf. -hoŭō- or -oŭ- is extensively used in n. and v. forms, as: ninitoveaenanon, we own it in common; enisovatto, it is twofold. [It is also used as suff. in the endings -tov and -nove; emesestov, it is eaten; emesenoŭ, there is an eating (Ger. es wird gegessen, man isst) implying "folded" action; naesztovo, I speak to (with) one]. Nomoss, all the time, ever; mesėto, meşsz, all the time, always; as inf. -mešse- and -a- messe- = always, all the time is used, but not frequently, e.g. naamesetaeto, I am with one all the time, always; nitaotataetta, all around, that surrounds, the surrounding vista; taxtanoom means the same only is an old and more ceremonial term, it denotes the region in view above the horizon; nimaoetto, all around, about, refers not to a line around, but the whole surface; tāe zėsso, all the night long. [Inf. -vōn- = thru the whole night, as: evōnēvėn, he walks about the whole night thru)]. Zehetėoxsetto, all of my body, flesh; zehetėoxoss, all of one's body (see suff. of sub. cj.); hōehėetto = hōhėetto, all the same, even, just the same [what would not be expected]; Maheo, the All-Father, All-One; eaveonet, one goes on all fours; -masē- inf. = all of a sudden, suddenly; emasēaosoetoovovō, all of a sudden they rushed at them; Māmanstonomanehe, All-Creator; inf. -mat- (and -matx- before an aspired sound) denotes "all out" = entirely, completely, as: ematane, it is all used up (so there is no more of it); emaseoz, it becomes all used up, (Ger. verschwindet); namatoan, I have uttered all (I had to say); ematxiaston, he has written all (completely); emathoxtovatove, it is all,
entirely sold; eoxcematzxepvōva, it does all, entirely, dissolve in water. [From -mat = entirely, all; -hop= dissolve, melt; and sff. -ōva = water or liquid].

allay, -oan- inf. = subside, cease gradually; naoanaxano, I allay, quieten one. See peace. Navēshaomoxta, I allay with; totohoovān eveshaomoxtanov, hesthōnstdov, the wild animals allay their thirst with it; nahoomxtoēho, I cause one to be pacified, I allay his feeling; nahōmosēho, I allay one (pacify); nahōmosetano- tovo, I want to allay one; naekōvaoz naseostōnatoz, I allay my thirst (lit. I wet my dry throat). See abate, subside, pacify.

allegiance, vistomōnanistoz, all.to, covenant. [From navi- stomān = I promise by oath, in smoking] navistomēhaovo, I promise allegiance to one; navistomō- haovo zeristamonēnanetto, I swear all. to one (or.).

alleviate, navēpanaavo,o, I alleviate one; navēpanamoxta- manēho, I make one to feel easier, alleviated;
naēnoxeno, I all.unburden one; naēnoxena, I am allevi- ated; naēnoxoexoz, I walk alleviated, unburdened; nahomo- eno (see unload), I all.take off a load; naoanaxano, I all.relieve one; nanaanaxãmoxtaman, I cause relief, I all.the feeling; nanaanaxanomoxtae, I feel alleviated; navēpanamoxtae, I feel all. light. [Rad. vēp = light, empty; -moxta- physical feeling; -ox as sff. = packed, burdened; -ēnox- = unpacked, ending the burden; -oan- = allay, subside, calm down. [Inf. -māstō= not in use but available, released, relieved, not with, stripped; namāstohano, I all.relieve one, as a relay horse; emās- tohahe, one is all.relieved, stripped from; emāstokeoz, one becomes deprived of; eēvhāmāstokehe, he is single again (after having been married)]. Eoxchaomixaomo- etto, it alleviates, gives relief (as of medicine); na- evhānomata, my pain is all. relieved; navēpanaovo, I am all. (from burden; nahōmosēho, I cause one allevia- tion; nahōmosetanotovo, I desire to all. one. Nasēpo- tomaavo, I all. one, from strain; nasēpotostahaovo, I all. one's heart.

alleviation, vēpanāmoxtastoz (in feeling); vēpanāoxis- toz, all. [from burden, also used fg.]; oana- xanestoz, all., calm; énoxenatoz, all. from burden; oana- xamoxtastoz, calm, alleviated feeling or condition; sē- potomaovazistoz, alleviation from great strain; sēpo- tostahātov, all. relief of heart. See relief.

alley, see street, aisle.

alliance, see fellowship. Manohoemazistoz, common (mutu- al) alliance; nistxnoemazistoz, the being all- ied together, being all together; vistaetovazistoz, mutu- tal fellowship, alliance; manohevis'onemazistoz, alli- ance of friendship, brotherhood; manohoemenistoz, alli- ance, pact; visthozezevemazistoz, alliance, accomplici-
ty; visthozezevestoz, the consorting, being allied with; momeno hestaneo zehesemanhoemazevo, the alliance which groups of nations have made (=the mutual laws they have passed for each other). Vistoxestoz, all.of warriors.

allied, navistamaozetovo, I become allied to one; navistam—thoemazemo, I am allied to one; navisthozezevemo, I am allied, accomplice with one; nahevis'onemo, I am friend with one; navestax or navesto, I am all. (as warrior). Navistohènemo, I am allied with one (am of same mind). The inf. -ve-, -vesse- (which becomes vest- or -vist- before an aspired sound) implies association, being allied, fellowship, as: naveàz, I am with; navessevo, I am allied go with one.

alligator, hestanová.

alot, nahestoaovo, I allot land to one (make that he have land; etàomone, one is allotted (measured land) [natàa, I fit one with; natàomevo, I measure unto one]. Zehestoaossé, the allotted ones (land); nùnohev zehestosanetto, thou who art allotted land; natàevamea, I allot, give by measure; tàeavavetto, oxcemometo, so ss holdamado, he allot to each one their food; zetàevao-netto, that which is allotted, measured for me; hovae soss zemem, what is allotted to each in particular (lit. thing particularly given to one) zehestohazësz makátsanx ss ninetàonemëno, so much money he allo-ted to each of us (lit. that much monies particularly he measured unto us); enahàn vostanehevestoz, Maheo zetàomöez, this is the life which God has allotted, appointed to us.

allotment, tàomosanistoz; hesthoavazistoz, all.of land; zehesthoanetto, my allotted; hoe zetàomomone-to, my all., the land measured to me; sèozehoe, dead land (allotment of a dead Ind.) sòzehosz (pl.); nàehosz (pl.) nàehoe (sg.), land, allotment of "died" ones, one. [Do not confound with nàeove = Dead river].

allow, nanizeovo, I allow, permit one; nanizeon, I am al-lowed; nanizeomon, it is permitted to me; esaanize—o, it is not allowed; esaanizeovazistovhan, it is not permissive; zetà ninizeon, hèpetto hovahan, thus far thou art allowed, not further; nizeovsz emeazeoxz—to, Allow me to leave (that I may leave); inf. -ox- and also -oxkanom- = allowing, in the sense of conced-ing, granting, otherwise.... but, as: naoxkanomemahacise-heve, granted the fact, allowing that I am an old man; eoxpeva oha emeveshauvaevostanehevestovez', allowing that it is good, but it may lead to a bad living; eox-t Bentoneto navàtomehoecohe, allowing that it be very cold, I work just the same. Nasaanizeoné zemëszëtto, I am not allowed to speak.

allowable, enizeovazistov, it is all.; esaaneševstovhan,
it is not all.admissible, not to be done; esaanethoe-
manistovhan, it is unlawful, not all.; enizeomohie, it is
all to one; esaanizeomohie, it is not all to one; e-
meneševstov, it is all., admissible, can be done; esaa-
hastœhan, it is all., not tabooed; enhastonestov, it
is forbidden, tabooed, not allowable.

allowance, nizeovazistung; zenizeomonetto, my all., that
which is allowed to me; soos zetœtvamaces-
sœ, the allowance, apportion to each [see allotment].
Zeoxsaanizeovôvo etanšeneoxzê, he went without my
all., permission; esaanizeohe, allowance is not given
one; nohass hama vistœtastoz esaanizeomohenov, all. to
any religious doing is not (given) them, they are not
allowed.

allude, is rendered by inf. -n-, as: nanhesta, I allude
to it; nanheto, I all to one; enhevo, one says (allu-
ding to one's talk); né (or.) the one alluded to;
hen, that, which was mentioned before (alluding to it);
enëševstaneheve, he lives thus (alluding to his ways
of living).

allure, nahešsetanotovo, I all one, attract. See attract.
ally, nistax, my ally, co-warrior; estax, thy co-w.; he-
vistax, one's co-w.; nistxenan, our co-w.; estxe-
voy, your co-w.; hevistxevo, their co-w. The pl.is. nis-
txeo (my), estxeo (thy), hevistxeo (one’s), nistxeneo
(or); estxeov (your) hevistxeov (their); zevesthoze-
vemo, my ally, accomplice; zevestamo, my ally; zevesse-
vo, my all. the one with whom I am; zevesthozehemo, my
co-worker. Vistâmoresanehe, ally, helper. See allied.
almighty, emëæxaoave, he is almighty, all powerful
(state); emëæxahe, he his alm. (in execution);
emëæxaosan, one is alm. (acting as such); eoxœšohatama-
he, one is alm., most powerful; enocenanosohatamahe, he
is alm. omnipotent.

Almighty, Maheo Zenocenanosohatamahesz, God Almighty;
Maheo Zemëxaovaz, God Almighty (to overpower);
Zemëxahesz Maheo, the Almighty God (to execute); Ma-
heo Zeoxœšohatamahesz, God Almighty (mighty and dread-
ful); Maheo Zemëxaosanisz, God Almighty (overcoming
all); Maheo Zehotoanahesz, God Almighty (to be feared,
rigorous).

almost, is rendered by several infixes, as: -tomeeše=
=almost ready to, presently starting to....; es-
tomeeše-ês, one was almost, about (ready) to speak;
estomeešæanso, he was almost, ready to fall; -toseeše=
=almost at the point of; etoseešenæhe, he is almost
dead; etoseeš-nisešanama, he is almost two years old; -toseeš-
štō= =now almost, at the very point of; natoseeš tôvo-
vetenan, I am now almost done preparing; -tositō- and
-tostoeš= =almost, very nearly, natostoešësztov, I al-
most done talking to one; -oxctoeštō= almost
would....; nioxcetoeštoshovaně, thou would'st have almost died otaeš-tos* - pref. sub. c. j. denotes when almost....; otaešetosenšeož návostanevépo, when he was about to die, almost dying, I saved him.

alms, hovae zeoxcemelâтов hevetov stamenôheo, something given for the poor. See beg.
alms-house, mhayon zeoxchoevoss stamenêheo zsaheveno-vheessô = house where live the poor who have no home.

alone, enocā, one is alone; enocëtetto, it is alone; ninoc- cëmâ, we are alone; enocësë, they are alone; -noce- inf. to be alone; enocepeva, he alone is good (oftentimes used for superlative) he is the best; etanoconexz, he goes alone; nocëhestoz, the being alone. [from nokâ = one, enocē, he is one]. Ninokâttô, I alone; ninokaëtô, thou al.; ninokaes, one alone (or.); nihilkaes, we alone; nilnokâss, you alone; ninokâvos, they alone; ninokâẓ, (for in. and or.) one alone (excl. 3d. pers.). Ninokatô, it alone; -nokâ- = alone, the only one, e.g. enokae, he is the only one, he is alone; enoka heto zeaenom, it is the only one I own; this form is used in the third pers. and more for in. objects; venšenoka nocetovavôto, when alone by itself; venšenokâttô nocetovâtôto, when alone by, for myself; venšenokaætô nocetovaëtôto, when alone by thyself; venšenokæs zarocetovaës, when one by one's self; venšenokæsz nocetovaësz, when alone by ourselves; venšenokæs zarocetovâs, when alone by yourselves; venšenokâvos nocetovavâvos, when alone by themselves; nonocevetovaëz, alone, each one by ourselves; nonocevetovaës, alone, each one by yourselves; nonocevetovâvos, alone, each one by themselves; nonocevetovâtôto, for my self alone: ninocevetovaëtôto, for thyself alone; ninocevetovaësz, for one's self alone; ninocevetovaëz, each one for ourselves alone; ninocevetovavôs, each one for yourselves alone; ninocevetovavaësz, each one for themselves alone; ninocevetovata, for itself alone. Nokaenéhâ, let it be alone! Nocëshâ, let one be alone; totšenokatto, it is the only one, alone it; tótšenokæs nîvevistâmaen, he alone, the only one, who may helps us. See only, solely. Naoseekoâhe, I am alone (having no one else), also used for destitute, left alone, forsaken, pure chaste, naoseeceoxz, I walk all alone; -osec and -osek = alone, nothing but, nothing besides. See pure, only.

along, -toxe- = along side of; toxeeche, along the river; nënasmì, come along! eveâz, one goes along; belongs to; -no- inf. implies along with, ref. to obj. in. or or., as: nanoeoxz, nanoen, I bring it along: enoeaen, he owns along. (Ger. dâzu with it; -(h)esto- int. carries the meaning of along, thru the length of, in a contin-
uous line of time or distance. This inf. is used alone but more often combined with another susceptible of denoting "along", e.g. -am- =on, continuing; amesto (used detached or incorporated) =along in a continuous line. Amesto epavevostaneheve, he lives well (moral sense) all along; -shov- =lessening, diminishing; -shov(e)sto- =less all along, less and less; nashovedvösan, I see less; nashovstevösän, I see less all along (less and less); -nehe- =soon; -nehestoe- =soon all along. [For this inf. form and the one ending in -stov (which is practically the same) see infixes].

already, rendered by inf. -eše- =done; nanežemese, I have already eaten; -nistaeše- =already, beforehand; nanistaešenhe, I have already told him (beforehand). also, mato; hapo, also like wise; both of these words are infixed at times, but not in the rule; [hapoevetto =in like manner]; -vesse- =along with, also; navesese, I also eat with; -aaze- =also in the sense of besides, withal; aazevetto is used detached. altar, matovatov, where upon burning (ceremonial) is done; also matchovatov and matchestotov. alter, nanitavanen, I alter; -nitavana, (in.) -nitavano (or.) -nitavate, one is altered, changed; -nitave- =to alter, change, be different; enitavësz, one alters in speaking, speaks different. See change, different.

alternate, v. is expressed mostly by inf. -metöö- =by turns; metöö ehozeheo, they work alternately.

[Nonametöö, reciprocally]. Toto(h)ovetto =alternating (lit. one between); etotochovetanëvën, she has a male child alternately (between birth of girls); nistoha ešśva eoksaahoeheo, cha totohovetto, he does not work every day, but every other day.

alternative, n. emetomoe, alternative is given to one. metomosenstotov, the giving of an alternative, chance; metomohestotov, it is an alternative; zemetomoness zaaehametomohestovhanehen's, the alternative (given to you), you have, will not be a chance again. Töna nasz nimetomon, hozhooestot na mato haeanatotz, either one alternative is (offered) thee: to work or to hunger. [N ametomevo, I give one a chance, make room for one].

altho, is rendered by inf. -kanom- and -oknanom, altho, even tho; ekanomešsz, altho he speaks. The inf. -ok- =otherwise, tho; naxhenenea, altho I know it; -(h)onš =altho being; honšhômoxtasz esaâzetanohe, altho sick he does not fret; [not to be confounded with -onš =hurtful].

always, mešsz, mesšetto, all the time; -mese- and -amese-inf. =always; naamesetaeto, I am with one all the time; amestoe, always, continuously.

am, see v. to be.
Amaze, eotőhesso, it is amazing, strange; eohāetanooz, one becomes amazed; eotőșetan, he is amazed, astonished; naotőstazesta, I am amazed at it; naotőstatamo, I am am at one; eohāoštastov it is an amazing deed (dreadful). See wonder, strange, surprise.

Ambition, nākastoz, amb. zeal, industry; nahenākastov, I have ambition; dtsetanoxtoz, amb. endeavor (in that); hoxtamistaetanoxtoz, amb., desire to attain; ve-honaetanoxtoz, amb., desire to be progressive; nahuhehane zistoseamhaetto, my ambition is to obtain; nahetahohe, I run for; esaaaxaševetanoheonevē, he has no amb. ambitious, eohānākā, one is very amb.; nha zehoxtamistaetanoz, the one who is amb.to attain; evehononāt, he wants to come ahead. The suffix -tan denotes the inward desire; evehonaeoneve, he is an ambitious one; enākaeoneve, he is an ambitious, industrious one; esaaaxamaševetanohe, he simply is not ambitious; nha zaaxahoxtamistatanohe tosehova, eheneheoe na ehāeza-an-ao, those who are not ambitious sit still and hunger.

Amble, enonomeoxz, he ambles (as if shaking); nonomše-namoe, ambling horse.

Amend, naevehapevanen, I amend, repair, make good again; napevana (in.), napevano (or.); naonoaen, I amend, reform, straighten; -onoana (in.), -onoano (or.); naevhamesəo, I amend, come to better judgment, feeling, repent. See repair, reform.

American, is rendered by vēho, which refers to non Indians; the Ch. proper name Vēhovehohama, usually translated American horse means "non Indian horse"; xamavostaneo = aboriginal people, American Indian; vē-hovehohama = horse of the white man; when the Ch. wants to differentiate between Germans, Mexicans and other men he calls the Americans xamavēho. Zevēhovevēemaz, the one who is an American citizen (counted as a white man). Nivašitaeman, our American Government (lit. our Washington).

Amiability, axaetaneheonevestoz; hotoaeonevestoz, am. goodheartedness; hoxazteonevestoz, am. friendliness.

Amiable, eaxataneheoneve, one is amiable; ehoataneve, he is am.kind; ehoaxtaneve, he is am. congenial, friendly.

Amicable, see amiable; eohāhoaxtaneve, one is very amicable, friendly disposed.

Amid, amidst, rendered by inf. -sōx-, sōxseno - in the midst of (Ger.mitten unter); navōmō šistato esxo-enheoo zezaoz', I saw pine trees in the midst of the forest; nasxsenauvo, I make one to be amid; nasxsenen, he is among us; esxsenenōn matō, he walks among the woods; esxsenoetaho, he rides (horseback) in, amid; among; esxsenoevenen matō, he crawls among the
woods. The o preceding the x is mostly dropped, especially when more syllables follow. Sxsõetto, amid, among (detached); sxsõema, in the woods or brush; sxsõemaha-
yoz, among, amidst houses; etovhooe hohonaxceo mon-
ceva, there are little stones among the beans; etov-
ensz makátansz maxemeneva, there is money among
the apples. The inf. -toov- = folded in with inf. -sxsó-
denotes amidst in the sense of thru (Ger. hindurch).
The v. -veâz is also used in the sense of amidst, am-
ong, together with, as: vůstäeo eveâzeo esevonstovâ,
white buffaloes are among the buffaloes (herd).
amiss, ahetov, out of the way: hovae ahetov esanešsvé,
he did nothing amiss; [ahetovazistoz, fault, mist-
take]. Sometimes inf. -ox- is used, denoting not as
intended, erroneously, by mistake, as: naaxtxiston, I
write amiss; naaxtoan, I utter, say amiss; naaxtošá, I
act amiss, in error; naaxsemo, I mention one by mis-
take; naaxsezesâ, I judge it amiss. See mistake.
ammunition, heskovaneonoz, denoting all the war weapons,
formerly used by the Ch. At the present day
the word věhoemaíoz (white man's arrows = bullets or
shots) is used for ammunition, as: nancěnenoz věhoema-
hoz, I carry ammunitions; nahevěhoemâ, I have ammu-
nitions.
among, amongst, rendered by inf. -sõxsoe- and -toov-;
see amidst.
amount, enhestoха, it amounts to that much (alluding
to); nisóe makátansz enistoha ninistastenanisi-
toz, thy debt amounts to $10; zehstoha, that amount, as
much as; nohase tonestoha, any amount; nistanenâ, let
it be that amount! nohass emetonitëeonetto, whatever
amount it may be; tonstõnxov, any amount; zehetoа, that
amount, in bulk, size; esaatonitokusohan, it does not am-
uount to anything, is useless; eohâšemâ, it amounts to
very much (in value, worth); etonitâo, it amounts to
that much (of size, bulk); etonitâenta, one (or.) am-
ounts to that size; eotonitēmâ, one (in or or.) am-
ounts to that much (value); eonestoha, that amount
(in numbers) in.; eonestxeo, that amount (or.) in
numbers. Zehetoа esaanitëoachanehe', it amounts not to
this size (in.); haestomakátansz, a great amount of
money; ehaestoha, it amounts to much (numbers); etãs-
stoха, it reaches to that amount; inf. -ênestov- = same,
equal amount; etãstovepeva, it is equally good; etã-
estovëeme, it (or he) is of equal amount (value); zet-
hêstoha ninistastenanistož mхsaašnanenethóto hezeze-
hâ; thy debt will amount to very much if thou does
not pay now.
ample, eonitâo? how ample is it? Eonitâenta? how ample
is it? (or., sp. of dry goods, etc.); nešteožhemâ, we have fully enough, amply; neštehemañkàtaeme, I have
ample money, fully enough; esaaeštæexovhan, there is ample time. See large, enough, sufficient.
amulet, vonhúxa (sg.), vonhúxasz (pl.), charm, idol.
amuse, navosoe, I play, dance, amuse; nahetós, I amuse, more in the sense of interest, entertaining, fond of;
nahetósého, I interest one; zehetós hovae, something interesting, entertaining; hetósázistoz, interest, amusement, fondness for. This inf. –hetos(e)– further carries the meaning of "habit", as: nahetosáz, I am in the habit of, am fond of; nahetostóam, I am fond of horses. See funny.
amusement, vosoöstoz; hetosázistoz, fondness for; hovae zevešohazistovve, cause of amusement, merriment.

See pleasure.
apony, see body (parts of).
ancient, adj. nistæsiensz, ancient, former days; hako ni-

istavostanehevostoz, ancient custom or way of living; nistænoz, ancient, former years; nistavostan-

eo, former, ancient people; nistovostaneo, ancient people, of a former period; nistaomé, in the ancient time, epoch; nistavonom, the very ancient period or epoch; nistavonomé, in the very ancient times; vono-

om, ancient time; hakovonom, very ancient time; vonoomevostaneo, ancient people. The word nista means before, former, whereas vonoom (von + om = lost period, epoch, time) means real ancient. Both words can be used detached or prefixed to the n. which they qualify; vonoomevistő, nistavistő, ancient, former book or writing.

ancient, n. nistamahacseo, the ancients (lit. former old people); vonoomehmahacseo, the ancients; zevonoo-

mész, the ancient one (or.).
and, na usually with a longer stress upon a; na mato, and also; na nheš, and then; na hapo, and likewise; hót = and, in counting, as: nisde òt nasz, twenty and one. This hót is found in old tales, taking the place of na [hence the word hótahoe = story; hótahaniatoz, the telling, narrating]. E.g. "Vëho hótaveamenz t’sa moevasé, hótoseštőeavvõns vosxot hohona hótatonõs = a non Indian and he was walking, where he went, and he was nearly starved; there was a mound and he spied a stone upon it, etc." This hót is the criterion for old Ch. tales. Nã with a very long a = and in the sense of surprise or disapproval, e.g., nã zehešeæseoxz! And that he should have left! Nã zehešeæsonixomàtomas, and you believe it! Nahass or nohass = and whatever; when and has a purposive or resultant meaning or expresses a reduplication, then e is infixed, as: eanhoheoæhe, he goes down and work = to work; naenoøtovo, I ask and ask one = ask him many questions; nachaeæekaax, I arise and jump.
anecdote, hótaha, story, narration; hótahanistoz, the
telling of an anecdote; ehótahoneve, it is an
anecdote. See story.
anew, inf. -hosse-, nahossepevana, I repair it anew,a-
—gain; -vovoeś- =anew, from the start again; evovoeś-
hestaocz, he is born anew; naevhamonana, I make it anew,
new again.
angel, hoze zeheszemënsz, feathered servant, hozeo zehes-
zemënsessõ (pl.); Maheo hestrohe, God's servant;
maheonhoze, mysterious, godly servant. The Ch. use
feathers to symbolize the world of spirits. The downy
feather worn by priests in ceremonies ref. to spirit
power or being for which or with which they work.
Thus hoze zeheszemënsz is not altogether borrowed
from christian terminology. The expression vehoa
(white woman) used by some young Indians is improper.
anger, v. nataoveosëno, I anger one; ehavsevstahaoz, he
becomes angered. [Hovs, bad + staha =hearted]. E-
saanehestaha, one is slow to anger; enehestaha, one is
soon angered (from nehe = soon + staha). See angry,
wraithful.
anger, n. taovetoanootoxzo, anger, rancor (from taoy =frown-
ing); taoveosohestoz, cause of anger; hástahâtoz,
anger (intense feeling of the heart); nehestahâtoz,
quick anger, short temper; takovstahâtoz, anger, rancor
of heart; momotóetanootoxzo, show of anger (the knit-
ting of the brow); momatóaozistoz, anger, violence.
angle, v. nanononó, I fish with hook and bait. See fish.
age, n. zehešksauvxeo, that which is written or drawn
to a point. [-hešks = pointed, tapering + -vxeo =
writing, drawing]. Zehešksauvxeo =several written
angles = triangle. This has special ref. to the angular
drawing of the Ch. upon certain robes and parfleches.
Such drawings are symbols used in certain ceremonies
and to a large extent in the Ch. ornamental art. Heš-
kksanónestoz, angular writing, drawing on robes or par-
fleches; nahešksauvxiiston, I write angular, in angles;
nahešksanohá, I make it an angle (with an instrument).
When ref. is made only to written lines, suff. -vxiston
or -vxeo are used. Hešksanaomá, robe having an angle
or the form of a triangle; zehešksasetto, that which
forms an angle or triangle. Inf. -nime- = at an angle
from, deviating, as: enimetao, he rides at an angle
(when body of rider leans at an angle from the horse
he rides). Enimá, he has a mouth at an angle (drop-
ping or tilting at one corner).
angry, emomatóaoz, he becomes ang. violent; enehestaha, he
gets angry easily; nahástahatóvo, I am angry at
one (or.); nahástahatóta, I am ang. at it; nahavsevotavovo,
I am angry with one (in words); nahavsevotavo, I
am ang. on his account; nahavsevstahaoz, I am ang., feel
anguish, ohāōzetanoxtoz (tense feeling of worry); ōzetanovoomenestoz, anguish (suffering worry); ooometanoxtoz, broken up feeling, ang.; ooomoovomenesto, suffering anguish. See agony.

angular, see angle.

animal, hovān, general term for quadruped; hōva when used in the constructive genit. as: hōvahako, animal bones; vesshovān, small animals; pehet, small animal (game); mevavōn, carnivorous animal; hōva(e)hasz, ye animals! Toxtoehovān, prairie animals.

animate, v. naametanenēhō, animate one; naametanen, I am ani., live; naametanesēhō, I cause one to be animate, to live.

animate, adj., zeeametanenett, that which is animate, has life; zeametanensz, the animate one (or.); enonahazka, one is ani., brisik; eomotom, one is ani., breathes; eametanenstove, it is animate, has life.

animation, ametaneneschoestoz, the cause of life. See life.

ankle, xezonaotta (mazhess, of foot), ankle joint; [-ona-=round, branch like]; veoō or veoco, ankle bone (malleolus); naenēkovanonasso, I cut one's ankle; nanimononaoz, I twist, sprain my ankle; nanimaohan, I sprain my foot.

annex, nahoxstanen, I add, annex; -hoxtana (in.), -hoxtano (or.); ehoxtae, one is annexed; ehoxtota, it sits annexed. See add and join.

annexation, hoxstanenistoz, the adding, joining to. See addition, joint.

annihilate, navonenoto, I annihilate one; navonenoxx, I destroy it; navonhāa, I annihilate it by heat, fire; navonhāno (or navonhāno) I ann. one by fire; navonōstāno, I ann. one by fire (instantly); evonhae it is (pass.) ann. by fire; evonhae, it (or he) is annihilated (state) by fire; navonēvoto, I destroy, ann. one by water; navoneōvoxx, I ann. it by water; evonēmoēš, one is ann. instantly by water (body of), engulfed; navonana, I ann. it, wipe it off. See destroy, wipe away. Inf. -von- = destroy, lose.

annihilation, vonenotazistoz; vonenotsanistoz, the act of annihilating; voneōvato, ann. by water; voneōmeozistoz, ann., becoming engulfed by water; vonēmeōsthoestoz, annihilation by water (in one sweep); evonēmeōsthoestov, it is an annihilation by an on rushing body of water; voneōstāestoz, instant ann. by heat.

announce, ehōxeva, he announces, heralds; enotoxeva, he
announcements, ehəxevətov'e, it is an announcement; sšeməz
həxevətov, the office of heralding has been
given to him; notoxevətov, the announcement of stran-
gers [ref. mostly to Ind. from other tribes], alarm;
ve-
vhoeševətov, the announcement to break camp; mooxevətov, the
announcement of an invitation to eat in a certain lodge; onə-
setanevətov, the announcement, calling to come; ax'xeva evešhö-
xevətov, the announcement is made with the bell; hotonazistoz,
the announcement, information, həneotonovətov, the announcement,
procla-
mation, information, hənevəstomosanistoz and məhnənən-
mosanistoz, news announcement, the announcing of
news. [Rad. hën- = scattering from center, radiating; rad. məhn- = abroad afield; hənest- = to tell of it].
Hənevəstomohəsto, məhnənənmosohəsto, the announce-
ment.

announcer, həxevəhe, herald; onəsetanevəhe, ann., the one
calling to come; hōtaheo, announcer, messenger
(Lat. nuntius); hotonovəhe and həneotonovəhe, announ-
cer, informant.
annoys, namavətanona, I am annoyed, wearied; namavətanəha,
he ann., wearies me; nəzetan, I am ann., bothered;
nəvenoxtə, I am ann., vexed;etakəvetan, one is ann.,
irritated; nəž-hemeeməho, I ann., disturb, molest one;
eəzetanosheho, it ann. (causal).
annoynance, məvətanoxtə, ann., wearies in mind; məvətəno-
həzistoz, causing ann., wariness; əzetanohazistoz,
ann., bother; venəməxəstəz, ann. vexation; takove-
таноxtə, ann., irritation; əzhemeemənəhazistoz, ann.,
causing disturbance, molestation, pestering; nəžhemeen-
əmosto, I create annoyance.
annoynig, eməvətanoxtəv, it is ann., wearsome; əbənətəno-
nə, it is ann., tedious, irksome; evenəməxəsto-
təv, it is ann., vexatious; eəzetanoshəsto, it is
annoyning (causal). See bother, disturb, meddlesome.
annuity, zənənətəsəz makatənsəz, the $8.00 interest given
twice a year to the Southern Ch.
annul, navonana, (in.), ann. it; evonane, it is ann., wiped
ENGLISH-CHEYENNE DICTIONARY

away; easetane, it is ann. taken away, off; eveševha-ho-vahan hoemanistovâ, it is annulled by law; eveševha-asetane hoemaotazistovâ, it is ann., taken away, by judgment; zêmehavistêmêzovoss êsevahovahanhez', their marriage is annulled, (is no more); nanešemanisz zexo-vahan, I make that it be ann., that it be no more.

annular, hohonea ehesso, it is ann., ring shaped. See ring.

annunciate, see announce.

anoint, naxoemonano, I anoint one, putting salve or ointment on any part of one's body; naxôestä, I have my hair anointed, oiled. See ordain, install.

anon, ôneheetto, anon, immediately; â, and â-kass (close to, in time) presently, in a very short time; emehâ-êsz na â enêoç, he was speaking, anon he died. Inf. -nehe- =soon, in a little while, and -ônehe- =very soon, immediately can be used for anon.

anonymous, t'sê esaanoxeoh hevehestoz zêmetas mxistâ, the letter he sent me was anonymous, (lit. purposely he wrote not his name, when he gave me the paper); zêmxeo ênôhocz hevehestoz, esaanoxeöhanhez', he wrote me an anonymous letter, (lit. when he wrote he hid his name, it was not written with it); t'sê enôho-ez' esaanoxeöhanhez' hevehestoz mxistôneheva, the letter is anonymous (lit. on purpose it was written one's name, in the letter, or on the paper).

another, mato nasz, one more; zenitasz (sg.), another; zenitassô, others; enitae, it (in. and or.) is another, a different one; enitaaensz, they (in.) are others, different; enitaceo, they (or.) are others; enitave, it is another; enitavaensz, they are others (in.); enitavaco, they (or.) are others, are changed; nanita-vae, I am another man; -honoo - as inf. =another, a second; zehonoavasz, the second, next to, next one; nonohoma, one to another; zenita eôeva nszevômo, thou shalt see him another day. See change, different.

answer, v.nanôsta, I reply, ans.; I reply to it; nanôstovo, I ans. to one; nasaaoxohe, I ans. nothing; esaaoxoheo, they answer nothing; natosoohove, I am going to answer; etâa, it answers for one, meets the requirements; etêeo, it ans.; heto zêmetsanetto naveõpevetâeoz, this which I have been given answers well for me, is enough, meets my needs; esaaveštâeozhan, it will not answer the purpose; zêmehavistoheo nivaõpevedêezenon, all that grows answers, is sufficient for us; hooxcoenômanetto naamâta, when called I answer, obey; mânôztovan nûstovaz, when I ask thee answer me; nani-zeomon zêmehavistom, my asking was granted, answered; nimamâton zexhaônatto, thy prayer was answered; zexhaônatös natosamâtomevo, I will answer his prayer to me; zevôstomös naamâtomevo, I answer his petition
(grant, agree to it); natanëhowevomotâ, I shall answer, stand for one; noxa zetaomhoehota hesthav! wait he shall answer for his evil! (his evil shall come unto him).

answer, n.nôstâtoz, reply; zëheßeamatóe nsthaônâtonan, the answer to our prayer; oxheost nasaametohe, I give one no answer.

answerable, esaanôsâtovhan, it is not answerable; heto zëheßeyêtto namesaaveštënanâ, I cannot be answerable for this which thou dost; exehszhovaeh nitao nitësezistôz, he was made ans. for all thy doing. ant, azesg (sg.) azesco and azceo (pl.); azesco hes-zëvivoxo, ant underground dwelling; azceo hevenovo-xo, ant-hill; zëtâpetass azesco, large ants; zetoctass azesco, small ants; azesco zeoxcevostanehevoss, the custom of ants. Azesc nânânome, an ant has bitten me; zemoxtvassô azceo, black ants.

antagonism, ôneztaztoz. See opposition.

antagonist, zeôneztasz; zeôneztôsz, my antagonist. See adversary, opponent.

antagonistic, ôneztastov, it is ant. See adverse, opposing.

antagonize, ôneztâ, he ant.; ôneztâetovo, he ant., acts antagonizing towards one; naôneztovo, I ant. one; naônovoêho, I do ant. one; natokovetonoho, I ant. one, cause him to feel angry; natohossemo, I ant. provoke one, (by words); naomosemo, I ant. provoke one (in words), rail; naomosëîho, I act antagonizing, provocingly towards one.

antecedent, nistavetto, beforehand; nista can be used as pref. (constructive geni.) or inf.

antideluvian, adj. hakô vonoom zeheßsaaxësbaaxâvattan, in the ancient epoch before it flooded all.

antelope, voêe (sg.) large antelope; voâce (pl.); vokâ, small antelope; vokäoe (pl.); vokaessson, young antelope; hotovoox, antelope buck.

anterior, maeto zeheßsaâ (-pref. governing sub. cij.) = in front, ahead before; maeto zeheßsahoeoxâzâs, prior, anterior to his coming; nistavetto zeheßsaaxëmëssheûtto oxchaôñaz, anterior, to thy eating, pray.

anteroom, nooxtëe zepoota, zeneota mhayo, in the room of the house back of the front one; zepoota = open; zeneota = that which is inside.

anti- is rendered in Ch. by pref. or inf. one = opposed to.

Antichrist, Oevostanevhan, false Christ; OxneChrist, Antichrist. This last name is not to be used without previous explanation.

anticipate, nanistavoëxetan, I ant., rejoice before; hômatân naxheneena, I ant. it, I was conscious
of it; nistavetto nahomaoz, I ant., feel beforehand; zëhešsaaševëstomôhesh hovae nanistameto, I anticipate his asking something by giving him beforehand; nahozevôsetan, I ant., hope; see hope. Natâohemeter [do not confound with natâohemeter =I want to lack], I ant., apprehend (Ger. zum Voraus ermessen). Inf. -hohoomè= beforehand, anticipating; nahohoomemeto zëhešsaašëmëtas, I anticipate his giving me by giving him.

anticipation, nahotometan, I rejoice in anticipation; hotomanoxtotox, the rejoicing in anticipation; tâohemetanoxtotox, ant., apprehension; nista-homaozistotox, pre-feeling, ant.; zëxheneenom zenstoshoënësz nanistavotenan, in ant. of his coming I prepare (things). Nistavetto nahoxtovovo, I sell in ant. of his selling, sell before his selling.

antipathy, öneztetanoxtotox; peosanistotox, ant., aversion; nataomësënitamo, I have a detest, an anti. for one, natural aversion; naxamapeoxta, I have an anti. for it, simply disdain, dislike it.

antique, háko vonoomë exnhesso, it is antique (comes from ancient times); zëto vóstâhona háko vonoomë exnhëstã, this white stone is from ancient times.

antiquity, nistaomëno; maxenistaomëno, great antiquity.

antler, see horns.

anvil, taxetonõnesto.

anxiety, heomstôtanoxtox and hömstôtanoxtox.

anxious, naôzetan, I am anx., worried; naheomstôtan, I am anx., preoccupied; nahömstôtan, I am anx., apprehending; nahessôzetanotovo, I am anx., about him; na-vômatanotovo, I am anx., eager, desirous to see one. The mental sff. -tan, (tanota for the in. and -tanotovo for the or.) denotes eagerness, desire, anxious for; e-ôhâveæzetan, one is very anxious to go along. See desiderative m. in the Ch. gr.

any, nohas, nahas, any; ahas, and any; nohas emetonitësonetto, any amount (size); tonstoxnov, any amount (number). When connected with a n. nohas and nahas take a final e except when the n. begins with an aspired sound; nohas nha, anybody; nohas hetan, any man; nohahama, any (matters not which); nohahama tonexova-va, at any time; nohas nász, any one; nohas nász zehestxevoss nisavaâmohe? Did you see any one of them?

anyhow, vàtometto, notwithstanding; as inf. -vâtom (e)--; evâtomeoxzo, he goes anyhow; inf. -tanë- is used for anyhow, at times, as: nivéneoxz naxheta, na natanšêneoxz, he told me not to go, but I go anyhow.

anything, nohas hovae; hamanaeš, most anything; nohas hama zemeto nazevesepetan, anything thou givest me, I shall be glad of it; tonxestoe, anything, whatsoever; hovae esaa-ambahë, he received not anything; ponoxta exhoën, he came without anything, empty
anyway, rendered by inf. -tanše--; natanšemesse, I eat
anyway; nitanšehozeohemâ, let us work anyway; no-
has etonšhâmoxtaeo, anyway (not known how) he got
sick.

anywhen, nohashama tonesâ, at any time whatever.
anywhere, nohase t'sa, wherever.

anywise, rendered by the negative inf. -sâaxama--; esaa-
xaampevahe, nor is he anywise good, in no wise
whatever.

Apache, Mozeenonhetan (sg.); Mozeenonhetaneo (pl.). Ac-
cording to Mooney [see Memoirs of the Anthropo-
logical Assoc. Vol. I, Part 6, p. 426] this name refers to
"people using the rasp fiddle". While not contradict-
ing this, I simply state here that moze is used a pre-
fix for the larger male animals, as: mozeehotoa, bull
(of buffaloes); mozeehochootoa, bull (of cattle); mo-
zeñoham, stallion; mozenâko, male bear. The mozeen in
itself designates a medecinal herb (also mozenista)
used to promote the flow of the breasts. The proper
name Mozeen =sweet root.

apart, inf. -âe--, âeś--, oâe- and -oâeš- denote apart, by
self; the ending -eš refers to a passive state,
while the o before ae and aëš implies distributive
meaning; eâehömâz, he counts himself apart, separate
from others; eâehoe, he sits apart, by himself; nioâe-
hoemâ, we sit apart, by ourselves; nioâehoetovaz, I sit
apart from thee; naâehamôz, I take them apart, sort
them (or.); naevhaâëëeoz, I become apart, by myself; na-
âëšvostancheve, I live apart; nioâëšvostanchevhemâ, we
each live apart; eâëškistanoveo, they are living a-
part, as people; inf. -nohô- =apart, aside, deviating
from; nanohêno nitovâ, I put him apart, aside from me;
nanohêoz, I become "side tracked". See separate. Inf.
ovoâo- denotes apart, asunder (of objects put to-
gether); evohovaoæo, they come apart (as shingles, floor-
ing, which are spoken of as or.) evohovôsen they lie, come
apart; evohovonatto, it breaks apart (anything around,
cylindrical); evohovonatonsz (pl.); evohoveoz, it
comes apart; navohovaoâzhemâ, we keep apart from each
other; navohovaoëvo, I keep apart from one; evohovô-
heo, they come apart (as flooring). The reduplication
of -vo designates plr. distributive meaning; naoinxâ-
nen, I take apart; -oninxana (in.), -oninxano (or.),
also demolish; âëšëoxess nitovâ nimesaatonešsaneheme,
apart from me, ye can do nothing, ye cannot prevail;
hevaâëëëëeozetovess nimesaatonešsaneheme, being apart
from me, ye cannot prevail; emôsetto, apart, secretly;
-môš- inf. = secretly; naemôseôsztovo, I speak to one
apart, secretly.
apathetic, esaanitomotsane, one is apa., without feeling;
ehózenitomotsan, he is apa., cannot feel; màzhesta zsa-
aomatõhan, an apa. heart; esaaxama-tonšetanoheonevõ, he
is apa., simply indifferent.
apathy, saanitomotsanehestoz, ap., the having no feeling;
saatonšetanoxtoz, ap., indifference.
ape, n, hotamevostan, person dog; make-vo-stan, ape, monkey;
make is corruption of the Eng. monkey.
ape, v., nahoxeszeha, one ape, counterfeits me; voz = ape,
immitate in acts or gestures; this word is not a ver-
bal f. but implies mimicking. See imitate.
apex, honoc, apex, point; -tonocnanoss = extreme apex, ex-
tremely (used as infin); hekamõnõon, apex, pinnacle, 
tip.
apheresis (aphesis), is indicated in Ch. by the small
ring (°) over vowel, as nitová, ėszistová, ax°-
exv. In other places the aphi is shown by the apo-
trophe, as: ėsz'neo for eësz'neo. The e or i of nouns
ending in -estoz or -istoz becomes apocopated when
they add more syllables, as: navostanehevo-stoz, my
life; nivostanehevstonan. The vowels o and a in the
syllables ox and ax become apocopated when more sylla-
bles are added, as: eëstax, he steps in; eëstxëo, they
step in; nistoxs, each becomes nistxëo = all.
aphonia, hóze-eëshahestož, not able to voice, hoarse.
apiece, in the sense of each, every, is rendered by o and
reduplication of first consonant in the word,
as: nasz = one; nonasz, one apiece; nononasz, one apiece
(many times); noniš two to one; nononiiš, two to each,
two apiece; nonive, four to one; nononive, four to
each, apiece; nametonož maxenož, I give to one apples;
namometonovoz, I give them each apples; nononasz maxem
namometonovoz, I give to them an apple apiece.
apologize, natamõštomovo zëshehavsevoannotto, I will ap.
to one for my speaking bad; heto zëshehavse-
veoxhetaz naevhaasetana, I take away what evil I had
said to thee; naevhamesež zëshehavsevoez, I repent,
apologize, for havin illtreated thee; nahavsevoan e-
tov, tâtò, go and tell him that thou hast spoken evil
concerning him (lit. I spoke bad concerning thee, go
and tell him)
apoplexy, sëhevenõestož, sudden death.
apostle, hënevenënahe, one who is ordered to go, apostle;
hōzoe zëhevenënahessõ, the apostles, messen-
gers, those who are sent out in all directions.
appal, naohätanoož, I app. one; eohãōštastov, it is an
appalling deed; naohätanoož, I become app.; nam-
sõhâpocz, I become suddenly frightened, app.; eohãot-
ananõheštož, it is an appalling sight; maxhotanavoom,
appalling condition; sëhovanistoz, the suddenness of,
the appalling; sëhovanistoz mâztæheva, the sinking,
sudden feeling in the heart, that which appals.
apparel, ăs'añistoz,honeş,clothing. See dress,clothing.
apparent, is rendered in Ch.with the hypothetic m. (see
Ch.gr.);moetaase,apparently he has left; Ăvăs-
tomanošn hotoxq,mo estăevhan,he showed the stars, it
apparently was night.
apparition, mxeenos hetaneo,apparition of men; zehetxe-
ens, the app.the appearing one; mxeeom, ghost
tent,lodge of apparition. The pref. mxee- has ref. to
spiritualism or manifestation from the spirit-world.
At irregular times the mxeeom is put up, where a camp
is, or several families live. Back of this lodge is
always tied a bundle of tall willows or saplings. Du-
ring the night a votive service or ceremonial is
held. Votive offerings of dry goods are exposed out-
doors. The apparition or spirits are supposed to im-
part their power to the votive gifts, by putting them
on or touching them. Towards dawn there is a rush for
the votive offerings, for they have acquired a special
spiritual power. Mxeeozistoz, the apparition; mxeeo-
zistomanistoz, the making of an apparition; this is
also used for stereopticon views. Sesoxx = dead person,
is also used for spectral apparition, in so far as
the apparition is one of a dead person. They are sup-
posed to be very obnoxious to human beings, causing
cramps, twitching of facial muscles and other afflic-
tions. This affection is called seozestatoz, "spec-
tral infection".
appeal, v.namomoxzemosan, I app.; namomoxzemo, I app.to
one; namomoxzesta, I app. to it; pref. momoxe-
(gov.sub.cj.) = appealingly, implorigly; momoxenistôşz,
oh may he hear me! Nimomoxzemaz, I appeal to thee; na-
vessemomoxz, I appeal with, worship with (expression
used mostly by Northern Ch.). [The rad.momo = low;
bible; emomoxae = one is low, humble].
appeal, n.momoxzemosanistoz, the appealing; momoxzema-
zistoș, appeal; momoxzestomohestoz, imploiration;
emomoxzemosanistove, it is an appeal. Ninišeovoo hemo-
oxzem'sanistoveo, the app. of your children. Oft-
times the o in such forms in apocopated and replaced
by an apostrophe.
appear, inf. -me-, -mee- and also -mehe- = to come to
view (usually from plane or surface). Emëhoax, he
appears stepping out; Meeş, appearing-woman (Ch.proper
name). Evhanemeeş, one merely appears (not yet in full
sight); emeën, one appears coming up; eşihe oxmeënşşz,
at the appearing of the sun; enstosšeemeën esiše, the
sun is about to rise (come up); Hotocmeënë, Bull-
coming-up (proper name); emeëhöen, he app.coming up,
out of; nivae éheona-meënö, he app. four times (in
connection with ceremonials); eme-hënevhošta, it app.
(coming) suspended; ememënenkōsta, it app.in single
bunches, suspended [as the apparition of the fiery tongues, Acts 2:3]. Emeezevatoees, a rising dust appears, comes up in sight; emeechoatavatto, it appears blue (when distant mountains come in sight); emasomehetooxseko, they suddenly appear coming; emxeeoz, it appears (see apparition); zehetxees, the appearing one (spectral apparition); emeeoz, it (or he) appears, is in sight; emeeozensz (pl.in.); emeeozeo (pl.or.); nameena, I make it appear, bring it to view, reveal [therefrom: namea, I find it; naméovo, I find one; namënu, I mine; namennëmen, I dig out (edible bulbs); namënoovoto, I dig one out by means of water (by pouring water into the hole of burrowing animals)]. Nameovësa, I make it appear (out of liquids), bring it to view; meo = early, dim; when day light appears; meovëna, in the early morning; meo = road, path appearing (likely: from the ground); nameemo, I reveal, divulge one (by words); namësta or nameheasta, I bring it forth, make it appear by the lips = explain. Sff. -nœhe for the or. and -nono for the in. denotes external show, look, aspect. Emomenëhe, emomehemenëhe (or.), one app., looks fine; emomehemenono (in.) it app. fine; emoxeoxenëhe (or.) one has a desirable app. look; emoxenono, it has a desirable look; epevenëhe, (or.) one app., looks good; ehavsevenono, it looks bad. [See look, appearance]. Tass etëtöme, it or he, appears to be (but is really not); tass etëtömensz (pl.or.), tass etëtömeo, they (or.pl.) appear to be (but are not).

appearance, meeeozistoz, the coming into view; meènistentoz, the rising to view; mehënistentoz, appearance out of; mxeessonetz, appearance (see apparition); zehësthëno, his appearance, aspect (or.); zehësthënoone, its appearance; zehësepevevenës, one’s fine app. look; zehësthëteme esaanhessohan, it is not as its app.is; momoxenënestoz, a desirable app., look; hovae zaaamoxomoxenhëstovhanezhë esahaohahe, something of undesirable app. he does not like; hovae nivëohaztanov tahoe tass zevhan-hetöme, do not judge by the outside ap.of a thing. Tass nihetëman zehësepaavaatto, thou hast the app.of being good; zehësemävëms, his app. before all = his being seen by all. See look, sight, view.

appease, inf. -oan(o) - denotes settling, ceasing; nacoanovesoate, I appease; -oanoovanowo (or.), urge to peace, quiet; -oanoovaata (in.), oanësz! be quiet, appeased! nanoanoozeoz, I have become app.; nanoanoovaosemo, I app. one (by speaking to him); nanoanoovaosansan, I am (appeasing), an appeaser (in words); zecoanoovaostomàsz, the one who speaks soothingly, appeasingly; canooovaostomome or canooovaostomosecha, the appeaser; heto ëszistoz et'sësoanoovaostomohetto, this word (speech) is certainly (t'së) appeasing; canoovaotes-
toz, the appeasing counsel; oanaeqveomazistoz, the act of appeasing by advising, urging; nahaomooz, I become appeased; nahaomoxtoaz, I am (state) app., have peace; nahaomoxtoamoxta, I feel appeased, at peace; nahaomoxto-ého, I app. one; nahaomoxsehó, I cause him to be app., at peace; haomos! be cool, quiet (Ger. rege dich nicht auf!); nahaomoxtoamoxtoz, I am anxious to appease one; haomoxtastoz, the state of being app.; haomoxtastomoxtoz, the feeling app., at peace; haomostanoztoz, desire to app.; haomoxzistoz, the becoming app.; navovesëmë, I app., soothe, comfort one. See pacify, calm, peaceful. Naoanomoxta, I feel app. comforted; naoanomoxtam, I make to feel app.; naoanomoxtamano, I make one (or.) feel app.; naoanaxamoxta and naoanaxamoxtamaman have the same meaning as naoanomoxta and naoanomoxtam, only refers to the state of being appeased.

append, nahoxtstanen, I app., -hoxtano (or.) and -hoxta- tana (in.) = add unto; nahoeno, I app. (or. spec. of dry goods) to, in mending (adding to the length or width); nahoxtstaeta, I append to it; nahoxtstaetoz, I append to one. See add. In Ch. the h sound implies an adding, huggig, hanging to. Nanoxlea, I append to it (in writing); nooxozx nivhehestoz, append thy name to it, along with it (Ger. dazu).

appendage, zehetoxsetto all my flesh, body, all the appendage of my body, my members; zehetësetën, all its appendage, appurtenances, parts, (of a building); zehetëvezazetto, all its appendage, all that belongs to it.

appetite, mesetanoztoz, the desire for eating; measanis- toz, app., taste; namezen, I have appetite, taste for; esaatamoxamoxne, he has no app., feels not like eating; mavëzë zehethohatto, the app. of the flesh (what it desires, covets); hemakëtaamoxanoxtoz, his app. for money. [Sff. -tan denotes want, greed].

applaud, navespevezastëta zëpoezesessezetto, I approve of it by clapping of the hands.

applause, poezesessezistoz, clapping of hands; emasopoe- zessezistove, there is a sudden applause.

apple, maxmen (sg.), maxmenoz, (pl.); hestovoeškon, dried apples; maxmenoe (sg.), maxmenosz (pl.), apple tree; maxmenoeše, growth of apple trees = orchard. [Maxe = large, big + men = berry]. Maxmeneva, among the apples; maxmenoeva, among the apple trees; maxmenoeševe, in the apple orchard.

application, otsetanoztoz, endeavor; paoeninistoz, the app. pasting to; wëstomevazistoz, app. request; momoxzemasanistoz, app., appeal.

apply, napaoanen, I apply, -paoana (in.), -pano (or.) to paste on, upon a surface; napoenoe, I apply (a patch of clothing); napoenoto, I patch (or.), napoe-
noxta I patch (in.) apply patch on; namomomoxero, I app.to see one (see appeal); evâsta hozehestoz, he app., asks for work; inf. -ótse- denotes application in the sense of "to give oneself wholly to"; as: eóts-evsôna, he app.himself to prayer; eótshezoche, he app.himself to work; zeheštovetaetôez, applied to us, that it means to us. [Heštovà, inf. = purpose].

appoint, našnano, I app., set one; navhestano, I app. one to be with, as: navhestano nathozoneva, I app. one to be with, among my servants; navhestanâz, I app. myself to be with, throw my lot with; namatôno, I app. ordain one (religious term); zematoessô, the appointed, initiated ones; navômenoto, I app., select one; navômenotâ, I app. one for one. See select, choose. Exhoemeneo zetosemohôoxzistovoz', they appointed a gathering (made a law for); nànitostan heto hozhestoz, this work is appointed to me, (entrusted). See allot.

appointment, ehestoemanistove, it is an appointment, ruling; ŏnanenistoz, the appointing, laying down; vômênotazistoz, app. selection; matdhestoz, app., ordination; zehešteenans, one's app. to; meâvêho mataešeëennansz, when the Ind. Agent shall have been appointed = after the appointment of the Ind. Agent; See allotment.

apportion, navozenovo, I app. to one, give one one's portion; navozenohova, I app., am one who distributes; navozenomevo, I app., distribute to one; navozena, I app. it, divide it into distributive parts (with no ref. to equality of portions); našstoxtana, I app. divide it into equal parts. See allot.

apportionment, vôzenohovatóez, the act of apportioning, distributing; sôstoxtanenistoz, app., division into equal parts; vôzenomevazistoz, app. distribution. See allotment.

appose, ehestoematto, apposes, juxtaposes; nahestoemaoxz, I app., put it side by side; nahestoemaovo (or.) nahestoemaeta, I appose, juxtapose it to it. See side. Napacoana I appose it, flat, close against.

apposition, hestoemaestoz, juxtaposition; see side.

appraise, noheoman zehexošême, I app. it, determine (make a rule as to its value); noheoman zehexošêms, I app. one (or.); zehexošême naništêsta, I app. it, estimate its value; zehexošêms naništômo, I app. one (or.), count how much worth he is; natôšesta zehexošême, I app., measure its value (by counting); natôšesto zehexošêms, I app. one (or.), measure one (by counting); śëtôšême zehexošême, it is appraised; nàhâtama zehexoša, I app. one, judge of one's value (not in counting); nàhânesta zehexoša, I app. it; nàhâtamo zehexošôms (or.).

appraisal, śhatamoazistoz zehexošôme hoe, the app. of the
land; nitōestonestoz zehexovōemevoss mohēnoham, the app. of the horses. See worth.

appraisalment, zehexovōeme, its app.; zehexovōems, his app.; zehexovatams, one’s (or.) valuation, estimation (not in counting).

appreciate, napevazesta, (in.), napevatamo (or.), I app., deem good; zēheševistaemetto napevazesta, I app. thy helping me; esahessesztohe zēmehapesvoē, he does not appreciate that he was well treated [nahes-sezesta, I consider, heed]; zēmezess nahōeemezesta, I app., value what you gave me; hahō nahēsetan, I app., am thankful for; mo hahō nihetohe zēheševistaemeta? does thou app. that he helped thee?

appreciation, hahō heštanoxtoz, feeling of thankfulness; pevatamazistoz, app. approval.

apprehend, natōhohematan I app., measure in that; naneš-staha, I app., not knowing what will happen; nahohoomešteta, I app. it, have foreboding fear; nahōpetan, I am app., dread; nanoxtovheneena, I app., grasp with the mind, understanding it.

apprehension, tōhohemetanoxtoz (in that); nešstahatóz, app. foreboding; hohомétéxtastoz app. foreboding fear; hēpetanoxtoz, the being in dread of; noxtovheneenovastoz, app. mental grasp, understanding.

approach, v. rendered by inf. -hahān- -nearing, near; e-hahaneoxz, one is approaching; ehahānen, one is app., walking nearer; ehahānennetto, it is app.; ehahaneoxv, time is app. [-oxv- = the cut off, degree]; ehahaneoxv’netto, time app., comes nearer and nearer; nahahaneoxta, nahahaneoto (or.), I am app. it; nahahaneovo, I app. where one is; nahahaneeta, I app. to it; [nahahaneo'étovo, I stand near one]; hahane-sit’tēva, approaching midnight; nakahānen, I app. closer; zēhahānenz, the one approaching; zēhahaneōsz, the one (or.) app. me; zēhahaneōetto, the one (in.) app. me; hahanetto, nahetto, approaching, near by. See near. Eahahaneaneve, the summer app.; eahane-nexoxtosme, it app. to the value. Esaahahanehan, it cannot be approached. See approachable.

approach, n. nahahaneóstoz, the app. (in walking); hahane-oxzistoz, the app. (coming); hahaneoveczistoz, the app. (the soon becoming time); hahaneovazistoz, the app. to, nearness; kahaneńistoz, near approach; nahahane- toz ehotonatto, it is difficult of app.; eveszahanes- tov oxov, the app. to the bridge; ehotonatto zeveshe- hahaneoe, its app. is hard, difficult; hotoana-nahahanes- toz, hard of app.

approachable, ehahanesťov, it is app.; ehotona-hahane- oe, one (or.) is not easily approachable; ehōzehahaneoe, it is unapproachable; ehōzehahaneoehe, they (or.) are unapproachable; esaahahanechan, it is not app.; esaahahaneoehe, one (or.) is not app.
approval, see approval.
approachable, eheszovstov.
appropriate, v.naheshzhovaovavz, I app.for myself; namhon-
heszhovanetovo, I app. it his; namhonhesz-
hovanenoz, I app. one for myself; namhonheszhovaetova,
he app.me; namhonheszova, I app., provide as property;
zevašitaevsz ešnananoz makâtansz zetesevešhozechesto-
vezësz, the Government appropriated money for labor;
emhonheszhovaenovoz makâtansz, they have been appro-
priated money (provided with money for their own).
appropriate, adj. enešepeva, it is app., suitable, befit-
ting (alluding to); epavazeonatto, it is app.
befitting; napevazeonazesta, I deem it app. Epevazeona
heto hozechestoz, this work is appropriate, befitting.
appropriateness, pavezonâtoz; pavišeozistoz, fitness.
approvable, eperatamazistove; epevazeonna, it is app.
epavezestâtovz, it is app. (or appropriate; ssaapevazestâtovzhan, it is not app. (or appropriate. See appropriate.
approve, pavezestâtoz, pevatamazistoz.
aprove, napevazea, I approve of it, deem it good, am in
favor of it; napevatamo, (or); epevazeona, it
is approved, appropriate; naamâta, I app.of, consent to
it.
approximate, v. see approach and near.
approximate, adj. hahanetto, nearly; hoetov, app. usually
used in giving numbers, as: hoetov nanê =
about, not quite 30.
appurtenant, adj. zehetâevezetoz, all that goes with;
zehetâoxseteo, all that is app. to my body,
all of my flesh; zehetâestôen, all its parts (of some-
thing built).
apricot, ocemaxemen; ocemaxemeno, ap.tree; ocemaxemeno-
eš, ap.trees growth, orchard. [Oce = sly, cheating,
disguising + maxemeno = large berry].
April, poetaeše, moon of shedding; vèpozeveše, moon of
leafing. The first is the old name. Very few of
the younger Ch. are acquainted with these names.
apron, taomo-osostez [from taomo, to hedge, bar; etao mo
= it bars, hedges (sp. of growing plants or trees)].
Nxpsoestoz, nxpsostô (obs.) = loin cloth, breech-clout;
enenxnpxsoestonâovavzenovônoz, they made unto themselves
aprons, breech-clouts. [This word has only ref. to loin
cloth. Where in Genesis 3:7 the Eng. version has "ap-
rons" we translate as in Hebrew by "loin cloth, or
breech girdle].
apropos, hozamô! hozamô emeseô, apropos, he ate; with
this hozamô the Reflective m. (see Ch.gr.) is
used oftentimes.
apt, adj. See able. Txo = apt, liable to, likely; txo etos-
hosseôsz, he is likely to speak again; enešeeona, one
aptitude, see ability. Hetoșāziştotoz, apt. propensity.
aquatic, zehetăevatto mápeva, that which lives, has its
being in the water; zehetăevăvoss mápeva, aquatic
beings, all who live in the water; zehetăehoneo
mápeva, aquatic plants.
aqueduct, zeatemotostoon zeveșeamovanenistove, continuous
structure wherewith water is led.
arable, ezetomaxovâteov, it is arable, plowable; esazeto-
maxovătovhàn, it is not arable.

arbitrary, adj. toxtomon as inf. denotes something with-
out fixed rule or principle; toxtomonetto na-
asaneșevăvé, I did not do it arbitrarily; toxtomonetano-
oxtoz, arbitrary in thots; taomenităetanoxtoz, arbitrary
inthing; domineering, despotic disposition; emomênkoezesta,
one is arb., selfish (in disposition); [‘momënkoë = to
be by one's self]. Eoșășteonooneve, one is arb., apart
in his thinking; esaakoxtăhe, one is arb., selfish.
arbor, oveecehom, arb., summer house, shady place made by
brush or saplings; oveoceostoz, that which makes up an
arbor; naovecesțon, I erect an arbor; naovecesțo-
naovo, I erect an arbor for one; oveoceșeève, it is an
arbor, a shady place, a shady growth (not made). See
shade.
arch, zevokx, that which is bent; navoxkoana, I set it
arched. See bend, curved; zegovămsz, the arch one,
in the sense of most worth; zegovămsz zeheszemănsz
hoze, the archangel; zehaneoneztőez, our arch enemy.
ardent, can be rendered by inf. -ohă = in a high degree,
tense; eohâmehoseoneve, he is an ardent lover.
arduous, ehoatanatto, it is ard.; ehoatoanovoma, it is
ard.; ehoatoanovoheostevo, it is an ard. work.
are, see v. to be.
area, zehetă- pref. gov. sub. cj. = the reach of, as; zehetă-
omao, the area, reach of land; zehetao, its area,
size, amount; zehetăexov, area of time; zehetăspota, the
open area (in a wood, or in a town, etc.) zehetășnana-
ce, the area of (things) planted; zehetăzetomax, the ar-
area of plowed (land).
argue, nahestovhësta, I argue about it; nahestovhestanom, we
arg. about it [hestov = both sides, + hesta =to say
it]. Nașestăzhem, we arg., dispute (Ger. Wortstreit);
nahosaovăzhem, we arg., sp. pro and con.
arid, zaahestonemaohăan, arid land; nemetomac, barren
land; ockomaxzeše, arid, bare ground; ensmaachta,
eömata, it is arid, parched ground.
arise, nachă, I arise; nachășeekaax, I arise, jump up; na-
chăetao, I arise at, against; nachăetaoto, I arise
at, against one; nachăetaota (in.); natăăe, I arise
(from sleeping). See rise. Eșehe enemeen, the sun is
arising.
arithmetic, zeoxcešstonstov, the numbering, counting.

ark, semonemhayo, the ark (boat-house); vistomöhane-ve-
šëesëo, ark of covenant. [Navistomõran, I make
a covenant; vešëesë =case].

arm, v.naheskovanen, I am armed (with weapons); nahesko-
vanoez, I become armed [from heškov =that which is
thorny, pointed]. Formerly this ref. to bows, arrows,
spears and knives. Nahemahatano, I am armed with a
gun, have a gun; kao enoën, he is armed with, carries a
revolver; nambonooxan, I am armed (provided with club
or stones); emäesena, he is without arms, unarmed.

arm, (weapon) n.heskovane (anything to stick or pierce
with), heskovaneonoz (pl.); naheskovaneon, I have
arms. See armor.

arm, n.мааз, the arm, маазено (pl.); нааз, my arm; наазе-
nevâ, in my arm (or arms) or in my hand; мааз-маазе-
no, arm pit; natossenaevaena, I am long armed, overlong;
natokseñaevaena, I am short armed; nahesatamaónasso, I
cut his arm (at shoulder); ehäsenaevaena, he is long
armed (one arm); ehätääsenaevaena, he is long armed
(both arms); ekokaena, the arm is short, ref. to sleeve;
nahenehavenaeva, I lift the arms; nahenehavenaevaeno, I
stand with uplifted arms; nahenehavenaevân, I walk with
uplifted arms; nahenehavenaevano, I uplift one’s arms;
nazzenaes, I stand with outstretched arms; nahamezen-
enaes, I stand with arms outstretched upward; naan-
hštëna, I stand with downward arms; nahotxayenaevao,
I stand with crossed arms; etamenaevaena, he has a
stumped arm (is one armed); etotamaevaena, he is arm-
less (both arms stumped); esenaevaaoxtoz, arm hole (in
sleeve), to which sleeve is attached; otëenaevaaoxtoz,
open arm hole, as in sleeveless vest; navešëazënaenoto,
I sheath his arms, fitting closely, similar to gloving;
namanešeazeatenoto, I tie, bind his arms, hands together;
nahotamezezenoto, I tie one’s arm or hands behind his
back; nanskoxtseno, I hold one in my arms; nanskoxtse-
nena (in.); naeëneaevaena, I am with a broken arm; the
inf. -naeva- = with arm; the added sff. -ena is a verbal
adj. form which denotes "provided with"; ohotomezis-
tov, armful; emõss, he stands with arms stretched for-
wards, palms downward. [The same word may mean: he
floats on, from -es = to be suspended].

armor, mahataeszheben, armor, coat of mail (lit. metal
cloth); mahataesvcanistov, armor, war dress; [mahata
=metal, iron, + eszheben = coat, shirt]. Moevhoneš, ar-
mor [meo =warring + honeš = apparel]; makäevehone =
armor, metal apparel; namahâtevhomeenono, I cloth him
with armor; naešënaenoto mahâtaesvcanistov, I put armor
on one (lit. I sheath one the armor); namahâtaesvcanene,
I clad one with armor [from naeš'aneno, I clad one];
namahâtaeszhebeneno, I coat one with armor; emahâtaes-
zehena, he is provided with armor; mahätaeszehenaatòoz, the being provided with a coat of mail. The Ch.proper name "Mahataeszehen" is usually translated "Iron-Shirt". Nameoevson, I am clad for war. See war.

army, maxenokova-notxevestož, [maxe =large, + nokova = collected in one, + notxevestož =the being warrior (from notax =warrior)]; emaxenokova-notxevetto, it is a great army; zeheszemëness hozeo henotxistov, the army of the angels; t'sa zëmomenoenotxevstož, where different army corps are; emaxhænënheo, there is an army of them (they are a great many); emaxhænënonoens (in.); zehetëhenotxemëtëess ehahaneoxtö, his whole army, all his warriors, is approaching; Mæheo zehonetxemëtëess,God's army (his warriors); zehetëhenotxemëtëess, my whole army, the whole of my warriors.

aroma, pavemeeozistov, good smelling.

aromatic, epavemeozistov, it is ar., of good smelling.

around, nimaoolto, all around, on all sides (of a plane);

ahætto, around, in the sense of away from, avoiding it; enimaistto, it orbs around; enimeoxz, he walks around; eahæeoxz, he walks around, making a byway; eahæeoxzeta, he walks around, passing it (Ger.umgehen);

Inf. -ahæ* implies avoiding, keeping off; nataxtaeøetova, we are around one (see circle, surround); noka-taheonevoa etaxathanitzaøoæheo, it is one mile around the water. [Sf.] -øoæheo refers to a body of water, from ø = not set, not solid + m =aggregation of. Etaxtaøoæheo, it is a body of water around, = it is surrounded by water; etaxtaoneøoæ, they stand around, encircling; etaxtaochoneøoæ, they stand around, as a ring; naehoneetovon, we sit in circle (ring) around one; naehoneøeøetovon, we stand in circle (ring) around one. See en-circle, surround.

arouse, naseaovoo, I arouse one (from rest, sleep, lethargy); emomätaeożo, one becomes aroused, angry; nata-kovetanoj, I arouse, provoke, anger one; nanaakasëho, I ar. one to activity, industry; naøetvetoj, I ar. one to diligence.

arraign, eonøme hoemanemhayon, he is arr. in court, called to the law house; nitoseonømanhemanøs zehetaøës Mæheo, we are to be arraigned before God; eonømeo ze-toshoemaeoøs, they are arr. to be judged. Nha zeonømøsz hoemanemhayon, the one arraigned in court.

arraignment, hevææa zeveøeøonømë hoemanemhayon, the thing with which one is brought to court.

arrange, nahoøexanen, I arr. put in order; hoxana (in.), -hoxeano (or.), nahoøexanen, I arr., prepare in order; nahoøeoxanen, I arr. place in order; nahoøetahosen, I arr. set in order; navovetanen, I arr. get things ready beforehand; ehoxenono, it looks well arranged; naonoanen, I arr. straighten, settle things; -onoana
(in.),-onoano (or.); napavanan,I arr.,in the sense of repairing,making better (usually with inf. -evha-. See prepare,ready,agree. Naexhoemanheme zetoseomohox-zistove,we arr.that there be a meeting. [Naexhoeman = I pass a law].

arrangement, hoxeceanenistoz,hoxeexananenistoz, the arrang-ing; vovetanenistoz, the preparing; vovetanazistoz, arrangement,preparation; onoanenistoz, the arr.,straightening; evhapevanenistoz, arranging, re-pairing; täma enethoeman, it is his arr.,his law; ema-noexhoemanistov,there has been an arr.made.

arrant, is expressed by inf.-ahan(e)- =extremely, out-and-out; ehanansenova,he is an arrant villain; eahanematam,he laughs extremely,genuinely (Fr. il se meurt de rire).

array, v.navaxë, I am arrayed,dressed and painted; nava-xëno,l arr. one (or.); emxastovsan,he is arr. with the finest clothing(Ger. mit der Fülle von Kleidern); enonotohoe zistosemeevoss, they stand arrayed for battle (they stand ready for warring); ehoxetansez, they are arrayed,placed in order; nahoxeooan, I place in arr.; nahoxetahosan, I arrange upon,place in order upon something; ehoxetahota, it stands in array, well ordered; nahoxetahotana, I place it in array.

array, n.ëšexhoneëeo,they stand in array,formed in line (see line, row); vaxëhestoz, array,ref.to dress and paint; mxastovsanistoz,arr.display of fine clothing; ehoxetahosanistov, it is an array,placed in order upon something.

arrrear, n.našenomaëo, I am in arr.,late,behind time; na-šenomaëom,we are in arr.; ešenomaëö, they are in arr.,behind time.

arrest, v. matanæevëho ehestanë,one was arr., taken by the police [matan =milk; see police]; natdašto, I arr. stop (as a horse). See stop. Nahessevaeno, I arr.seize one; nahessevaena,(in.).

arrest, n.nxpaozistoz, the arresting,stoppage; hesseva-
nazistoz,arr.,seizure.

arrival, hoënistoz, (from walking); hooxozistoz,arr., coming; hooxistoz,arr.at home; heoëhestoz,arr. (with belongings); checënov,there is an arr.; hooxzi-stoz,arr.with game; enoctomoëhestov, it is an arr.from hauling; monetochoexzistoz,immediate arr.; napaveta-no zehëhooxzevoss, I am glad of their arr. home with game; napaveto zehëhooxzevoss, I am glad of their arr. home.

arrive, nahöen,I arr., from walking; nahoeoxz, I arr., come;nahoee,I arr.,am arriving; nanonetochoën, I have just arr.; nahoox,I arr.packing game; naheoë,I arr. with all my belongings; nahoee,I am arrived now; nanoxotomoë, I arr.from hauling; nahoëšena, I am arriv-
ed, have attained; etaoez, it arrives, leads to (of a path); nahoxtamista (in.), nahoxtamo (or.) I arrive, attain, reach at; manxhoënetto, when it arrives; maes-honoxoevozh, when the time will have arrived, come; naonöveshesz, I arr. with a boat, land on shore; naonove-to-hona, I arr. (to shore) by swimming.

arrogance, menoxcetazenaxtozh, arr., haughtiness; ohë-menohestoz, arr., pride; menoxcepeosanistoz, arr., disdain.

arrogant, eohëmenoheoneve, he is arr., overbearing; emenoxcetazetan, he is arr., haughty; emenoxcepeosan, he is arr., disdainful and proud; zeheëohëheneenosvaatamaz coexemoxcetazenotovë zeniëtëizz, deeming himself very learned he is arr. towards others; oxtoseëeavaotovësz maeto excevoyovëamnettonov's menoxcetazenaxtozh, where there is to be a fall, there goes before hand the arrogance.

arrow, mähe (sg.), mähoz (pl.); namähe, my arr. namoxoxxx = my flint arr.; namähean = our arr. (sg.); namäheanoz, our arr. (pl.); mäheveva, by an arr.; nahemäheve, I have an arr.; nimähenan, our arr. ref. to sacred arrows owned by the Ch. They are mysterious, religious symbols, greatly venerated by all the Ch. They are said to have been given to the tribe by their ancient prophet or leader. His name was Nizhevoss (Eagle's nest or peak), but from his character and relations to the tribe his agnomen became Mozëevëve = Sweet-Root-Medicine. This root is used to increase the flow of the human milk. Mozëevëve was the spiritual father, his teaching was the milk for the tribe to grow by. The venerated arrows were given by him as symbols, to crystalize his teachings and make them more tangible. The arrow shaft (because made of wood) represents the people; the feathers symbolize the spirit world; the flinty arrow points are the emblems of incorruption, health, fire and eternity; the fur enwrapping the four arrows represent the "animate" being who holds within all that which the arrows stand for. Usually once in a year, the "bundle" is unwrapped after preliminary ceremonies. Any adult male member of the tribe may make an appeal to these arrows, when a great trouble of some sort has befallen him or some one of his blood. After the appeal has been made, the devotee makes a ceremonial visit to the different camping places of the tribe and gathers votive offerings. At the same time he receives the preliminary instructions from a priest. After one or several months of preparation, the arrow gathering is held. This gathering is called "hoetonestoz"; the devotee is called "hoetonestevahë"; ehoestonevëva = he makes an offering (to the arrows); maxhoetonstov, when the arrow worship
artery

ENGLISH-CHEYENNE DICTIONARY

articulate, enonoseesoz, he articulates distinctly (in speech); enonoxtoan, he art., pronounces distinctly. Inf. -nono- =at a time. The distinct articulation in speech is considered old and good Cheyenne and is conserved among older people and in ceremonial language. See plain.

articulation, nonoseeszisto, distinct art. (in speech),

slow, distinct pronunciation; nonoxtoapisto, distinct, good articulation, pronunciation [the antonym is: enonotovee, one speaks with hurr, not clearly]. Honeeonaheestoz, art. (any form of joint in the body); zerhonaenahestoz, where there is an articulation; honeeonaheestoz, articulations, joints, the "several-jointing" [reduplicative form]; zehooneeonaevos, where they are jointed; mahaz zexhonaotto, hand joint, articulation of the wrist. See joint.

takes place; emeaevavata, he occasions an arrow worship; hooton, reunion of the sacred arr.; ehoostonstov, the arr. worship takes place. Moxozz zehoestavvssz, fiery arrow points; esaahemestovhan, there is no arrow; chestoena, he draws (the arr. or bow); mahe esaa-moxozzevhan, the arr. is not provided with a tip (flint point); mooxoxzeve, it is tipped with flint; namhe epono, my arr. has no point; namhe namoxotoaz, I provide my arr. with flint point; mahe emeavaco, the arr. flies swiftly; nokoamestov, one arr. shot (in measuring distance = about 400 yards); zevozok mole, bare arr., not tipped nor feathered; namatoks I am out of arrows; namatohamenoz, I spend all my arr.; ehesevav, it shoots (arr.) beyond the mark; evanoxzeseo, it shoots (arr.) whirling; naeoxvoetza, I provide the arrow with feathers; napenosoxta namhe, I chew the end of my arr.; hakosovezoz, round pointed arrows (bullet head); paosevovoz, blunt arrows (having a ball-like head or being hemispherical); pasevota, thick end arrow; ponoogozoz, blunt pointed arr. (popingay head); heskosevov, sharp pointed arr. (not tipped); penosevov, chewed point arr.; [These arrows are mentioned in tales and are attributed to having killed power, possibly they were poisoned by the saliva or otherwise]. Motaxezo-voz, tipped with steel points; vazstavoxoz, tipped with barbed heads; maxamoxoz, stone tipped. Mahe eods, the arrow alights; mahe eostao, the arr. alights and remains suspended (as on a tree); mahe eeso, the arr. alights into the water; etonohseesta mahe nohaneva, the arrows were thick on the lake (it was thick with arrows upon the lake).
artless, ehōspoxzevone is artless, fails to be crafty. as, tass, as, as if (not real). [Rad. tass is found in mātass, scalped man (still living) and mātasoom = spirit]. Tass... hapo, as... so; tasse vezeni, just as; zista- pref. gov. the sub. c. j. = as, at the time when; zistašemesēs, as he had eaten; zistašaseoxz, as he left; zehēš- sub. pref. = as, since; zēhešaseoxz, as, since he left; homōxz, as, for instance; zehexov-...-nexov, as... as, in the degree... so; zehexovepavae nanexoveae, I am as good as he is (lit. as he degrees being good so do I); zehetā...-nitā... = as... so (ref. to size, area, reach, amount); zehetāhehozeohe nanitāhozeohe, I work as much as he does (lit. as he amounts in working, so do I). From above examples it is seen that zehē = as, (in zēheš-, zehetā, zehexov-); when followed by inf. -nexov-, -nešē-, -nitā in the dependent clause, has a comparative meaning; zēheševostanehevez eneševostanehevo, as we live they live; inf. -taestov-= as well, as much as, nataestovōemo, I am as much worth as he is; tass hama, as if (wondering, guessing); tass hama ehovanē! as if he were gone! = I wonder if he is not gone; tass hama enese, as if he were eating, he must be eating! Homeevās, as if, supposing; hoomeevās ehōmox tasz, supposing he be sick hoomeevās-hetomsz, supposing he be true; zezhestassō, such as they are (or.), zezhesōsz, such as those (in.). See such. Inf. -tatōm-ešē- = as soon as, usually in combination with pref. ze or zis; zistatomešenāez, as soon as he was dead; ma-ešesēsz zetatomeašseoxz, as soon as he has eaten he will leave; zetāš (from zetaheš) = as, during the time, while; zetāšeneoxz, as, while he was gone. Sometimes infixes become detached and add sff.-noxz, denoting as, e.g. -hece-, easily, quietly, becomes hecenoxz = as easily, easily-like; hotoananoxz, as difficult; vēhanoxz, as old; inf. -ox- = otherwise, tho, is used for "as" in the sense of however (expressing a concession), e.g. zeoxpeva nasahahoe, as good as it is, I do not like it; zeoxhavsevaes ešivatamā Maheon, however bad he be, he is pitied by God; na tāma, as for (whether me, thee, one, us, you or them), is specified by the subj. of the sentence, e.g. na tāma napetanō, as for me I rejoice; na tāma eanovetanō, as for them they are sad; na tāma nitošhozechem, as for you, you are going to work; navhestamo = navesshestamo, and navesshestanono, I am as he is (ref. to stature, condition); navesshestanā, I am as it is, conform to it. Zenhestavoss vostaneo hapo zenhesta vonhātan, as the people are, so will be the priest; zhestas zevovistomosanz zenhesta zevovistomeesō, as the teacher so the pupils.

ascend, eēn’sz, one asc., steps upward; eēn’metto, it asc. [from é = upward, upright; eēa, it stands up-
right; ééax, one runs upward; ééês, one floats upward; eohnâttoo, it asc., rises; emaxohâneeo venotaesê, it was ascending, a great smoke (Reflect. m.); eheameozx, one asc., above, to heaven; nataëozx eseomê, I asc., go up the hill; eëomao, it is ascending ground; eohänëswë-ëomao, it is very ascending (steep) ground; eësö, vapor is ascending; eheamehâ, he ascends (flying); eheamehatto, it is ascending (flying upwards).

ascendable, eënistov, it is asc.; éeëaxistov, asc. by running; éëesenâtov, asc. by floating; eëoxzistove, it is asc.

ascension, ascent, éënistoz; éëaxistoz (by flight running); éëoxzistoz, asc. going up; éëesenâtov, asc. (by floating); eheameoxzistoz, asc., the going above.

ascertain, ooseß nataësheneena zehesso, I ascertain it, (lit., in truth I will know what it is; naonis-tazesta echetom, I test the truth of it; nataëpavhe-neena eoesenäâoz na mo hovahan, I will asc. (know well) whether he died or not; nataëpavheneneena zehexovësms, I ascertain his worth (also nataëpavhenenovo); eta-ëshetomeme, the truth has been ascertained about one (or and in.).

ascibe, zëmans ehasshamoxta naheñetanome, we ascribe his being sick to his drinking (lit. that he drank, he is sick from, we think). The Ch. language has an attributive m., see Ch. gr.

ash, motô, ash tree (Fraxinus Americana).
ash, pâ = powder; hoestapë, ashes (fire-powder); vohome- pâ, white ashes; mahaxcepë, old ashes, clinkers. [This word obviously is derived from the rad. hâe and hâë = burning; the letter p denotes a crushing, pressing to pieces, powder; thus phâë or pâ = crushed to powder by heat or fire]. Pâ zëvëota, ash-pan or ash-pit; zehone- ta pâ, heap of ashes; mahaxce-pâ zehoneta, pile of old ashes.

ashamed, nataneheztovo, I am ash. of one (or.), natanehez- ta (in.); natanehe, I am ash. [natanevezesta, I deem it a shame]; natanehesëho, I cause one to be ash.; natanehevomotô, I am ash. for one. See shame.

ashen, pâëa ehszo it is ashen, ash-like; vohomepëa e- neñenôhe, he looks ashen, like white ashes.

aside, eama, at the side; eama meo, at the side of the road; noheônéon, aside of the road; inf. -nohe- =a-side, from, astray from; nanohëoz, I become aside, astray; nanohëtan, I am aside in that, distracted; nano- hëoštâ, I act aside (from the good); nanohënohësoho, I cause one to go astray; nanohëoxz, I go aside, astray; nanohëöhe, I turn aside, astray; nanohëna, I put it aside, apart; inf. -nime- = aside, to one side, deviating from a perpendicular or horizontal line in a widening
angle; naasetenam, I put it aside; -asetana (in.), -asetano (or.); inf.-âe-,âeš-,öäeš- =aside by self; see apart; eâhöe, he is aside (by himself); zeheše-asešñanom nitao, having put aside (laid aside) everything; emösetto, aside, as not to be heard, secretly; emösetto eneševe, he does it aside, secretly; inf. -ââze- =aside, besides, at the same time; eââzešen, he has aside, he "besides" (Ger.erübrigen) e.g. epavenasænö na eââzešeneo, they have well enough (to eat) and to spare; aâzevetto enonotovešsz, aside of this he drinks; oxesçetto namehöhoe, aside of me there was no one (lit. perfectly alone I was); âeš nañanana etov, I put it aside, apart for thee; eââšñane nitova, it is put aside, apart for me; maxemenoz eoaââšñanensz, the apples are put aside, apart.

ask, navëstomosan, I ask of; navëstomohe, I am asking of; vëstomasanizot, the asking of; navësta, I ask for it; [not to be confounded with navista, I promise it and navista, my temple (of head)]; navëmo, I ask for one; vëmosanizot, the asking for; navëstomevo, I ask it of one; navëstomevonoz, I ask those (in.) of one; navëstomevonotto, I ask them (or.) of one; vëstomeva- zizot, the asking of one; navëstomezenoz, I ask for one (to have him); nivëmaž, I ask concerning, for thee; ni- vëstomeozyovaz, I ask for thee (to have thee); naen, I ask entreat, pray; nahaen, nahaen, I entreat, pray (is the word commonly used when not combined with infines or other verbal forms); nahaënæ, I am asking (in prayer, entreaty); hevehestovâ navëshestcën, I ask, entreat with (in) his name; Ehan navëshestohenatovâ Hëhya hevehestovâ, I ask, entreat God with (in) the name of His Son; navëstomovo, I ask for it, his; eaaenënzotaoz, he asks those (in.) to be his property; nanbësta, I ask, question about it; nanözoto, I ask, question one; nanözemo, I ask, question concerning one (or.); nanözotomo, I ask, question it his; nanözotomevo, I ask, question for it his; nanözotovom, I ask, question him, his e.g. hëhya nanözotovâ, I question his son; nanözatovâ- vo, I ask, question one, by look or sign; nözatostoz, the asking, questioning; nanözovâto, I ask questions of one; [rad. nöz is closely related to inf. -nox- and -noxz- =seeking after]. See question. Namooto, I ask, invite one to a meal; nanëthoatzon, it is asked, required of me; pawemâtatoz ninethoatzomönânon, he asks, requires of us good obedience; nähethoatzomevo hevox- ca, I ask, require his hat; nahogetan, I am asked to do for one; heto nitao nitsëhohozetanenon, all this we are asked to do; Maheo zehoz(es) tomën ezaahtoaattanehez', what God asks us to do is not hard; zetohetño- g(es)tomonen or zetohetëhozetanez, all that is asked of us to do, =our duty; enahan zehethozeto, this is

63
what I ask him to do; nanethozetan heto hoxaǝnênestoz, I am asked to do this bead work.

askance, eheksenǝ, he looks ask; natotazenetovo, I look ask., disdainfully at one. [From -taze = disdainfully + -(e)ne = countenance, face].

aslan, emstotə, it sits aslant; zeasetto, that which is aslant, athwart; enovoxo, he writes aslant (see tilted, bevel); emsenovoxo, it is written aslant across; enovhênevatovǝ, it radiates light aslant; e-amshênevatovǝoz hotoma mhayo, a ray of light aslant the room (within the house).

asleep, etocešenom, one is sound asleep; namǝvo zǝnǝoz, I found one asleep; epeveno, he is well asleep; e-sovoanaxenom, he is settled asleep, he sleeps leisurely emcavenomhoe, he sits half asleep. See drowsy, sleep.

aspect, zehesenono, its as, the way it looks; zehesenǝ, one’s (or.) as.; zehetsǝnitavenono natotazehasteza, i study its different aspects; nǝhazasteze hehešonitavamano, i study the different aspects of weather, nature.

asperity, saamomovahestoz, without agreeableness; m-pathetoz, as., toughness, harshness [from matǝ = cactus]; venhastoz, as., sourness, crabbedness. See sour, harsh. Heškonastoz, asperity, grating, stinging; heškovaestoz, as., grating; pepeastoz, as., roughness (not smooth); niheneenanon zeheseməmatǝe nivostan-hevstonnan, we know that our life is full of asperity, harshness.

asperse, nahëemotsan, I asp. [taking water or medicine in mouth and forcing it out in spray form]; na-nahëemotomo, I asp. one (with mouth); nahëemotoxta, I asp. it (with mouth); nahëemovoxz, I asp., besprinkle it; nahëemovyo, I asp., besprinkle one (or.). See sprinkle. Naaestome-momaxemo, I asp., slander one.

easpiration, aestome-momaxemazistoz, asp., slanderous report; h-European, asp., besprinkle (with mouth); hëemovtazistoz, asp. besprinkling; hëemotomazistoto, the ingredients used for mouth asp., usually medicinal or sweet scented herbs; naesevotz, certain herbs used in ablutions (consisting mostly in aspirations from the mouth) by the priests or doctors.

asphyxia, nxpotomeozistoz (from dust or vapors); nxpotomeo-tstǝæestoz, asp. by heat, suffocation. [From nxp = close, bar + -omotom = breath].
asphyxiate, enxpotomeoz, he becomes as.; enxpotomeoštǝe, he as., suffocates.

aspirant, n.nha zehethoahesz, the one who runs for; n-hethoahetzovo, I am an asp. for her.
aspirate, v. navǝp dostonǝsz, I as.; utter with breathing [from vep = hollow + ǝston = pharinx + ǝsz = to
"lip" = speak.

aspire, adj. vēpeštōnaːszistoz, asp. speech. This we represent by the grave accent over vowels.

aspire, nahoevōšetan, I asp., hope; nahoevēnatan, I asp. desire to reach within a place; nahethoshezt, I asp., run for it; nahessāz, I asp. = inspire, inhale.

ass, vohokota (large), vohokoxta, donkey; vohokoxtāsən, young donkey (Fr. ânon); toxtoe-vohokota, wild ass.

assail, naeozetov, I ass., rush at one; naeozeta, I ass.it; nimasōnéozetēsēno, they ass. us suddenly; nanhaéshon hōmoxtastoz, sickness assails us, collides with us; hovasz zehessō hav naehohto, all kinds of evil assail me.

assassin, nasenehe, killer; zenasensz, the one who assassinates; nitōenahan, asss., murderer (killing blood relations); hoxovsē, assassin. This name designates the murderer ostracized by the tribe.

assassin, enasen, one ass., kill; enaho, he ass. one; e-nitōenahan, he ass. a blood relation. The killing of friends or blood relations is considered murder among the Ch. and the murderer was ostracized by the whole tribe. The killing of an alien or an enemy was a manly virtue. Thus nanaho, I kill one and nanitōenaho, I murder, assassinate one.

assassination, nitōenahanestoz, nasenistoz.

assault, see assault, attack.

assemblage, moḥašanistoz, ass., collecting; zemanošessō, the assemblage (of people), their being gathered together; moḥašestoz, the assemblage; manohastoz, ass., the being united together; nitovaštoz, ass. the being as one, compacted together; nokovānenistoz, the assembling into one; moḥašxistoz, the assemblage, coming together; nokova-mamovanestoz, the assembling, bringing into one, of different parts; moḥašovahamestoz, ass. of horses, cattle or sheep; moḥenošvanenistoz, the assembling of water; moḥenošvaozistoz, the ass. of waters nitovōmohātoz, the assemblage of waters together; emaxemohātanev, there is a great ass., multitude (of people); see gather; emoḥēšemēatovensz, it is an assemblage of gifts.

assemble, namohāšan, I ass., gather; -moḥāna (in.), -mo-hēšanō (or.pl.), nanitovanen, I ass. make to be one fold; nanokovanen, I ass., make to be one; nanomahana, I ass.to one bunch; namanōše, we bunch together, ass.; namohōxzheme, we ass. come together; nanokova-mamovan, I ass., bring them (or.) together; namohōxva-voham, I ass. the stock; emoḥēnošvanen, he ass. the waters; emoḥēnošvaozistov, the waters are assembled. See gather, together. Namohōzō, I bring them together; zemohēnnessō, those (or.) who have assembled, come together; zēmehanonokanevoss naevhanokovanō, from their
being dispersed, I made them to be together again (as one). See gather, collect, organize. Nahoxpaonen, I ass. in a package; -hoxpaona (in.), -hoxpaonä (in.pl.).

assembly, zeamonehoessë, those sitting present; mohõox-zistoz the assembly, gathering; hemanohastov ze-xanovevostanehevessë, the assembly of the righteous; hemomenohastovevo zeto vostaneo, the different assemblies, groups of these people. See crowd, multitude.

assert, naamata, I ass., consent to it; -amâtovo, (or.).

See agree. Eòmæaë = he does not assent (lit. he shakes his head in dissent).

assert, t'së enhessö = it is indeed so; t'së enhesso na-heve, I assert that it is so, (lit. it is indeed so, I say); tsë ehetomö, it is indeed true; t'së eheto-mö naheve, I assert, say that it is true indeed; t'së nahetom, I assert, certainly I am true; nahetomesta, I declare it true; nahetomemo (or.). T'së = indeed, decidedly, determinedly, purposely.

assess, navêhoevëesta, I ass., count it as "white man";

navêhoevëemo, I ass.one, count him as citizen.

assessment, vêhoevëemazistoz, ass., the counting as white man.

assiduity, ótsetanoxtoz, ass. in òhot, disposition; ótse-hestoz, ass.; ótseheonevestoz, ass., (in character); nàkastoz, ass., industry. Inf. -óts- = endeavoring, long and faithfully continued; èvsetanoxtoz, ass., diligence.

assiduous, adj. èvsetan, one is ass., endeavoring; èvsete-seheoneve, one is zealous; ótsevehona, he prays assiduously; èvsetan, one is ass., diligent; ótsehe, the assiduous one; eðhänàkae, one is very ass., industrious (Ger. arbeitsam).

assign, see appoint, allot.

assist, naomota, I ass., stand for one; navistümo, I ass., help one; navistämota (in.); nahënevoto, I ass., defend one; navistamaozeto, I ass., am on his side; nahevistameno, I have one to assist me; nahe-vistametova, he has me to ass.him.

assistance, omotsanistoz, the assisting; omotaâzistoz, mutual ass., aid; vistämazistoz, ass., help; vistamaozetovazistoz, ass., the being on one's side; zëvistamaozetês nahessevostanevhan, for his ass. I was saved; nasaahevistämazistov, I have no ass.; eesavevistämazistovhan, it is of no ass. See help.

assistant, nha zevisitümosansz, the one who ass., helps;

zeomotsansz, the one who ass., aids; vistüme-se-ne, vistänzeo, vistacozeo, ass., helper; omotsene, ass., stand by; nahevistameno, I have one for ass., to stand with me; heva Maheo mxhevistametoëz, tah nivä emetone-5etaez? If God be for us (our ass., stand by) who will prevail against us? See helper. Visthoze, co-servant,
assistant in work.

associable, eveâžistov, it is ass.; esaaveâžistovhan, it is not ass.

associate, v.naveâž, I ass.with; eveâžetto, it ass.with; esaaveâžetthan, it does not ass.with; navešse-
vo,I ass., am with one; navešsevševe, I ass.with in doing; nahešstavoneve, I ass. with, am of the same
class; navisthozezeve, I ass. with, am an accomplice;
navestožehoemo, I ass. with one in working; navistož-
ta, I ass. with in doings, performances; navistožtamo, I
ass. with him to perform; navestoženaemo, I ass. with
one in prayer; navheštanovemô, I ass., with them, live
with them as a tribe or nation; navistômo, I ass. with,
marry one. The rad. -vess(e)- and -ves- or -vist-
before aspirates denotes association; nanoošta, I ass.
with, am connected with doings; enônetto, it ass. with,
connects, relates with, to. See connect, relate. Inf.
-nitôv- = associated, in common.

associate, n.navešsevšn, my ass., also navešsevašn, my
ass., consort; navešsevšnam, my ass., companion;
navešsevšnamenôz, he is my ass.; navešsevašnetova,
I am his ass.; navešsevašnetova, my ass., companion. These
expressions imply company, going together. The inf.
-nitôv- denotes "in common" as a concern (in busi-
ness); enitôvâenôv heto hoxtovamhayon, they are ass.
in the store (lit. they own the store in common); nan-
itôvâme heto hozechestovâ, we are associates in this
work; vistâose, ass., helper. See companion, assistant,
fellowship. Niahane zeto zevesthozezevemo, this is the
one, my associate, accomplice; zevistômo, my ass. in mar-
rriage; zevistožtamo and zenoštamo, the one, my ass., in
doings, performances. The inf. -nòo- denotes "connect-
ed with"; zevestoženaemo, my associates in prayer;
zevesthozehematao, thy associates in work, zevessemxi-
stonemaëss, your school associates.

association, manohastoz, ass., congregation; notxesto,
ass. of warriors; éôstaenotxesto, ass. of
Christians; éôstaemanohastoz, ass., company, organiza-
tion of Christians; nitovetanoxtoz, ass. of thou, in the
sense of common, together; nóonetanoxtoz, ass. of thou, in
connection; nóonetanoxtovâ enahan zevêsheneenom, by
that connection, association I know it; emanohastove,
it is an ass., a grouping together; emomenohastov, it
is in several groups or associations; nitovhozto-
vaztisot, ass. in trade; náhozzenan hemanohastov, I
want to join their association.

assort, namomenohanen, I assort in groups [-momô- =by
bunches, -momônohâna (in.), -momônohano (or.)];
namomen-ôachananaz, I ass. them (in.) in groups by them-
selves. [-ôâ-, -ôâsh- =by self, apart; see apart]; e-
momen-ôâhoëo, they stand assorted, in groups for them-
assortment, momenchoastoz, the ass., grouping in several classes or bunches; heto zemomenhanevosz vahoheškohestotoz nasaapevaztohe, I do not like this assortment of needles; momenokov, several ass.; nokov = one ass., bunch, package of (in.); nishov, two ass. of the same kind.

assuage, naonaxano, I ass., soothe one; nahamooxtōeho, I ass., appease, comfort one; oanezov, one (in. and or.) becomes assuaged, calmed down; naonomoxta, I feel ass., alleviated. See appease, abate, pacify. Nahamooxtōeho, I ass. by advice; oanevāta (in.), oanevamo (or.). Nahopetanooz, I become ass., see lenient.

assume, eoneetan, he is assuming, particular; evhanezis-toxtetoan, he merely ass. conjectures; homeeovās ehāmoxtasoz, assuming that he be sick, suppose that he....; ūšokomese nahess tamo, I ass. that he has eaten (lit. he cannot fail to have eaten, I think of him); ehāmoxtaeman, he ass., pretends to be sick. See pretend. Evhaneataoetan, he simply ass. Inf. -zistoxto- and -toxtomone- = assumingly; etoxtomoneēsz, he speaks assumingly.

assumption, whanetaometanoxtoz, mere ass., opinion; oone-tanoxtoz, ass. fastidiousness; whanazistox-toetanoxtoz, mere ass. conjecture.

assurance, hozeovōsetanoxtoz, ass. confidence, hope; heovōsetanoxtoz, ass. confidence; hēstahātotoz, ass., heartedness (Ger. Beherzigkeit); hēstahaoazistoz, ass., mutual ass. heartening; niheovōseoxovistova- vame, you travel with ass. Inf. -heovos(e) = with confidence. Nitetamstahātoz, ass. of heart; momehemazistoz, ass. in words.

assure, nahozeovosemo, I ass. one, make him hopeful; nahozeovoseto, I ass. one by promise; nāhesthaavo, I ass. hearten one; namomehememo, I ass. to one (in words); nahozeovsetanoho, I keep one assured, hopeful.

assuredly, ooseē, in truth.

asthma, nxpotomevomoxtozastoz, choking sickness; exnpotomevomoxta, he has asthma.

astir, ešēšezo, one is astir, awake.

astonish, inf. -etōs- = astonishing; eotōsetan, he is as.; eotōhessō, it is as.; nactōstazesta, I deem it astonishing; nactōstatatomo, I deem one as.; eotōstatama-no, it is an astonishing, marvellous sight (of scenery, nature); eotēsēsz, one speaks astonishingly; eesatono- ūtōhessan, it cannot be astonishing. See marvel, wonder. Eotēsēvēta, one acts, does astonishing performances.

astonishment, otōsetanoxtoz, ast. (mental); otōstastoz, as. (state); otōstatamaestoz, the being an as.; otōstatamohestoz, astonishing sight (in nature
or vista); otõsevôstastoz, astonishing deed, performance. See wonder.

astound, namasôtôsetanooz, I become as.; naohôstanooz, I am as., become alarmed; naotôstoffaoz, I become (in my heart); eohôo, he looks astounded; naohôômo, I look at him astounded; eohôöota, he looks at it as., surprised; eohôôtoe, he looks as., surprised, frightened; esêhoveoz, one is as. surprised. See surprise.

astray, adj. naooxseoz, I become astrayed; naooxsenosêo, I cause one to go astray; naooxsetan, I am astray (mental); naooxsetanoho, I keep one astray (mental); naooxsevostaneheve, I live astray. Ooxseozistoz, the becoming astray; ooxsetanoxtoz, the being astray (mental); ooxsetanohazistoz, the keeping astray; ooxsenoschoestoz, cause of going astray; ooxsevostanehevestoz, going astray in living (Ger. verfehites Leben); eooxsevostomosan, one teaches astray, at variance; eooxsevostomosanistoz, heterodox teaching; ooxsevostomevazistoz, heterodox doctrine; eooxsevôsta, he acts at variance with, astray from; ooxsevôstastoz, heterodox doing. [Rad. -oox- is derived from oxs = elsewhere and denotes "at variance, different, not at the place, not normal, strange". The Greek heteros is the Ch. ooxs]. Inf. -nôhôe- = aside from; swerving from; enôhôe-oz, he turns astray from; nanohetan, I turn as. from (mental); nanohêvoe, I act swerving from, go as. in my doings; enôhetavostaneheve, he turns as. from the right living; nohôozistoz, the turning astray; nohôtanoxtoz, astray in thought, distraction; nohôôvoe, astray, wrong doing. Inf. -vôn- = astray in the sense of lost; evoneoz, one is as., lost; navoneozam, my horses went as., are lost; navonetan, I forget, am as. in that. See lose, forget.

astribe, natahóenoz, I am as. of (or.); natahöeta, I am as. of it. See ride.

astronomer, vostan zeoxchenenoovoss hotoxq, a person who knows the stars. In former days the Ch. had men, priests who knew more about the stars than others, and had names for different constellations. See stars.

astute, eohôoxzezeve, he is very astute, shrôwd; eôceheoneve, one is as., deceitful.

astuteness, ohôoxzezevestoz; ôceheonevestoz, as., deceitfulness.

asunder, see apart.

at, has no exact equivalent in Ch. As a rule the vowel "e" denotes the prepositional meaning of "at" in the sense of a point in space, within the limits of, in the direction of, in reference to; né- that one (ref. to or.), nêm, that one (ref. to in.); sêto, at the
center; natazeoxz, I go there at; natahemese, I am "at" going to eat. Napeosan = I dislike; napeosen, I do dislike, am at disliking; napevosho = I am at doing good to one; napevosota = I am at doing good; naenoboztovo, I am at, asking questions of one; eëvees, one is at, engaged in speaking; evehoso, he is at seeing one; ohe, river; ohé, at the river; vehoeom, square tent; véhoeom-s, at the square tent; vehoneom, the chief's lodge; vehoneom-s, at the chief's lodge; nataehoe, I am going to live at. Pref. ze- used extensively in the subj. form of the v. = that which, the one who (pointing, indicating at). "At", in the sense of added, prolonged, extended, belonging to, within, adhering, is rendered by "h"; nahoeoxz, I come at, arrive; nahoenoe, I mend, add to; at; nahevho, I am at going to see one; nahemhayon, I have a house; navoeeštanoho, I am at rejoicing one, (Ger. ich erfreue ichn).

atheism, éztomohesotz zehešhenšovstovs Maheet, denial that God has a being, personality; oxsaanisyomatamèšsz Maheet, the non belief in God. atheist, oxsaanisyomatamohe Maheet, he is an at., does not believe in God; éztomohhe zehešhenšovstovs' Maheet, he denies that God has an existence; e-saamohesontané, he is atheist.

athirst, nha zeohamane-tanox, he who is athirst; nha zeohamane-tanox, he who is athirst, wants to drink. See thirst. Ehæöneta, he is thirsty for it (fig.).

atmosphere, omotom, at., air; txataom, the surrounding at.; setovoom, the middle at.; otatavoom, blue sky; [these expressions are connected with ceremonials]; the sff. -om denotes sphere, region of; -mano ref. to atmosphere, air, nature, scenery, vista, e.g. e-pevatamano, the at. is clear, or fine; eoxkosamano, the at. is of brownish tint, when the horizon all around becomes darkly hazed; eheoveamano, the at. is yellowish tinted; emaatamano, the at. is of a reddish tint; evoeamatamo, the at. is clouded, it is a cloudy at., weather; evenotamano and evenatavōma, the at. looks smoky; eanstasšeeve, the at. is hazy [from anstasš = haze, trailing mist on lower ground. See weather, cloud]. Sff. -mano ref. also to quality, situation, condition, conceived collectively, and has a similar meaning to the Eng. sff. -ful in expressions like: it is dreadful, beautiful, awful. See full.

atone, nahestoomen, I at., suffer on account; [hesse = from, because of + oomen = suffer]; nahestoomeoého, I cause one to atone; nahestoomenetovó, I at. for one, on his account; nahestooneneta, I at. for it; also used in the tr. as: ehestoomenenov tama hesthavavesevo, they themselves atoned (for) their sin.; nahestoomevenomota, I atone in one's place.
atonement, hestoomenetrovazhiztoz, at.; hestoomene-vovšeh-vatóz, at., ransom by suffering; hestoomene-vovšehvomotxévatóz, at., expiation for [from hestoomen = suffer for + vovšehva = ransoming + vomotxévatóz = substitute, in place for]. See suffer.

atrocious, eahanomeztomazistov, it is a cruel, atrocious doing; eahanomeztovoztastov, it is an atrocious deed, act; see cruel.

atrocity, momeztovõhazistov, atrocity, cruelty; ahanemomeztohazistov, an atrocious act; ahanemomeztomazistov, atrocity.

attach, enõonetto, it is attached to, related, connected; nanônena, I attach it, connect it; see tie, bind.

attack, v. eaeoz, one attacks; naeozeto, I att. one; na-tõeoavo, I att. one, rush at one to fight; nemenha-ôno, I att., challenge one (Inst. m.); nemenhaostôn̄o, I att., challenge one instantly; nemenhaen, I am attacked; nemenhaenoe, one attacks me; nemenhaovaton, I desire to att. challenge; tahemenhǣh, go, attack him! Inf. -ševeas- = attacking in the sense of beginning with a will, diligence; naševeashoheche, I att., begin my work.

attack, naeozistoz; tõeoavazistoz, att., rushing at; menhãnestoz, att., challenge.

attain, nahoxtamista, I att., overtake it; nahoxtam (or.) ehooxm, it is overtaken; nahōeš, I att., am able, capable; nahōešena, I have att.; ehōešeto, it att.; esaahšešettan, it does not att., is unattainable; nahōešemo, I enable one, make him att.; esaahšešemahan, it cannot be attained.

attainable, ehohxamistov, it is attainable, can be overtaken; ehōešeme, it is att.; ehōešenatóv, it is att.; esaahšešemahan, it is not att.

attainment, hoxtamistov, att., the overtaking; hōešenatóv, att., ability to reach; hoešemazistov, the making one attain.

attempt, v. is rendered by inf. -onis(e) - = trying, testing; naonisheneovo, I att., try to know one; naoniseneševe, I att. to do; naonistošta, I am one who att. to act, perform; toanoxa oniseto, let it be attempted, tried! See try, test. Inf. -ōtse- denotes attempt in the sense of striving, endeavoring. See these words.

attempt, n. onisetztoz, att., trial, test; onisetanoxtov, att. (mental); onisetanoxtov, attempt, endeavor (mental); őtsehestov, the att. striving. See trial.

attend, nameemes, I att. to, take care of it; nameemhó, I att. to, take care of one; navovônetohechetovo zehamoxtasz, I att. to, minister unto the sick one; navesshooxz maheonemhao, I (with) attend the church; navostaneheon, I am attended, live not alone; navosta-neheovo, he is attended by me, lives not alone, I live
with him; enoane, it is attended by, with it there is;
xamavostanehevestoz enoane hotoanatto, the life of
Indians is attended with hardships; vêhoemâpemanistoz
enoane hâmoxtoätzoz, drinking whiskey is attended by
sickness; evessevâe hevis'on, he is attended by his
brothers =his b. are with him; vonsto xo hozeon eve-
sevâ.he is attended by countless servants.
attendance, veshhoozistoz, the attending with (to a
meeting); zevessemohâoxzessô, the attendance,
they who attend a meeting; epavemohâoxzistovê, the
attendance was good (of a gathering).
attendant, zevesshooxâz, the att. (to a meeting); zeve-
âzz, the att., one who goes with; zeveâazetto,
the att., that which goes with; hoze, att., servant.
attention, naâtoezeneo, I call one's att.by poking him;
epavèatomon, he pays good att., listens well;
nacina, I pay att., heed to it; navabeonemo, I pay
well att.to one, heed him; nanâaonemohe, I pay no att.
to, neglect one; Âtom! attention! look out!
attentive, epavèhâtomon, he is att., listens well.
attenuate, v.nakâkoana, I att. it make thin; naheâksôn,
I att.by tapering with instrument; namâevêm-
ana, I att. it (liquids); nazceana, I att., make it
smaller.
attenuate, adj.eohôona, one is very att., lean; etoxko-
nae, one is att., lean; zetoxtonnaz, the attenu-
ated one; zedetonaen ëananona, I am attenuated as
he is; enitoneo, they are thus (alluding) attenuated;
eohôona, one has become very attenuated. See thin,
lean.
attenuation, hetoxtkonastoz, state of att.; ohôonastoz,
great att.
attest, v.ehetomesta, he att. the truth of it; naheto-
mo, I att.that one is true.
attest, n.hetomemazistoz.
attic, zeneota vâxshesama mhayon, that room which is top-
most of the house.
attire, see adorn, array, dress.
attitude, zeheâseôs, his att., the way he stands; zeheâse-
stoës, his att., the way he sits down; ezheâseôe,
he has this att.; ezheâsetota, it stands this way; hesz-
heâsestoz, one's att., standing; zeheâsetovo, my atti-
tude towards one. The inf. -ez- denotes attitude, be-
havior, conduct.
attorney, hoemaneseôho, lawyer (white man).
attract, naheesseneoxsohe, I cause to come, attract; nahe-
seenoxshâ, one att.me; naheessenoxsesz, I att.it;
nahesessenoxshéo, I att. him; eheseseanoto, he att. one
(in.) [with the mouth, as serpents do]; nahestômsohe,
I att. by look; nahestômôhéo, I att.one (or.) by look;
nahessetanotovo, I att.one (or.) by mind; naheissetano-
tovo nitówá, I att. one (or.) to me, by that; nahessemá-o, he att. me by pretending; ehesseman, he att. by pretext.

attraction, hessenoxtos, attr. by mind; hessenoxsoshestoz, cause of att.; hessenoxstoz, cause of att. by look; hessenanotovazizotost, the attracting one, by that.

attractive, letó oxchessensoshestotost, this is att., drawing; eocháhessenoxsoschetto, it is very attracting; letó evešhessenoxtovot, this is a means of attraction, is attractive (mental); evešhastomoshestov, it is att., is a means of attraction by look; zehešemomoxenós navešhessenoton, I was attracted by one's desirable appearance; emomoxenono, it is att., desirable; emomoxenóhe, one is attr., desirable.

attractiveness, hestómoshestoz, att. by look; memoxenóhesstoz att., desirability; zehešepenós zeto hetan navešhessenoton, I am drawn by the att. of this man [lit. he looking well, this man, I am attracted].

attribute, v. The Ch. language has an attributive m.; néhetaz, thou art attributed to have said; evém-ôsz, he is att. to have seen one; navõxtanős, I am att. to have seen it; emaheonevesz, he is att. to be God; evéhónevused, they are att. to be chiefs; ehamoxtasz, he is att., said to be sick (Ger. er soll krank sein); see Attributive m. in Ch. gr. — This form of the v. is extensively used by the Ch. implying attribute, supposition, saying and state ascribed to one.

auburn, zeoxemak, that which is deep red; eoxemaovess and emoavess, one has auburn hair. The Ch. admire light brownish hair with a tint of deep red and call this: "yellow haired"; eheovštá, he is yellow haired. This of course in ref. to long hair, both in men and women. Long and beautiful hair is much mentioned in the Ch. stories. See hair.

auction, hóxevoxotovátov, it is sold at auction [from hóxeva = herald and hoxtova = to trade].

audacious, hestatamahe, one is aud.; esahezevah, one is bold, aud.; ehataman, he is aud., valiant.

audacity, hátamazizotost, valor; hestatamahestoz, aud., recklessness; sahezevahestot, boldness; tovahestot, aud. in the sense of insolence.

audience, zeóhôoxezssó, the gathered ones; zehatómonessó, the hearers; zeamoneessó, the ones sitting around. This is usually said by Ch. of those who sit at a council or gathering in a tent. Zeamoneessó zehatóess, my audience [lit. the ones sitting around listening to me; nanizeova čaznizotz zistoseessztovo, he granted me an audience [lit. he granted me
entrance that I should speak to him]; nänizeomon zís-
toseežtovo Zevaštaevsz, I was granted an audience with the President.

auger, otēheo [from naotoñ, I bore, pierce; otēshetan = pierced-nose-man, Nez Percés]. See bore, pierce.

augment, see increase.

augur, n. maakoootanovosanz [from maako = badger + -otan- = dig, bore into]. The badger was used formerly for divination of future events. As with the Romans the Ch. priests would foretell future events by the state or position of the entrails of animals, foremost the badger; also by the images represented in his coagulating blood. The animal was cut in two halves while alive. The fur of a badger enwraps the sacred arrows of the Ch. and those are also used as omens for the tribe. Certain old men could also foretell future events by the form of certain clouds, called ehōstono-
voecz = telling clouds.

aunt, zeheháhestovsz, the aunt; zeheháhestovesső, aunts;
nähnan, my aunt; nähne, thy aunt; heháheo, one's aunt;
nähhan, our aunt; zeheháhez our (sub. form); nähnevo, your aunt; heháhevo, their aunt. Pl. not much in use. Naheháhenoz, she is my aunt; naheháhevetova, I am his or her aunt; naheháheto, I am an aunt; naheháhe, I have an aunt; heháhevestoz, unthoody; heháhevetazisto, the being an aunt to; heháhemazisto, the being mutual aunts, collection of aunts; nahehánevőmo, I count her as my aunt. All relationships have a peculiar v.f. which we classified as Relationship m. The first inf. -he- denotes possession, na-hehá-he-noz = I have her for aunt; naheháhevetova = she has me for aunt. See Ch. gr. Among the Cheyenne an aunt is the sister of one's father (not of one's mother); also the wife of one's uncle (either father's brother's wife or mother's brother's wife).

austere, adj. emómátæ, one is au., grave, abstemious, re-
ligious, godly. Inf. -mómáta is used in many religious terms and has ref. to the class of Ch. who strictly observe religious performances. Zemómátahes-
ső, the class of the austere, religious ones; emómáta-
vošta, one is performing religious rites (said of priests) [obviously related to -omata = sober]. Emó-
mátavostaneheve, he lives an austere, religious life; emómátasíz, one speaks austerely, gravely, on religious or sacred subjects; emómátavoan, one utters austere, sacred words; mómátavoanistoz, sacred, grave utterance, religious term; mómáthaeten, austere, religious man; mómátahess, austere, religious woman; ēóstamómátavosta-
nevesoz, austere, religious Christian life [ēósta = baptized, anointed with water on the head]; mómátahess, austere, sacred day; mómátavostan, austere, religious
person; mómátamahaciss, austere, grave, religious old man; namómátavazesta, I deem it au., grave; namómátavato, I deem one (or.) au., religious; emómátavenēhe, one has a grave, au., religious appearance; emómátavene, one has a grave, au. face; mómátanōs, in an austere, grave, religious manner. See holy, pious, sacred. Inf. -vovoxbon =strict, rigid, impartial (not in a religious sense), austere; evovoxbonae, one is au., strict, inexorable; esaavovoxbonenoaehan, it does not strictly imply; evovoxbonhetaneve, he is an au., strict man; e-vovoxbonevostaneheve, one lives a rigid, austere life. See rigid, strict.

austerity, vovoxbonastoz, au., strictness; mómátahestoz, au., gravity, piety; mómátavostanehevestoz, au. in living; mómátavenōhestoz, au. in appearance. authentic, eonisymometon, it is au., true.

author, zeheemanstophonez, the au., maker, designer, creator (of something put, built together); zehe-exaeneonz, the author, the one who brings to execution. [Zehețaeneonz, the finisher (Ger. Vollender)].

authority, nitāhestoz, rule; nitāvhoemanistoz, au., power of au. [From nitāhe =ruler, master + hoemanistoz =law]. Nametan nitao nitavhoemanistoz heema na hoeva, to me is given all authority in heaven and on earth; nahenitāhestov, I have the au.; ehenitāhestovetto, it has au.

authorize, nanitāemaného, I make one ruler; nametno nitā-hestoz or nitāvhoemanistoz, I give to one the authority, power, rule; nahetooto heneševestoz, I confer upon one the authority to do; nahetooto zexhoxtovas namhayon I confer upon one that he sell my house.

auto- is rendered by inf. -taom- =of self.

autograph, tāmā hetaomemnostonestoz, one's own handwriting.

automatic, etaom-momooz, it moves by itself, automatically; etaom-amoeoxzetto, it goes automatically; taomenemenistoz, automatic music, any musical instrument playing by its own mechanism. Sometimes the inf. -taom- denotes "without any reason or special cause" e.g. etaomheneo, it grows by self; esaataomo- hooezē, he did not come, for no apparent reason.

taomezetenneo.

taomezonistoz, that which runs of itself.

automobile, taome-amoeoxzistoz, that which runs of itself.

autumn, tonoeva, in autumn; tonoeșhe, moon of the fall. See months.

avail, v.evistămosanetto, it avails, helps; evēșevistămazistove, it is of avail, assistance; nahozeto, I av. myself of one's help; esaatoneoțhan, it is of no av.; hașnătoz maha evēșetonezistov, prayer is of great av. avail, n.esaaveșhoozenovan, it is of no av., advantage,
gain, profit; etoneozistor, it is of avail, benefit, use;esaavešetoneozistovhan, it is of no avail, no benefit or serviceableness.

availability, hooztseonevestoz, av., advantage; kanőzea-hestoz, availability.

available, ekanőzeha, one is available, can be used (or.), is extra; nisahozogetané? art thou av., not in the service of some one? Ehhozestomohestov, it is available (Ger. steht zur Verfügung); esaahozeehan, it is not in use, is available; zehhošaahohehš (or -hozš) natázeto, since he is available (is not in use) I am going to use him.

avalanche, nestass zemame-anhosevanoz hohamoss hohonaeva, snow sliding in bulk down the side of a mountain. Hohonao emasáanhosevanš, there was an aval. of stones; hohamoss zeomao ēmasó-anhosevanotto, there was a land slide.

avarice, hozevatanoonevestoz; makátaemetanoheonevestoz, av., the wanting money; hašvatanheonevestoz, av., greed for riches.

avaricious, emakátaemetanoheoneve, he is av.; ehozevata-noheoneve, he is greedy, coveting; ehašvatanheoneve, he wants riches; emehoxta hemakátae, he loves his money.

avenged, nameooveomotâ, I av., fight for, defend one; naevâ-tomoe, I av., take vengeance; havs zehoševez ni-tosevešhohotaenon, the wrong, evil we do will av. itself upon us (will come to us). See revenge or vengeance.

averse, rendered by inf. -oncé- and -oncé-, see adverse.

aversion, öneztastoz; šenitanoxtoz, loathing; peosaniso-toz, disgust, av.

avert, natőeman, I avert, prevent; -tőemanisz, av., prevent it; -tőemanó, prevent, avert one; natőemanho zistostenitoenahans, I av., prevent one from murdering; nahestonamó, I prevent one. See prevent, avoid.

avid, chăpoce, one is av., gluttonous (in eating); emhaetsanetan, emhaetmosanoneve, one is avid, greedy to swallow; tass ēmhaesta naăszistoz, he was avid for my words (as it were he swallowed my word); oxemhaesta-tanotomova Mahec hoemotom, be ye avid for God's Word! nacha-hoahe, I am avid, craving for; enhzetan, he is avid, craves for. See crave.

avidity, hāpohestoz, av., gluttony; mhaestanoxtoz, greedy to swallow; oḥ̂hošştoṣt, oḥ̂hoasetenistoz, av., great desire, covetousness; heeneanatoheonevestoz, av. for knowing.

avoid, nanohéna, I av., avert it; navohovaovo, I av., keep away from one; naoxstaovo, I av. one (on the way, as to not meet him); naovahǎovo, I av. one, keeping away from one; eahāsoxz, he avoids, in going wide of; nia-
hāeoxta, thou avoidest it (passest on the farther side of it); inf. -ahā- = away from, wide of; naohāea (in.), naohāevo (or.) I avoid, shun (meeting); nahomista, I avoid, escape it. See escape.

avoidable, eahāeoxzistov, it is avoidable (in going);

ehāeoxzetoe, one (in. or. or.) is avoided; evahāāo, one (in. or. or.) is avoided; emeovahāovazistov, it should be av.; eahamstaetoehan, it is not av., escapeable; esahamstaetoeho, one is not av.; ehsahāēo-

ehan, it is unav., cannot be missed; nako eha-ahāeox-
zetoeho, the bear is not av.; vox meoneva ehaa-ahāeox-
zetoehan, the hole in the road is not av.

avow, etāxтанvememe, one (in. or. or.) is avowed openly;

natāxтанvemēsta hathav, I avow my wrong, sin; e-

tāxтанvēvoez, it becomes av., acknowledged. See frank.

avowal, tāxтанvēvoizotoz; tāxтанvememazistoz, av., confession.

await, natonōsan, I await; -tonōxa (in.), -tonōmo (or.);

natonōseta, I await for it (it lying posture);

zeōnovetonsans, the one who awaits patiently; navō-

mo nasz zetonēsana, I see one awaiting (in a lying posture). See wait. Heovavz zeheso zetoshochohotata

nisaheneoenhe, thou dost not know all that awaits thee.

awake, v.eēseoz, one awakes, becomes awakened; etotonōe,

one awakes (opening the eyes); esatotonōē, one

awakes not; nasēhano, nasēhachi, I cause one to awake;

našēsevamo, I coax one to awake; našēsevaosemo, I awake

one (by noise).

awake, adj.etotoēsena, one lies awake; totoēsenātōz, the

lying awake; eēseoz, one is awake.

awaken, našēseozēo, I aw., cause one to awake; nasēaovo,

I aw., arouse one; šeēseozistoz, the awakening; Še-

ševamaziistoz, the awakening by coaxing; šeēsevaosemazi-

stoz, the awakening by noise.

award, v.navovēmo, I award to one [in the sense of pay-

ing tribute, homage to one (in words)]; navovēta-

notovo, I pay tribute to one (in that); navovēhatuvo,

I pay tribute to one (in deeds).

aware, homatan nanšeneena, I am aware, conscious of it

[homatan denotes inward feeling]; na(h)omazeta,

I become aware of it; na(h)omazetovoo, I become aware,

conscious of one; naomat, I am aware, feel of it; nano-

matovo (or.); naoxheneena, tho I am aware, tho I know;

nanšeneena zehēsenās, I am aware that he is dead.

away, haeš, far away, distant; ehaessō, it is far away;

inf. -as- = away, start off (also begin); eas, he goes away, starts off; nitaashemā, let us be off, away! Ebaseoxzeo, they have left, gone away; naasetana, I take

it away [the "s" implies "from, deriving, off"]; enise-

oz, it comes away, out off; naaseożiho, I cause one to

77
go away, to leave; naaasemanoz, I give them (in.) away; naasethoztso, I send one away for to... easet-hošā zetoshoezeches, one is sent away to work; inf. -ahā = away, wide of (see avoid); naovahāovo, I keep away from one; naahāoxzetovo, I go away, wide of one; eahāshoe, one stands away, wide of; inf. -nōš- and -nōo- se- = not with, away, from having been with; nanoosemē- semo, I eat without him (he being away); nanoososeoz, I become turned away, am no more with; nanōsetan, I put away, reject (in mind); naovahāemo, I keep away, from being with one; inf. -nēve- = away in the sense of "without break or delay"; enēvemese, he eats away; enēvenemen, one sings away; the same meaning of away can be rendered with the negative inf. -saapō(e) = does not discontinue; esaapōhestanohe, one keeps away taking it, does not cease taking it; esaapōenenēvese, one keeps away doing, does not stop doing; hazz! away! get out of the way, thou! [Usually said to one person]. See depart, leave. Nataētāенаsto, I turn away from, leave one; naētāenōxta, I turn away from it. Hako haēsh etazezoxz, far away he goes; naasetanomon zemeha- aenom, it is taken away that which I owned. See turn.

awe, v. nachāetanooz, I become awed, in dread; eveshehōe- tanoe, one is awed by; heto zehōstamano navehōe- tanoha, this great, terrible (sight) awes me; nachāetan- noho, I inspire one with awe, dread; naohēhāte, I am awed, inspired with reverential fear; niohēhētovo, thou art inspired with awe before one; naohēsāta, I reverence it with fear.

awe, n. ohētanoxtoz, dread, apprehension; ohētanohzis- toz, the inspiring with awe, dread; ohēhētostenostoz, awe, reverential fear; ohēhētovaziostoz, awe towards one, veneration; niēētonehsetovovo, you stand in awe, veneration before one; inf. -ētose- = awe, reverential fearing; ētose-mōmtavōtso, they perform the rites with awe. [From "ō" = fearing, dreading + ōtose = listen, obey + mōmta = austere, grave, religious + ōtā = to perform, be doing].

awful, adj. eohētamanono, it is awful, awe inspiring; eohē- tamonoētastov, it is an awful, dreadful, powerful doing; eohētanoxtov, it is awful, dreadful; eohēhōshat- tov, it is an awful, terrible deed; eohēhētostenostov, it is awe inspiring, worthy of veneration; eohēmōmtavō- tantov, it is an awful, solemn performance; niheneenan- ov zehēhōstamano, do you know the awfulness of it?

awhile is rendered by inf. -ninove- = awhile; nēninove- xoveva, for awhile, (for a time); ninovezoveva, for awhile, short time; eninozhozoehe, one works awhile; eninov'netto, it is but for awhile; ninovetto nasaaēszé, for awhile I did not speak; moxheze, just awhile ago; etamonekasexove zehēshēaseoxz, it is just
awhile ago that he left; moxheze nàvōmo, just awhile ago I saw one; nšeninnovexoveva emehahozeohe, for awhile, for sometime he was workig; "momen" either infixed or detached denotes "by bunch, group", but can also be used in the sense of an alternate condition or doing of short duration, e.g. toxtō eoxcemomenhōstōn na momen eoxchaön, on the prairie for awhile he would read and for awhile he would pray (Ger. bald las er, bald betete er). Kasexov = short time; is also used to express "awhile"; kasexoveva emehavoẹstān, for awhile, a short time, he rejoiced; etaešhāxov zehēvolmo, it is quite awhile (long time) since I saw one.

awkward, onohomae, one is awk., young at it, feeble; eonohomaconeve, he is an awk. one; esaatoxovahe, one is awk., not skillful; esaapevheeneohe, one is awk., does not know well; ehōxa, one is awk., green; zehēschnōxetto navešetane, since I am still awkward I feel embarrassed.

awkwardness, onohomastoz; saatoxovahetoz, awk., not skillfulness; hōxastoz, awk., state of being inexpert, green.

awl, héon.

awning, hoveoo, shade; zehoveoĥōsta, hanging awning.

awry, rendered by inf. -nime = turned aside, also detached, e.g. nime nahoze, I set, put it awry, to one side; nanimešnana or nime našnana, I set it down awry, to one side; nimenexhooz, put it sideways, awry; enimehota, it stands awry. See side, deviate.

ax, hoxqxe (hoxq̪ox̪), mathoxqxe, the ax [mahoxqxe old word for the ax, from which "tomahak" must be derived]. Ehoqxveve, it is an ax; rathoqxeve, my ax; nahesthoxqxeve, I have an ax; ehőcēa hoxqxe kamxheva, the ax is stuck in the wood; eheceš hoxqxe, it sticks in the ground, the ax. [The word for hammer is toxq, from ton-ōn = to pound with an instrument; an ax, hoxqxe is a hammer cutting thru. Old Indians tell me that the original model for the hammer was the raised arm and fist, while the arm raised and hand opened edgewise gave the idea of the "cutting hammer". [Anything that has a "hold" or is tied to has the rad. -to- in Ch.]

axilla, nazenő, armpit.

axis, hovaee zetāšitoveoz na zenoćeše-nimaoesentōv, something thru the middle, around which rotation takes place.

axle, makāt zeoxceosextaoo amooneo, wagon axle (lit. iron which enters the wagon legs).

azure, otaatavoom, the blue vault.
B

B, pronounced like "b" in baby. It denotes close to a surface, adhering to. Many Ch. make no distinction be- tween the sounds of "b" and "p" and a few pronounce the "b" like the soft Hebrew "bêth".

Baal, Atovsz in the hieratic use of the Ch. ="Sun-god". Known and used solely by certain initiated priests. [Ameônito =Ashtoreth in hieratic Ch.and re- fers to the moon].

babble, v.evoveevenysz,one babbles (as a little child); zevovevensz, the one who babbles.

babble, n.vovevenzistoz; evoevenzistove, it is a babble.

babe, meševoz (sg.), meševoto, babies; evomo meševoto, he sees the babe or babies; emeševozeve, it is a babe; emeševozëvehe, one is of babies' age; zemeševoezes the baby one; zemeševozeve, the babies; nameševotam, my babe; nahemševozetam, I have a babe; nahemševozam- nöz, it is my babe; nihemševozetamëvo, you are his babies.

Babel, Zevešeonitavevenszistov =wherewith different languages ensued.

baby, meševoz, see babe.

babyhood, meševozevestoz; emeševozevstov, it is bab.

bachelor, hovo(h)á, (unmarried man, widower or divor- ced); ehovoahheve, he is a bach.; zehovoahvevz, the one who is bach.; zehovoahvevse, the bachelor; heehe,bach.woman; eheehëve, she is single, batch., un- married woman, virgin.

bachelorhood, hovoahvestoz.

back, v.nahósavao, I back, second one; nahosonen, I back, push back; -hosonen (in.), -hosonen (or.); nahosonoham, I back up (the horses).

back, adj.nooxtë, back position, in the rear (usually) of an interior); nooxtë taxeestoż, the back seat; zeheštoxësz, the back one; zeheštoxësø, the back ones See behind.

back, n.matatôn, the back (of body); natatôn, my back (having ref. to the spine); hestatôn, one's back, spine; napaon, my back (the flat surface of it); nitsaavehëxtohenon nipaonan sehota, let us not behold that which is in (behind) our back! Napaño, I bear one on my back (as Ind. children are carried, with a blanket); napaovoto, I carry one on my back; napaoxo- ta, I carry it on my back; nêmeseapao, bareback (absolutely bare); ponomaepao, bareback, as a horse without saddle; naponomaoemohema, we ride bareback; neamoo,
the back, other side of a hill or mountain, also used figuratively e.g. neamoss zehota nameheneenone, how should I know what is back of it? Zepaomao (large), zepakomao (small) back, knoll of ground.

back, adv.inf.-hoso=-backward; nahossooxz, I go backwards; nahosoo6tax, I shrink back; nahosovone, I step backward; inf.-evha-=back, returning; naevhâoxz, I go back home; eevhâoxz, he has come back; naevhaes6tax, I step back quickly; eevhâso- oxetsan, he turns back, is backsiding; naevhavana, I turn it back (as leaves of book); -evhase-=back another time, again; Inf.-hoot6=turning back and looking; nahoot6eo6z, I become turning back and looking; naevhahoot6oeo6xta and naevhahoot6e6to6xetanota, I turn back and look at it (in that, retrospection); nâezeeoz and nâezee6stax, I jerk back (suddenly) with the head; nâezeeâ, I jerk back with the head, when lying; naneheva6mo, I call one back; nanehevenâ6nâ6o, I order one back; nanosepaomaeetovo or nanosepaomae6eto6vo, I sit, turning my back to one; nanosepaomae6eto6vo, I turn my back to one (lying position) and; nahotamaeâ, I lie with back against; nahotamae6eta, I lie with back against it; -hotamae6eto6vo, (or.), natâ6tameâ, I turn my back and leave; inf.-hotam-=turning back, keeping behind, e.g. nahotameneetovo, stand behind, back of one [hence hotam, dog =the follower]; nahotama6mes6e, I eat sitting behind the back of another; nanoneesenonao, I sit, reclining ba. on elbows; namiskotahæo, I sit (almost lying) backward (knees drawn up); natoehaneene- zæ, I sit with folded hands back of head; nahanothoe, I sit, head bent backward; inf. -hano- and -hanose-= backwards with head thrown back; nahanothao, I fall backward (from higher ground); nanosepanac, I fall backward (taking a longer period of time); ehano6o6z, one walks with head thrown back; etotoetova, one is bent (crippled) backward; nanonostâ, I talk back, resort; nasanono6stahæ, I do not talk back; eho6to6eo6z, one walks backward; naéotaenôxta, I turn back from it (leaving); naevhâ6ota, I turn back from.

backbone, mâtat6n; my ba., my spine [names of prominent bones usually end with long vowel "5", see bones]. Tass esaaehesta6tâ6n6, as it were he has no ba.

background, nooxto6 [antonym to hest6 =foreground, in front of].

backslide, v.eevhâso-oxzet'san, one ba., goes back again where he formerly belonged; eevhâso-oxzet'-sanistoz, the ba. (said of such Indians who return to associations they had left).

backward, see back, adv.

bacon, he6ksesebotam, bacon., pork.

bad, adj.ehavseva (in.), ehavsevea, (or.) on is bad; eo-
hamsenova, it is worse; ehosohamsenova or enanoshavseva, it is worst; nahavevazena, it seems bad to me, I deem it bad; ehavsevezeoneve, one is a bad character; nahaveveto, I feel bad (mentally); nahavevomoxta, I feel bad (physically); nahavevzeto, I am bad towards one; nahavseveztovo, I behave bad towards one; nahavevostra, I act bad; nahavevostra, I do bad to one; nahavevostra, I do good to one; nahavsevemo, I speak bad of one; nahavsevegstra, I speak bad to one; ehavsevestra, one speaks bad; ehavsevoman, he speaks bad (s. utterances). Oftentimes bad is expressed by the negation of "good", e.g. esaapeveha, it is bad, not good; essaapeveha, one is not good, is bad; ehavsevestra, it is a bad day; heto ndayo ehavseva, this is bad; heevsisto ehavseva, his word is bad; nihavsevazesta, thou deemest it bad; ehavsevatomato, he deems one bad; nahavsevemo, I count one for bad; ehavsevostra, it is a bad act, deed; in so far that bad is infixed, it is used for adj. and adverb, but the real adj. f. is havseva, bad; the Ch. can say havseve-vestovestoz = bad life, bad living or vestovestoz zehavseva, the life or living which is bad. The ending in "a" instead of e denotes a state or quality. The rad. "havse" is the exact equivalent of the Ger. verwerflich. Nahassevstaha, I become bad hearted = angry; havseveto, bad man; havsevomato, bad land; ehavsevatomato, it is bad weather; havsevamato, bad food; ehavsevono (in.) it has a bad appearance; ehavsevono, one has a bad appearance.

bad, n. havs, mathav, the bad; Havsevahan or Havsevhah, the Bad (in person); havsevato, badness (state) havsevato, that which is bad (being), badness; havsevato, the realm of the bad; zehavseva, that which is bad, the evil; zehavsevista, the bad one (or.) zehavsevista, the bad ones; havsevato, vestano, bad people; zasaapeveha, that which is not good, the bad; Havsevono, name of a prominent evil person in an old Ch. tale. See evil an devil.

badge, hoetoseva; exxeo hoetoseoneva, it is written on a badge; nimbo, badge or heraldic emblem, usually consisting of a bunch of hair or a feather suspended on the tip of one of the lodge poles.

badger, maako, maakoostanos, religious term referring to the badger in certain ceremonials and especially in auguring. See augur.

badinage, see banter.

badly, rendered by inf.—havseve—, see bad. Ehavseveman- isz, one makes it badly or makes it bad; zeto nisima ehavsevosta heves, this my younger brother has been treated badly by his friends; ehavseveto, one feels badly (mentally); ehavsevomoxta, one feels badly.
(physically). In the sense of unskilfully, poorly or imperfectly inf. -saapévë, -not well, is used, e.g. esapevëšenë, one reads badly, poorly; esaapévëšanë, one sees badly, imperfectly.
baffle, see deceive, perplex.

bag, v. navehanë, I bag, put in bag; -vehana (in.); -ve-
hano (or.); navehöz, I have it in bag, receptacle;
evehôte, it is in bag or receptacle.

bag, n. moemostoz, large bag made of grass; kaemestoz, hand bag, small bag; vehaneo, ag, envelope, small case or tin box (from navehanë, I w:ap in); vešëseo, medicine bg; véozeva, in the bag, receptacle; hemanoevetoz, water bag (made of the paunch of buffaloes); ze-
enheone-kaemestoz, bag for combs or hair brushes; ho-
emskot, parpleche, bag of rawhide; vehooseo, bag, recep-
tacle, trunk; formerly the small round Ind. bags made of
tanned leather.
bail, v. nanën, I bail, dip out (liquids).
bail, n. voševavót, bail, ransom; navošëveva, I give
bail; navoševavomotà, I give bail for one, ransom
one. See ransom. Hënëanst, bail, handle, chain.
bailiff, matanavëho, police [lit. breasted or milk white
man, because of the star or badges such officers
wear on the breast]; ematanavëhove, he is a bai-
iff, sheriff, police.
bait, hoenovató, the bait; ehešhoenovatóv, it is a bait.
bake, ehoensoata, she bakes it; ehoento, she bakes (or.);

honös, baked, roasted meat; honovoxkóz, meat to be bak-
ed, roasted[bake and roast are expressed alike in Ch.]
Natonovàon, I bake bread (Ind. bread as baked in Dutch
ovens); nitonovànnonhemà, we bake bread in Dutch oven;
ensomaëhótà, the ground (surface) is baking (when
heated by the sun or otherwise); eoxomaëhótà, it
(ground) bakes, cracks from the heat; eëxomaësata, it
is baked, cracked open (ground) by fire; hononistoz,
baking pan. See bread.
baker, kòkonisonánë-vëho, baker (white man); kòkonó-hox-
tovamhayo, bakery (house where bread is bought);
zechonônsanz, the one who bakes; honosanëhe, baker,
roaster.
balance, v. has no exact equivalent in Ch. but the bring-
ing into or keeping in equilibrium, the moving
ing up and down or swinging, is expressed by the consonant
sound "v", e.g. vavaestoz, swing; našvën, I move up and
down in one place (Ger. habe mén Wesen dort); ëvnis-
toz, the being at one place, the whereabouts of one;
našvetanona, I weigh in my mind; niëveššhemà, we are
engaged in talking. Hence the verb "to be" in the
sense of exist or take place (evolving) is charac-
terized by suffix -ève; nahetaneve, I am a man (from
hetan =man); emhayoneve, it is a house (from mhayo = house). See be, naśveōhazesta, I balance, weigh the matter (mentally).

balance, n. hovae zeveše-ehanāohazistove, something with which heaviness (weight) is ascertained; ehanā-ovah, the bal., weigher.

bald, evōheszea, one is bald (has a shining top, head); zevōheszeassō, the bald ones; zevōheszea, the bald one; navēheszeassēho, I cause one’s baldness; Ookoome-nevō, Bald-Peak, Pike’s Peak, also called Ookoomeneni-ta. The word okaass =bald, depilated (Fr. sans poils), ref. to any place lacking natural covering of hair, fur, or feathers. See skin, peel.

bale, v. nahoobohōesan, I bale, bundle up; nahoobohōesz, I bale it; nahoobohōeto (or.), bundle one up; nahoobohōesz mēes, I bale hay. See bind, bundle. Ehoobōsehe, it is baled; zehobohōêsansz, the one who bales, packs.

bale, n. hoxbohōeseo; nathoobohōeseo, my bale, bundle; no-kov mēesz zehobohōēesz, one bale of hay; hoxbohō- sanhe, baly; mōesz zevešebohōēsantistove, hay baler.

balk, epaponehoe, one balks, refuse to go.

balky, epaponehoeoneve, one is balky.

ball, v. naakanen, I ball; -akano (or.), -akan (in.) eakane, it or one is formed into a ball; akanenistoz, the forming into a ball; naonistokaenan, I wind into a ball; -onistokaana (in.); -onistokaano (or.).

ball, n. oxzem, play ball; oxzevōnisto, wheel play. Oxzem ref. to the Ch. play wheel, which resembles a tennis racket, round and without handle, about fifteen inches in diameter. The center mesh is called mäe or hestä, (blood or heart); the periphrastic meshes are distinct from the others and represent hostile animals or the horizon. See play wheel. Ohōneoxzem, baseball, ref. to ball only; ohōnistox oxzem, baseball game; ohaseovatō, football; hoe oxzemæ eheso, the earth is like a ball. The word oxzem was originally the webbed wheel which was not a ball. As regular play balls became known to the Ch. they called them oxzem, not in ref. to their spherical shape, but from the use they were put to. When they say that the earth is shaped like an "oxzem", it is because they believed the earth had the shape of a disc. The real word for ball is zează, that which is spherical; zeoništq, that which is round. See round. Akoosooevoz, arrows with spherical heads hosohesto, ball, dance. See dance. Vēnoem, (sg.), vēnoemahoz (pl.) ball, bullet; maxevēhoem, cannon ball.

balm, n. hovae zevešeæanomostastov, something that soothes (physically and mentally); hovae zevešepavemeeozistove, something that has a fragrance; xoaneo, balm, ointment; see balsam, perfume.
balmy, epavemeeooz, it is balmy, fragrant.
balsam, voxemexaoaneo, perfume, fragrant ointment, salve.
banana, voxkaemenoz, crooked berries.
band, v. ememenoêneo, they band, group together; ememenoêkoêneo, they band together, apart from others, selfishly; emanohaoe, they are banded together; ememenohaoe, they are in different bands or groups; inf. -mæno = banding together.
band, n. tahestoz, bonds; manoeoxtahestoëtoz, bands, shackles for the feet; manoeæzenahestoëz, bands, shackles for the hands; see bind, bandage. Manhaö, band, tribe, that which has been made together (from namanhaoö, I make one to be); [manhaö also means island]. Manhas-toz, the band, tribe; manohaëstoëz, band, congregation; mo-menohaëstoëz, band or different groups (momen = group- ing); manoeëhestoz, the banding, coming, arriving togeth- er; mohenovatoëz, band, organization; mohëoxtoz, band, collection; emanohaëstoëz, it is a band; zëmomenohaëstoëz, where there are groups or bands. See gather, together, meet. Notxestoëz, band of warriors (from notax = war- rior); onehanotxoëo, band of the "drum" warriors. Moze- eëve, the traditional prophet or hero of the Ch. tribe organized four bands of warriors: 1. Hotahetaneo, the "Dogmen". 2. Vokshaetaneo, the "Foxmen" (voxées = fox, from voxq = deviate, crooked). This band was also called Mozoonhetaneo = Flintmen. 3. Hemoëoxes, the "Spear- men" (from mooz = lance head). This band is also called Ömenotxoe = Coyotemen. 4. Mahoeves, the "Redshields (from ma = red + -oeva = provided with shield or nail); the older name for this band was Hotoaheitaneo, the "Buffaloe Bullmen", from hotoa = Bull (either of buffaloes or deer, elk or bear). The names of these four old warrior bands were given to the Ch. by their tra- ditional prophet, according as he appeared to them at first when they were pursuing him. Other names of warrior bands are: Hematanöess, the "Provided-with-bowstrings", also called Honienotxe "Wolfwarriors"; Hotam-mashaö, the "Demented-dogs" (from ~masha = without sense, reason, unreasonable). Different names were given to certain groups of Ch. families, sometimes in reference to the camping order in the tribal circle and oftentimes because of a local particular- ity or prominent family traits. Some such names have even arisen since I was with the Ch. For instance a part of the Hotahetaneo living in the neighborhood of Fonda, Oklahoma are called the "Veeno" because of one Ch. who did not cut his eyebrows. Another ins- tance is a family group, whose head man was an "Esen- hetan", but who were called "Eszenehetaneo" = Swamp- men, because they camped near a swamp. Another family group was called "Otatavoa" = Bluehorse, from an old
man of this name, who died but a few years ago. The three names came up since I came to the Southern Ch. Other band names I know to also be of recent dates, e. g. Anskovenenes (Narrow-nose-bridge), and Penet'ka. What has happened within thirty or forty years must have happened before too. Even the band Hevesksesenxesess is not very old. This band tabues the beaver because thro that animal a man, who is still in remembrance of some old Ch., died of suffocation or strangulation. Evatanee, the "Peltmen" (from ēva, pelt, skin with hair) is the name given to the Southern Ch. as a whole, to distinguish them from the Oxmesess ("Eaters") who are the Northern Ch. Thus in the camping circle the name Evatanee has not ref. to any special band. When for instance Oxmesess (Northern Ch.) come to attend an Arrow Ceremonial they are not taking a special place in the camp circle, but each one will be with his or her family group. Sotaee is the name of a band or tribe of Indians whose language was only dialectically different from the Ch. and readily understood by the latter. Eseomheetaneo, the "Hillmen (some of these also claim to belong to the Sotaee!); Hevesksesenxesess, the "Obstructed—oesophagus—ones" (from hevesksesen= oesophagus and -npx̂oₐe =to shut, obstruct an aperture); Oevemanha, the Scabby-tribe (from oeve, scabby + manha, to create, make as one); Masiškota, the "Reclining—ones" evidently from namsiškotaehoe, I am reclining (almost lying posture) with one knee drawn up and the other foot placed across it; Totooma, the "Shy-band"; Votapee, the "Eaters" (from a Sioux word); Hovx- nova, the "Penurious-ones" [ehővə, one is rich, shovx- nova, one is in penury]. Oxtōkona or Oxtōkon, the "Lower jawbone"; Nakoemenha, the "Bear—band"; Penet'-ka, name given to the "Friendlies" of 1874–75; Moxtavaneo, the "Blackmen", also the name for the Utes. Mōsee, were an allied band to the Ch. The name is derived from Monsoni, a tribe which is said to have occupied the territory south and north of Rainy Lake and Lake of the Woods, and eastward to Moose river, in Canada. [James Mooney, in the Memoirs of the American Anthropological Association, Vol.1, part 6, p.369]. No- taneo, the "Northern—ones"; Oseaaono and Oxnov are former bands of Cheyenne of which nothing definite is known besides their names. Zessechoomoeo, the "Cheyenne—Sioux", a number of mostly Northern Ch. having intermarried with Sioux and for the greater part living near the Pine Ridge Agency, S. Dakota. See organization. [Mr. James Mooney of the Bureau of American Ethnology at Washington, D.C. has written a valuable and very reliable article on this subject in Vol.1, part 6, p.402–418 of the "Memoirs of the American
bandage, n. хóxehestoz; хóxeetsanistoz; the bandaging.

bandit, šēnoveh, robber, despoiler, (from našēno, I rob, despoil one [by violence]); nxpavevêho, bandit, desperado, refer. to masked white highwaymen (from -nxpa- = covering the face + vého = whiteman); ėšēnovaeve, one is a bandit; šēnovastoz, the act of a bandit. See rob. Enxpaevêhoewe, one is a bandit.

bank, v. nahestovomaen, I bank up the ground; eneohāe vēe, the cloud is banking up, rising; vēe etatomsehoe, the cloud is banking up, wall like.

bank, n. makâtaemhayo, money house; emakâtaemhayoneve, it is a bank; oxeănē, steep river bank, bluff; oxeănēve, it is a river bank; oxeănēa ehešso, it is like a river bank, a bluff; hestovōma, on both banks, sides of a river; hōma, on the other side, other bank (of a river or lake); zehestovomań, bank, low elevation of ground, brow of a hill; onetto, the bank of a river, where one lands; naonon, I come to the bank, land; nao-nōzhō, I cause one to land, reach the bank. The rad. -one- denotes less the bank than the coming out from any body of water; toxosehē, at, along the river bank.

banker, makâtaevêho, the money-white man; emakâtaevêho-eye, he is a banker.

banner, hōe, flag, "standing floating".

banquet, maxenesestoz, feast; meenatez, public banquet, feast.

banter, v. nanasooño, I banter one. See joke.

banter, n. vhane-nasooñetastoz, banter, good natured teasing. See joke.

baptism, ėśtahestoz, the pouring upon the head; šēninstoz, baptism, the going into the water (ref. to river or lake); the first form is the more natural to the Ch., the second more strange and needing an explanation; ėśtahestov, it is a baptism; ūśtaovātoz, baptism, the baptizing; ūśtaemōmātavōştaestoz, ceremony
of baptism.

baptismal, eēōstaemómátavoētastov, it is a bapt. service, rite, ceremonial.

Baptist, seēnistovā zevešēōstahessō, the ones baptized by entering (descending into the water).

baptize, naēōstaova, I baptize (on who does it as his voca-

tion, like John the Baptist); naēōstāno, I

bapt. one; naēōstaha, I bapt. it (see Instr.m.in Ch. gr.); niēōstaesz, I bapt. thee; naēōstāhe, I am bap-
tized, am a christian; zeēōstahessē, the baptized ones =christians; eōstaemanhastos, baptized-band, church (as a body of christians believers); eōstaevstan, a bap-
tized person; eōstaevstaneheve, one lives a bap-
tized, christian life; eōstahetan, baptized, christian man; eōstahee, christian woman; zistaēōstaes, as one

was baptized; eōstaeta, one desires to be baptized; eōstaeanoxtos, the desire to be baptized; eōstaenov, there is a baptizing. The v.stem -ēōsta when used as

infax denotes "christian".

bar, v.is expressed by inf. -nxp- =obstructing a pass-
age, close an entrance or egress; nanxpoas, I bar, keep shut in; -nxpaovo, bar one; -nxpaa, bar it; enpxa-

osanetto, it bars, obstructs; enpxoeez, it or one has be-

come shut in, barred; nanxpoono, I bar one, shut one in;

(instr. meaning); nanxpooha, I bar, shut, lock it; nanx-

patovan, I bar, by shutting stove damper; nanxpenēto, I

bar one's eyes, blindfold one; enpxazen, one has his

mouth barred, shut (with something); nanxazenano, I

bar one's mouth (Instr. m.); enpxazenananē, one sits

with one hand covering his mouth; nxpoxtam, before

the door, barring the entrance; enpxhoe, one stands,
barring or before the door; enpxota, it sets barring;

enpxazo, it has become barred, stopped, shut; màe eēe-
npxaozistov, wherewith blood is stopped. This inf.

"nxp-" implies barring, shutting of a passage or

aperture; nxpaēvoh, the masked white man (whose face

is partly shut out, barred; applied to highway men);

enxpotomeoz, one suffocates, is barred in his breath-

ing; nanxpeamena, I shut, close it by means of fat or

pitch, as the holes of a basket, boat, trough, etc. [From

-nxp- + am =fat, grease]. Enpxoanistove, it is a bar-

ring; enpxoziostove, it becomes a barring; enpxoanon-

ov, there is a barring; enpxozenov, there is a bar-

ring (becoming so); zenpxoasanz, the one who bars,

forbids entrance or egress; zenpxoazen, the one who

does the barring. The difference between these two

expressions is only in the "a" and "e"; the one with

the "a" implies a faculty, quality, state, the other

(with "e") denotes a progressive doing. [Thus with

navēsan and navēsen; both mean "I see", only the first

ref.to the faculty of seeing, while the second implies
the actual, progressive seeing]. Votanxpa', barring
the good, exempt of good; evotanxparseve, one is barred
from good, is wicked. See close, stop, shut and in.

bar, n. nxpo'heo, bar, lid, cork; nxphaneo, bar, shutter,
lock; nxpao'sene, the one barring; zenxpa'osanetto,
bar, that which bars, obstructs; nxpatovanenhe, the bar
for the smoke = stove damper; hassō, crow bar; zeohano
maha'eta, iron bar; nxpao'venhe, the keeper in, the bar
of the stock (horses, cattle and sheep), shepherd;
panxpo'ho, pomum adami, shutter, (Adam's apple); mox-
expo'he, epiglottis.

barb, navståx or navaestax, I barb, cut into, edgewise;
navståxā, I barb it (navståstasō would be the or.
where it could be used). See barbed; zheškvetto vá-
stexovā, Barb (as in an arrow head).

barbecue, v. naséoxtan, I barbecue one, roast before
fire; eséoxtan, it is barbecued.

barbecue, n. emazemesestov, nita'tas vaho'sho'ta zeo'xcéox-
tans hoestavā, it is a big eating where a whole
beef is broiled (roasted), held in or before the fire.

barbed, evståx, it is barbed; evståstas, it is bar. (state,
quality); váståvoox, barbed arrow heads; makat
zevša'amo'venhe, barbed wire. There is no ref. to "bar-
bed" in this word, but it is used for barbed as well
as smooth wire. Zeoxce-ma'xceneto'sz, the ones (in.)
barbed, ref. to heads of certain plants, like wheat.
[From -ma'xce- = tufting on top; ma'xco'na, downy feath-
er stuck on top of head of a priest, symbolizing his
attendant spirit]. Ema'xceneto, it tufts, is barbed.

barber, hoooxtvovavēho; ehooxtvao'avā'hoeve, he is a b.;
hooxtvovamhayo, barber shop (house); ehooxtvova-
mhayonev, it is a b. shop. [From rad. -hoooxta, to cut
hair. Ehooxte, he has his hair cut; zeo'hoxtessā, the
ones with hair cut; nahooxt xen, I am having my hair
cut; nahooxtasō, I cut one's hair; nahooxtvova, I am
cutting hair (as a vocation). See hair]. Zeo'xtvovaz,
the barber, haircutter.

bare, v. nahotxanen, I bare, unveil, uncover; -hotxano
(or.); -hotxana (in.); nahotxanomonom, it has been
bared for me; nahotxheneenā, I bare it, reveal it, open
it to knowledge; mātasso'ma nahotxeneenomeva, the spi-
rit bares, reveals it to me; inf. -hotxas = bare in
the sense of uncover; eho'txa'sheve, she is bare, is a widow;
na'xoena, I bare, peel it (by hand); na'xoeno-
(or.); na'xonoxta, I bare, peel it (with teeth); na'xo-
nomono (or.); na'xoaxā, I bare, peel it (with knife); na-
xoassā (or.); see peel, skin. Naoko'ena, I lay it bare
(of surface covered with hair, feather or grass; naok-
kano, bare one (or.); pick one's feathers (by hand);
naoko'assā, I bare one (with cutting instrument) of
hair or feathers; Ookass, p.n. the depilated one; na-
ookoena, I lay it bare (cutting weeds); naookomao, I lay bare the ground, remove the sod [Sod like bark is held as defiled outer garment of earth and trees, which needs be removed for ceremonial purposes]. Naoookono, I bare one (or.) by instrumental striking; naookoha (in.); [From the rad. -ooko is derived the inf. -oomen- which denotes suffering; see suffer. Nanhenoomen, I am entirely bare, am suffering; exeexoez, it becomes bared; naexexoeho, I bare one (or.), by skinning. [The Ch. know that the cutting of the skin is more painful than deeper gashes and they inflicted punishment on their enemies by flaying them whole or in parts. The scalping was more frequent because easier of taking the skin and keeping it. Sometimes narrow strips of skin would be started at the neck and torn down the back, as far as possible. The peeling of the bark for certain ceremonials, the removing of the sod for religious rites and the flaying of animals or human beings had the same end in view, to take defilement or wrong from an object. Hence the verb nahestoomen, I atone, am laid bare for; nahestoomenetovo, I atone for one.

bare, adj. ookomaooxzeše, bare area of ground (large extent), desert; also oomaoxzeše but implying very wide area; inf. -ñeme- or -neeme- denotes bare in the sense of entirely naked, exempt of; nanñemoetoxs, I am with bare body, flesh, am naked; niva zenhetata zênême-txèsétto, who told thee that thou wert bare, naked? Nanñemeszeha, I am bareheaded, baldheaded; nêmetóvoxp, bare coffee, without sugar; nêmetomao, bare, barren ground, (see barren, desert); enêmenotova, one is bare-throat-ed; eponomaota, it sets low on not quite bare ground; enêmetomaoata, it sets on absolutely bare ground; ponnaepao, bareback, scanty back (of riding horses); naponnaemoheme, we ride bareback; eponomomohe, it is bareback (with a scanty covering); êmatô, it is bare, empty space (of an interior); nahosoeta, I am bare-foot; ponnaexta ehoexoz, he comes bare-, empty-handed; eponoez, it is bare, dried up, (of watercourses) low; eponoexoz, it becomes bare, low. [Pono = on lower ground; see dry.

barely, adv. inf. -pono = low, is sometimes used for barely in the sense of scantily; hovêno ehoexoz, he barely, scarcely arrived.

barenness, hâmemenestoz, destitution; see emptiness.

bargain, v. nahoxotova, I make a bar., trade. See sell and buy; nahoxotovamea, I give in bar., barter; nahoxotovameto, I bar., barter with one.

bargain, n. hoxtovatov, bar., trade; ehoxtovatove, it is a bar., trade; ehoxtovazistov, it is a mutual bar., trade; hoxtovametazistov, bar., barter.
bark, v. emāe hotam, the dog barks; hotameo namāetāe, the
dogs bark at me; namāetāe, they bark at me, is also
used figuratively, they growl at me. [Another word
very similar is: namhaetāe, they swallow me = they are
all against me, eat me up]; ehōemāe, it is heard barking
(dog); naexostāmoano hoxzzz, I bark the tree (peel the
bark), by hand; naexostāmoano hoxzzz, I bark the tree
(by instrument); see peel, bare.

bark, n. māeštoz (obs.), the barking; emāenov, there was
barking (of more than one dog); hetonec, outside,
rugged bark; hōmā, bark (or.); hesthōmā, its bark, rind;
hesthōmosz, (in pl.), its (smooth) bark, husk, rind; ma-
kōmethess, red willow bark (smoked as tobacco by the
Ch.). Semo, bark, boat.
barn, mohēnohamehahoy, stable (hoarse-house).
barrack, hoxzezemhayo, log house; hoxzezemhayonoz (pl.);

ēhoxzezemhayoneve, it is a barrack.
barrad, see bar.

barrel, vēhoemax, the white man's wood; vēhoemaxsz,
(pl.); evēhoemxeve, it is a barrel; evēhoemxxev-
ensz, they are barrels; vēhoemxxeva, in, by or on the
barrel; vēhoemmaxa ehesso, it is barrel like.
barrelled, nokzenavō, one-barrelled (of guns); nixzena-

vō, two-barrelled.

barrow, zenoceoxtatto amoeneo, the one-legged wagon.
[From -noc- = one + eoxtatto = it legs (eoxta =
legged)].

barter, v. nahoxtovamaa, I barter, trade, sell or buy; nahox-
tovameaa, I barter it, give it in trade; nahoxto-
vameto, I barter it to one; see buy.

barter, n. hoxtovezistoz; hoxtovametazistoz, mutual bar.,
trade; hoxtovamemetoz, the giving in trade, barter.

base, v. nahoomaozan; I base, lay a foundation on surface
of ground; nahooomaosen, I do base, lay the founda-
tion; nataxoomaoxz, I base it upon, make a base for it;
nataxoomaotana, I base it, set it upon a base, founda-
tion; nahooomaoseonan, I base, set a base (below sur-
face); nahooomaoseonoxz, I base it, set it on founda-
tion (deeper than the surface); nahooomaoseonaoivo,
I base one, make one to set as a foundation (sp. of stones
which are or. in Ch.); see foundation. [From ho = touch-
ing at + -ōmāo = ground surface].

base, adj. emomoxetto, it is base, low; emomoxae, one is
base, low; this word has not quite the bad meaning
implied in the Eng. "base" while eahansenova is
stronger yet, meaning: one is base and wicked.

base, n. hoomahoestoz, base, foundation (whereon something
sets); hoomaaosanistoz, the basing, founding; hoomaa-
osenistoz, the laying of a foundation, basis; hoomaaosso,
base itself; hoomaaosenehe, n. agens, the founder; hoomaa-
oseonanehe, the founder (where base, or foundation is
laid deeper than surface); zexoomaota, its base, foundation, bottom; zexoomaoto, the place where its base is, where it sets on.

baseball, ohōnistoz (game); eohōoneo, they play baseball; ohōoneoxemo, baseball (the ball used at the baseball game); ehotavatanā, they want to win the game; this is usually said of baseball, but can also infer other games.

basement, hoemhayo, house in the ground, cellar.
baseness, ahansenovastoz, see base, adj.
bashful, etanē, one is bash, ashamed; etanēheoneve, one is a bash, one; etotone, one is bash, backward, shy; etotoneheoneve, one is a bash, shy one; etotoneheztovo, he behaves bash, shy towards one; zetotonessā, the bash, one; zetanēessā, the bash, ashamed one; tananēesēhō, I cause one to be bash; natotonessāhō, I cause one to be bash; totonovostan, bash, shy person; tanovostan, bash, person; totonehetan, bash, shy man; totonekašgon, bash, shy child; totonemanhā, bash, band; natanētan, I am bash, (mental); natotonetan, I am bash, in thots; saxkoetaezo, one is bash. (lit. one is become "Axkoet", a man who was extremely bashful). There are several instances where a proper name is used epithetically; thus from the bash. Ch. man Axkoet, was made the v.f.f. saxkoetaezo = one becomes like Axkoet; niaxkoetaezoto, thou art bash, actest as Axkoet towards one. [Another example is: emaeza = one stays too long (visiting) in the evening. Maxeas was a Northern Ch. who would stay so long at night while visiting that his name became proverbial in the verbal form].
bashfulness, tanakhestoz, bash, also shame; totonezostoz, bash, backwardness, shyness; axkoetaezostoz, bashfulness (epithet); tanenvomenestoz, suffering bash, shame, humiliation; totenvomenestoz, suffering, afflicted with shyness; tanenovoxo, bash, in thot; totonetanovoxo, shyness, backwardness (in thot); tanonevostoz, characterized by bash; totoneheoneves, characterized by shyness, bash; hova, zeva sevetostove, something by which bash, shyness is occasioned; totonovestoz, cause of bash, shyness.

basin, nēsevōeno-vetō, wash basin; zeevoo, that which is basin like; eenevettot, it forms a basin, depression; eevombo, it is a basin formation (as in the mountains), concave depression; see concave. Zeevovo-mao, where the ground forms a basin.
bask, naexovāes, I bask, warm myself: zehēsexovātamano nanapavexovāeoe, I bask in the sun (lit. as it is warm weather I become warmed).
basket, moeevetoq, basket (general term); emoeevetokoneve, it is a basket. [From moe =grass + vetoq = receptacle, vessel. Vetoq is a dim.f. from vetō, large
vessel; ve =with and tò =hold]. Moevotonò, willow basket; venetoxtà, small basket; venetoxtà, large basket; venetoxtò, large baskets; venetoxtò,small baskets.
bass, tápehahestová evènemem, he sings bass, sings with broad voice. See voice, fish.
bastard, emëxtò, emëxtò, one is a bass.;
emëxtò, she gives birth to a bastard; niemëxtò, you are a bastard; niemëxtò, lit. I "bastard thee", a tr.f. of the v.namëxtò,; enëxtò,
emëxtò, she is with child, illegitimately. Rad. emò or
-emo =secretly; suff. -òn =bear children. See bear,
child. Niemëxtò, thy bas. child; hemëxtò, her bas. child; naemëxtò, her child;
naemëxtò, I am her bas. child.
bat, mòsiskane-zenò, the brown-leather-winged-one. This
word is also used for devil, no doubt from pictures
which the Ch. saw.
bath, tòhamezot, the bathing; emàm, sweat lodge bath.
See sweat tent.
bathe, natòhàm, I bathe; natòhamoto, I bathe one;
natòham, I desire to bathe. The rad.-tò =cold, cool;
tòham =to cool in water. Ch. speaking to white people
will use the expression tòhamezot also for the sweat
bathing, but they do not use it among themselves; na-
hema I bathe in the sweat tent, I take a sweat bath;
cf. sweat, wash.
battle, v. nameosan, I bat., fight; -meoxta, (in.); -meoto,
(or.). [Not to be confused with -meosan, -me-
oxta and -mehoto, to love]. Nahešsetàzheme, we battle
with each other, combat; niènetàzheme, you have stopped
battling, fighting; zeoxtoèstàzevoss, during the whole
time of their battling, fighting; zeoxchešetàzevoss,
the way they bat. [The -àz or -az implies "with each
other"]. Cf. fight, war.
battle, n. meotazistoz, the battling, fighting; maxemeota-
zistoz, a great battle; ehòetazistov, it is the
noise of battle. See wars. A detailed account of the
wars of the Cheyenne with white men is given by James
Mooney in the "Memoirs of the American Anthropologi-
bawl, v. ehòxeva, he cries, proclaim by outcry; cf. herald.
Eaxènème, he bawls, cries; see cry.
bawl, n. hòxevatóz.
bay, adj. emaova, it is a bay horse (of red fur). Cf.
color.
bay, n. zce-èstòmoeha, "small entrance to a body of wa-
ter"; zce =small + ès =to enter + òmoeha = body of
water.
be, there is no Ch. v. "to be", but it is expressed by e,
implying at, under, substance, actual. In the predica-
tive forms the final "e" =being, but is oftentimes entirely or half mute, e.g. epavæ, one is good; ehämoxtas, one is sick; the "a" in such forms denotes state, condition. The suff. -eš denotes "to be in lying posture"; naöveš, I lay down; cf. lie, lay; the inf. -ëv(e) =to be at, engaged at; naövešszhemë, we are engaged in speaking. The suff. -eve is added to nouns to verbalize them, thus: ehetaneve, he is a man (from hetan = man); enhayoneve, it is a house (from mhayo = house); ekašgoneve, it is a child (from kašgon = child); ematameve, it is food (from mätam = food); eäneve, it is winter (from ä = winter); eëszistove, it is a word (from ëszistoz = word); ehämoxtastove, it is a disease (from hämoxtastoz = sickness); cf. balance, v. Navöšan I am seeing (faculty, existing in this condition); navöšen, I am seeing (actually seeing, at seeing, Ger. faktisch). The first (navöšan) ref. to subjectivity, the second to objectivity; Naëvën, I am, have my existence (Ger. Wesen) at a certain place; ëv'nistoz, the existing at a place (whereabouts); ëvastroz, the being at a place, (stat. or subjectivity); nha zešvänsz Oxmesen, the one having his whereabouts in Montana; nha zešvasz héama, he who is, dwells above. Stationary existence or being, "where one stands or sits", is expressed by the v. -hoe =to be settled at a place; sfoe, one is (here); zešhœs, where one is; zešhoevoss, where they are; eho-ta, it is at (place); zešhotza, where it is; ehotanz, they (in.) are at a place; zešhotanevosz, where (in.) they are; ehošz, one is at (not touching the ground, suspended, hovering); ehsota, it is at (suspended); nahesta, I am, have my being, existence, origin [hestahe = umbilical cord]. Nanxhësta, I am from; [nahesta] = I become born, zehestass, the ones who are, have their being; Zezechestassö = the Cheyenne; Ger. die Eingeborenen; zeno esanxhestanevo väozeva, deer are not here (Ger. nicht einheimisch) ëxhësta ehesta, one is in the same condition; nanxhësta, I am like unto one; nanxhesta, I am like unto it; navhestamo, I am with one, like one (vhestaneo = compatriot); ezhessö, it is thus; enhesso, it is so (alluding); hovae zezhessö, heama, things from above; esanxhessohan, it is not so; these two v. f. [ehesta (or.) and eheesso (in.]) come nearest to the verb "to be" in the sense of existing; Maheo ehesta, God is; etomxhësta Maheo, God is, originates of self; hestâtoz, the existence, being, condition; mazhestaeteto, if I be so; månhessö, if it is so; nanxhov, I am the one; ninëhov, thou art the one; enxhov, he or she is the one; nanxhovhëme, we (they and I, or one and I), are the ones; ninëhovhëmemë, we (you and I, or you and we) are the ones; ninëhovhëme, you are the ones; enxhovoe, they are the ones; nı̈xhovestoz, the being one, the per-
son or personality; nanēhoestoz, my person or personality; *-enve = n. agent, verbalized, e.g. havsevoštahoe = evil doer; ehavsevoštahoeonev, one is an evil doer; nizeheo = liar; enizeheonev, one is a liar; ši-vaztahe = the merciful one; ešivaztaheonev, one is merciful; mehoṣe = lover; emehoṣonev, one is a lover. Such verbs become substantives by dropping the pronominal pref. and adding suff. -stoz, e.g. havsevoštahoevestoz, the characteristic of being an evil doer; nizeheonevestoz, the characteristic of being a liar; ši-vaztahevestoz, the characteristic of being merciful; ešivaztahevestoz, the characteristic of being mercifulness; the Ger. suff. -haft, as in boshaft, lügenhaft, teihhaft come very near the Ch. meaning of -onev. The "e" with a grave accent (ē) denotes "to be undergoing, gradual progress" and is always combined with "n", as: naamēn, I am stepping by degrees = walk; naēšznēn, I am gradually proceeding into, = enter; naēṇenovās, I am enduring, undergoing with patience, persevering; when suff. -ēn is followed by one or more syllables the "e" becomes apocopated and a hiatus results which writer designates by acute accent or apostrophe, e.g. ešznēn, one enters; ešzh'ne, they enter; naamēn, I walk; ni'am'nhemā, we walk. This is especially the case in the imp. of the v. ending with -ēn; eam'netto, it walks, is progressing; ehež'netto, it proceeds (Ger. "aussert sich"); eha'netto, it is but for a time (from -vhan- = merely + -eneto); eēn'netto, it is ending, coming to an end (from -ēn- = end, stop + -eneto = stepping gradually on); esaaēn'nettan, it is unending (from -saa- = not + -ēn- = ending + -enettan = proceeding); the suff. -an is the neg. f. of the imp. m.: ehaēxov'netto, it is lasting a long time (from haēxov- = long time + -enetto, proceeding on); the very rad. exov- is derived from "h" and refers to cutting the length of by gradual process. See being. Sff. -na attached to nouns or verbs has a participle meaning denoting "to be with, be on with, or have on"; ezezhēn = coat; ezezhēna, one is with a coat, has a coat on or is "coated"; toxoa = cap, hat; nahetoxcaena, I am hatted; nahaštēn, I am praying; (from nahaštēn, I pray); sitovās = midday; esitovās, it is noon; esitovāsena, it is being noon; eesē, one lies; eesēna, one is in a lying posture. - Sff. -ea or -āha = to be, (imp. m.) in the sense of "being in the state, form of"; cakōmohe, it is, forms a small body of water, a pond; etoxhe, it borders, skirts, forms a rim; ehečeha honqē, it stands in (stuck), the ax; eēshā, it is, stands upright; ema̱ño mohe, it is a great body of water; epevomāmohe, it is good ground; ehenītōneha, it forms a door, it "doors"; [not to be confounded with ehenītōneheve, it is a door]; henītōneca ehesō, it is like a door: hoestēna ehesō, it is like fire; esēhā,
it waters, there is water (in a cavity); emâpeha, it forms water (not to be confounded with emâpeve, it is water); eotatavoaseha, it is shining blue (a state of blue brightness); [eotatavoasetto, it shines blue (action)]. Suff. -ezo denotes "to be" in the sense of become, take place, happen; epevoez, it turns to be good; nihavevoez, thou comest bad; nahestaoz, I become into being, am born; ehavestahaoz, one turns to be angry, "becomes with a bad heart"; evânaoz, it comes to be morning. This suff. -ezo implies short transition, short interval of time. When the transition is gradual, taking a longer interval of time, the suff. -eoxz is used with the same meaning, but implying slower process; chetanevoez, he turns to be a man, becomes a man; chetanevoez, he becomes a man (suddenly or in a very short interval). - Inf. -he- = is one or have; nahevoxoza, to me is a hat, I have a hat; nahemhayo, a house is to me, belongs to me; nähemesetov, to me is food, I have food; nahevasem (from nisima, my younger brother), to me is a brother; nahevasenoxz, one is to me a younger brother, I have one for brother. See poss. imper. and hortative m. in the Ch. gr.

beach, seetto zeameotoxeza zêmhaâmoeha, the sloping continuous along the great water body, ocean beach; zistöeovâsetto hoe na zêmhaâmoeha, where meet land and great body of water; [zêmha- = where the great + -ââmoeha = it is a body of water]; zeënâmoomoeha, where the body of water ends, beach; zeënhoavoze, where the land ends, beach, shore; toxe nêhanëheva, along, closely skirting the lake; zistoxemaoeza nêhanëheva, the strip or border of land along the lake; zeămöhsta or zetoxeamhôsta zêmhaâmoeha (or nêhanëheva, beach, when a line of bluffs border the ocean or a lake); zeêmöhsta, the banks along the beach or shore; toxeto followed by zêmhaâmoeha, nêhan or ohë, denotes "along the edge of".

beacon, neevatseo, sign; enevatseoneve, one is a beacon, sign. Cf. sign.

bead, v. nahoxahôn, I bead (hoxa = close, nahoxahôn, to put close with instr.); nahoxaño (or.); nahoxaho (in.); nahoxahonoz mocanoz I bead the mocassins; nihoxaño eszehen, thou beadest a coat, shirt; ehoxahôn-estove, it is a beading (or a beadwork); naonistaxcxoxaın, I bead in circles [oniståq = circle or round strip; "aq" turns into "axe" when a syllable follows]; namîhoxahonoz, I bead them (pl. in.) all over; emâhoxaenosz, they (pl. in.) are beaded all over; nami-maesehoxahôn, I bead in circle (convolute); eñimaese- hoxañosz, they are beaded in circle (convolute); na-nahë-nmahoxahôn, I bead three rows (of beads) around; [-nahe = three times + -nima- = surrounding + -hoxahôn

96
ENGLISH-CHEYENNE DICTIONARY

=bead]. Etoxeohoxahon, it is beaded at the rim; ezeenehoxahon, it is beaded on edge (like open work); etâpehoxahon, it is beaded in large design (-tâpe- =large); etozceehoxahon (-tozce- =small) it is beaded in small design; ehotoxcehoxahon, it is beaded in star design (-hotoxo- =star); evaozeva-evoxtavensz, they are (beaded) with deer design (-vaoozeva- =deer); the word "beaded" is not incorporated here, only the design (zexohxtav =design in beadwork); ebebeksoxtavensz, they are (beaded) with triangle design, (-hešško =tapering); eveksevoxtavensz, they are (beaded) with bird design (vekse =birds); emâvokomhoxahonsz, they (in. pl.) are beaded all over white; emâheovexhoxahonsz, they are beaded all over yellow; etatatavehoxahonzs, they are beaded in blue. Above expressions are used in sp. of mocassins which are in. In beading on dry goods (which are considered or.) the or. form would have to be used; emâhoxahoe, one is beaded all over; emâhoxahoe, they (or.) are beaded all over. Cf. feather or quill work.

bead, n. oneavq (obs. in the sg.), onevokóz, beads. [From one =round, around + a =beaded + -voz =piece of skin; first beads (usually bright hard red berries) were strung on a skin string]. Msiskaneo oneavkóz, amber or tanned leather colored beads; otataevoneavkóz, blue beads; otatavensz onevokóz, the beads are blue; maceoneavokóz, light red beads; emâkonz oneavkóz, the beads are red; ohâne-oneavkóz (-ohâne- =to shine), shining (silver bright) beads, (said of cut steel beads); hooxkoss-oneavkóz, dark brown beads; hîpae-oneavokóz, purple beads (hîpae =grapes; hîpae =grape color, purple). The verbal suff. -menoe denoting granular, is also used in connection with beads. This suffix is derived from the word "men" =berry (see berry) and has ref. to granular formation of beads, seeds or berries; emiskameomenoensz, they are (sc. onevokóz) leather brown colored, "berried" or granulated; also emiskameomenaensz. Enoenmeoensz, they are yellow granulated. Onewokóz must be implied or stated, because this could be said of other granular objects. - Hoxahônestoz, the beading, beadwork; hoxahônestoto (or.), beadwork, ref. to the material; zexohxtav, design in beadwork. — [In former days the decorative art of the Cheyenne consisting of quill work, feather ornamentation drawing on skins and parchments was the privilege of certain gilds of women, which required a ceremonial initiation. These women were called "The-Selected-Ones" or Monenehee (from the verb namon, I choose, select). They were usually older women and in most cases priestesses, also initiated in the hieratical signs or drawings. Only they
understood well the meaning of different designs in beadwork. While most women still follow the old designs in beading, they are also introducing changes as fancy strikes them. The Moneneheo had strict rules in their designs and they kept secret the meaning and arrangement of the colors as well as the relation of the designs to each other. The designs were always symbolic and talismanic, representing concrete organic objects whereas the colors were more emblematic of the abstract in creatures and creation, e.g. white, for active life (from light); blue, for quietness, peace, serenity (from the cloudless sky); green, for growing life; red, for warmth, food, blood, home (from blood); amber yellow, ripeness, perfection, beauty (from the sunsets); black, for cessation of emnity, hostilities (from a dead coal, being no more hot). The meaning of the colors ramifies as they are combined or according as they are of lighter or darker shade. Beak, maevó, the beak; heevó, its beak. See nose. Epevhe-hevon, it is well "beaked".

beam, v.eohazene, one is beaming, has a smiling face (from oahaz, to laugh, smile + ene = face); eohazenetohe or eohazeneto, he beams upon one; ehónevatoevóoz, it becomes beaming (rays of light).

beam, n.óñhao, bulky piece of wood; óschemáhe, sunbeam.

bean, monsce, (sg.or.); monsceo, beans (considered or.);
monmés–monsceo, large beans; oace–monsceo, round beans, peas. The is obviously derived from monscess = little buffalo calf, denoting "little round (oval) head". Monsceo chooetó, she cooks beans; this is also said jokingly of one whose hair becomes singed; matá-ocómenoz, coffee beans (named after acorns which used to be roasted).

bear, v.saff.–ox denotes "bear on the shoulder", to pack; nanhox, I bear, pack; -nhoto (or.); -nhoxta (in.); naaeto, I bear away; -asetoxenoz, (obj.or.); navevó, I am bearing, am loaded; cf. burden; nanóxoz, I walk bearing a pack; naamhox, I am bearing on; hena zem–hoxs? What is he bearing? Naenóxoz, I stop walking with a pack, drop my pack; naahox, I bear, pack home (game); nahabóemo, I pack it (or.of game) home; na-vistoxo, I bear with one, shoulder with one (a load); nivistoxenáyemá, we bear each other's burdens; also navessevxo, I bear (burden) with one, in company with one; naaemox, I bear a grievous burden (from -oom – grievous, sorrowful); napáñmo, I bear one on the back, with a blanket; napáovoto, I bear one on the back; napáovxota, I bear it on the back; eháetto, it bears fruit; esaahéttena, it bears no fruit; [eháetto, it is fruitful; esaahéttena, it is not fruitful]; inf.-ónov = bearing long, longsuffering, persevering;
ENGLISH-CHEYENNE DICTIONARY

bear, n.nàko, (nàkoc,pl.); [rad. -nàk- implies sharpness,liveliness, briskness; enàkò, one sees distinctly, sharply; enàkàe, one is industrious, brisk, lively]. Nàkòs, bear cub or little bear; nàkà, she bear; xamanàkò, natural bear (brown); mozenàkò, bull bear; moozenàkò, black bear; vòpèzenàkò, white mouthed bear (silver tip); voxpèzenàkò, gray, white bear; heovenàkò, cinnamon bear (yellow bear); nàko hèszevòx, bear den; nàkòsetto, bear range; nàkoemòshén, bear sweet smelling grass; oenènàkò, blind bear; nàkoèva, bear hide. [The majority of Ch.proper names are derivatives from different parts of the body. Next in preponderance come the names derived from "bear". Would it show that the Ch.had much more to deal with bears than with buffaloes? Evidently the names derived from "bear" are older than the ones derived from "buffaloes"]. Here follows a list of Ch. names connected with "bear".

Mòxtavenàkò, Blackbear; Heovenàkò, Yellowbear; Voxpenàkò, Whitebear; Voxpàzenàkò, Grizzlybear; Nàkòshà, Bearhide; Nàkòsetto, Bearlariat; Nàkòeošà, Bear-doing-good; Nàkkòs, Littlebear; Nàkoemòshén, Bear-sweet-scented-grass; Nàkxemùn, Bearfeather; Nàkxevòtonevàz, Bear-tailfeather; Nàkxæsòz, Bear-fast-running; Èseòmenàkò, Ridgebear; Toxtiènàkò, Prairiebear; Nàktàoze, Bear-attaining-to; Nàkvoòmsàz, Bear-white; Nàkooxhùt'tanóz, Bearstumbling; Nàkoevàz, Bear-tailed; Nàkmoòvasàz, Bear-red-furred or Bear-red; Nàkoemàz, Bearbeard; Nàkxovèxùz, Bear-lying-down; Nàkoemàxevònà, Bear-with-garters; Nàkmoòvàmòshàz, Bear-with-ample-fur; Nàkooecènà, Bear-one-eyed; Nàkùsà, Bear-one-tooth; Nàkoemàtànà, Bear-old-woman; Nàknoùsàz, Bear-one or Lonebear; Nàkzevàmànàvaòz, Bear-challenging; Nà-knoze, Bear-alien; Nàkooecènàmà, Bear-still-better or Bear shot-heart; Nàknoòtànà, Bear-necklace;
Nâkozeveas, Bearbellied (?); Nâkoëta, Bearfoot; Nâkoëmâ, Bearchips; Heenâko, Womanbear; Vostanênâko, Personbear; Nâktovas, ?; Nâkzeas, Bearbelly; Nâkoepanisâ, Bear-making-winds; Nâkoemazevê, Bear-dung; Nâkonashevâsz, Bear-with-wife; Nâkmêmêtan, Bear-jealous-of-wife; Nâkoëoës, Bear-standing-looking; Nâkxhâsz, Beartail or valiant; Nâkxuarccetta, Bearlittle or young; Avânenêko, Starvingbear; Nâkæemoz, Pat-she-bear; Nâko-maheoneve, Bear-mysterious or supernatural; Hestoxênêko, Behindbear; Nâkohemêq, Bearhead; Nâkoenxa, Bear.... (Lat. Ursus urinus faciens); Nâkxooxeheôsz, Bear-on-pole; Maxenâko, Bigbear; Nâkoenoz, Bearfaced (?); Nâkôo-oxnives, Bears-four; Nâkôo-oxhastxess, Bears-many; Nâkxonistac, Bear-owl; Nâkoenat, Bearbow; Nâkomeo, Bearfighting or Bear-straining; Nâkôoseveon, Bears-jealous; Nâkohetan, Bearman; Nâkoeveoz, Bear-on-warpath; Nâktotamensz, Bear-walking; Okoncenâko, Stubble-bear; Vovonenêko, First-blind-bear; Nâkxeovasâz, Bearyellow; Nâkoemaha, Bear-large; Nâkoeovcês, Bearmouse; Nâkovevênz, Bear-slow-walker; Nâkovoovasz, Bear-spotted; Nâknoea, Bear ?; Nâknoea, Bear ?; Nâkoeovehôsz, Bear ?; Nâkoevozhovata, Bear-ranging or foraging; Nâktameoz, Bear ?; Veosenâko, Warpath-bear; Nâktomoz, Bear-rearing-up; Hospenâko, Failing or Timid-bear; Nâkxhaovaz, Bearstrong-in-fur; Nâknotomà, Bearfirstling; Nâkomasz-ôs, Bear-disturbing; Nâktamoz, Bear ?; Naheonenêko, Sacred-bear; Heenanâko, Abovebear; Nâkoeszhêna, Bear-coated; Nâkohenom, Bear-thigh; Hootanâko, Bullbear; Hâszeanâko, Big-headed-bear; Nâkeevitanov, Bear-tongue; Nâkhoâsz, Bear-sitting; Nâkoemaet, Bear-little-man; Eshenâko, Sunbear; Nâksoovasâz, Bear-young-man; O xenâko, Halfbear; Heškovizenâko, Porcupinebear (Thorny-bear); Nâkoenôsene, Bear-neck; Nâknee-vaz, Bear-playing; Nâkoevus, Bear-tooth; Nâkoseš, Bearlying; Nâkoevê, Bearlodge; Ocenâko, Cheating-bear; Macenâko, Oldbear; Nâkonaoz, Bear-sleeping; Nâkohesta, Bear-heart; Nâkoovaz, Bearfur; Nâkooveozx, Afraid-ofbear; Ôzenâko, Nosebear; Nâkoce-ênx, Bear-leather; Nâkototôxêszeta, Heelbear; Nâkooveovsz, Sandbear; Nâkosôsz, Bear-thru-woods; Nâkxhâstas, Bear-tall-young; Nâktouematanôsa, Bear-mournning; Nâkxhôësz, Bear-outing; Nâkoemauza, Bearcrazy; Nâkoetovaz, Bear-withdopping-lip; Nâkôsenevozuan, Bear-claws-necklace; Nâkoehê, Bear-rising; Nâmâkoxêna, She-bear-with-feather-on-head; Nâka, She-bear; Oevenêka, Scabby-shebear; Veovenêka, Bitter-she-bear; Nâkoenovevoêne, Ranging-she-bear; Nâkôenêshe ?; Nâkoevosê, She-bear-playing; Nâknoxe, She-bear-alone; Nâkoestosz, Bearquiver; Nâkôcostaræhe, She-bear-claws; Nâkoemazene, She-bearsore-eyes; Nâkaess, Young-she-bear; Nâkoosesevohona, Jealous-she-bear; Maxenâkahe, Big-she-bear; Nâkxe-
beard, méáz (rad. -me- = fuzzy [meše- = hair] + -áz = mouth); méázentotoz, beards (by themselves); eme-ázena, he is bearded, has a beard, has fur, hair around mouth; mešeševēho, white man with hair (under) nose = Mexicans; hotoameáz, beard of a buffalo bull; hestomeáz, beard on each side, whiskers; hestanemeáz, bearded temples; meázq'esam, bearded sheep, goat; voxpeameáz, gray or white beard; moxtameáz, black beard; maemeáz, red beard; toseméáz, long beard. Cf. shaws. Proper names are: Hestanemeáz, Temple-beard; Voxpemeáz, Gray-beard; Eškomeáz, Eristle-beard; Moxtameáz, Black-beard; Hoveameáz, Yellow-beard; Maemeáz, Redbeard; Toseméáz, Longbeard. See tassel.

beardless, esameázenahe, he is beardless; zsaameázenamenz, the beardless one. The Ch. wear no beards. The wearing of beards or eyebrows was considered ill bred, ill kempt. An old Ch. told writer that the "hairy face" had been the punishment for the first murderer.

bearing, n. zehešenešeneocos, as one's bearing is (in the countenance); zehešes, as one's bearing, posture is; inf.-hez- or -ez- in some verbal f. denotes bearing, behavior, conduct; as: natanehztoto, I bear myself ashamed of one (from natane = I am ashamed); zehešeztovo, as I behave towards one; našivatamaztovo, one bears with mercy, behaves merciful toward me; nanevat'san, I take bearings. See mark.

beast, hován; maheonhován, mysterious, sacred beast; mevavoč, carnivorous beast; veshován, small beasts, animals. The name hován is given especially to the larger animals, opposed to man and excluding birds, fishes and invertebrates. In apposition to other nouns (similar to the genitivus constructus of the Hebrew) the final n becomes apocopated and the grave accent changes into an acute, e.g. hovámeūs, animal excrements; hováhekonož, animal bones; [following words: hovae, thing; hovā, male friend; hovahan, nothing; ehoave, what sex is it? kasovā, young man are not related to hová from hován].

beat, nimasenotanhemáw, we are beaten (in war); nimasenotoneo, we beat tem; eahaneanoto, one beats him (to death); namomeaiveanoto, I beat one bloody; naxsevea-
noto, I beat one to exhaustion. Suff. -noto = to strike upon one; navovonothono, we beat, defeat them (from -vovon = exterminate); navovonaneo, we beat, conquer them; natapo̱hø, I beat, subdue one (tapo- = to set one flat); nahotano, I beat one (as in races); nihoťas̱z, I beat thee; ehoťa, one is beater [cf. overcome, overturn]; hotaņato, victory; nahotávato, I beat, overcome one for one; naveeøno, I beat one (Ger. prügeln); naveeøs̱ono, I beat one (Ger. Tracht prügeln geb-en); našcenoto, I beat one (cheating); rišcenotaz, I beat thee (šce- = to shut one eye, cheat); naokšošvoto, I beat, bruise one blue (from oξkøs = blue black); emošcoštax and emošcstaha, the heart beats fast; emo moxtax, the pulse beats; masenotazisto, beating (in war); momevennotazisto, n. the beating bloody; sxseev anotazisto, n. the beating to exhaustion; ahaneana nistoz, n. the beating (faculty) to death; nha zeahanot aẕs, the one who beats me to death; zesxseevevanoxteto, thou who beatest me exhausted; nha zemomaevevaneo̱sz, (cf. blood) the one beaten bloody; zemomaevevaneo̱ss, the ones beaten bloody; vovonanenisto, the beating, conquering; vovonõs̱to, beating, defeat; tapo hazisto, beating, subduing; nha zeheotaẕs, the one who beats, overcomes; nha zeheotas̱s, the one who is beaten, overcome; zveeøeøs, the beaten one (Ger. der Geprügelte) zveeøøns̱z, the beating one (Ger. der Prügelnde); veoøeto, the being beaten; veoønestoz, the beating; zveeøoøøs̱, the one who got a beating, whipping; očeno tazisto, beating, cheating; oxks̱øvozisto, the beating, bruising (blue).

beatitude, vonhetota nanoxtoz (von = lost + -hetota = happy, glad + -nanoxtoz = in that, lost-in-gladness-of-mind; vovonito menesto, great felicity; (vovon) = pleasing + toomenesto = undergoing); vono-pvstaomenesto, beatitude, felicity (Ger. Seligkeit) (from Pav = good, perfect + -(he)sta = state, condition + -omenesto = undergoing; vonhetota, beatitude, supreme happiness; vonhetotanstaomenesto, beatitude (Ger. Glückseligkeit). Cf. bliss.

beautification, moonanenistoz (from moona, beautiful); zëmoonane hete mhayo, the beautification, beautifying of this house.

beautified, emoone, it is b.; emoone tane, it is b. (the whole effect); emooneanz, they (in.) are b.; emooneano (or.), they are b.; emoone tane nes, they are b. (sp. of objects in nature, views, vistas); namoonana, I beautify it; namoonane, I beautify one (or.).

beautiful, inf. moon(s) = beautiful, splendid (in a physical sense); emoone, they (or.) are b.; emo one, she is b.; emoone, it is b.; emooneanz, they (in.)
are b.; emoonatamano, it is beautiful (the effect as a whole, as a view, vista, etc.); vosz emoonatamanoensz, the clouds have a beautiful effect, aspect; moo natamanoštastoz, b. doing, effect in general; zemoona, that which is b.; zemoonatamano, that which has a beautiful effect; emoonatamaššton, it is beautifully designed, built. The rad. -moon- is related to -mon- = fresh, young. Zemoonaš, the b. one (or.); zemoonassš, the b. ones (or.); zemoona, the b. one (in.); zemoonašš, the b. ones (in.); namoone manisiz, I make it b.; namoone manšton, I design, build beautifully; emoonsan, he dresses beautifully; nimosan, thou dostest one beautifully; ęmoonamánššavošš Maheon, they (or.) were made b. by God; emoonatamö, one has a beautiful effect; emo onššhe, one has a b. look, appearance; emoonono, it has a b. appearance; emoononoensz, they (in.) have a b. appearance; emoonššhe, they (or.) have a b. look; emoono vess, she has b. hair [emooovess, she has coarse hair]. Emoon(e)štš, she has b., long hair; emoonoxťav, it is a b. color; epevatomano, it has a b. fine effect; eohapet amono, it is very b. (the effect of it); epevatomö, she is b. (from -peva- = good, fine, perfect, physically and morally) cf. good; epovovxtav, it is beautifully colored; epevovxtavensz, they (in.) are beautifully, finely colored; epevovess, she has b. fine hair; epavo stš, she is beautifully haired; epovoa, it (or.) has a b., fine fur; emoonomao, it is b. ground; emoonššmoeha, it is a b. body of water; emoonoxšoe, it is drawn beautifully.

beautifully, rendered by inf. -moon-, see beautiful.

beauty, moonastoz; moonatamaheštoz, state of b.; moon ata heštoz, b., splendor; pevatamaheštoz, b. and goodness; pevatamaheštoz, beautiful effect; moo nastoz, b. (in appearance); peveneštoz, b. (in look); zeeššoššamoonatamaheštoz, as it is of great b.; heeššoššanavẹššesetanotšon, she attracted us by her b. Hepevatamaheštoz Maheo, the b. (and goodness) of God.

beaver, homae (homă); homaø, beavers; hetanshomă, male b.; heešhomă, female b.; homăess, young b.; Homăništö, Beaver-howler; Homahesta, Beaver-heart; Homăoxvo-komasz, Beaver-white; Homăoxzoxz, Beaver-afraid. The suff. -hom denotes "lodge"; homă may be derived from it. Homă hesse̱, Beaver-tail; homaøxz (sg.) Beaver skin; homaøto (pl.), homavă, beaver lodge.

because, inf. -hesse-, by reason or on account; ehesšhə mothæsoz, he becomes sick on account of; pref. zexhomax = for the reason that (off set by); zexhomaxonforva, for the reason that it is bad. Inf. -hesse- (sometimes -hest-, as before spirants) implies also "from, thereby, by" as: vonhanistovă exhesšesőszőn, by
the window he came in; -vešhesse- =wherewith,whereby; etahan zevešhessemawotto,thus it is that (whereby) I fell; -nxhesse- =wherefrom; nanxhesshoxezx,where I come from. See "cause". Homoesto,because of,for (used detached); pref. -zeheš- denotes since,because. See prefixes of sub.cj.in Ch.gr.

become, is expressed by suff. -oz added to v. stems; ehavseveoz, it becomes, turns bad (from havs =bad); ehavsevoaz, it becomes in a bad state (from -havseva =to be bad); ehəmoxtaeoz, one becomes sick; emomátaez,one becomes angry,violent (from momáta =to be high tempered); ekašgoneveoz,he becomes,turns into a child (from kašgon =child); nakaneoz,I become tired; emomooz,one becomes moving. See Become mode,Ch.gr. Nakaneozetovo,I become tired of one; navessekaneozezo-navessekaneozezo, I become tired together with one; nakaneozetov,I become tired of it,etc.Pevoezistoz, the becoming,turning out well; hestaoezistoz, the becoming born,birth; momoaoezistoz, the becoming moving; pevetanooezistoz, the becoming rejoicing. This suffix.-oz denotes a short interval of time. When the "become" spans a longer period the suf.is -oxx; ehavseveoxoz, it is becoming (gradually) bad; ehetanooeoxoz, he is becoming a man; nähæeœezoz, I am becoming old; emazeomeveoxoz, it is becoming spring.

becoming, inf.-vota-denotes becoming in the sense of getting,often implying increase or very; eventiše-ênæoän, they were both getting old (older); sometimes the inf.-ve-indicates "becoming", as: etavetnozettoo, it is becoming,growing old (older); epevomoohe,one is becoming (comely); epevomoohe,one desires to be becoming,decent; esaavotaeha, it is not becoming,not decent; evota (obs.) it is becoming; esaänhestenoomməetanono, one is not becoming. Epevettaa, it is becoming, fits one (as a hat, etc).

bed, ŝešistoz couch; ŝešistoz, beds(from -seš =to lie); ešešistove, it is a bed; esahešešistovë, one has no bed; couch; esašešistovë, it is not a bed; ŝešistoz zəmək̉təavston, iron bedstead; ešešexhōmanistovë, the bed is provided (lit.the robes are prepared; has now ref. to improvised beds); ešešexhōmaqë, there, it is provided with bed! navoheraner, I fix the bed, prepare for sleep; naovëena, I go to bed, lay down to sleep; [naovomoezo, I lay down, from a sitting posture]; ovvneor,bed cloth; həməmoe, his bedding; honokon, bed quilt; tonovhonokon, bed mattress; hōmaxtoto, bed spread; hoozoezno, bedstead (of Ch.make,having ref. to head or foot of bed,consisting of robes or willows); menocchozezno, bedstead made of willow sticks decorted and held close together by sinews or leather strings running transversally thru them. Both ends of
this mat like bedstead taper to a width of about twenty inches (or less). These ends form the foot or head of the bed, by being raised to an almost vertical position and supported by long sticks. In moving from place to place these "bed mattings" are rolled in a bundle. These menocehoozoens are decorated in divers ways, a certain number of willow sticks being alternately painted white, blue, red and yellow. The common beds were made of robes simply stretched over strewed grass or wild sage; others consisted of two poles supported by sticks called hooseanoss (sometimes there were a few cross pieces); upon the poles the willow matting was set. Nxpooseatoz, bed spring; vaaxtam, the bed placed north and south, opposite the entrance; and considered the place of honor for guests or prominent men; Bešemhayo, bed room (bed house); Àkagonas, bed bugs; Zevamo, my bed fellow. See lie.

bedding, see bed.

bedimed, nanpxoomaexan, my eyes are bedimed.

BEE, hànom (sg.), hànoma (pl.); moxtawehànoma, black bee, bumble bee; heovehànoma, yellow bee, wasp; hànom zexhevenoveos, beehive; ehepancesoonam hànoma, it has its honey, the bee; hànoma-panesano, bee's honey; [-aha- nosan, to bite, sting; eahanomo, it bites one].

BEER, vehoxhota; vehoxhota hesthoveoxz, beer its meat; nanaho vehoxhota, I kill a beer (whit man's buffalo); namevo vehoxhota, I eat beer (meat); lit. I eat of the cattle. Parts of the beer are as follows: mezooxz, neck piece; hestàzéo, shoulder blade; henneva, piece on shoulder blade (chuck rib); hašksaes, piece of shin (foreleg); hotàn, side meat; hónoneko, piece between shoulders; esovakov, sirloin piece; hešonóneva, breast piece, clod; voxtas, flanks; esemanova, veiny piece (flanks next to hindquarters); hešèp, rump; heton, part of rump and "mouse buttock"; henom, thigh piece, round steak; hececenov, soft thigh piece, tenderloin, near "thick flanks"; henstaneva, soup piece (just above knee in foreleg); eseva, sinew piece of shin; heszeô, hind part; henstan, knee piece (in front); hestona, piece above knee on back part of hindleg; heen, abdomen piece, from throat (brisket) on; hennevacxz, fore quarters; henomoz, hind quarters; hešèevo, meat and bones of rump; vō, hump (on buffaloes); vitanov, tongue, aetovotâz, illium or pelvis; honovonoz, sirloin, dried. [Not cut white man's fashion, but from the hump to the rump, the tender meat along the spine and above the ribs]. Matonâ, belly piece; venooxz, tripes; hepeemon, first stomach; hestcanoz, spleen; hé, liver; heponoz, lungs; hesta, heart; heszhetatto, kidneys; vxatto, kidney fat; heveoniïsz, small intestines; hestafoz, colon; hevaonâs, rectum; hép, rib; hevešksetaen,
pipes of bowels, little sucker, (vermiform appendix to the caecum). Eanën, one cuts up a beef (or any animal). Ch. used no saw, cleaver or ax to cut up a beef, they cut the meat in slabs and severed the bones at the articulations with a wonderful dexterity. Emšena-oesova, she is cutting the beef (after butchering) in thin sheets for the drying purpose; eês'onzaz hoevoxz, she dries beef; honoxoq, dried piece of tender meat; nameneovo, I give one meat. See meat. In sp. of parts of the beef the Ch. say "its" in many instances, e.g. hes-zeoxz, its neck; or neck or the neck would be mazeoxz. beehive, hànorna zehevenovevoss, where the bees have ________ their home.

Beelzebub, Hänom-niszimôn, (spirit of stinging insects). beer, mënemâp, peppery water (used sometimes to mean vinegar). At the present time the Eng. word "beer" is known by the average Ch. (in Oklahoma).

Emnêmâpeve, it is beer.

beetle, amskona (the oval one); pavemōtsont, water beetle (Dytiscus verticalis); lit. well smelling little one.

befit, see becoming.

before, zehetaštto, before me (in presence of, face to face); zehetaštto, before thee; zehetaš(e)s, before one; zehetašez, before us; zehetašess, before you; zehetašvoss, before them; zsaaše- (pref.gov.sub. cj.) =before, not yet having; zsaašesemesehezs naoxchaônem, before we eat, we pray; vovotenotto nahâonem na nanov-semeshem, first we pray and eat afterwards; vovotenotto =first, beforehand; novs as inf. =less than, after, second in taking place. Novseasoxzzo matosemesevoz, leave before they eat; mesez na novseasoxzz, eat before thou leavest; lit. eat thou and afterward go away! Vovoz, before in the sense of "in preference to, sooner than"; in connection with vovoz the inf.=oham=rather, is used, altho it is not indispensable; vovoz emeohame-nâo zeoxtoseamâtavoss, they will die before (sooner than) they obey; vovoz namenomâ zeoxtoseavônetto, before I starve I will steal; lit. first (in preference) I may steal than otherwise starve. Vovotenotto (when detached) and -vovoe- (inf.) =before, first; nivovoeoxzetôen, one goes before (first) us; vovotenotto naam'nevo, I walk before one (lit. before one's walking); maeto, before, (detached) ahead, in front; otâ mhayo ehotá maeto, behold there is a house ahead; eho maeto mhayon, he is in front of, before the house; hestô (detached), close before, in front part, next to (antonym to nôoxto =rear, back part); hestô zežênsz, step here before, to the front part or side (as in a council or meeting house); nista (also used detached) =before, formerly, beforehand; etaešenista-
aseozz, he has gone beforehand; naaßenistameto, I gave it to one before; nistavostanoe, people from before, ancients (nistaom, former, ancient time); the infixes -oam-, -vovoe-, -nista- become ohametto, vovotenotto and nistavetto when used detachedly and then they have a more prepositional meaning. Nocēš mxheooz nstavōmon, lit. one day when left (from something) we shall see one; we shall see him the day before (something else happens); kasexov mxheooz zenstosešhoënsz nataaseozz, lit. a short time left that one will come, I will go away; a short time before he comes, I will leave; esi-aasešhoënë nānovseaseozz, I left before he came, lit. one had not yet come, left (less than); -ho(homo)- beforehand, previously, ohoomevōsansz, lock beforehand (watch). When "before" implies an or, or in. object in a passage, aperture or hole it is rendered by inf. -nxp- = closing, obstructing, stopping; enxpehoe henitš-neheva, one stands before the door; nxpeoxtam, before the entrance, blocking; nxpememon, before the road, blocking the passage. See close.

befriend, nahoxtamo, I befriend one; navešvohestonaozavanoz, I befriend myself with one. See friend.

beg, navēstomoe (being asking); navēstomohenoz, I ask, beg for one (to have him); nivēstomohetovaz, I beg for thee (to have thee); vēstomohoe, asker, beggar; hozenomoheo, beggar (for food); ehozenomoe, one begs (for food); nažetanonomavhozenomoe, I beg in distress. Cf. ask, supplicate, plead.

beget, naheštōšēēho, I beget one; zehéstōšēessē, the progenitors.

beggar, hozenomohoe, beggar for food. Cf. beg.

beggarly, emomoxetto, it is b., miserable; momoxevosta-nehvestoz, b. life (also humble living).

begin, is rendered by inf. -as- = off, away, start; eas-oxz, one starts going; eas, one is off, goes; eas-tanen, one takes away; easheneena, one begins to know it; eashań, one begins to pray; emoneasenanoz, one just begins, starts to fall; -monease- = just starting, beginning; easetōšta, one begins to perform; easetōštas-tov, the performance starts; zexhesesasetto, beginning from; monaseto, first beginning (detached particle); ehasestroyetto, it has a beginning. Nanšov zexhesesasetto nitaov hovae, I am the beginning of all things; enšhov hvetov zexhesse-vovoeasestovoz, he is the one, from whom beginning is (lit. for himself by him there is a first beginning from); zenxhesse-asemanha-oxtovoe norsetto matsēnhistanoz, enšeemetoamahe, from the beginning of the creation until the world (human) shall end, he remains unchangeable. Eeaaheasestovet-tan, it has no beginning; eastooko, it starts to rain; easthozeohe, one begins to work. When the v. stem be-
gins with an aspirate, a "t" is inserted between it and the inf.-as- or -ase-; easethoeches or easethoehe; easethone, one starts to step; easethoneo, it begins to grow, it germinates.

beguile, nāçcenoto, I b. one (acc.); niçcenotaz, I b. thee; naçceto, I b. "unto" one; naçceta, I b. "unto" it (has dative meaning); nahōvenosého, I b. one (cause one to err, be deceived); navoneho, I b. one (divert one's attention from, keep one forgetting. See deceive.

behalf, is expressed in the subst.m.(cf.gr.); nahessézetañototóvo, I am anxious on one's behalf; "in behalf" in the sense of "for the sake" is rendered by nitov, in my behalf, for my sake; etov, thy be.or sake; hevetov, one's be.; nitovan, our be. (excl.); etovan, our be. (incl.); etovevo, your be.; hevetovevo, their be.or sakes. This does not affect the v.f. altho inf. -hesse- is often used in this connection; etov navosētan, on thy be., for thy sake I rejoice; nihessahañotovazentotto, I pray to thee in one's be.; nihessahañotovañentotto, one prays to thee for one's be.; nihessahañotova nitov, one prays to thee in my be.. Sometimes inf. -veše- is used to express "in be.", in the sense of "on account of"; navešpevetanonoz or -nonotto, on one's be., account I rejoice (Ger. ich habe Freude an Einen); navešvešetanotovaz, on thy be., account I rejoice.

behaviour, nanešez, I be. thus; nanešezco, I be. thus towards one (in deeds); the particle -ez-, sometimes -hez-, is inserted before the modal suff. to express behavior, conduct; namasezto, I be. friendly, politely towards one; nata, I am ashamed; natanhezto, I be. ashamed of one; natanhezta, I be. ashamed of it; napeve, I am good; napeveto, I am good unto or towards one; napevezto, I be. as good towards one. Navovnñehsta, I be. well (with kind care); navoññehstaeoneve, I am well behaved (-vovon- implies care, kindness, pleasantness, fond solicitude, benevolence; -hesta. ref. to exist as such; navovnñehsteto, I be. with tender care "unto" one (lit.I am of good behavior unto one); vovññehstátoz, good behavior, state of being benevolent, blessing [vovoneññehstoz = bene dicere or benediction, blessing (in words)].

behead, naenotovassē, I be. one (from -notov- =neck + -assē, to sever with knife); naenotovaxā, I be. it; ēnoto (stat.) one is beheaded; naenotovaštōno, I be. one at a sweep (with one stroke); naenotovāno, I be. one (by striking); etamenotovae, one is beheaded, truncated; tamenotovātoz, the beheading, truncating; etamenotovatto, it is beheaded (as adoll). The inf. tame- refers to what is left as a stub, as ta-
behind, adv.ešenoma'e, one is b.; ešenoma'eš, they are b., too late (failing to reach in time); našenoma-om, we are b., too late; -hestox- =b.in the rear; ehestoxèn, one comes b., at the rear; zehestoxèssú, the ones who are b.; hovae zehestoxetto, that (thing) which is b.; ehestox'netto, it proceeds b.; nahestoxè, I am b.; -hotam- =b.; -hootam- =b.the back, turning b. e.g. na-hootameneâzenaeto, I tie one's hand b.his back; ehoootameneâzenač, one has his hands tied b.his back; hootameneâzenačssz, tie (thou) my hands b.my back! nahotamač, I walk b., the back of; naheneenovo zexhotamače, I know that one is walking b.(my back); nahotamoehetovo, I come running b. one (he turning his back to me); nahotamamese, I eat b. (also nahotamame), I eat b. (the back of some one); hotam, dog, the one following b., hahotamavo, I come up, b. one; enës-hotamač, one stands turning his back from; etahane vos nipaonan, there is a mound (peak) b. us (back of us). Cf.back. Nahóseetëgëneo, they started into (as a riv-er) behind us.

behind, prep.hotama (detached from v.), at the back,b. the back; hotama ehooxz, one arrives close b. the back of; this is also used to express an action taking place close after the "back" or "heels" of another action; hestoxetto (detached), b., last (of line); hestoxemem, b. (on the road, but also used tropical-ly); hovae hestoxemem zexhota, the thing which is b. or past; nemoss, b., on the other side of a hill, also metaphorically as: nameheneeno hovae nemoss zehota, how should I know thing(s) b. the hill (hidden from view); nöoctó, b., situated at the rear, back part; ehevotovota, it stands b. (hidden by something else); ehevotovehoe, he stands b. (so as to be hidden by the object b. which he stands); nahevetovana, I place it b. (so as to be hidden).

behold, navehšsan, I be.; -vehőmo, be. one; -vehőxta, be. it; evehőxtanoz, he beholds them (in.); evehőmoš, he beholds them (in.); evehőme, one (or it) is beheld; evehőmensz, they (in.) are beheld; evehőmeö, they (or.) are beheld; vevehšsan, the beholding. [Rad. ö denotes sight]. Zevehősanesső, the ones beholding; zevehőmensš, the beheld ones; zevëhőmësz, the beheld ones (in.); navehősanetan, I want, desire to behold. Cf. "to see". Otš, behold! Otš zexhovemeshotsač, behold how much he loves us! Otamenš, behold, consider! See look. behoove, see becoming.

being, v.zexëv'netto, where I have my being (Ger.mein Wesen); zexëv'vatto, where I have my being (existence); both words have more ref.to the place than to the person; zënhëes, where one has his being, standing;

109
zëvostanehevevo, where I have my being, living; see be; zëvəstaneheve, one being away (or.); zëvəsthənak, being (it) not; zəhəsthəmoxtaetto nasamesetanohe, being sick I do not care to eat; zəhəsthəmoxtaeto, thou being sick; zəhəsthəmoxtas, one (or.) being sick; zəhəsthəmoxtas, we being sick; zəhəsthəmoxtas, you being sick; zəhəsthəmoxtas, they (or.) being sick; zəhəsthəmoxtaeto, it being sick; Cf. sub. ci. in Ch. gr.; zəhəsthəvən Oumeseno, one being in Montana; naevən, I have my being, whereabouts; naəvən =I have my being, dwelling; naəvən, I have my being (Ger. mein Dasein); zəxəvas, where one has his being, dwelling; ëxhəsta epevomoxta, one is being well (ëxhəsta =keeping in the same being, condition); zëvəstanehevevo, it being myself; zəhəsəhəvəsətənəna, it being my younger brother; zəhəsəhəvəsətənəna, they being mothers; zəhəsəheveho, one being a chief; zəhəsəheveho, he being a chief to me; zəhəsətaxəmesetane, it being a table; zəhəsəmesis-tənəhəve, it being paper; the prep. zəhəsə =since, as; the "being" is implied in the verbal I.; nasəavəməhe zəhəsədochetoro, I do not see him, I being blind; zəhəsədekeno, he being blind does not see me; zəhəsədochetoro, it being cold.

being, n. zəhəveso, the be. one; ëvənistoz, the be., the whereabouts (Ger. Wesen haben); ëvənistovens, they (in.) have their be.; ëvənistovea, they (or.) have their be.; ëvəhesto, (ëvəstoz in rapid speech), being (Ger. Dasein); the dwelling at a place; zətəhətəvətəto, my whole being (physical), all of myself; zətəhətəvəːtəto, thy whole be.; zətəhətəvəsə, one’s whole be.; zətəhətəvəsə, our whole be.; zətəhətəvəsə, your whole be.; zətəhətəvəsə, their whole be.; vostan, be., person; navostanehevevo, my be., as a living person. [Writer heard only once an old shaman say: "navostan" in the exact sense of "my being", and the connection inferred that he meant his metaphysical self. Either is this an archaic form or the man choose the expression for himself, as is sometimes the case with such men]; mātasonomə, spiritual be., spirit (lit. something incorporeal, ethereal as counterpart of physical, real). Zevəsvəsə məpeva, the water beings; ze-vəsvəsə hoelva, land beings; zevəsvəsə oomotemə, the air beings; zənəvənəmə, the creeping beings; zənəstane, the human beings; votostatanove, the beings on the surface (ref. to human beings on the surface of the ground). The suff. -vəhən is used to personify a certain quality or condition, e.g. nahəmoxtae, I am sick; Həmoxtae, Sickness, as a personal being; havən, bad, evil; Havəsəne, the Evil as a person; nəstoz, death (from -nə =to die); Nəvən, Death personified; chəczənə, one is hungry; Həeənəvən, Hunger in
ENGLISH-CHEYENNE DICTIONARY

person; zehetēsametanenevoss, all the living beings; zehetēsametāsoomaevevoss, all the spiritual beings; No- cenanotāvan, Supreme Being [from noce = alone + -nana- tae- = above all else + -vhan, personification].

belch, nakokotom, I belch; nakokotomoe, I am belching (doing it repeatedly); zekokotomoesz, the belching one; zekokotomoz, one who belches; kokotomohestoz, the belching.

belfry, heama mašq zexhōsz ax'xevō, small house above, where the bell hangs.

belief, n. onisyomətātōzoj, true obedience or consent; from -amāta = to agree with, obey, consent + onisyom = truly; onisyomətātōve, it is a be.; esasonisyomətātovān, it is not a be.; onisyoməztastoz, belief, [from naonisyomazta, I deem it true]; onisyomətovazistoz, mutual be.; onisyomenetamistoz, true trust, faith, be.; hozoevoonisyomətātōzoj, confident be., faith; hozoevo- senietamistoz, hopeful be., trust; hozoevoosetētanox- tozoj, holding confidently with mind or heart, be.; see faith, faithful.

believe, v. naonisyomazta, I be.; naonisyomazta, I be. it; naonisyomatamo, I be. one (credit with veracity); naonisyoməta, I be., agree with, truly obey it; naonisyomətovoz, I be. one (truly obey); naonisyomenēhovazesta, I be. it to be it; naonisyomənovamata, I be. one to be the one; naonisyomazto, I behave believing towards one; naonisyomæzta (in.); nahezevooseni- etam, I be., have confident trust; nahezevoosenietamenoz, I be. on one (also nahezevoosenietamotovo, I be. unto one); nahezevoosetētanovoz, I be., hold (in mind) with confidence; nahezevoosetētanotovoz, I be. in one, hold (in mind) confidently to one; nahezevoosetētanota, (in.); naonisyomietam, I truly be. (trust), have faith; nionisyomietamotovoz, I be., have faith in thee (and trust); zeonisyomətovoz, the one believed in; ze- onisyomətaz, the one believing; zeonisyomazto, the one believing it (to be true); zeonisyomatamo, I, believing one (to be true); zeonisyomato, the one believing in it; zeonisyomətovata, the one believing in thee; zeo- nisyomətassoz, the ones believing; zeonisyomietametasess, the ones believing, having faith; zeonisyomietameto- esz, the one who is believed (and trusted) in; zeoni- syomietametōsz, the one believed in by another one (named); zeonisyomietamastahaz, the one with a believing, trusting heart; zeonisyomietametōsz, the one believing, trusting in me; nha zaasonisyomətahazess, the one who believes not; zehešeoni- sylomətovot, since thou believest in me; nha zehezevoosenietamaz, he who believes, has faith; nha zehezevoosetōtanoz, he who believes (holds with confidence); nha zehezevoosetētanoto leto, he who believes, has confidence in this;
nha zehozeovosetōetanotōsz, he who has faith (confidence) in me; eonitaveonisymatove, there are various kinds of believing (onitav = different, pl.); onisymatōe, one is believed; onisymatōe zeto hetano, one is believed by this man (this man believes in one); zehetanotto naeševōmo t'sa, I believe, opine, that I saw him somewhere; zehetanotto ehōmoxtaōez, I believe (it seems to me) that he is sick (becomes sick); zehetanotto etosooko na mato etosetometo, I believe it will rain or be cold; zehesetamno esaaeešenāhe, I do not believe that he is dead (lit. I think of him he has not died, or he is not yet dead); heto zehēs naamāta, I believe this, what he says (amāta, to agree, consent with, believe; amāta denotes to "accept by obeying or listening". See faith.

believer, onisymatāheo, be. in the general sense, but used more and more to designate Christians, also the latter are usually called ēostaheo (the baptized ones); onisymatāheoneve, one is a be.; onisymatāheonevesto, characteristic of a be.; onisymatāheonevesto, it is a believer's characteristic; navesesyonisymatāheo, one is my co-be. (lit. I am a be. with one); onisymatāhēmaizistō, the being believers together; onisymatāemanohebstō, congregation of believers, church; onisymatāemanohebsto, it is a congregation of believers, a church; onisymatāemanohebsto, the band of believers (not much in use, but proper); naonisymatāevis'onenō, I am one's brother be.; onisymatāevis'onenemazistō, fellowship of believers; zeonisymatāheonevēsz, the be., he who believes; zeonisymatāheonevēssō, the believers, they who believe; zehetēezeonisymatāheonevēvōss, all the believers; onisymatāaahāsh! Ye believers! Onisymatūtan (from onisymatāa = to believe + hetan = man) believer, believing man; onisymatūtanistō, the people of faith (ref. to a group or band); onisymatāhees, woman believer; onisymatāheson, young be.; onisymatāevostan, a person believer; onisymatāovostanehevesto, life of a be., also Christian living; onisymatāovostanehevesto, it is a life of faith; onisymatāovostanheve, one lives as a believer, leads a Christian life; zsaaonisymatāheonevēsz, the one who is not a be.; zsaaonisymatāheonevehesō, the ones who are not believers; onisymatāenotistō, band of believers (lit. warriors of belief); naonisymatāenotxeve, I am a warrior of faith (implying connective aggressiveness with others, or co-militant Christian). Christian education has influenced the term "onisymatā" to become what it is today, but its former use was not a religious one. When a Ch. spoke of his dependence on God (as Creator or Supreme Being) he used the term "nie-
tam" = to trust, rely on, as: nanietamenoz, I believe, trust him; nanietameto, I trust in him; also the expressions: "hoxsëna" = leaning on, e.g. nahoxsënanoz, I am leaning, trusting him; zetoxetanotovôs Maheon, the ones who mind God; zeätovôs Maheon, the ones who revere God; zemômâtahessô, the devoted ones or religious men. Writer has combined or connected these expressions with "onisymôta" and found that they were readily understood by young and old Ch., men and women alike; thus: zeonisymetotovôs Maheon, the ones who believe in God; zeonisymôtovôs Maheon, the ones who truly reverence God; zeonisymenietamessô Maheon, the ones who truly trust God; zeonisymohoxsënassô (or --hoxsênato,ôs) Maheon, the ones who truly lean on God; zëënstamôtahessô, the Christian religious ones. See Christian, faith.

bell, ax'vevô (from rad.ax = to open the mouth to cry);
    ax'xevonoz, bells; ax'xevonsonoz, small bells (Fr. grelots); ezetahame ax'xevô, the bell is rung; ezeta-
    hamensz, bells are rung; nazetâház ax'xevô, I ring the
    bell; nazetâhenazô az'xevonoz, I ring the bells; ax'-
    xevonsonoz ex'xevonensz, the small bells jingle (from
    ex'xevon, it makes a jingling sound); ax'xevê evëshő-
    xevôto, it is heralded by the bells or bell.

bellied, see belly.

bellman, ax'xevâ zeveðhôxevaz, the one who heralds with
    a bell.

belly, matonô, the b.; natonô, my b.; toniôsz, entrails;
    hetoniôsz, one's entrails, insides; hetonô, one's b.;
    nitonôsava nszeâmevônô, on thy b. shalt thou crawl;
    etonôseve, it is a b., abdomen. [Etônôseve, what is his
    name? Etônôseve, what is he doing?]. Etâpeas, one is
    big bellied; etâekas, one is round bellied; esoxeas,
    one is shining, polished bellied; ehekas, one is soft
    bellied; eatokas, one is ugly bellied; Mxasê, Belly-
    touching—woman (name); Hekas, Soft-belly; Makês, Big-
    bell—woman; Nistapat, Formerly—lump—bellied; Okakas,
    Cone—bellied; evëpotacsô, one has a sunken b. (of hor-
    ses, also of trees with empty trunks); [rad. -vêp =
    hollow]; see empty, hollow.

belong, endónetto, it belongs to or with (related, con-
    nected to); esaanônettan, it does not be. to;
    nanônetovo, I be. with one (connected to one); hovaë
    zenooxtastove, something that belongs to a ceremonial
    or performance; nirévoxetanotovan zeótoetôzenooxtasto-
    ve, do not forget all that belongs to (is connected
    with) the ceremony; naheaneen, it belongs to me (lit.
    I have it for my own; from naeana, I own it; aaneo,
    property; naheaneenenoz, one (or.) belongs to me or I
    have one for my property; the inf. -he— (cf. "to be")
    denotes possession, that which is "unto one", e.g. na—
hemhøy, the house belongs to me or a house is "unto me"; naheshzov, it belongs to me; naheshzovenoz, they (in.) belong to me; the same word may also mean: one (or.) belongs to me; see relationship m.; mazhov, mazozx, aeneo, mazhotoz, mean belonging; mazhov = the thing one has (from hovae = something); nazhov, my belonging, my "thing"; nazhovanoz (pl.in.); nszhov, thy belonging; heshzov, one’s be.; nazhovana, our be.; nszhoveto, your be.; heszhovevo, their be.; the pl.f. of the obj.suff. is rarely used in the first, second and third pers.pl., except in the irregular form for "mazhoto; mazozx = property in the collective pl. sense, belongings; mazozx, nszeoxz, heszozx, my, thy, and one’s belongings; the pl. f. of the three pers. is rarely if ever used, in its place mazhov is used; aeneo = belonging, property has more ref. to or. beings or both in. and or. together; naaeneo, my be.; naaeneo, thy be.; naaeneo, one’s be.; naaeneonan, our be.; naaeneo, your be. heaeneno, their be.; mazhotoz = things, that which one "holds" (from nahoz, I hold it, Ger. ich habe es bei mir); nazhotoz, nszhotoz, heszhotoz, nszhotanoz, nszhovevo, heszhovevo, my, thy, one’s, our, your and their things. It will be noticed that the last two pers.pl. are irregular; they really derive from "nazhov": the word mazhov or nazhotoz, etc. must be used carefully as it can be misunderstood for mazhoto, etc., which are the "partes obscenae mulieres". Old Ch. have also called attention of the writer to the expression "he-aeneo" = one’s belonging or property, which also carries the meaning of "privatae partes". Naheshzovaovo, I impart one with some belonging, also "lay it to one’s charge". See property. Zaanom, that which I own, belongs to me; zaanomâ, that which belongs to thee; zaaeno, that which belongs to one; zaanomaz, that which be to us; zaanomass, that which be to you; zaanomenvos, that which be to them; zaanon, the ones (or.) be to me; zaaneno (or.sg.); zaanenoss, the ones (or.) belonging to thee; zaanosz, (or.sg.); zeeanoss, the ones (or.) belonging to us; zeeanoz (or.sg.); zeeanoss, the ones (or.) be to you; zeeanoss (or.sg.); zeeanovess, the ones (or.) be to them; zeeanovoss, (or.sg.); zeeanoss, the ones (or.) one owns; zeeanoz (or.sg.); naho xo stae, I belong unto it; nahoxtaeto, I belong unto one; join unto one; hoxstaezt, the belonging unto, membership; evhanenhstae, one merely belongs with, goes along; this is said of a Ch. or anyone who does not really belong to an association, but still sides with it, at least for a time. [From hestate =umbilical cord]. Zehetovatto, that which belongs together (as
one); zetóhetáetovátto, all that belongs to me, in me; zehetovaæz, we who be.together; zehetovaæs, you belonging together; zehetovaæs, that which belongs to one, makes one with one; zehetovávoss, they belonging together; enotovahe, one does not be.to, is alien, an outsider; nanéetováeoxx, I cause one to be, to (a body); zëvešáazsó, the ones who be., go along with; zehetáavezovass, all who be.to, go along with; hovae zevešázetto, the thing which belongs to; vežíšttoo, the belonging to, going along with; zeheszhovsz, the one (or.) to whom it belongs, the one who has or owns; zeto kašgon nahe-nisonenoz, this child belongs to me; hato mhayo nahezhoz, that house belongs to me; nítao zevšóztomá nahe-eneon, all thou seest belongs to me. See "be".

beloved, zemehoesz, the be. one; zemehoeszó, the be. ones (or.); zemehoe, the be. one (in.); zemehoensz (in.pl.); zenheimotaz, thou, my be. one; zenheimotansess, (you) beloved; see "to love".

below, =anhoear or anhó (inf.) =below, downward; anhoeto, b. (detached); anhoetto evástove, there is a camp b. (downward from the place of the speaker); heama enxhesseanhoën, from above he came b., down; aítóno, b., under, underneath, beneath; aítono šešistová, b., beneath the bed; aítono mäpëva, under,b. the water; novóš, b., less than, inferior; enov'netto, it is inferior; ponó, b. (Fr.en aval), down the river; the land or country situated along and downward of a river course; enavhöme, one (in.or or.) is b.in worth or price (cheaper); enavhömeņensz, they (in.pl.) are b.in value (lower than); enavhömeño, they (or.pl.); esaañexoævevehan, it is inferior (in quality), not as good; esaapao- enexovaheto, one is b.me (does not come to my "degree"); inf.-pace- =up to, level, equal to; napa- oveheovetova, one ranks with (or to) me as chief; nasaapaæeheovehovetova, one does not rank with me, is b.me as chief; hovanā nasaapæemoheonevetovahe, no one ranks as God, with me. See low, less.

belt, v.nahôstatonavo, I belt one; zehôstatonaoesz, the belted one (or.); zehôstatonaoessò, the belted ones (or.); zehôstatonaoe, the belted one (in.); zehôstatonaensoz, the belted ones (in.); zehôstatonovata, the one who belts thee. See girdle.

belt, n.hôštato, belt, girdle; oasevôhôstato, shining belt (with Mexican silver plaques); hetanevôhôstoto, man's belt; heevôhôstoto, woman's belt.

bench, v.etaxesehestov, it is furnished with benches (also: it is a bench); esaæšetaxesehestovhan, it has not yet been furnished with benches.

bench, n.taxesehestoto, bench, seat, chair; taxesehestotoz, pl.; (taxe =upon + -sés =rest, set, sit); tahooestoz, seat, bench (natahoe, I sit on, upon); oncatamano- hes-
(should be "-hoes-" on preceding page) toz, honorable bench (court); etaxesehestove, it is a bench; etaxesehestovensz, they are benches; etahoestove, it is a seat; nataxesē, I sit upon a bench or chair; esaataxesehestovhan, it is not a bench.

bend, v.navoxkanen,I b.; navoxkana, I b.it; navoxkano-

( or.) voxkanenistoz, the bending; evoxkane, it is bent; evoxkanensz, they (in.) are bent; evoxkane, one (or.) is bent; evoxkanose, they (or.) are bent; navoxkano-
omovo, I b.it, one's; navoxkanomotâ, I b. for one; rad. -vok-, =crooked, curved; evoxq, it is bent, curved; evoxq, it is bent twice; evoxqezo meo, the road bends, is curved; evoxqē, one is bent, crooked; see crooked; navoxkaena, I bend it (either end part of an object, as the end or butt of a whip); navokkaeno (or.), as the head of a horse, etc.; navokkaenoa, I set it bent (as the arches for the game of croquet); navokkaeno, (or.), I set one bent (as the wagon bows, which are spoken of as or.; or the willow sticks used for the sweat lodge); the ending -ena and eno, denotes that the ends are bent and set in. - Navokkooan, I b. in speaking, switch off the subject; nanotchóoxeve, has the same meaning as navokkooan, to swerve aside in talking, speaking; evoxkæ, one is bent (state); evoxkaensz, they (in.) are bent; evoxkæo, they (or.) are bent; zevoxkæ, that which is bent (state); zevoxkæs, the bent one (or.); zevoxkassā, the bent ones (or.); ze-
oxkaēsz, the bent ones (in.); voxkaemoz, the bent berries (bananas); Voxkahe (proper n.) Bent—woman; evoxq or evoxqē, it bends; evoxkonsz, they (in.) bend; voxkō, the one set bent or the curving one =rabbit; evoxkonāta, it bends (from heat) or water), having ref. to cylindrical objects; evoxkāta, it bends (by heat or water); evoxkonātsz, they (in.); evoxkātsz, they (in.); evoxkonā, it bends from heat; evoxkonāo, they (or.); evoxkonāensz, they (in.); evoxkonāe, one (or.) is bent (state) by heat; navoxkoneanoa, I bend, curve it (or. sp. of ropes or cylindrical objects); navoxkone-

na, I b. it (in.). The inf. -one- refers to something long and round, as limbs, branches, spokes, thread, ropes, snakes and any object whose width and thickness is much smaller than its length; ekatoezo, it becomes bent up (as toes), from cold; etotovetovao, they (or.) are bent backward (bodied with back bent); see crook.

bend, n.zevoxq, the b.; zevoxqezo meo, the sharp b. in the road; zëvotanezo meo, where the road makes a gradu-
al b.; see crook, bow, corner.

beneath, âtono; âtonoomsē, in the lodge below, neither re-
gions; âtonoomehetaneo, the people from be., the ones from the under world; [opposed to votostataneo =

the people of or on the surface (human beings)]; âto-

116
no hoeva, be. the earth; åtôno vônhanistovà, be. the window; åtôno hezenôneva, be. one's wing; nàtôhoaovo, I make one to be be.; nitoseâtôhoa hezenôneva, he will put thee be. his wing (or wings). See cover, under, below. Axtono voeva, beneath the sky.

benediction, vovônešenhestoz, well-saying, well wishing (in words). See bless.

benefaction, pevoštastoz (good-doing); epevoštastov, it is a bene.; epevet'ssanistov, it is a bene.; pavit'senistoz, bene., doing good.

benefactor, pevoštate; epevoštate, repeated benefactor; pevoštâtan, bene., man bene.; zepoštâszo, the one who does good, act kindly; napevoštastov, I act as a bene. towards one; pavit'şenhehe and pavet'sév, bene.; napevoštastov, I am good towards one; epevet'sseoneve, one is a benefactor.

beneficence, pevoštâheonsvestoz; epevoštâheonsvestov, it is beneficence, or it is beneficent. In all the Eng. terms having the prefix "bene" the Ch. has the exact equivalent --peve= or --pave= =good, well, kindly.

beneficient, see beneficence; etapevezeona, it is beneficent, beneficial.

beneficial, evoovônhestatóve, it is bene., helpful; epevetavazistov, it is bene. (mutual); etapevezeona, it is bene.; navešepetovon, it is bene. to me.

benefit, v.navovônhestatov, I bene., am of service to one; heto navešepetovan, I am benefitted (made better) by this; napevetov, I bene. one; naveva, I bene. it; etahan esëox zepetroz, here is the medicine, which benefitted me (or: zevësepetoneta = wherewith I am benefitted); nahessëensësz nzenonoxpa-vovônhestatov, I speak thus for thy bene. (lit. I therefore thus speak in order that thou be helped in thy condition); nahoenošëo, I cause one to bene., profit; nahooztsan, I bene., profit. have an advantage; see profit, advantage, prosper.

benefit, n.voovônhestatóz, service, helpfulness; hooenošâzistoz, bene., profit; pevetazistoz, bene. (mutual); honaoveamhostoz, bene., gain; evëshoanaoveamhosto-ve, thereby is a bene., gain. See prosperity.

benevolence, vovônešetanoxtoz (in disposition); vovônhestatoz, bene., benefit; vovonitoštasto, bene. (in acts); vovônešepoštastov, bene., kindness (in deeds); vovônhestatov menestoz, bene. (condition of); vovônešematoz, bene. (in gifts); vovônešesvostaneves- toz, bene. (in living).

benevolent, navovônešetanoneve, I am bene.; nivovônešetanotov, thou art bene. towards one (in that); navovônhestatova, one is bene. to me, of help, service; evovônitosta, one is bene. (in acts); navovônešëho, I am bene. to one (treat benevolently); evovô-
neževostaneheve, one leads a bene. life; evovônešemea, one gives benevolently; evovônešēsz, one speaks bene. words; navovônešetovo, I am bene.unto one; evovôneše-oneve, one is bene.(character); evovônešetaneva, one is bene.(by occupation) navovônešstoman, I make, "occasion to be" bene.; Vovônešetasoom, bene.spirit. Whenever inf. -vovôn- is used it implies "bene" in the sense of kindly care, fond solicitude. The same inf. is used to render our word "blessing in its various applications. See bless.

benighted, nahetâeme, I am be., overtaken by night; tâe-vavostanehehevostoz, be.living.

benign, etahotoa, one is be., generous; ehotoaeheoneve, one is be. (characteristic); ehotoetan, one is be. (mental); ehotoestaha, one is be. in heart; nahahotoa-eztovo, I behave be. towards one; ehotoavostaneheve, one lives a be., generous life. Inf. -hotoe- =benignly or benignantly, generously; ehotoaevoêta, one acts benignly; esaahotoetanoxtovhan, it is not be.; ehotoetano-nov, one is be..

benignant, same as benign or benevolent.

benignity, hotoastoz, be.; mehoshotoaastoz, be., benignancy

(besignos =love + hotoa =benevolent, benign)

hotoaeonevestoz, be. (in character); hotoaevoêtastoz, be. (in acts); hotoetanoxtoz, be. (in that, disposition); hotoestahâtoz, be. (of heart); hotoeozistož, the becoming benign; manchotoemazistož, mutual be. (one accord).

bent, see bend, crook, curve and side. Ehezesomâe, one is bent on, handles constantly; inf. -vovoxbôn- = strictly, can be used to express bent in the sense of "bound to", e.g. evovoxbonhozehe, one is bent on working; nivojoxbonsēsz, thou art bent on speaking. The inf. -voxce- =crooked, bending, by eliminating the "v" becomes -oxce- which is used extensively to denote something done from use or habit, e.g. exoxenemen, one sings (has this bent; Ger. pflegt zu singen). When "bent" means deflecting from a straight line into an oblique one, the inf. -nimê- is used. e.g. enimetaho, one rides bent sideways (the fore part of the body deflecting from the vertical line; enimâz, one's mouth is bent, twisted sideways.

benumb, see paralyze. Inf. -na- implies "numbing", hence the expressions; enâe, one is dead; enâeoz, one becomes dead; enâoz, one sleeps; enanehe, one is paralyzed; enonaeoxta, one is paralyzed in both legs; enatoss, one is benumbed from cold; enasomeoz, it becomes withered.

berate, navehoeto, I be. one (in words); navehoesta (in.). See rebuke, punish.

bereave, nahamonenesêô, I be. one (lit. I cause one to become unfortunate, afflicted). See misfortune.
bereavment, haomenhestoz, haomeo (n.agent.); maxhaomen-
-estoz, great be.; mhaomeeozistoz, complete be. (happening); heovasz heštoomeo, all kinds of be., mis-
-fortune; haomenevostanehevestoz, life of be.; haomen-
-hestoz, sad be.; veoomenestoz, excessive be.

bereft, namhaomen, I am completely bereft; ehaomen,one be.; emhaomeezox, one becomes entirely be.; zeha-
-menesox, the be.ones; nahaomenesoxo, I cause one to be be.; haomenhetan, the be.man, unfortunate one; haomen-
-hee, the be.woman; haomenekašgon, the be.child; haome-
-nevostan, the be.person; haomenhistanov, the be.world; haomenehasz, ye bereft ones! Zehšahamenes, as we are be.; ehaomoomen, one is sadly be.; veoomen, one is excessively be. See rob.

berry, v.ezeemeneo, it is small berried; eheovemenoe, it is yellow berried; evokemonemensez, they are white berried; emsiskamenenzaezsz, they are amber (color) berried, (sp.of beads); essaapevemenesnhan, it is not well berried; emaahemenoe, it is coarse berried (grained); ezetëmenenosenz, they (in.) are thus berried; enitëm-
enosenz (alluding), they are thus berried, having ref. to the size; ehąpemenoe, it is big berried; eaoemenen-
ensz, they are round berried (like kaffir corn); nace-
-nemen, I gather berries; epavemenamatto, it bears good berries, fruit. See fruit.

berry, n., men, berry; menoz, berries or fruits. The etym-
-ological value of "m" = broad, surface; and "n" denot-
ing round, the Ch. word "men" would mean "the round surfaced one". The association of inf. -men- with flat rounded obj. points to the same meaning of "men". Hame-
nam, my b., fruit; nemenamoz, my b's.; nemenam, hemenam, thy, one's b.; namenamnan, our b.fruit; nemenamnamoz, our b's.fruits; nimenenamevo, your b.; nimenamenoz, your b's.; hemenamevo, their b. Nahemenam, I have a b.or b's.; epavhemenama, it has good b's. (fruits); ehemen-
ametzo, it produces b's.fruits; mamenoz (pl.), corn, usually in the pl.; mamen is the sg. but rarely used; námenamemnoz (my corns); maemenoz, red b's., buffalo b's.; macemenoz, little reddish b's. growing in small clusters on low bushes, in Oklahoma; hoxzezememonoz, large tree b's.; moxtamemonoz, plums; macemonoz, large b's., apples; šekaemaxemenoz, tapering b's., pears; mov-
vamazemenoz, fuzzy large b's., peaches; šcemazemenoz, apricots; hópæhemenoz, grapes; oacemenoz, round small b's., kaffir corn; macazemenoz, oats; heovazemazemenoz, yellow large b's., lemons and also oranges; veox-
cemazemenoz, bitter b's., large wild plums; toxtomazem-
enoz, prairie large b's., plums; matacemenoz, wood b's., acorns, coffee; naktavazemenoz, persimmons; hestaž-
zemenoz, wild currants; heškovhestažemenoz, thorny b's., straw b's.; hotamemonoz, dog b's.; mënenemoz, ser-
pent b's., pepper (and poisonous b's.); mat̚emenoz, wood b's., china b's (looking like yellow, transparent grapes and hanging in loose clusters from the tree); hek̚vemenoz,thorny b's.,black b's.; voxkaemenoz,bent b's., bananas; voxkaemenoz, crooked b's., devil's claws; vox̚emenoz,rabbit b's.(figs are now so called); hescehenoz,shrunken b's.,mulberries; hetanemenoz, male b's., June b's.; heov̚sz, h̚emenoz, all kinds of b's. Emenev, it is a b.; emenevensz,they are b's. [not to be confounded with emenoensz, they (in.) are berried]. Meneva, in, among the b's.; ev̚e̚azeo, hohonaxeo, there are stones among the b's.; esaamenevhenensz, they (in.) are not b's.; men̚e (sg.), men̚sz, b.bushes or trees (fruit trees); maxemenősz, apple trees; moxtamenősz,plum bushes; hescehemősz, mulberry trees or shrubs; pavemenősz,good b.shrubs; havy̚menősz,bad b.bushes; ehav̚menőeve, it is a bad b. bush or shrub; eha̚p̚avemenőeve, it is a very good b. tree (fruit tree); esaamaxemenőevhan, it is not an apple tree. [The Ch. consider trees as organic, but spoken of in connection with their fruit they become inorganic]. A collection or growth of fruit bearing trees or shrubs is designated by suff. -e̚e; maxemenő-e̚e, growth of large b.bushes -apple orchard; emaxemenő-e̚e, it is an apple orchard; h̚op̚ehemenőe̚e, vineyard; moov̚amaxemenőe̚ensz, peach orchards; esaamhop̚ehemenőe̚e, it is not a vineyard. The rad.-men becomes inf.-mene- =round, fine, polished surface, e. g. meneekson, doll with china head; meneha (also a woman's name, Berry) ref.to rounded shape and chatoyant, also said of the disc like brooches made from shells and worn as ornaments. Meneesche, round or disc shell river, North Platte river. [The name "Moon Shell" as given by George Bird Grinnell in his "Cheyenne Stream Names" is not only fitting for the shape of the shells, but also for its symbolical meaning. Either in disc or segmental form, such shells are to represent the shining crescent or disc of the moon. But the common word for moon is t̚e̚e̚e̚e̚he (right sun), only one old expression containing the rad. -me is h̚em̚m̚, new moon {as given to writer by "Arrow keeper"}, evidently not referring to the moon itself, but its appearance, because inf.-me- has ref. to "coming up at the surface or horizon", emerging. T̚e̚e̚e̚he eme̚e̚n, the moon is rising. But the Ch. word "men" has ref. to granuliform, conchiform and discoidal small objects; when used in combination with other words it refers more to china-ware, whose glazed surface and shape resemble certain shells, (Disciniidae). Such shells in the form of a "dished" disc and having chatoyancy, must have been very numerous along the North Platte river, hence its
Ch. name: Menecoehe. From the glossiness of such shells as well as their shape, anything made of chinaware receives the prefix mene-, e.g. meneesetoq, vessel of chinaware: meneekson, doll (with head made of porcelain); emeneeye, it is chinaware; esaameneesyan, it is not chinaware; emeneesston, it is built of chinaware. ] The inf.-momem- = by groups, by clusters (from berry, grain); emomenovenco, one has a fine face, countenance; namomenovatano, I deem one fine, comely; emomenemenche, one has a comely, fine look, appearance. All such expressions formed with inf.-men- are derived from appearance and contours of berries which to the Ch. suggested the comeliness of lines and surface. Hence the rad.-mën- (feather) in all quill or feather work, and the Ch. fondness for multicolored beads. See bead.

beseech, -momoxzemosan, to beseech, plead with; namomoxzemosan, I beseech one; namomoxzestoa, I be.it; namomoxztemoei, I be. (engage in, from habit or vocation). Among the Northern Ch. the expression namomoxz = I worship; navessemomoxz, I worship, be. with one (in company with). The Southern Ch. use the word nahaän, I pray, be., worship; nahethaänatovo, I beseech one (inf.-he- denotes continued action); nahaänata, I be.it; nahaän-na, I am beseeching, praying. See plead, pray. Zemomoxzemosans, or momoxzemosanehe, the beseeching one; zemomoxzemosanes, the beseeching ones; zemomoxzems, the besought one; zemomoxzemess, the besought ones; namomoxzemosanovomatë, I be. for one; nihessemomoxzemosanetto, I be. thee on one's account, for one's interest; pref. momoxe- = beseechingly, imploringly and governs the subj. cjj., e.g. momoxenistovë, I be. implore thee to hear me; O mayest thou hear me! Momoxevomass nahessetan, O would he see me, I think of one; I wish beseechingly that one see me; navovonemomoxzemo, I will wishing, be. one; momoxzemosanistoz, the beseeching; emomoxzemosanistove, it is a beseeching; momoxztemohesto, continual beseeching; momoxztemoheštovë, it is a beseeching; emomoxzemosan, there is a beseeching; emomoxzemosanistovë, it is a beseeching; namomoxzetan, I want to beseech; momoxzetanoxtoz, the wanting to be.; namomoxzetanovoz, I be. for one (to get one); ni-momoxzetanovë, I be. for thee (to have thee); naáno-novemomoxzo, I persevere beseeching one (-oènov- = perseveringly); náótsè-momoxzemo, I endeavor, strive beseeching one. See wish.

beset, -çetan, to feel beset; naáçetan, I am b.; naáçetanooz, I become b.; naáçetanoozeto, I become b., bothered with one; naáhesetzetanotovo, I am b., anxious on one's account; naásetana, I am b. (state); naásetanoh, I keep one b., anxious; naázetanovanoomen, I am b., suffer anxiety; namhaetës, I am b. (barked at) by
them; nimaetto nimhaetan, on all sides thou art b. (namhaeta, one eats me up); nasoxpomaēz zeōneztoess, they b.me, the ones who are adverse to me (nasoxpoma, I b., harass one; navovoavetan, I am b., perplexed; navathes zepanėtto, my sin which besets me (napanō, it besets, cleaves, clings to me); emasōētoxta, one is b. by fears; (inf.-masōē - implies suddenness, overwhelming); emāmanseonaoē, one is b. (with ornaments, adorned with); niotaahānēvetōē, one besets thee very much; nahotanavomaoz, I am b., in a difficult condition. See hard, difficult.

beside, besides, aāzevetto (detached) besides, in addition to; inf.-aāzeē - =besides, in addition, connection with, moreover; eaāzeosen, one "besides", has in addition; eāzeheoneve na eaāzenomāz, one is a deceiver and steals besides (in addition to); toxe (usually prefixed), besides, bordering; toxeōhē, beside, along side of the river; toxe zēmāō, besides, skirting the forest; etoxēha = it skirts, is besides; emā (not to confound with héamā = above), besides; sāma meo, beside the road; see side; inf. -pasē - or -pāē - =besides, up to, equal to; hovanē nasaapāē-mahonevetovaha, no one is beside me as God (there is no God beside me); inf. -kanōmē denotes "beside" in the sense of concession, e.g. nakanomemahaciseheve, altho, conceding that, beside the fact that I am an old man; kanōzeē = besides, extra, available; ekanoxzeae, one is besides, available; mato, besides, also; ahas, all beside, all else; pāetto, beside, close by; naeamoxta, I pass beside it; naeamooto (or.). See side, close, near by, paralel.

besiege, naomōnon or naomōnonon, we b. one; naomōnononeo, we b. them (or.). See surround.

besmear, napapanoē, I am besmeared with. See smear.

bespatter, napapaneoēnon, it bespatters us; napapaneoēvo, I b. one; examaenspapaneoēnon ahanamoox, they were simply bespattered with mud; -heniskoman, to be., besprinkle; naheniskomo, I be. one (or.); niheniskomana, theou b. it; zeheniskomansz, the one who be.; zeheniskomanessō, the be. ones.

besprinkle, see sprinkle; naheniskomahaz, I b.; nahe., niškomōvoto, I be. one (or.); naheniskomōvoxz, I be. it.

best, zeohosshamepeva (superlative form of epeva = it is good); zetoheštānītā, the b. of all, most prominent, important (from -nitāe, to be leader or master); enanospevea, one is the b., most excellent; enocepeva, it is the b., the only good one (in.); zeohoshamepeva, the d. (in. sg.); zeohoshampevaaszk (in. pl.); zeohoshampevaesz, the b. one (or.); zeohosshamepevaeszō, the b. ones (or. pl.); nitapevāe zeoxhešenōhevoss, thou art the b. of all (zeoxhešenōhevoss = altho there be many);
etapeva zexhešenonoez', it is the b., among all (in.); enanotěeme, one (or. and in.) is the b., in worth, value. Našenoto, I get the b. of one, persuade one; nahepešetovoto, I get the b. of one, outwit one (from -hepe- = more than + -ce = deceive + -tovo = unto one); nanovonö, I get the b. of one, beat him (as in race); enanosepeveno, it tastes b.; emxastovsan, one dresses in his b. (-mxastov- = touching all); zexheše-hosohamedtsetanotto nasamevovahe, altho I do my b., I am not prosperous (zexheše = altho being + hosoham- = dressing my most); zenanosepevæa zemhešetto, the b. I can do; zenanosepevæez' zemhešonæ, the b. one may do.

bestir, emmooz, one bestirs himself, becomes moving; mo-mooz, b. thyself, move! Eševanoz, one bestirs himself, is diligent; ševetanooz, bestir thyself! Ševasz, now at it! b. thyself! (Ger. nun los!). Inf.-ševe- = diligently, bestirringly. See loose.

bestow, nahethooto, I be upon one; nanethootan, I am bestowed upon; namahooto (also namahoto), I be., commit all unto one; mahooxeza, be., commit, give thy whole heart to him. See give. Namahone, I be, it all.

bestride, natahoenotto (or also natahoenoz), I be. one (or.); natahoeza, I be. it; natahoe, I be., sitting fashion. This expression is also used for sitting on all kinds of vehicles. See ride, drive; natho-heahoetse zeto hehano, my horse (servant) is bestridden by this man; natahoetovea, one is bestriding me; nitahoetovaz, I be, thee. Tahoestoz, the bestriding, sitting upon.

bet, v. enovetåzeo, they are betting; nitanovetåzhemâ, let us bet! Ninxenovšemeno, come bet on us! Rad.-nov denotes "less, coming short of". [Nanovono, I beat one].

bet, n. novšehestoz, the betting; novšeástoz, mutual betting; novšenoham, betting horse (on which betting is made).

betray, namësta, I make it appear (in words); nameemo, I make one evident (in words); this does not imply betrayal, but revealing, divulging; messesetanæva, one betrays (has that bent); našomxt'tovanoz, I be. one (sell in secret); ešesevovoz, one be., cheats. See traitor; emomaxsetanevæa, one be., tells on, nimomaxemo, thou tellest on one.

betrayal, messeetanevâtoz; memazistoz, the divulging; emomxt'tovatoz, be. (for money); momaxstanevâtoz, betrayal, the telling on one.

betrayer, mesetanevæa; momaxsetanevæa, be., one who tells on; emesseetanevaevæe, one is a be., see traitor.

better, v. novovezan, I better, reform, change, prepare; navovezanâ, I better myself; navovezan, I b. one; naeonoan, I b., reform, redress; naeonoanâzetan, I want
to be better; napevanen, I better, repair; napevano, I b. one (or.); napevano, I b. it; napevananoz, I b. them (in.) epevane, it is bettered, repaired, ameliorated; also with infix -evha- = again; naevhapevanen, I b., ameliorate again; evešepevane, it is bettered, ameliorated by or with; heto zhehešeze, nivošepevanan que nivostanehevstonanana, this doing, we b. our lives; epevozistovatto it is bettering, conducive to betterment. See reform, redress. Eevhaepavevatanamo, the weather has bettered, cleared.

better, adj.ehoamepeva, it is b. (-oham- = more than); ehepepeva, it is b. (-hepe- = beyond, farther than); ehoamepeveeno, it tastes b., or ehêpepeveeno; ehepeveheeno, one knows b.; ehêpême, one (or. and in.) is b. in value, worth; see comparison. Zehêpepomao, a b. soil; ehepepeveoz meo, the road is b.; epevoxostaoz, one becomes b. feels b.; epevoxostaoz, one is getting b., improving in health.

betterment, vovetanazistoz the bettering, reforming; vovetanazistoz, betterment; onoanenistoz, be, reform, redress; evhaepavevaniesto, b., the repairing; pevonazistoz, b.; pevonazistoz, b., improvement in health; evhapavevostanehevostoz, b., improvement in living, better life; heovasz hetoomo zehoehtaex nivesepevanazistovenon, the divers trials encountering us, are for our b. (lit. we have for our bettering); evešepevostovvo, it is conducive to betterment, getting, see bet.

between, toovetto, b., in the middle; toovetto zehetaæz, b. where we are, in the midst of our presence; inf.-toov-, etoovhoe, one is b., in the middle; tottohoeto, one b., intervening; niš tottohetto, two b. at intervals of two; inf.-totoho(e), in b.; see either; mamovetto, in b., where two objects meet (from - mamov = to meet); ohe eamesoo zêmamovoz' zexhašeanõevez, the river flows b. high bluffs (lit. the river flows where meet a high incline; henova zesešenitava mamovetto? What is the difference b.? Tóma nasz makâtansz na ma-toheva mhayo, nitaomotaæz! Choose b. (either) money or a house! Nonametó (either inf. or detached), b. in the sense of "one another"; nonohama, b. in the sense of "one to another"; etoovhoe hohonaxceo maxemeneva, there are stones b., among the apples; etoovensz, they (in.) are b.; setov, b., in the middle; etoovhoe, one sits b., in the middle; esetovhoto, it sets b., in the middle. Setov denotes "b. two, in b." referring to the line b. objects. See middle. Letter "t" in itself implies "between, inter, set b. two". Ehevetovhoto, it is hidden by it, when an object intervenes, sets b. so as to hide another object; ehevetovhoe, one (or.) stands b.; nahevetovana, I hide it from view, by placing something
b. it and onlooker. Mhayo ehevetovhota, the house stands hidden, is obscured, eclipsed by another object standing b. it and the onlooker. Eshaxtaxe, a go-b.

bevel, v. nanovæxâ, I b. it (its end); nanovæso, I b. one (or. sp. of stones); enovæs, it (or. and in.) is bevelled (cut in b. at the end); enovæsensz, they (in.) are bevelled at the end; enovæsen hohonaco, they are bevelled the stones, at the end; enovæsha, it is b. (sp. of the b. surface itself, not the object bevelled; enovæseo, they (or.) are bevel; enovæsz, they (in.) are bevel (the objects bevelled); nanovæso, I b. one (or.), cut one b.; nanovæxâ, I b. it, cut it b.; enovæz meo, the road becomes bevelled, oblique; eëxovaoz, it becomes bevelled, oblique, tilting from top to bottom; ox eëxovatto, one side is bevelled, is tilting, oblique; nanovæmxiston, I write bevel like, obliquely. See oblique, tilting.

bevel, n. nanovæxeo.

beverage, hovave zeoxcemanistove, something to be drunk; essaapavemanistovhan, it is not a good beverage.

bewail, namemo, I bewail one (or.); namemota, I bewail it; see wail and weep.

beware, nanahetan, I b. am cautious (in that); nanahetzovo, I b. of one (or.); nanahetza, I b. of it; nanahhevâteo, I urge to caution, to b.; nanahhevavo I urge one to beware, be on his guard; nanahetanotovo, I b. of one (in.), in that; nanahetanota, I b. of it, in that; nanahetanona, I am in a state of bewareing; nanahetanatovo, I behave bewareing of one; nanahetancho, I keep one bewareing, on his guard; nanahetanonaovo, I impart to one that he beware. Nahetanoxtoz, the bewareing (in that); nanahetzsanistoz, the bewareing in acts; nanahetzvazistoz, mutual bewareing; nanahetanohazistoz, the keeping cautioning. Zehetanazo, the one who beware; zehetanossâ, the bewareing ones; zehetanona, the one in a state of bewareing; zehetanotâsz, the one who beware me (in that); zehetztozâ, the one who b. me (in acts); zehahevavatoez, the one who urges to beware; zehahevavamasz, the one who urges me to b.; zehahevamessoz, the ones urged to b.; nahevatomosans, the one who urges to b.; nahevatomohâ, the cautioner; enahevâtomoe, one urging to b.; nanahetsane, one bewareing; see cautious.

bewilder, evovaovetan, one is bewildered, perplexed; nanovaovaovo, I b. one; evovaovaoe, one is made bewildered, confused; nanovaovetancho, I keep one bewildered, perplexed; naononoveoz, I become bewildered, confused, not knowing what to do; naonorovano, I found, b. one; naononovanen =I b., confuse; Maheo econovstahan*, God confounded, bewildered their (or.) heart; naononovstahavo, I make one to be bewildered
in heart; eononovstahaoz, one becomes bewildered in heart; eononovhest, one is in a bewildered condition or disposition; eononovstamen, one is undergoing, suffering bewilderment. See confuse, confound. Ehestoveoz, one becomes bewildered, puzzled (is in straits between); emasotahopetanooz, one becomes suddenly bewildered, (from -maso- = suddenly, at one moment + -to- taho- = in disorder, confusion + -tan- = mind, thought); ehoetoene, one looks bewildered, scared; exahec-ohetoene, one looks simply riveted by bewilderment or fright. See disturb, commotion.

bewilderment, vovaovetanooz, b. in thots; vovaovooazistoz, b. mutual; vovaovetanoozhazistoz, the maintaining bewildered; ononoveozistoz, the becoming bewildered; ononovetanooz, b., confusion in mind; ononovaniistoz, the making bewildered; ononovstahatoz, b., confusion of heart; ononovhestatoz, state, condition of b.; ononovstamenostoz, the undergoing, suffering b., confusion; restoveozistoz, b., the becoming puzzled; masotahopetanooz, sudden b., confusion, disorder of thots; totahopetatoz, condition, state of b., disorder; ohetoenenostoz, look of b., fright. See disturb, commotion.

bewitch, eahonomosan, one causes death by bewitching; eahonomosha, he was caused to die by one (by sorcery); ehooscans, one is said to b.; ehoehe, the bewitcher, sorcerer; ehoeheheneve, one is a bewitcher. This was mostly done by the priests, by words, looks or acts. It was a sort of curse, damnation, transmitted by evil magic (in words, looks or acts). Hence: naehomo, I curse or condemn, damn one; ehoe, one is bewitched, cursed, condemned. There are very few Ch. who when befallen by sickness or misfortune, do not ascribe it to some bewitchery or occult power, which the priest (or shaman) alone is able to overpower. Eova-hoamo, he shoots one by bewitching (magic). The Ch. firmly believe that some persons have the power of shooting magic arrows with their mouths, occasioning disease, hemorrhage and other troubles. The shooting is claimed to be done in the dark. Certain ceremonies, diverse ways of painting the face are believed to render immune against such magic. Also talismanic symbols of repulsive insects (such as tarantulas, centipedes) or animals, or their names given to persons are supposed to frighten away the evil magic from them or their lodges. On the medicine rattles there are always some symbols of spider, snake or obnoxious animals, besides those of sun, moon and other objects. bewitchment, aharomosanistoz; ehoestoz, b., sorcery; curse; ehoezistoz, mutual b., curse, damnation; ovahoamazistoz, b., magical shooting.
beyond, neamoss, beyond the hill, the other side of the hill, used also metaphorically; neamakoss, b. the hill (little distance); nhasto (detached), b., further; inf.-hèp(e) - = b., farther than, and is used for the comparative form; ehèpeveva, it is b. good = better; hèpetto, b.; hèpeoss and hèpetotto, both mean b., farther than; ehèpèn, one walks b.; ehèp'netto, it goes b.; òò-hèp'netto noce s, one year is b., passed away; òòhèp-hôsta, it is b., sp. of time passed by; hôma, b., over on the other shore (of lake or river); hôma zêmhamoeha, b. the great body of water (ocean); hôma hamo histanov, in the world b., above; hôma tâno, over there, b. a body of water or fluid substance; nabèpenooz, I am over, b.; naoomèn, I walk b. (pass and keep on going); eoom'nistov, the passing over b.; eoom'nistoz, Passover (Ger. Vorübergehen); eoomamehâ, it (or.) flies on and b.; eoomamehâtto, it (in.) flies on and b.; eoomamev-tohansz, the (in.) pass on and b. blown in the air; eoomameax, one is running away passing b.; naoomameoeha, I am running past b.; eoomâc, one look b., past a point and straight on; -oom (not to be confounded with -hôhom- = on this side) denotes passing by and going farther ahead; hezeno maataxmo esaaënechetan, eoxceom'-netto, hier the train does not stop running, it passes on b.; nìsæomëxeñheman's, ona nisæoom'ne-vostanehevehman's t'sa oxs histanov, we concede that we shall die, but we shall live on b. in some other world; eoomekax, one jumps on, be., passing over. [Inf.-oom- (not -oom-) denotes "off from a surface"; eoomekâax, one jumps off from]. Inf.-heom- = b. in the sense of "too, over much, exceedingly"; eehomhozoehe, one works b. (sc. what is expected), too much, too hard; eehoomevovoxborae, one is strict b. (sc. measure), too rigid; inf.-von- = b. reach, lost; evonootam, it is b. depth; evonhoestonstov, it is b. count (usually meaning "millions"), losing count of; evonhetotaetan, one is b. himself with happiness; evonhestota, it sets b. height, exceedingly high; navonetan, it is b. my mind, that, I forget; evonsozea, one is b. his head, lost his head.

Bible, Maheonemxistô, sacred, godly book; Maheo hemxistô, God his book; eamaheonemxistôneheve, it is a Bible; Maheonemxistô zeanom, my Bible, lit. the Bible I own; hemaheonemxistô, his (sp. of God) holy book; Maheonemxistô zeano, one's Bible; Maheonemxistô zeanoz, our Bible; Maheonemxistêneheva, in the Bible; heto eamêna Maheonemxistêneheva, this is the writing in the Bible; eamësme Maheonemxistêneheva, it is written, said in the Bible (when the words are quoted); ezhëamësme Maheonemxistêneheva, it is thus written in the Bible (when quoting the words immediately afterward); ene-ëamësme Maheonemxistêneheva, it is thus said, written
in the Bible (when alluding to what has already been quoted or read); szetxoe Maheonemxistőnheva, it is thus written (pointing to what is to be mentioned) in the Bible; heto enetxoe Maheonemxistőnheva, this is written (alluding to) in the Bible; emxca Maheonemxistő, it is written (state) the Bible; ehōesta Maheonemxistő, one reads the Bible; nahōestomevo Maheonemxistő, I read the Bible for one; ehōeme Maheonemxistő, the Bible is read; vostan oxhōestoesz Maheonemxistő, whenever a person reads the Bible; oxhōemēsz Maheonemxistő, whenever the Bible is read; pref.ox- ref. to the occurring, happening, at the time when something takes place; axhōestoesz Maheonemxistő, one should, ought to read the Bible; axhōemēsz Maheonemxistő, the Bible ought to be read; vehōeme Maheonemxistő, the Bible being read (pref.ve- implies "being kept on, dwelling on"). As the Ch. use the word omomotom for "inspired word" the name Maheonemomotom = "inspired Word of God" is better than Maheonemxistő, and is not exotic to the Ch. religious terminology. Maheonemomotom refers not to the Bible as a book, but denotes its character and contents. See book and write.

Biblical, emaheonemomotomeve, it is the inspired godly Word, esamaheonemomotomvan, it is not Biblical; esanetxoehan Maheonemxistőnheva, it is not so written in the Bible, is not Biblical.

bibulous, emancheoneneve, one is b., fond of drinking; see drink.

bicker, enonosta, one is bickering, talking back; nanonohevoan, I b., grumble; nonohevoanistoz, the bickering; enšehevoaozeo, they are bickering, quarrelling in words; ehōonova, one bickers, raises a talk; ehāonovatov, there is a bickering; nahōeshōonovatōe, they are bickering on my account. See grumble.

bicycle, amoeoamoxzistoz and amoeoazistoz, the going-on-by-machine (or magic). Eameoamoxzistove and eamoazistove, it is a bicycle; amoeoamoxzistotoz and amoeoazistotoz, bicycles; etahoe amoeoamoxzistová or amoeoazistová, one rides a b.; eameoamoxzetto or eamoovatto, the b., goes.

bid, v.navistomota, I bid.offer, promise for (to have) it; zehestohu makât navista zezhoahetto hovae oxhō-tovatovēsz, so much money I offer, desiring something at a sale (when it is sold), I bid so much for something; matōtoa matōne makātansz navistomotenaz heto hoe, I bid (offer for) ten hundred dollars (monies) for this land; nahēpевistomota heto zeoxhexovēsme, I bid more for this than it is (otherwise) worth; navesse-vista makāt zezhōtovātanotto, I bid money, wanting to buy; našnanomoxtātanota heto hoe zezhoahetto, I bid
(want to pay for it) for this land, desirous to have it. Oxhòtovazistovezèszh nha zehèpevistomèzh oxcheshzhov, at a sale the one who bids most gets the thing (lit. is appropriated); zetotaom-vistomoessò oxhòtovazistovezèszh, each one of those who bid (the single bidders) at a sale (when a selling occurs); nsthoe zexhòtovàtöve nanovse-vistomoëta, when thy land was sold I bid less, underbid for it. Bid in the sense of command, order, enjoin, is expressed with the instr. modal suff. -ènàño and -nènàño (or.) and -nènàhà (in.), this last being rare. This suff. is commonly added to the verbal stem, e.g. nahènèn, I go out; nahènènàño, I bid, order one to go out; naèssènè, I enter; naèssènènàño, I bid, order one to enter; nàasè, I leave, go away; nàasènènàño, I bid, enjoin one to leave; nà możeszamò, I call one back; nanehevàvànàño, I bid, command one to come back; naàsènènhàmo, I bid his (the one with him) to go away; naàsènènahe, one has bidden me to leave; niaàsènhànànà, I bid thee go away. See order. Zehènènènahe, the bidden, ordered ones (to come); zëmôshèsì or zëmôhèsì, the bidden, invited ones; namîto, I bid, invite one to eat; nitàxàxàtòz zìstòsæsaòxàzëtò, let me bid thee good bye (shake hands) as thou art to leave. Zìstòshovànàs nàhoòxèxàtò, as he was about to die, I bid him (shook hands "to" him) good bye. Namasmôzòto, I bid one welcome. Bid in the sense of pressing, entreating, urging takes suff. -vàmo; nàèssènvèmo, I bid, press, urge one to enter. See persuasive m. in Ch. gr. 

bìd, n. makàtàn ìzh zetotaom-vistomoèszh oxhòtovazistovezèszh, the single bids at a sale.

bìer, nìveoxtaòštoz, the four legged stand or scaffold (for the dead), used by the Ch. in the absence of trees, in former burials. The present bìer would likely be given the same name, if in use among the Ch. As it is vehènè or vehòtòs it would include both the bier and the coffin, as in Eng. bier is sometimes used by catachresis for coffin or even grave. Enìveoxtaòsstoresve, it is a bier, a scaffold (for the dead); enìveoxtaòstoveszh, they (in.) are biers, scaffolds (for the dead). The expression "for the dead" is not in the word nìveoxtaòsstores and is implied by the use of that special stand.

bìg, inf. -tàp- = bìg, bulky; ètàpeone, it is big (ref. to circumference); ètàpetà, one (or.) is big; zetàpetaz hetan, the big, bulky man; ètàpo, it is big, it has size; ètàzèa, one is of large size; ètàone, it is big around; étonìtò, how big, large is it? étonìtòza, how big, large is one (or.)? ètonìtòpeone, how big around is it? ètonìtàpetà, how big is one? ètonìtàone, how large around? hàpe is used to denote considerable in size, dimension, amount, large piece, lump; hàpè namèta, one
gave me much of it; etàphaen kašgon, the child cries considerably; maha =big in size, area; emahaenecta, it is big, large inside; zemahaeneota, a big room; emahao, it is big; zemahao, that which is big; emahaonsz, they (in.) are big; zemahaozs, the big ones (in.); emahaeta, one (or.) is big, large; emahaetao, they (or.) are big, large; zemhaetazo, the big, large one, also used to designate the older one of two children, as: zemhaetaz nāa, my older son; zemhaetaz nātōna, my older daughter; zemhaetazsō, the big, large, older ones (or.); nanēzhov zemhaetaztō, I the big or older on; zemhaetaez, we the big, large ones; emahaone =etàpeone, it is large in circumference, only that the first implies the whole surface, whereas etàpeone ref. more to the circumference alone; emahaeozx, one (or.) gets bigger, larger; etaheomao, it is too much, too big; etaheomeata, one (or.) is too big, too large; (from inf.-heom- = too; Fr. trop); zebetšetaetto nanetaeta, as big as thou art I am (big); I am of the same size as thou art; namahaanen, I make big, or bigger, I "biggen"; namahaana, I make it bigger; namahaano, I make one (or.) bigger, enlargen one; emahaane, one (or. and in.) is made bigger, is "biggened"; emahaaneo, they (in.) are enlarged; emahaaneo, they (or.) are made bigger; mahaanenistoz, the making bigger; namahaemanisz, I make it big; namahaemanenho, I make one (or.) big; emahaemanen, they (in.) are made big; emahaemanen, they (or.) are made big; mahaemanistoz, the making big; emahaemoeha, it is a big, large body of water; inf. mha- =big, engulfing, covering to a great extent or all over; emahaemoeha, it is the great body of water, the ocean; emhavoito, it covers all (the large extent), sp. of water. See large, wide, great, much. Inf.-maxe- =big, large, great; maxemenoz, big berries; maxemhsyo, big, large house; maxhetan, a big man; maxehahestoz, a big voice; maxemakāta, a big money =a dollar; Maxemahaonešēva, on big sacred day, on Sunday; Maxemahoe, Great God; Maxematasooma, Great Spirit. This inf.-maxe- is also used to denote high degree, e.g. emaxemashanē, one is very wicked; emaxepveenono, it tastes very good; maha used detached is similar to hāpe, and designates a large amount or area, e.g. maha epoota, a large area is free, empty (as a clearing in a forest, or room left in places otherwise occupied, as seats in a hall or church); maha őzetanoktoz namet, one gave me considerable anxiety; maha našešeme, I have eaten a great deal, or I have enough; emahaatamaz, one considers himself big; nimahaatamo, thou considerest one great.

bigamist, zenišeevaz, the one who has two wives; (-niš- = two + -ev ="wifed"); enisheva, one has two wives; zenišeevassō, the ones who have two wives; eno-
niṣeevač, they each have two wives; niniṣeevamâ, we have two wives; ninoniṣeevamâ, each of us is a bigamist, has two wives.

bigamy, niṣeevâtoz, the having two wives; lit. the being "two-wifed"; ninhastomonemon niṣeevâtoz, bigamy is forbidden us; eniṣeevâtove, it is bigamy or bigamic.

bighorn, qos (sg.); q'san (pl.) sheep; Formerly the Ch. knew only mountain sheep and called them q'san. [The etymological value of sound "q" or "k" in Ch. is "short, broken off, abrupt, stub", hence the verbs -kokoo-ne, to peck, -kokonân, to knock, -kokoëhâ, to beat (like pulse); then words like kokoeaso, watch, kokoeaxan, chicken, kôkoa, quails, etc. All these derived from the repeated abrupt, short sounds]. The name qos or kis for sheep could be translated either by "Shorty, Stubby or Butter (from butting). The ending -an denotes gregarious habits and thus q'san means a flock of sheep. [Nomans, fishes, school of; kokoeaxan, chickens, flock of; hovân, animals, as a tribe or group together; Zestan, Ch. tribe or nation; hestan, the humans; etc.]. Em'ăţeeve, it is a sheep, bighorn; q'sâsson, small bighorn, lamb; see sheep; since the Ch. saw the domestic sheep they call the bighorns "nhâq-san, nhâqos = wild sheep; also toxtoegeos, toxtoeq'san = field (prairie) sheep. [Toxtä = plains, prairies, q.v., but ref. also to anything unbounded, undomesticated]. Meâzeq'san, mountain goat, also goat. The Ch. consider the bighorn as a half mysterious animal, but still would hunt them (after appropriating the bighorn tutelar spirit) being fond of mutton, using the fleece for couches and the horns for spoons and plates. The horn spoons were made by selecting nice specimens of horns, kept in hot water until they would soften and then fashioned into ladle shaped spoons, as the fancy struck the designer. Usually the butt end of the horn was slit open to form the bowl part of the spoon, while the tapering end was curved in divers ways to form the handle, which was decorated by incisions. Qësevevsz, sheep horn; q'sâsevevettvo, bighorn horn (v5 = curved + vetto = horned); the last name is applied to sheep horns as used for different purposes.

bigness, tâpetâtoz; mahaetâtoz (see big), sp. of or. stature; maxehestots, b. greatness. These n. forms are little in use. The n. form the in. form emahao or etâ-eone would be mahaaxtoz and tâpeconestoz, but writer never heard them. Botõsetanooz zehsëmahaoz' nimtyon, one marvels at the bigness (that it is big) of thy house. Vehõma zehsëmahastatovs heto hohona, look (you) at the b. of this rock! (lit. how big a stature it is).
bile, evehép, the gall bladder; heoveone, bile, gastric juice; ehōnemoxz, one vomits bile, gastric juice (he-ov- = yellow).

bill, maevo, the b.; ehevō, its b.; see beak, nose; mxistō zevesamanā nistastănstenistōz, paper on which it is written "the-taking-on-time". This may also have ref. to account book. See list.
billiards, ohōnistōz; (see ball); ohōnemhayo, billiard ——— house, pool hall; ecohōn, one plays b.
billion, matōtoa matōtnē vonhōestionstov, ten times hundred millions; the word vonhōestionstov = beyond count, lost in numbering. It was used (when the Ch. and Arapaho sold part of their lands in Oklahoma) to designate "million". An intelligent Ch. woman told writer that she could count far in her mind, but from ten on, she could not "grasp the number". She could not represent to herself ten in the abstract because her sight could catch hold of ten objects, eleven made it harder and confusing. How much less can they grasp thousand not to speak of millions and billions!
billow, v.esēōmeoxz, it billows, ref to the sinking appearance of water; esēōmeoz, it becomes billowing (billowy); esēōmeōstahā, it billows, (with rush, violence); ehessēēmoxz, it billows, ref. to the crest forming waters; ehessēēmeoz, it becomes billowy; ehesēōmeōstahā, it billows in a sweeping rush; emomotleōmeoxz, it billows, surges to and fro; emomotleōmeoz, it billows surging; emomotleōmeōstahā, it billows (a sweeping surge); eonovōmeoxz, it billows, oncoming towards shore; eonovōmeōstahā, it billows with rush or violence, shoreward; māpς eonovōmeōstahansz, the waters b., surging with a rush shoreward; esōmoxz, it billows, surges on; eamōmeōstahā, it billows, surges in an on-sweep; eavasōmeoz, it billows falling back, receding; eavasōmeōstahā, it billows receding and falling with violence; enxhetōmeoz, it becomes billow, like a wall of water; enxhetōmeōstahā, it sweeps up like a wall of water; eeotōmeoxz, it is billowing, with large waves; eeotōmeōstahā, it billows (the splashing of a b. or wave); evonōmeoxz, it billows, engulfing; evonōmeōstahā, it billows one violent sweep. In all the above forms the inf.-ōm- refers to the body or area of water. The suff.-ōstahā [q.v. in instr. m. of Ch. gr.] denotes "with one blow, sweep, flash, rush". The inf. -sē- = down into; -(h)esse- = forming a crest; -momox- = agitate; -ono(-v-) = shoreward; -am- = onward, continuous; -ava- = fall over; -von- = lose; -ee- = not settled, surging to and fro (Ger. es wobt). When the whole surface of the water is not implied, the sound "m" changes to "va", thus -ōva- instead of -ōme; e.g. esēōvaoz, eonovōvaoz, etc. See water.
billow, n. seömeoxzistoz, the billowing; zeheşheseömeox-
zistov, as the bills are rising; zehexove-mo-
moxtömeoxz (or -ömeoxzové) map, tass nanexovhómacz
nazaheva, as the surging water, (as the bills are)
so it feels in my heart (Ger. wie die Wogen so wogt es
in meinem Herzen). There is no noun for billow, it is
understood with the verbal form (see billow, v.);
ehesseömeoxz, the bills are surging; eonovömeöståhá,
a b. comes shoreward with one rushing sweep; etc. The
Ch. form is sg., but means either sg. or pl.

bin, vëpemax, bin, box; lit. "empty wood"; vëpemaxsz, bins;
evëpemxve, it is a bin, box; evëpemxevensz, they
(in.) are bins, boxes. This would refer only to small
bins or boxes; zëvehota, where it is kept, bin, recepta-
cle; zëvehota pen'nòo, where the wheat is held in,
(ref. to standing receptacles); zëvehota evosz mämnoz,
where the corn is in; mämnenmhayo, a corn bin (the
bin standing as a building); mämnenemag, a small corn
bin; mämnenemhayonoz, corn bins; emämnenmahoneve, it is a
corn bin; esaamämnenemhayonevhan, it is not a corn
bin; nasaahemamemenhayoné, I have no corn bin; esaa-
amämnenemhayonevhanensz, they are not corn bins;
na-
mämnenemhayonan, I build a corn bin; ăsexahota mäm-
menhayo, the corn bin is standing finished (-ex = exécut-
ed); ăsemämnenemhayonane, the corn bin is built; ăsem-
memenemhayonansz, the corn bins are built; mämnenema-
yonanehe, corn bin builder; pen'nòômhayo, wheat bin or
elevator, also flour mill; hóosemhayo [hoosëmhayo,
storehouse, where things are stored, cached], coal bin
(if it is a building); zëvehota hós, where the coal
is in. See case, receptacle.

bind, -hôpôôesăn, to b. in a package; nahôpôôeto, I b. one
(or.); nahôpôôesész, I bind it; nahôpôôéstomovo, I b.
it his; zehôpôôesansz, the one who binds; zehôpôôe,
that which is bound; zehôpôôesz, the ones (in.) bound;
zehôpôôèsz, the one (or.) bound; zehôpôôëssó, the bound
ones (or.); hópôôesanistoz, the binding; ehöpôôesanis-
tove, it is a binding; esaahôpôôehan, it is not bound;
esaaahôpôôesanistovhan, it is not to be bound, it is not
a binding; esaahôpôôehene, one is not bound; zsaahôpôôe-
hësz, the one (or.) not bound; zsaahôpôôehanshësz, the
ones (in.) not bound; zsaahôpôôëshësz, the ones (or.)
not bound; see sheaf, bundle. Nahohëto, I bind one (in
swaddling clothes); naheôësz, I b., bundle it up; nahô-
xéesz, I b., bandage it; nahôxesztovó, I b., bandage it
one’s; nahôxëto, I b., bandage one; see bandage; nahoo-
tameâzenaeto, I b., tie one’s hand behind one’s back;
naniheoxtaeto, I b., tie one’s feet; nanamconeoxtaeto, I
b. one’s feet together; nanamoneâzenaeto, I b. one’s
hands together; nanonisootë, I b., tie two together;
namanoote, I bind, tie them together; namanooesz, I b.
it together; namanooṭ, I b. them (or.) together; namanooxṭa, I b. it together; nimancothanọ, we. are bound together (tied); emanooeo, they (or.) are bound, tied together; emanooṭvā hestovotto, they (or.) b. together (inflated skins); manooṭṭazịzọ, the binding together; nanonọevasạseṭ̣, I b., tie them (or.) each by the tail; nanonị̣evesạseṭ̣, I bind, tie them two by two by the tail (-nonị̣̣- =by twos + -evaṣ̣̣- =tailed + -eṭ̣̣- denoting tying; etoxence, it is bound (the edges of a garment, provided with a border or edge. See edge, border, tie. The ending in -eṭ̣̣ refers to tying.

binder, hōpọ̄esanehe, the one who binds; hōpọ̄esee, the binder, also bundle and sheaf; hōpọ̄esane-oexovā- toe, binding machine, binding mower; oexovātoe zeaaže- hōpọ̄esaneeto, mower which binds besides (at the same time).

binding, heto navešeṭeṭ̣, this is binding for me.

biped, zenị̣soxṭ̣, the one having two feet; zenị̣soxṭ̣- tasạ̣̄, the two legged, footed ones; enị̣soxṭ̣a, one is two footed; nị̣soxṭ̣æsṭ̣o, the being biped; enị̣soxṭ̣atto, it has two legs (also said of two wheeled wagons); enị̣soxṭ̣o, one becomes tow legged. Inf. -oxṭ̣ =legged. See leg.

birch, veseeṣ̣, birch tree.

bird, veseeṣ̣; vekse, birds; Rad. -vece- denotes pocket; -vece, it is hollowed out; vecenhaeto, pocket; vecess would mean small depression, concavity and might have ref. to the bird's nest, but nest is a different word. Writer derives the word vecess from rad. -hec- =soft, mellow, downy to the touch; vesse = little soft one. Vekseha, she bird (used as a woman's name); hetanamhe vesse, male b.; heham vesse, female b.; meševea, the fuzzy, downy one, not fledged; moneva- to, fledging; otatatvæksi, blue b. (Sialia sialis); mazeveṣ̣, red bird (Cardinalis cardinalis); maxevesṣ̣, the eagle, great bird (see eagles); heheenon, black birds, usually the red winged ones (Agelaeus phoenico- ceus); maheoneveṣ̣, sacred, mysterious bird (a red b. mentioned in a tale connected with the ceremonial arrows); honihetanevesṣ̣, wolf-man b., the American blue jay; honi =wolf + -hetan =man; the name Wolfman is given by the Ch. to the Pawnee Indians; heovkaevesṣ̣, little yellow bird, the Flycatcher; evesseve or evesṣ̣ve, it is a bird; whos, bird's nest; evhosan, it makes a nest; enhohona, it (or. for the Ch.) is setting; enhokova, it (or.) is hatching; ôshokova, they are hatched; zeto vesse emomešeoxta, this b. has feathery, hairy legs and feet. See fly. Following are some proper names: Veseessekomēẓ̣̣, Whitebird; Vesseoxhāstxēss, Manybirds; Mazeveṣ̣, Redbird; Heheenon, Blackbird; Monevato, Youngbird (Fledgeling); Hokova, Hatch.


**BIRTH**

Vekseesz, Littlebird.

birth, hastaozistoz, the becoming born; (from nahesta, I am, have existence; nahestaoz, I come into existence; evhavovõšhestaozistoz, the new birth, the being born again from the first; eaneoz, she gives birth; eaneozetovo, she gives b. to one; anistoz, accouchement; aneozistoz, the being born; ehetanevõen, she gives b. to a male child; ehheevõen, she gives b. to a female child. This suff. -õen is the Eng. "bring forth"; ehestâcevõen, she gives b. to twins; ehestoheevõen, she gave b. last to a girl; etotohveevõen, she gives b. to a girl at intervals (alternating with boys); etotohvhetanevõen, she gives b. to a boy (alternating with girls); see child. Enesthõešama, she is delivered of a child; etotohvhenison, she gives b. to a child at intervals (from time to time, leaving intervening time; ena-zeane, she dies in childbirth; hesthâhe, afterbirth; ehox-taev, it is a birthmark. This may also apply to other spots on the body; eaneozetan, she is in travail; ná-sestoz, premature b.; násoxzz, premature born child; enâs', she has a premature b.; zenâsz, the one who has a premature b. Hnotomõen, she gives b. to her first child; enokõen, she gives b. to her only child; See child.

**birthday, ešëva zevešhestaozistove, the day in which there is birth; eš zevešmeetanote hazestaozistoz, day wherewith the birth is remembered; hiz ešëva, nohonlee ã etanexov zenxhešhestdozetze, to-day there are (lit.is) fifty years since I was born.**

**birthnight, tâeva zexhestdozistove, in the night when birth took place.**

**birthplace, zexhestdozëvo, the place where I was born; hoe zexhestdozëvos, the land where thou wast born.**

biscuit, aksevanoxz. bison, see buffalo.

bit, hoxâzenăseo, bit and bridle; see bridle. Taxce, a small quantity, piece; tōce, small bit of each; hataaxce, by bit; heva taxce nasametahe, one did not give me even a bit, small piece; tōce makâtansz, a few bits, pieces of money; otâheo, bit or auger. See piece, small. The Ch. called a 25 cents piece "toviz", which is a corruption for "two bits".

**bite, v. eahanoxza, one bites it; eahanoto, one bites one (or.); eahanoxsanotto, it bites; nâôxta, I bite it (leisurely); nâoevoxta, I bite of it (piece by piece); napovoxta, I bite it off; napovomoto, I bite one off; nakesstomoan, I bite, (to take in mouth, as fishes bite); nahestoan, I bite one (or.) nahestoha, I bite it (in.). This -hestomosoan, -hesto two and -hestoha, does not im-

135
ply the biting with the teeth, but more a "taking, drawing, sucking" by holding with the mouth. The Ch. doctors use this a great deal in treating their patients. Nahestoomevo (also nahestomevo), I hold it with the mouth for one; [nahestoomevo means also: I reach after it for somebody (by means of a stick, etc.)]. Napopomo nāthāhevón, I bite my nails off (from napo-oxta, I bite it off; napopooxta, I bite each off); ešo-omo hesthāhevón, he (of animals) bites, gnaws off his claws; ehestomo(h)etto, it bites, takes a grip; eahano-tažo, they bite each other (envy). See envy.

bite, n. ahanosanistoz, the biting; hestomosanistoz, hes-tomohesto, the bite, the hold with the mouth; noka hőseo or hooseo, one bite, one mouthful; ahanotazistoz, the biting each other, envy.

biting, eahanoxtae, one is biting, envious; eahanaomae, he is biting (of animal; fig. of persons); eahanosoneve, one is biting (characteristic).

bitter, eveoxceeno, it tastes bitter; (-veoxc- =bitter + --eno, savoring); e saaveoxceeno, it is not b. (in taste); zevešceveoxceeno, that which makes it taste b.; naveoxkšvana, I make it b. (liquids); eveoxkae, one is b.; veoxcemáp, b. water; eveoxcevoomen, he suffers bitterly (condition); eveoxcstaha, one is bitter hearted; unveoxcstahatóvo, thou art bitter hearted against (another) one; eveoxcešsz, one speaks bitterly; veoxcemaniistoz, b. drink; veoxcevoستان, b. person; eveoxcshesta, one is b. (in a b. disposition, makeup); eveoxcetonetto, it is b. cold; eveoxcčstavost, one has b. cold ears; eveoxcčstavıseo, they have b. cold ears; eveoxcevoomxota, one feels b.; eveoxcevoستانheve, one leads a bitter life. Naveševenomoxta, it is b. to me, I regret; see sour.

bitter, n. zeveoxceeno, the b., that which is b. (in taste, but also used fig.); zeveoxceeno na mato zevece-eno nioxcemetanenon zeheševostancheveřez, the b. and the sweet is given us while we live.

bitterness, veoxkastoz, (state); veoxchestoz, the being bitter; voxcstaható, b. of heart; veoxcevo-menesztoz, b. in suffering; veoxcetanoxtoz, b. of that. See sourness. Veoxcevoomxta, b. feeling.

black, emoxtavő, it is b.; emoxtavő, it is b. (lighter shade or a small surface); emoxtavonsz, they (in.) are b. (see blacken); emoxtavas, one (or.) is b. (state); emoxtavaeo, they (or.) are b.; emoxtavaensz, they (in.) are b. The difference between emoxtavő and emoxtava cannot be well expressed in Eng. The first has an active and the second a passive or stative meaning. Moxtav and moktav denote black or deep blue color. Voe hoosea ehešemoxtavő, the sky is black like coal (hoos =coal + ea =like); nāe ěmoxtavšenoa zememstanesső, the
dead lie black drowning, it was black with dead (people) lying from drowning; emoxtavšena, one lies black (posture); emoxtavžme, emoxtavžme, it is b. (sp. of liquids); emoxtačmano, emoxtavatamano, it (atmosphere) is b.; emoxtavšna, the morning is b.; moktav and moktav can be used as inf. to designate b. Moktavšbo, b. man, negroe; moktavhoab, b. woman; emoxtavass, it is b. tailed; moxtaæmën, b. snake; moxtaeunoz, b. berries; moktaveonavokoz, b. beads; moxtavoham, b. horse; moxtavšeon, b. cloth; emoxtavšan, one dresses in b.; zemoxtavšanessö, the ones dressed in b.; moxtavščestot, b. dress; zemoxtavščestassö, the b. robed ones (catholic priests); moxtavšómá, b. robe; moxtaveohe, b. creek; emoxtaveoxta, one has a b. leg; moxtavholona, b. stone (name for the Black Hills, in South Dakota); moxtavešéni, b. hawk; moxtavet, b. kettle (also a pr. name); inf. -aeno- denotes b. in the sense of dark, absence of color; see dark. Zeneamanemoktavó, b. (coffee brown); zemoxtaveotatavó, b. blue (sapphire); emoxtaveovoaš, it (of horses, animals) is b. and white spotted; emoxtavšma, it (animals, especially horses) is b. and white speckled; emoxtavšhema, iron (black) gray, sp. of horses; emoxtavšhemepohën, b. roan spotted; emoxtavšhema, iron (black) gray, sp. of horses; emoxtavšhemepohën, b. roan spotted; emoxtavšma, it [sp. of animals and birds, the suff. -ova ref. to the fur or pelage] is b. furred; emoxtavšma, they (or.) are b. furred; emoxtavšma, it (in sp. of pelts, etc.) is b.; emoxtavšma, one (or.) looks (in appearance) b.; emoxtavšma, they (or.) look b.; emoxtavšma, it looks b.; emoxtavšma, they (in.) look b.; emoxtavšma, it shines b.; zemoxtavšma, the shining b.; emoxtavšma, it gets b. (process of time); emoxtavšma, it (or.) becomes b.; emoxtavšma, it becomes and stays b.; emoxtavšma, it turns, becomes b.; emoxtavšma, one has a b. face; emoxtavšma, one turns b. in the face; namoxtavšma, I make one to be b.; emoxtavšma, it smokes b.; zemoxtavošto, b. paint (ref. to house or wagon paint); hőš, coal (used to paint the face partially b. denoting peace after war, also victory). Ch. pr. names combined with "black" are the following: Nizemoxtavšsz, Black eagle; Moktavššno, Black hawk; Moktavššess, Blackbird; Moktavššno, Black bear; Moktavššno, Black bear; Moktavššno, Black horse; Moktavššno, Black face; Moktavššno, the Utes; Moktavšštateano, the Blackfeet; Moktavššnethoteano, Black lodge—men; Moktavššno, Blackhead—feather.

blacken, namoxtavanen, I b.; namoxtavan (in.); namoxtavan (or.); namoxtavanøno, I blacken one's face; namoxtavanøz, I b. myself; namoxtavanenz, I b. my face; namoxtavanøz, I b. in the face; namoxtavanøno, I b. one with instr.; namoxtavona, I b. it (with instr.); nave-
blackening, hovae zevesemoxtaveosea-vôanistove, shoe
blacking (something whereby shoes are polished);
maatahoesta zevesemoxtavêcasehâ, stove blacking (wherewith the stove is made to shine black).
blackish, emoxtaveneeotto, it is b.; emoxtaveneova, it is b. (fur); emoxtaveneôva, it is b. (water, liquid).
black-jack, hookomeô, black-oak (Quercus nigra).
blackness, zêânenoitto, that which is b., dark; see dark.
blacksmith, tonônehê, tonônevêho, b., (vêho = white man);
etonônehêve, one is a b.; tonônehmayo, b. shop.
natonoha, I b. (instr. m.).
blacksnake, moxtaemên, also called maatameo, iron serpent; it is from this that the word for railroad rails was derived, the shape of the rails looking like a stretched out blacksnake.
blackdeer, moxtaeraveva vaozeva (the Columbia deer, mule deer, Cariacus columbianus).
bladder, xâenooxz; naxâenooxz, my b.; nomahêponôo, fish bladder.
blade, zêeneto, the whole blade; zehestovonenetto,
double b.; zexhetonenetto, b., the cutting part, also evîsa, it is bladed, sharp edged, provided with teeth; hevës its edge, blade.
blame, v. naeeto, I b., accuse one; nahessêho, I b., make one to be the cause of; ehessâmênov, ehessivetâmènov, they shove the blame on each other (lit. there is a blaming on each other); naheshzhoavon, it is put, charged to me, I am blamed for it. [Nahezshiho = I have something; naheshzhoovo, I make one have something (property)]. Heto hays nzevesêsnezshoavanenov, you will be charged (blamed for) with this evil. Heto nitao nhessshanenov, you are blamed for all this. See cause, censure, chide.
blame, n. hessâmiztoz; hessevetâmiztoz, the blaming each other; oetâmiztoz, the accusing of each other.

See cause.
blanch, navokomanâ, I b. it; evokomenênôz, it blanches;
evokomenêzo, one blanches in the face; evokome-
ôstax, one blanches (instantly). See bleach, whiten.
bland, inf. -hotaa- = bland, generous, suave; ehotaoheone-
ve, one (or.) is b.; ehoaxataheoneve, one (or.) is b., complaisant, congenial.
blandish, inf. -momehem- denotes b. , cajole, flatter; na-
momehemoan, I utter blandishing words; namome-
hemosan, I b.; namomehemo, I b., flatter one; namomehemeesta, I b. it; namomehemehestomoe, I b. speak coaxingly (doing it repeatedly); namomehemehestomosan, I b. (implies faculty of); momehemevostan, blandishing person; momehemhetan, blandishing man; momehemoane, blandisher; momehemosanehe, momehemehemestomosanehe, momehemehemestomohe, blandisher. The three have almost the same meaning only that the last denotes actual doing; emomehemesetaneva, one blandishes (from habit or vocation); emomehemesetanevahaive, one is a blandisher (from habit); momehemeseetanevaha, blandisher, flatterer; namomehemenat, I want to b.; emomehemezhesta, one is blandishing (in disposition); emomehemstaha, one has a blandishing heart; emomehemoosta, one is a blandisher (in acts); emomehemevxiston, one writes blandishing; zemomehemehestov, that which blandishes; momehemehes, blandishing woman; emomehemenöhe, she looks blandishing, cajoling; heto navešemomeheman, I am blandished by this; nioxcchahaneševo momemehemestovä, one approaches you by blandishing, blandishment; napopevemo, I b. one (or.) [from napovevo = I speak well of one; the inf. -po- denotes reduplication of the action; the suff. -emo in v. "discendi" has a genitive meaning; napovevo, I speak well of one; napovevemaz, I speak well of thee; the dative f. would be: napovevoto, I speak well to one, praise him]; emomehemomao, it is blandishing ground, enchanting, cajoling; see flatter, coax, cajole, enchant.

blandishment, popevemazistoz or momememazistoz; momemehemozanistoz, the blandishing; momehemehemesto-mohestoz, b. in actual repeated doing; momehemehemestomosanistoz b.; momehemeseetanevátov, habit of blandishing. Nahetanotom zehetëveše-momehemazistove, beware (ye) of all blandishments! Nomehemoanistoz, blandishing utterances; zëmomehemomace, the enchanted ground, place of blandishment (having ref. to the ground); momemehem-ešistoz, b. in speech; momememëesistx, the collection, realm of b.; essamomehemehestovhan, it is not a b.; momemehemetanoxtoz, b. in thot; momemehemevostanevhestoz, the leading a life of b., cajolery; momememetanoxtoz, thot of b.; momemene-voomenhestoz, enduring b., flattery; momemehemstaomenestoz, in the state, condition of b.; momemehemehizhaltoz, disposition of b.; momemehemevxistz, writing of b.; momemehemhetanistoz, men of b.; momemehemhanov, a world of b.; momememenëhestoz, look, appearance of b.; momememöätzestoz, act of b. This inf. -momeheme- denotes blandishing, coaxing, cajoling, wheeling, making agreeable, caressing, flattering, used either in a good or bad sense.

blandly, inf. -hotoe- = with suavity, gently, generously, favorably disposed; ehotoešsz, one speaks b.;
emanohotoemâzeo, they are gently disposed towards each other; inf.—nonizeom= blandly, gently; see gentle.

blandness, hotoastoz, complaisance; hoxaztaheonevestoz, b., congeniality; nonizeomastoz, gentleness.

blanket, v.nanhōmanO, I b. one (or.); nanhōmanetan, I want to be blanket ed; naēnhōmanO, I take the b. (lit. unblanket) from one; see robe.

blanket, n.hōmā, sg.; hōmā, pl.; nāthōman (excl.), our b.; nāthōmaneO, pl.; nsthōman, our b. (incl.); nsthōmevo, your b.; nsthōmevo, pl. Hōmā is considered or. by the Ch. NāvōO zeohēpevaesz hōmā, I saw a very good b., robe; zenhōmanessō, the blanket ed ones; hōmanazisto, the blanket ing, pretex ting; heto naehēstōmanazisto, it is my blanket ing, pretext; hōmaestoz, saddle b.; ūeōnhōmā, calico b.; tonohōmā thick b. (—onov= dense; —tonov= thick); mahōmā, red b.; pokhōmā, gray b.; voxbōmā, white gray b.; ota Tahōmā, blue b.; zezhōmā, shawl or b. with fringes; heocevhōmā, fringed b., all around; see robe. Eēxhōmanistov, the blanket are ready, the bed is provided, (see bed); zexhōmaez, it is a b. for us, meaning "goal". Formerly a b. was used to designate the goal in races, etc.

blare, tâpen enistōhetto, the trumpet blares.

blaspheme, étotazēsztovO Maheon, one blasphemes against God; étotazetanoztovo Maheon, one blasphemes (thot) against God; étotazonoanO, one utters mockery, blasphemous words; etahavevenonoaneto vo Maheon, one utters evil words against God; ehatavsevenonoanO, one utters evil, blasphemous words; etototherxtoan, one utters mocking words; etohosenonoanO, one utters reviling, blasphemous words; natotohoxtoēO, I impart mockery, blaspheme to one, treat one blasphemously; etaze, one has a contemptible face; tazenē (name), blasphemous-face; nha zetotazonoanetozeno Maheon zetaev-hahoehota tāmā hetotazonoanistoz, he who blasphemes against God, to him will come again his own blasphemy. Zetotazonoanisz, the one who blasphemes; zetotazonoanetosz, the blasphemed one; zetotohoxtoēsz, the one treated revilingly, blasphemously; nha zehatavsetohevosemo Maheon, the one who blasphemes God, (this is the strongest term); see contemptible, mock, revile.

blasphemy, totazonoanistoz; havevenonoanistoz, evil utterance; hathavevetosnoanistoz, b.; ehatavsetos-noanistovO, it is a b., or it is blasphemous. See blasphemy, from which many other noun forms can be made.

blast, epoehova, one (or.) blasts, does the blasting; epoevohōtta, it blasts, burst asunder (with a flash of light, as powder); poehovātto, the blast; enxhāē-ōstahā, a blast of wind; see wind; epēpeōstahansz, they (in.) are blown to pieces by a blast of wind; epē-
voea, it is blasted asunder, apart (has ref. to the shattering); eoxevohôotta, it bursts with blast. The inf.-vohôô- denotes the flash of the blast. Zemasôni-stôchetto tâpeno, the blast of the trumpet.

blaze, emomâatovâ, it blazes; eohâatovâ, it blazes up (with smoke). The suff.-tovâ- or -tovao- implies fire and smoke. See flame, fire.

bleach, evokomanôoz, it b., becomes white; evokomeneoz, one’s face b., becomes pale; evokobômeoz, it (liquids) b., becomes whitish; evokobômeostahâ, it turns instantly whitish, it b. instantly (liquids); ehecevophoovocoz, it turns slowly (quietly) white, bleaches (ref. to furs); see blanch, white. Evokona, it is bleached, whitened, (as branches of trees or bones when dried up); evokonaota, it sets stands bleaching. See dry. Nahôsemo hoâva, I spread it (or. when sp. of drygoods) on the ground to dry (and bleach).

bleak, nenetomao, b., land, ground; ocokomaozzeše, barren ground (as if peeled); ehôôs, it b., dreary, lonesome; ehôôntatamanc, it is b., dreary, desolate, (sp. of the whole appearance of a place); etohovetoove, it is a desert, b. place.

blear, emomâpeô, one’s eyes are bleared, dimmed by tears.

bleat, enistôhe, one bleats, lit. “is heard”. This is said not only of sheep but all animals except the dog.

bleed, emâveos, one becomes bleeding (from māe = blood); eohâmaeve, it is much blood, bleeding; eohâstea, it is bleeding (a wound); ehevôesô, one bleeds to death (in a short while); ehevôesoz, one bleeds to death (longer time); hevôesistoz and hevôesizsto, the bleeding to death; nahevôsêho, I cause one to b. to death; emomeheoßezê, she bleeds (at child’s birth); emomatonê, one b. from the nose; matomenistoz, nose bleeding; naôsemaôho, I b. one "out" (with instr.); naôsemaeßeô, I b. one (by cutting throat or otherwise, so all the blood flows out; –ôs – issuing + mae = blood + sêho = to cause one); etohôeoz, one becomes faint from bleeding; etohôeooz, one stands bleeding; etohônôeoz, one faints (sitting) from bleeding; naôseñêho, I b. one (draw blood), as in surgery. Ch. doctors do it mostly in fever and head ache cases; when the drawing is done by mouth the expression -hestôn is used; nahestôn, I b. by sucking with mouth. This is done to draw out good and bad blood, matter, poison and any real or imaginary cause of disease; nahestôno, I b. suck one; nahestôha, I b., suck it; nahestoomevo, I b., suck it one’s. Namomeaevenôho, I b. wound one (make one bloody); namaevenôêho, I cause one to b.; namaôvenôêho, I cause one to b. internally (emaôva, one is bloody under the skin, as in bruises); zemomeaevenôesso, the bled ones (the slain);
blemish, v. etassetto, it blemishes, defiles; natašeno, I cause one to be blemished, defiled; esaatasethan, it is not blemished; esaatasettan, it does not b.; etasettonsz, they (in.) b.; etasehestovensz, they (in.) are blemished; etasehe, one (or.) is blemished; etaseho, they (or.) are blemished; see defile; ehóetovó, it has a b., is defective; esaahetovovah (neg.); ehóetovatto, it blemishes; esaahoetovattan (neg.); ehóetovston, it is built with a b., defective; esaahetovstonhan (neg.); ehóetovó, one has a b. in the eye; ehóetovátomon, one has a b. in the hearing; ehóetovae, one is blemished, defective; see defective. Ehoxtav, it is blemished, spotted; ehoxtaave, it is a b., a spot (also birth mark); esaahoxtavhan, it has not a b., it is spotless; see spot. Ehóetto, it is spotted (on clothing), blemished.

blemish, n. tasehestoz; see defile; etasheostov, it is a b.; esaatashestovhan, it is not a b.; hóetovátob, deficiency; zehoxtavestoz, the spot; this word does not imply blemish, it means spotted in color, but in so far as the spot would be where it does not belong it would be a blemish, hence esaahoxtavhan, it is spotless, without blemish. Ehetasehevostov, one has a b.; ehetashestovensz, they (in.) have blemishes; ehetashestoveo, they (or.) have blemishes; esaahetasehevostove, one (or.) has no b.; esaahetashestovhan, it has no b.; hóetovstonestoz, b. in building; esaahetovstonestovhan, it is not a b. in building; ehóetovstonestove, it is a b. in building; hóetovóoxtov, b. in the sight; zehshóetovóos, as one had a defective sight; hóetovátomonestoz, b. in hearing; nasahaahetovátomon, I have no b. in my hearing; esaahetovátomonestovhan, it is not a b. in hearing. See deficiency.

blend, inf.-aestoe--; eaestoeo, they (or.) are blended, mixed; eaestoonsz, they (in.) are blended; eaeostevx tav, it is blended (in colors); naaestoenen or náaestoenen, I b. one; naaestoen, I b. it; naaestoenó, I b. them (or.); naaestoenanoz, I b. them (in.); aestoennestož, the blending; eaestoevóvane, it is blended (liquid); eaestoevómane, it made blended (liquid); naaestoevómana, I b. it (liquid); eaestoevóma, it looks blended; nääaestoevómaház, I b., mix it (liquid) by shaking (as a bottle of medicine); aestoevómaházész, he must mix it by shaking (hormotive m.); aestoevómahe-mo, it is blended, mixed (liquid) by being shaken.

bless, naészenen, I b. (consecrate, offer. This has only ref. to the ceremonial offering of food to the cardinal points; naészenomovo, I b., offer. it one's;
észenistoz, the blessing, offering, consecrating. Natotoxen, I b. in the sense of thank or well wish. When a Ch. receives a gift in public dances or ceremonies, he raises his hands with palms facing the giver and moves them downward, as if to stroke him from head to foot. In former times this was done slowly and with both hands and bent head. At present the motion is quicker and shorter, often done with one hand. This must have been the attitude of prayer or thanksgiving in former days, for writer himself became the object of such an act, when called by an old woman to see her sick grandchild. At the same time she mumbled a prayer, well wishing to myself and my family (nam ing the relationships). In an old Ch. tale the same is related of a young maiden who called the help of the magicians living in the mounds. Thus -totoxen must mean a "prayer of blessing as a thank", but the lit. meaning implies the gentle stroking at the face or front of another person. Because this expression belongs to the religious terminology of the Ch. it has been avoided by Christian Indians, but the writer recommends the use of the word to express blessing in the sense of praise and adoration. Natoto xenetovo, I b., adore one in thankfulness; natotoxen-momoxse, I implore him by blessing, praising; natoto xenemomoxse mohan, I implore, supplicate by blessing; navovonese ntheto, I b. one (Lat. bene dicere), to say kind, well wishing words to one; navovonesheto, I b. (in acts, by doing something kind) one (Lat. bene facere); navovonesh etanotovo, I want to b. one; navovonhes etamono, I think one blessed; navovonese one, I am one who blesses, in the sense of praising, being praiseful; navovonesetate, I b. (habit or vocation); evovonesetat evaheve, he is one who blesses; navovonesema, I b. by giving; navovonemeto, I give to one in kindness; navovonepevoeto, I b. one by treating him well, by doing him good; zhebesepomoxaet etahanez' Maheo hevovonepevo etatoz etovan, that we are well, this is God's blessing towards (for) us; navovonitoomeneshe, I cause one to experience blessing (from -oemen -suffer, endure, undergo, experience. [The inf. -vovone- or -vovones- = Latin bene; kindly, fondly, devotedly, devoutly, with tender care, well, and has unlimited applications with as many word combinations]. Navovonhestato, I am a blessing, of service, helpfulness to one. See care. Navovone-momoxesemo, hevetov, I b. one, wish well for one; nahepavstavstovanotovo, I wish one that he have felicity, bless one.

Blessed, epanetamone, one is b., in a b. condition; zevo vonhesetamata Zemaheonenitahess, thou b. of the
blessness, vovonešepavstaomenestoz; vonhetotahestamahenestoz, blissfulness; vovonešsetamahenestoz, state of being considered blessed; vovonešsetastoz, blessedness (disposition of).

blessing, zetohetēvešepavstaomenestov, whatever is conducive to felicity; tass matotoxnetoveto Maheo zēmetas zetohetēvešepavstaomenestovez’, I bless, adore God for giving me all that is conducive to felicity (for all that is a blessing); toxnenistov, blessing, homage, adoration (see bless); etotoxnenistov, it is a b.; esatoxnenistovhan, it is not a b.; vovonešenhestoz, b. in words, benediction; vovonešehazistoz, b. in doings; vovonešetanoxtoz, b., well wishing (intention, disposition); vovoneštostanistoz, occasioning a b.; vovonitoanistoz, utterance of b., devotion; vovonitoētastoz, act of b., devotional act of kindness or tender care; see care; vovoneštanevatoz, b., the habit or vocation of; vovonešseonevostoz, b., as a characteristic; vovonešematoz, a gift of b., devotion; totoxnenen-moomoxemosanistoz, worshipful b.; momoxhet-hootanevoz hovovonešemevatoz, may we be granted his b. (in gifts); Maheo momoxhethootata hovovonešetovazistoz, may God grant thee his b. (in doings); Maheo momoxehethootasz pavstaomenovostanevostoz, may God grant me a blessed life; zetohetēvevovonešetanotēez Maheo, all the blessings that God intends for us.

blight, v. enasomeoz, it becomes blighted, withered; enasomeozens, they (in.) become blighted; enasomeae, it (in. and or.) is blighted (state); enasomatot, it blights, languishes; enasomevēpozvato, it has the b. (sp. of treoz whose leaves wither away); eonatansz vēpotoz, the leaves wither, dry, have the blight; hestē-
noz eoonâtansz, the branches have the fire b., dry or wither from heat; hoxz eoonâe, the tree is blighted; hoxzz zehezooveonâs naoxepeoheestaenasso, I cut the branches of the tree as far (in the degree that) as it is blighted; [−hexov− in the degree + −oonâ− = that one is dried by heat; −po− off from + hestaen− = branched + −so− = to cut one]. See wither. Eoonâstâta, it blights instantly from heat (sp. of things shaped like branches, cylindrical); enasomâta, it blights, withers by heat; enasomeöstâta, it blights instantly, from heat; nivostaneehevestoz tass enasomatûo, the life, as it were, is blighting; enasomeoxz, one (in and or.) is getting growing blighted. Vovonitoomeo eoxcenenasomeozistov, the pleasure is soon blighted; zeto hoxzetto enonasomeoxzeo, each of these trees is getting blighted; ametanenistoz enasomaneoneve, life is subject to b.; zetehetâhoneye hoeva et'senasomaneoneve, each of the plants (everything that grows as a plant) is subject to b.

blight, n. nasomeozistoz, the blighting; nasomeoxzistoz blighting (slow progress); nasomastoz, state of blighting, withering; ooonozistoz, the blighting of the branches.

blind, v. nâoovenen, I blind; nâooveneno, I b. one; nanxposé-nësan, I am blinded (by dust, snow); maen enxphës, the fog, mist blinds (shuts out by hanging); näänone-exaneoz, I am blinded (Ger. geblendet); aeaneoneexaneoz, one is blinded, (by a dazzling light); naonisexanêno, I b. one (in.), I put out one's eyes (with instr.); nao-niseexaneostôno, I b. one instantly (with instr.); eoneiseexanëesë, one is made b. instantly; zëhezhâvëchô-ovas emasô-6oeneöstâstovevez', as it (the sun, or.) was intensely dazzling, there was an instant blinding flash. [When instantaneous flash of light or fire takes place suff. 6-stëå is used]. Nâoeneöstâxno or 6-stëåno; I b. one by a flash of light or fire; eöene-östâhe, one is blinded by a flash of light.

blind, adj. eoen, one is blind; eoen, one is b. of one eye; eöeneo, they are b.; nâoøenme, we are b.; eöeneoz, one becomes b.; eoceneoz, one becomes b. of one eye; eöenetan, one desires to be b.; eaeoneoz, one becomes b., dazzled; mazhësta zsaahotöctettan, a heart having no sight (Ger. kein Einsehen, keine Einsicht). Occenhotoa, b. buffalo bull; óoenhetan, b. man.; ööenekašgon, b. child.

blind, n. zeöoensz, the one who is b.; õöeneo, the b.; ze-6öenessô, the b. ones; zeocensz, the blind of one eye; zeocenessô, the b. ones of one eye.

blindfold, nanxpenë, I am b.; nanxpenëto, I b. one (by tying); nanxpenëno, I b. one (with instr.). [Inf. −nxp− = to shut an aperture, a passage. Nanxpanomovo
heexa, I shut one's eyes, b. one with hand; nha zenxpanomösz naexä, the one who b. me with his hands; nanxpenètan, I am blindfolded (something tied on the eyes). EBLINING, enxpömatamano, it is b. (sp. of storm, snow or fog.

blindly, nionone, at random; őenetto, blindly.

blindness, őenestoz, b.; edőenestove, it is b.; edőene-
now, there is a b., blindness; ocenestoz, one-
eyedness; voenestoz, partial b.; èmaso-őeneöstőestov, there was a sudden, instant blindness, dazzling; aenone-
exaneoziesto, blinding, dazzling; nxpömäenösantoz, blinding (as in a storm). Confound not őenestoz, blindness, with őenestoz which means the bleeding of an artery (purposely).

blink, naoceneovan, I b., with one eye; napopoemazeniš, I
b., wink quickly with both eyes; naoceneovaneto-
vo, I b., wink at one. See wink. Vehoeziesto, vehoeze-
tovazistoz, b., glance; hescenaőoxtoz, b., glimpse, q.v.

bliss, hetotaetamahestoz, state of happiness; hetotaevo-
—on, region of bliss; vonhetotaevoom, region, area, sphere of b., paradise; hetotaevoomenhestoz, undergo-
ing, experiencing happiness; hetotaeveenovomenhesh-
toz, b. (state of mind); hetotaeetamahenestoz, b., atmos-
phere, general appearance of; hetotäevetaxestoz, blissful state, existence; hetotahenestahenestoz, exis-
tence in experiencing b., happiness; vonhetotaevoone-
hestoz or vonhetohtahestahenestoz, b., felicity, su-
preme happiness. Pref. von- denotes "lost in, beyond self". Nitosesseozhanemanö's zexhetotaevoomenhestove, we are to be led into the place where there is bliss; (zex- = there where); pavstämë or pavoomë, at the place of happiness, b.; hetotaevoomenetto, blissfully (detached), Ger. glückselig; hetotaeetto, in a happy, blissful manner; Máheo niszepavstameneshaen, God shall make us experience b.; hetotaezhesta, one is in a blissful condition, existence; evonhetotahestahö, one is blissful in heart; vonhetotahestahatóz, blissful-
ness of heart; vonhetotan-vostanehvevostoz, the lead-
ing of a blissful life; vonhetotan, the bliss itself; vonhetotaezovoxtoz, blissful intention or disposition; Vonhetotaevhan, Bliss (in person); vonhetohtahestanov, blissful world; vonhetohtahestanovhestoz, blissful race, nation, mankind; zevonhetotaevoomenessö, the blissful, supremely happy ones; hetotaevoomenhestxe, realm of b., where there is nothing but b.; hetotaevo-
ömatóz, blissful situation (—omao = ground); evonheto-
taevomao, it is a ground of b.; evonhetotaezamano, it is a blissful atmosphere, general appearance; vonheto-
etaetanoxzëse, realm, sphere of blissful intention, dis-
position, where there is nothing but supremely happy disposition of mind; navonhetotaezamoho, I spur one to
be supremely happy minded, blissful; navonhetotaevomoxta, I feel (physically) supremely happy, blissful; this can also be said of one's frame of mind; vonhetotaevomoxtazoz, bliss, blissful feeling.

blister, eanēha, it blisters; nianēstāheonaoz, thy palms, thy hands become blistered; eanēstāheonaozoe, their hands (palms) become blistered; lit. they become "blistered handed"; nianēxatao, thou hast blistered feet; naanēxataoz, my feet become blistered; zeanēha, the b.; zevešēanēstāheonaozistoz, that which blisters the hands; zevešēanēxataozistoz, that which b. the feet; zevešēanēhestov, that which occasions a blister; eanēezoz, it becomes blistered (not to confound with eaneoz, she gives birth to); anēezistoz, the becoming blistered; nahāmata zevezeanēha, it hurts me where it is blistered.

blithe, ehetotaetanovanov, one is b.; ehetotaheonsve, one is b. glad some, mirthful; ehetotaetanonova, one is blithesome, radiating happiness, merriness, sprightliness; ehetotaenēhe, one looks happy, cheerful; ehetotaehaz, one laughs blithely, with happiness; ehetotaehazene, one has blithesome, jovial, merry, smiling face; ehetotaettov eoxezēsz, one speaks blithely; eoxezheonezve, one is blitheful, mirthful.

blizzard, see snow, blast.

bloat, see swell, blow.

blob, can be expressed with inf. -mame= in a bulk or mass; paneaseo emameanaoz, the molasses falls in a blob; emamemameanaoz, it falls in blobs; emameotanaz, it fall in blobs one after another.

block, rendered by inf. -nxp= to shut, stop, see shut.

ōmha, block of wood, beam.

blockade, nxpaovazistoz; nxpaovanistoz, the blockading, or blockage; enxpaovoe, they (or.) are blockaded; enxpaovazistov, it is a blockade, blockage; enxpaovazeno, there is blocking.

blockhouse, hoxzezehmayo, tree house; hoxzezehmayonoz, (pl.); ehozzezehmayonovesve, it is a b.; ehozzezehmayonevonsven, they (in.) are blockhouses.

blood, me, b.; emāve, it is b.; emāvesve, it becomes bloody (also mulier menstrualis); mazhēmaeme, the b. (that one has); nazhēmaeme, my b.; nszhēmaeme, thy b.; heszhēmaeme, one's b.; nszhēmaemaem, our (incl.) b.; nszhēmaemevo, your b.; heszhēmaemeto, their b.; nahneshēmaeme, I have b.; nahenzhēmaemeno, one is my b., I have one for my b.; nihezhēmaemetofoxo, thou art my b.; nihezhēmaemetofoxo, we are one's b.; mazhēmaevo, in, by the b.; emāofo, one is bloody (black and blue; Ger. mit Blut unterlaufen); emāofo can also mean: it is red water; emakōva, it is bloody, under the surface of skin or internal. The suff. -kōva is the diminutive
form of ending -öva. Emaövenono, it is bloody (under skin); emaaßenöhe, one looks bloody. Namaövoeaxonöno, I bruise one's forehead bloody; namaövoeaxonöno, I bruise one's foot bloody; namaößenöhö, I bruise one bloody; naßen-ëno, I bleed one (with instr.), to let blood, draw b.; önehestoz, b. drawing, letting; emomea, one has an hemorrhage; emomeaëve, it is b., an hemorrhage; emomea- hëen, one has bloody tears; emomeaßenöhe, one looks bloody; eönomea, they weep for the slain, the "bled ones"; zemomeaßenöessö, the ones who look bloody, the slain; namomeaevëemo, I dip it (or. sp. of dry goods, coats etc.) in b.; see dip; namomeaevenoto, I beat one bloody; namomeaevenöño, I cause one to look bloody; namomeaevenöhëhzistoz, b. spilling; namomea- evhoneon, I am clothed with b. (tropical speech to mean: I have done bloody deeds); zemaevhoneonetto, my bloody deeds; zemaevhoneonenessö, the ones who committed bloody deeds; emameenöhe, one looks bloody; emaevono, it looks all bloody (stains on cloth or body); evešetashe màëva, one is stained, defiled with b. (not one's own b., which would be mahëmaëmeva); eohëmeve, it is very bloody; eheszenëtö, one's coat is b. stained; namaevanö, I make one red, bloody; namaevana, I stain it bloody, red; see red; maevhoneö, bloody garment = bloody deeds; zœxheësaahæmævhoneonës ni-xhevëseoztomotën, altho he had committed no crimes he bled for us to death; zemomeaevëessö, the bled, slain ones; momevoxx, clot of blood; emomevoxxve, it is a clot of b.; esaamomevoxxvevan, it is not a clot of b.; momevoxxeava, with a clot of b.; ehëosez mâë, the b. coagulates; zehešehëosezzez' heszhemaëme, as his b. had coagulated; etahemoközö, one has bloody stool; eöéseme, one's b. is spilled. The inf. -ö- and -vö- in names of relationship evidently ref. to "blood issued"; navöhe- stoto, my relatives by blood; nitonitöëmëhö, how art thou related to one? Nimaömâzhëemaëme, we are all one b., related. The words for blood (as issued), relatives and counting have the long "ö"; very probably that "to offer to sacrifice", is also derived from "blood issued" [naöeto, I sacrifice one (or.); östö, sacrifice]. The red paint (dark, deep red) in ceremonials ref. to blood as emblem of life and the living one. The priests used to paint hair and face red, long before certain ceremonials took place. Red paint and red stone pipes are reverenced by all Indians. An old priest (Lonewolf) told writer: "when we are painted red the "Maxemaheo" (the Great Spirit) sees that his blood worships him; there are two main things that stirs the pity of a father towards his child: its tears and its blood. When an Indian prays to the
"Maxemaheo" with tears he cannot but be heard and helped. But when the "Maxemaheo" sees the blood of his children it stirs his heart to compassion, as nothing else will.

bloom, see blossom.

blossom, inf. -śs- has ref. to end or point; enokośset-to, it blossoms (one alone); emanogosettonsz, they (in.) b. in bunch; -mano- = in a bunch + -śs- = grass, growing plant + -śs- ends, heads out + -etto stands for the impersonal f.of the v.; emaośsettonsz, they (in.) b. red; eheovośseozensz, they (in.) become yellow blossoms; eheovośsettonsz, they (in.) b. yellow; evoxbösetto, it b. white; evoxböszenonoensz, all the blossoms are white; etataśsettonsz, they (in.) b. open; ehénevóšeozensz, they (in.) are at it blossoming, (Fr. ils s'épanouisissent), they break, burst out in blossoms. The in. endings have ref. to grasses, bushes, shrubs or fruit trees, when the word tree is not mentioned. Tree in Ch. is or. but when called by the name of its fruits, the in. form is used. If we are in an apple orchard and say: the trees are blossoming, the Ch. of this will be: hoxsetto ehénevóšeozseo, the trees are abloom; but if we mention the kind of a tree (by the fruit it bears), saying; the apple trees are in bloom, the Ch. of it will be: maxemenősz ehénevóšeozensz or ehénevóśsettonsz, thus using the in. f. Mpośsettonsz, they (in.) break into blossoms; hoxzej ehénevóšenőhe, the tree looks radiating with bloom or blossoms; mósz na heovasz hešemendș emáhenevóśsenoensz, the grasses and every kind of shrub are all radiating with blossoms; mazoeveva zehešepevatamano-hénevóšoxszistov tass enhesoz' vontanestovestoz ox-monastovezősz, as in the spring the radiance of glorious blossoming, thus is (as it were) the life when young. Nszekekenomenäm a x nivostanestovonan ze-vhászepevatamano-hénevóšoxszistov t'sa ox hisitano-va, altho we shall die, our life shall break out again in glorious bloom in a world apart. Eanoahansz, they fall by the wind, ref. to the blossoms; maehénevóše- ocevosz zeanohanhsz, after their blooming they (in.) shall fall. Emanestaomen, one is blooming, prosperous. See prosper, increase. Mxőmatótoz, blossoms of cotton wood trees.

blot, naponamaen, I b. it (in the sense of drying, something that was wet; našeoxena, I b. it (as stains, spots); zemoezistoz, the blot, blotch, stain; also hehe- ozistoz; nišexonenamonon zehaveva, that which was bad is blotted out from us, we get rid of that which is bad. See stain, soil, spot. Eponamaen, it is blotted (as a wet writing); ponamaenoz zemonomexitza, blot that which thou hast just written; šexenozen heto, blot this
out; esaatonšeexoenehan, it cannot be blotted out.
blotting, ponomaenistoz, the b. (something wet); ʃexoen-
nistoz, the b. out; esaasəxoenenstovhan, there is no blotted out.
blotter, ponomaene-mxisto, blotter, blotting paper; pon-
maeneneo, blotter.

blow, v. naéstovősan, I b.; naéstovoxta, I b. at it; naés-
tomovo, I b. at one (or.); eéstovome, it is blown, in-
flated; examaéstovome, one is simply blown, inflated, bloat-
ed (as from fatness); eéstovomensz, they (in.) are blown, inflated; eéstovomeo, they (or.) are blown, inflated; naéstov(o)öno, I b. at one (instr.) naéstovo-
ha, I b. at it (instr.); eóstovköz, inflated skin (or.); eťovotto (pl.); eťovoseonoz, inflated intes-
tines; emaxeőstov, it is a hard blowing (usually said of a great wind); zehešęta, where the wind blows; enxėsta, it blows from (wind); eşt, the wind blows, (Ger. es windet). [Writer calls the attention to the Ch. translation of John III: 5–8. The Ch. word for "to be born" is -hesta or hestaoz, thus so similar to -ęs-
ta that the paronomasia is quickly noticed by the Ind. and makes that passage more striking to them]. Zehešęta enhesta, as the wind blows so is one (in condition); zensięsęta, where it blows from (wind);
t'sa oxs oxnevňašęśćtasz, when it occurs to b. from;
evėsta, it blows back; oxneńše-śćtasz, when it oc-
curs to b. again from another direction; haae šęsta, the wind blows; eanvěpozevaha, the leaves fall, are blown down by the wind; emanoahanza, the wind blows the leaves, i.e. make them grow. The Ch. believe that leaves and grasses grow and increase from the blowing of the wind in the wind; epęśtahansz, they (in.) are blown to pieces by the wind; epepeőstahansz, they (in.) are blown to sheds by wind; easettoahanza, they (in.) are blown away by the wind; easetoaha, it is blown by wind; easetoőstaha, it is blown, hurled away by a gust of wind; eaveőstaha, it is blown hurled over by a gust of wind; eaveőstahansz, they (in.) are blown over by a gust of wind; eossevoeőstaha, it is overturned by a gust of wind; eosseőstaha vę, the tent is blown, torn apart (by wind); enxmakhaőőstaha, a gale is blowing; enmaxhaőőstaha na eaazęęsta, it is blowing a great snow storm (blizzard); easetoeoe, one (or.) is driven, hurled, blown away; easetoőestax, one (or.) is blown away by wind (instantly), in one sweep; eosse-
voeőstax, one (or.) is overturned by a gust of wind; zěmaxhaa nięasetoőstxhemą, as the wind was strong we were blown, hurled away with one sweep; eątohomaőő-
tax a gust of wind covered one (or.) up with ground; eątohomaőőstaha, it was covered (with ground) by a sweep of wind; eątohomaotaenax, one's tracks are
covered, obliterated (with ground or dust) by a sweep of wind; see track. Enoae, one (or.) is blown, driven down. The suff. -aha is used to designate any hurling, driving, dashing, thrusting and throwing motion or passage thru the air. In above verbs of blowing, the rapid passage thru the air and not the blowing action is referred to. See throw. Ezevatoahansz, they (in.) are blown, hurled into the air (as leaves, etc.); ezevatoesastax, one is blown, whirled up in the air. Namxevamotoxta, I b. it (ref. to liquid whose surface is blown, either to cool it, or b. off any visible or invisible foreign matter. It also means to purify and vify the potion or beverage before drinking it. The breath of a priest or consecrated person has a negative and positive influence; it rejects or expels malignant (evil, foreign) matter and imparts or inspires life. Thus the expression namxevamotoxta (-mxe- to sweep away + -vēm- liquid surface + -otoxta- ref. to the mouth [with obj.in.]) has a common and a ceremonial meaning. When a Ch. makes an invocation before a meal he may say: mxevamotoxtoz nātaman, by thy mouth, by thy blowing sweep, purify our food; asking that the Higher Being expel from it that which is evil and impart to it vivifying power. This expression cannot be improved in asking the blessing at table. Mxe-vōmotoxtoxemeno nātaman, blow upon our beverage (also including food) = sanctify it. Naasetotoxta, I b. it away; naasetotomo, I b. ons (or.) away; also said of dogs chasing some animal; naaoasevoxta, I b. the fire (to make it burn); nahōtovavoxta, I b. out the fire; nazevozē, I b. smoke (in smoking); nazevotoxta, I b. smoke at it; nazevotomo, I b. smoke at one (or.); nāhe-šēme, I b. my nose; navonevōxta (-voxta), I b. it off, destroy it by blowing; navonevomoo, I b. one off to destruction; etosevonevomēvēvo Maheon, they shall be destroyed by the blow (breath) of God; epēvoeha, it is blown asunder, to pieces (by blasting, crushing); epoezvatoha, epoezevatoesastaha, it is blown up (by blast); tāpen enistēhettō, the trumpet is blown; ehāvoozx, it blows clouds. Vâhestoz, blow of the hand; napoenēno, I give one (or.) a b. on the face, slap him; suff. -anoto = to give blows to one, to beat him; eahaneoce, one was given blows, hurled blows at; eexsevane poisoned, they were given blows, hurled at with b. to exhaus- tion; nimomeaereanota, one gave thee bloody blows, beat thee bloody. Esetoacone venotaēse, the smoke is blown away; evenotavēmaha, it blows smoke (in the air). Amohasemo emoxtonaha, the sail boat moves (is driven, blown by wind); amohasemonoz emoxtonahansz, sail boats are moved (by wind); evoxevamoxtonaha, it is mo- ved, blown ashore by wind; amohasemo eonoveostaha, the
sail boat is blown, hurled ashore (with one sweep);
tonomšeon zeoxcevešamšeo amonhasemo eas-séoax, the
sail boat is blown, swelled by wind. [Tonomšeon, thick
cloth, canvass; zeoxcevešamšeo, wherewith it is driven;
amonhasemo, sail boat (from -amoshap= to drive, blow +
semo =boat, canoe)]. Eahanomotom, one is blowing, out of
breath; eahanhotanatto hevetov, it is a b., hardship
to one; eahanevoomen, it is a b. to one (misfortune).
blower, zeéstovsanzs, the one who blows; as a glass b.
blubber, eaxaemeozs, one is blubbering, crying; eauxameo-
zenov, there is a blubbering; nomáevitá, fish fat
(blubber would be called so if the Ch. used it).

blue, -otatav-, blue (from "open sky"); eotatatav, it is
b., having ref. to the color itself; eotatatavae, it
(in. and or.) is b. (ref. to the object); eotatatavšme, it
(in. and or.) is b., sp. of liquids; eotatatavšmano, it is b.,
ref. to atmosphere or general appearance; eotatatavš-
na, it is a b. morning (ref. to atmosphere); eotatatav-
šo, it is getting b.; eotatatavemzo, it becomes b.;
eotatatave, it is blue; eotatatavemcettov, it blues (sp. of
coloring material); eotatatavemse, one has a bluish
gur (animals); eotatatavemvotto, it is a bluish fur
(ref. to the fur itself); naotatatavan, I b.; nao-
tatatano, I b. one (or.); naotatatana, I b. it; eotatavš-
na, it has b. feathers, is feathered b.; eotatavšzš,
grass, alfalfa; eotatatavmžsz, b. grasses; eotatavham, b.,
iron gray horse; eotatatavaecess, b. bird (Sialia sialis);
zeotatatave, the b. one (or.), sp. of dry goods,
blankets; zeotatatavıš (pl.); eotatatavovav, it smokes
b. The ending -tavo is pronounced tōvâ, the "o" sound
being absorbed by the "a", this becoming long. Eotata-
venčše, one (or.) looks b. (sp. of dry goods);
eotataven-
šono, it looks b.; eotatavenovokâv, b. beads; heto sit-
oxco eotatovone, this rope (or string, spoken of as or.)
is blue; eotatavšsčotonsz, they blossom b.; zeotata-
voeto, that which blues, (ref. to coloring material);
eotatavevoasa, it shines b.; eotatavevoasvoane, it is
burnished b.; eotatavevoaseostšha, it shines (flashes)
b.; eotatavevoaseostšax, one (or.) appears, shines b. in a
flash; eotatavošva, one has a b. skin; eotatavošväostšax
(or -oestax), one's skin shines flashing b.; lit. in a
flash one is with a shining b. skin; zeotatav, that
which is blue, sky b.; deep b. is often called black
(q.v.); zeotatavepok, turquoise b., grayish b.; zeneama-
neotatav, becoming bluer, Antwerp b.; zemoxtavoetatav, b. black, sapphire; zehšeotatavoetto, that which makes
very b., deep b. (coloring material); zepeotatav, that
which is gray and b., lavender; eoxoxzeotatav, it is
green b., lyan b.; eoseotatav, it is brownish b., peacock b.; zeoseotatavoetto, coloring material of that
color (peacock); eotatavevoos, it (animals) is b. and
white spotted; eotatavehema, it (ref. specially to horses) is speckled b.; eotatavehemenpočn, it is (horse) blue roan spotted; eotatavova, (sp. of fur bearing animals) it (or.) is b.furred; eotatavoval, they (or.) are b.furred; eotatavovatto, it (in. sp. of the fur itself) is b.; zeotatavovaz, the b.furred one (or.); zeotatavovassó, (or. pl.) otatavoom b.lodge, sphere, firmament; Otatavā, Blue (pr. name); otatavhōmā, b.robe; eotatavasan, one (or.) is dressed in b.; otatavsanistoz,b.clothing,suit; otatavhōestoto, b.dress; otatavesheh, b.coat or shirt; otataveshehena, one is provided with a b.coat; eotatavânah, one has b.shoes; otatavemocanoz, b.shoes; otatavomao, b.soil, ground; Otatavene, B.face (pr. name); eotatavene, one has a b.face. Zevešeotatavōvātore, bluing (with which to make liquid b.). eotatavōvatto, it makes the water b.; eotatavōvane and eotatavōmane, it (liquid) is made b.; naotatavōvanā or naotatavōmanā, I make it b., sp. of water.

bluff, v. see pretend.

bluff, adj. rendered by inf.-saahezev(e); esahezevahe, one is b., bold, rude, abrupt, gruff, frank; esahezevešz, one (or.) speaks frankly, rudely, bluffingly, gruffly; esahezevačtā, one is b., gruff.

bluff, n. oxeano, b., precipitous declivity, anēva, or, in, down the incline (of ground not precipitous); oxeanohā, it is b., a precipitous; oxœanōevē, it is a b., a precipice; oxeanēa eseso, it is like a b.

bluing, zeotatavott, the b.(itself); zevešeotatavōvātore, wherewith the water is blue; zevešeotatavōmane, wherewith liquid is made blue.

blunder, v. eoxtoan, one blunders in utterance; eoxtisston, one (or.) b.in writing; eoxtōsta, one b. in acting, performing; naxston, I b.in building, erecting; naxstonoxoz, I b.in building, erecting it; naxstoo-novo, I b.in making it (or. refer. to dry goods, cloths, wearing apparel); naxsemo, I b., mention one by mistake; naxshestana, I b.in taking it, take it by mistake. See mistake, wrong; naxsezesta, I b. in judging; naxszoamo, I am blundering, become muddled; navoneš, I b. in going, err; inf.-oxse- = otherwise than intended. [Oxs, another place, ooxs, other places; not the place where one is].

blunder, n. oxtostanzoz, b.in uttering, pronouncing; oxse-šzoistoz, b.in speech, wrong word; oxsetanoxtoz, b.in that, wrong that; vonšenatoz, b.in going, erring; oxseeoxzistoz, b.in going, going to the wrong place; oxtxistonestoz, b.in writing, wrong writing; oxxtistō nimeta, one gave thee the wrong book; oxtoštastoz, b.in performing; oxstonestoz, building, fashioning wrong;
ahetovazistoz, b., mistake, that which is amiss, fault. See mistake, wrong.

blunt, etamo, it is b. (ref. to b. point); etamonz, they (in.) are b.; natamosha, I b. it, make it b.; natamès, I have a b. nose; Tamēsa, Blunt nose (woman's pr. name); Tamēs, Blunt nose (man's pr. name); natamèsaov, I make one (or.) to have a b. nose; natamèsé, I cut one's nose b.; tamonhoxxzz, b. tree, stump, truncate; natamősono hozzz, I b. truncate the tree; etamooxtax, one has his hair cut b. (usually on the forehead); etamooxtax, they (or.) have their hair cut b. Tamooxteta- neo, some of the Zunian tribes, foremost the Hopis. Altho the actual name for the Hopis is Xañetaneo, Mink people [Homines urinam faciendæ]. Etamento- vae, one is b. headed, decapitated. Emñapo, it is b., dull, sp. of edge being b.

blur, eonitovanoxzz, it gets blurred (as writing); eonitovanovā, it is blurred by water (as a book, etc.); eonitëmooxz, it blurs, comes off, peels off; see peel.

blurt, inf. -xama- can be used to express "blurt" as: examahevō, one blurs out (in words).

blush, emaenoxzz, one is blushing; epoetovaoz, one becomes blushing, flushes up, see spark. Zeto zemae- axzzz, the blushing one; zepoetovaoxessō, the blushing, flushing ones.

boar, mozeheškṣešsehotam; emozeheškṣešsehotameveys, it is a boar; also: hetaneham heškṣešsehotam, male pig; zehetanehamsz heškṣešsehotam, the male one of the pigs.

board, oxxeon, that which is split; popoxpoemaxsz, the woods cut in slabs (-ox- = cut, split + -poe- = flat, slab + -max- = wood + -sz = pl. in.). The first po- is a reduplicative particle denoting the severity in the collection. Popoxpoemaxsvaxoz, boards, planks (ēm- hαι, beam, block of wood). Oftener the word šistato (ref. to Coniferæ) is used to indicate lumber, boards. Šistato evvovohovaevo, the boards come apart; šistato evvovohosēn, the boards (or flooring, etc.) lie coming apart. T'sa zeoxcemesēsz, where one eats, boards; me- mphayō, boarding house. Zenitāetsanessō, the Board, the rulers; Maevēho zenitāetsanessō, the Mennonite rulers = Mission Board of the Mennonites.

boast, v. emenoxkoan, ememenokhoan, one boasts (in utter- ances); emomehemāz, one boasts of himself; emome- hemazena, one is boastful; see vain, proud.

boast, n. menoxkoanistoz or momenoxkoanistoz.

boat, amēheszistoz, the floating one; esaamēheszisto- vheo, they (or.) have no boat; ovaamēheszistoz, magical b., steam b.; amēsanevēhe, boatman (white man); eamēhesz, one rows the boat, makes float; see row;
semô, b. canoe. The Ch. used to cross deep rivers by means of rawhides. Those who could swim, would swim across and then pull the rest over on the rawhides. The Ch. must have made very little use of boats, for their vocabulary in that direction is disappointing. They say that they did not make or have regular boats. They would travel around larger bodies of water, swim across rivers pulling over, on rawhides, their belongings and those who could not swim. Or they would journey up a river until it became fordable for all. Those rawhide rafts were called pâpoesemo, =flat boat; semonoz,boats; maxsemô, large boat; hoestasemo, fire b., steam b.; amoahasemo, sail b.; amoahasemo emoxtonaha, the sail b. moves by wind; semo esaa-astês-han, the b. does not float, progress, start ahead; semoneva, by, in, on, etc. a boat.

bob, ehoøezseax, one (or.) bobs the head; ehoøezseae, one has a bobbing head; ehoøstaha, it bobs up; ehoøstax, one bobs up.

bobtail, wâkõham, b. horse, short tailed horse; see tail.

bob white, kôkoal, (sg.); kôkoan, flock of quails; ekkôkoave, it is a quail (Colinus Virginianus); see quail.

bode, eneevatohness havs, it bodes evil; zenistaneevatonhessetamano, the foreboding in the nature, sky, atmosphere, weather general situation, condition. See foreboding, token, sign. Heto nineevatohnessestomenonen havs, this bodes, portends evil for us. See portend.

bodily, nitôoxz, in person; inf.-nitôe- = the very one, self.

body, mavetov, the body; nitov, my b.; etov, thy b.; hevetov, on’s b.; nitovan, our (excl.) b.; etovan, our (incl.) b.; etovanoz, nitovanoz, our bodies; etovevo, your b.; etovevoz, your bodies; hevetovevo, their bodies; nahevetov, I have a b. (also: I have a brother—in-law); nahevetovetên, we are his body; nahevetovaovo, I make one a b.; nahevetovaovoxz, I give it a b.; zeheșhevovaovexs, how one is bodied, formed [èchetovatto, èchetovatto = it embodies; inf. -heșetova- = for the purpose]. Navostanehevetovaovo, I make unto one the b. of a person (lit. I make one "person-bodied"); nanakövetovaovo, I make unto one the b. of a bear (lit. I make one "bear-bodied"); nanexovhevetovaovoxz, I am bodied to such a degree; nanševetovae, I am so bodied; nanšešetovaovo, I embody one so; nahevezhovaovo, I make one to be like, body one as, represent one as; ezeșevetovae, one is long bodied (ref. to the trunk); ezeșkevetova, one is short bodied (ref. to trunk); ezeștonehe, one is long bodied (ref. to barrelled or round part, as in horses, snakes [see rope]); ezeķtonehe, one is short bodied (ref. to same as ezeștonehe); mełôxôz, the body
of flesh, the flesh; navōxōz, my b., flesh; nivōxōz, thy b., flesh; he voxoz, one's b., flesh; nivoxotan (incl.), our b., flesh; navxotan (excl.) our b., flesh; nivoxevvo, your b., flesh; he voxoz, their b., flesh; zehetoxetto, that which is my b., my flesh, the setting of my flesh; zehetoxtsetto, that which is thy b., thy flesh; zehetoxtsetto, that which is one's b., flesh; zehetōxeszel, that which is our b.; zehetoxtsetto, that which is your b.; zehetōxesvoz, that which is their b.; zhetoxetto, all of my b., flesh; nistōxetto, all of thy b.; zhetoxes, all of one's b., every one; nistōxez, all of our bodies, all of us; nistōxes, all of us; nistōxes, all of their bodies, all of them. See flesh, all. In the above examples the rad.-tov- denotes the frame as a whole, the structure, the form of the body, while the rad.-tox- or -ox-designates the component parts, the very matter, substance of the same. Zehetāhetovahetto, all of my frame, form; zhetāhetovaheto, all of thee, thy whole makeup; zhetāhetovahes, all of one's frame; zhetāhenatovalves, all of our body as a structure; zhetāhetovahēss, all of your body, all that is in you; zhetāhetovavavoss, all that is in them, their whole makeup.

The rad.-ōmo- = liquid, fluid, horizontal body of, denoting "body of water"; eakōmoeha, it is a small round b. of water, a pond; esokōmoeha, it is a narrow b. of water, a strand; eamaōmoeha, it is a large b. of water. Prefix ma- denotes the area or mass of an object, designating its collectivity, as we say "the eye", not the eye of any one in particular but in the abstract, e.g. maex zsaavōxtoš, that which the eye has not seen. Maexansz, the eyes; maaz, the hand; maaz, the hands (as a whole, a body); maanis, the child, all that is child; mavenetov, the whole trunk; Mamātaasooma, the Spirit (all that is spirit); maonisymatōtoz, the belief, all that is belief (Ger. das Glauben); mathav, the evil as a whole, in a body. Hence inf. -mano- = to mass, gather together; see gather. Manohastoz, congregation, association, body of; manhao, tribe; manhastoz, generation.

Inf. -nitov- = as one body, in common; ninitovaetan-non, we own it in common (nitov- = as a b. + -aen= to own + -anon = in . suff. sg. of Ist. pers. pl.). Emnitovaeo, they are as one b., set of one. The rad.-ov- as in inf. and suff. like -tov-, -nov, -hov, -sov always refers to something that is in a b., together as one; hence: nokov, one fold, nisov, two fold, nanov three fold, nivov, four fold, etc., meaning a b. of several (or many), as a package of beans is a body of many beans; evōmo, one sees one; evōmovo, a b. of ones see one = they see one; ehooheeho, they, the single ones work; ehoohehenov, there is working, i.e. the work of single ones is combined into one. Naēostaova, I am baptizing, the
word naë'ostahe = I am baptized. The suff. -ova implies the different acts of baptizing embodied in one. Na-
zetax, I cut (one time); nazetxova, I am cutting, my several acts of cutting, combined in a b. or continous action; evoë'étano, one rejoices; evoë'étanonov, one rejoices manifoldly; evoë'étannonova, one is rejoicing, imparting joy (from the store or b. of joys he is provided with). Nistxenov, the whole as a b. of compo-
ent parts, Ger. das Ganze; enistxenov, there is the b., the whole of them as one. Nistnoaz, the whole set, b. of us; nistnovaëss, the whole set, b. of you; nisnovë-
voss, the whole set, b. of them (or.); nistnovæsz, the whole set of them (in.); nistnovatto, the whole set of it; nistnovenov, the whole of them as a general body. Hõvoetto, (detached) the whole of, as a b., as inf. -hõ-
voe- = the whole in a b., Ger. insgesamt; ehõvoesëox-
zeo, they left, the whole of them.

Xamaemavõxõz, the natural body, the flesh; examaemav-
xozeve, it is a b. of flesh; xamaemavxozêvâ, in the b. of flesh; mâtasonamavõxõz, the spiritual b., a b. whose component parts or substance matter is spirit; emâtaso-
soomavxoxzevâ, it is a b. of spirit. Zehetxos nanetoxxs, I have the same b. (ref. to b. matter) as he; epavxon, one has a good, sound b.; epavxonse, they (or.) have a sound b.; naneemetoxxs, I am naked, have a bare b.; e-ne-
emetoxxse, they (or.) have a bare b. See flesh. Evoxze-
ve, it is b. matter, flesh; esavxoxvevan, it is not b. matter; evoxzeveo, they (or.) are flesh. Seozheq, bones of a dead one, skeleton; seozhekonos, skeletons; ese-
zehekonexe, it is a skeleton; eseozhekonovensz, they (in.) are skeletons. Following are parts of the b.:

Mavetov, trunk; mazhekonoz, bones and legs; zeheto-
tosennatov, the muscles, as bundles; hessexs, sinews; mazesesz, tendon; zehotonëonahestov, where the joints, articulations are; honaëonahestoz, articula-
tion; hothonaëonahestov, articulations (collective); matonâ, the insides, entrails; maæzeno, the arms; meq, the hair and the head; vxtanëexanistot, eyelids (or.); meax, the eye; maexansz, the eyes; venooto, eye brows; maexa mavenotto, eye lashes; zëvoëexanetto, sunken space under the eye. See eye. Mavoxa, the fore-
head; zemamoveonetto, above bridge of nose; zemamove-
oxtanetto, where forehead meets, center of forehead; hekonoszæatóz, cranium; maëvo, the nose; mâtazeem, nos-
trils; mazesöz, cavity in nose; paæstezo, bone of the nose, ridge; zenkoveonetto, bridge of nose; mavota-
noxz, the cheek; mavotanoxz, the cheeks; mazhekone-
votanoz, cheek bone; mavinë, the temple; mavinëstanoz, the temples; mâtovõx or mâtovozz, the ear; mâtovoc-
toz, the ears; zeoxosomëstatto, root of ear shell; me-
seemëntatov, auditory canal; zeuxosomeo mâtovozz, the
root part of the ear next to cheek; maztoho, the jaw or chin; zexooso-omstoonatto, ramus of lower jaw; mäz, the mouth, also lips (ref. to more exterior part of mouth); matoeäzenon, corner of mouth; mavitanov, the tongue; toonevetanevătoz, the ligament or band under the tongue; mäzetš, palate; mmväsoz, the teeth; maxvevš zetahooxeš, wisdom tooth; maxvevšož, molars; moxenpahu, epiglottis; manxpaho, Adam's apple; hevešksen, oesophagus, windpipe; mahestomohestoz, alimentary canal; mazenotov, neck (whole of it); mahane, the nape of the neck; mahane-nazeseo, tendons of nape; mazoeoxz, the exterior throat; maestšö, throat (interior); zëveceveha-ne, cavity of nape; zëpæchane, prominent bone of nape. Mazemšo, collar bone; mäzemèveva, cavity of collar bone; mätatamš, the shoulder; mätatamön, the shoulders; mätazeš, shoulder blade; mäž, the arm; maženoz, the arms; mazeno, arm pit; mäzenon, wing, or upper part of arm; amanaos, arm muscles; mäzeš, elbow; mäz zexonae-to, tapering part of lower arm; mäž zexonaénoahestov, the wrist, joint of hand; maž, the whole arm and hand; mäztšhe, palm of hand; mäztšheonoz, palms of hands; zësekstäeonatto, the inner part of palm; zevostäeonat-tov, cavity of palm; mœšq, finger; mœškonoz, the fingers; mahaemœšq, thumb; mœšq zexcevešezeenistove, the index finger; setoveoš, middle finger; honaoveos, fourth finger (ring finger); tooxooš, small finger; mathëvo, the nail (claw); mœšq zexhestonaéonahe-stove, the articulation of the fingers; mœškonoz zexhestotonäoneahestovëvøs(pl.). Mazhekon, the leg; mazhekozoš, the legs; mäzenom, the thigh; hestovavonoz, inside thigh muscles (gracilis); mazetaeva, loin muscles; mäzezeš, hip bone; mäzetæn, buttocks; manstän, knee; mans-taneva, knee muscle, above knee (Rectus femoris) mazes-eve, calf of leg; mäao, shin; mahaon, popliteal; veoš, malleolus; zexonaoata mazhess, the ankle part of the foot; mahess or mazhehess, the foot; mäzhesto, the heel; mäzhesto-esess, Tendo Achillis; matoešatta, sole of foot; vosätatov, plantar arch; hekonevătatóz, metatarsus; moëškonoz, toes. Mâzhheešeeo, the chest; zemamovše-netto, sternum; vecevineonestov, cavity of chest; matan, mammary region; mataneoxz, the breasts; maotonš, abdomen; vovĕpnistov, inguinal depression on each side of hypogastric region; mazhestahe, naval; zehestonea maz-tahëva, moxenpaho, the shudder of the umbilical cord; tamškonešeona, pit of stomach; popoxpĕhepestov, the whole thorax (Ger. Rippenkorb); mazevax, os coccyx; vo-šešestov, cavity below os coccyx; oxovoeš, where thighs meet; mäzešož, os sacrum; mazoešpeva, anus; mapoš, the flat of the back, especially the upper part; mätatöš, the spine; mätazeš, shoulder blade, the upper, prominent part; zekâkonepaonatto, the thin part of the shoulder.
ENGLISH-CHEYENNE DICTIONARY

blade; mešenonsz, genitals; mævetôx, penis; mataxevot, testes; macesta, vagina; hesžhoîo, one's vagina; zeéne-veçez, zîstaénoenaæenoz, zîstîneootto, zeéstone, words ref.to special parts of the vagina. Mâtâp, the brain; mæ, blood; mæzhemaæme, blood circulation, arteries; mazhemaemenotov, aorta (throat artery); mhaæstomohes-toz, pharynx; mäzhesta, the heart; mazheponôz, the lungs; mæzhée, liver; mavehêp, the gall bladder; mæveceonîs, the intestines; mæzhetato (or.), the kidney; mazhêp, the ribs; mazevôhêp, false rib; hoovehêp, last rib, floating rib; xænöoxz, bladder; vehôsestoz, uterus (with child); matxphanumeric, ov is cervix uterus. Mavôxoz, flesh; hoeverôx, meat; hoëva, skin; meta-sq, skull; seozemetaæsq, skull (of dead person).

Each one of the terms for body and names for parts of body will also find its place alphabetically in the Dictionary.

Proper names made from different parts of the body: I. Head and hair: Zôstâe, Longhaired; Kâgoessheha, Thin or Flathead; Maxsæheha, Largehead; Hæsæheha, Stronghead; Oesæheha, Shavehead; Atoessheha, Mattedhead; Zaehe, Head; Tamsæheha, Blunthead; Moxtavsæheha, Blackhead; Ace, Littlehead; Mistaemeg, Owlhead. [Rad.-sæhe- =headed, "sphered"; rad.-âe refers to hair, haired; meq refers to the part of the head covered with hair, the scalp; rad. -oess denotes the "body" of hair, the hairs as they make up a whole of themselves on the head]. Seozemetaæsq, Skull (of dead person); Haestoestaæma, Many-lace; Zcemeg, Little scalp (not ref.to scalp taken, but to the haired portion of the head); Hemeok-nemashane, Crazy or Foolish-in-one's-top; Nâkoemeg, Bears cape; Honoko xo, Point-pecking (Pecking-on-head); Mazhestâp, Bigbrain; Havsevoves, Badhair; Hestotonovess, Thickbraided-hair (- festotôn =to braid + -tonovess =thick hair); Vopæ, Grayheaded; Heovsâe, Yellow-haired; Mavovess, Redhair; Kaovess, Shorthair; Hâstâe, Longhaired [name given to Gen.Custer]; Zekstâe, Short-haired; Mamxkâe, Wavyhaired; Moxcêna, this name is usually interpreted Red-feather-on-head; [hooxz emoxce, the corn is tasselling; emaoxcenetto =it heads, tassels on top (as barbs on ears of wheat)]. The fact that -moxcêna =tasselling feather, is the usual suff. word added to other combinations, where there is no red color, shows that above interpretation of Moxcêna is wrong, it must mean: Headfeather or Tasselfeather (rad.-moxce always implying that the tassel is on top). Heovemoxcêna, Yellow-tassel-feather; Moxtaomoxcêna, Black-tassel-feather; Sôenec, Small-depression-in-head (eso son, it is stove in); Hookoxtxehe, Cuthair; Hoooxtxhetan, Otto (Indians); Tamooxtxetaneo, one of the Zunian tribes, Men-with-hair-cut-blunt; Nomaxtstâemaha,
Large-head-louse.

2. The face in general. Zeceovavene, Shortforehead; Paeaxq, Lumpforehead; Eësoxtane, Baldforehead; Täpeoxtane, Largeforehead; Hësketotanez, Pointed-cheekbone; Tonováz, Thicklip; Vavováz, Serratedlip; Sôváz, Droopinglip; Kâsâz, Shortlip; Nimâz, Twistinglip; Zëaâz, Littlelip; the suffix -âz refers also to mouth. Mâmænæ, Redlipped; Hëhesene, Wrinkleface; Gëenæ, Littleface; Mæne, Redface; Moxtave, Blackface; Kæne, Shortface; Hâseve, Sadface; Sôxkomene, Slenderface; Kâkoene, Thinface; Honehëvëne, Wolf-whiteface; Mocse, Littlewomanface; Tâmene, Bluntface; Tâmesene, Bluntface-woman; Mâsaâvxene, Foolish-crookedface; Vëxenæ, Crookedface; Vôkxene, Bentupnose; Kooestona, Protruding-jawbone; Zëстоone, Longshinface; Tazene, Blasphemiousface.

3. The nose. The suffix -ës ref. to nose formation, nosed. Oxeexë, Runningnose; Tameese or Tamës, Blunt nose; Tâmësæ, Blunt nosewoman; Vôcxemævæo, Crookedbeak; The rad. -maævo includes snout, bill and nose. Peës, Flat nose; Kâës, Shortnose; Soxox, Stove-in-nose; Mënsës, Wormynose; Oaneës, Pitilled nose; Måës, Rednose; (the feminine form adds an "a" to -ës, e.g. Maësæ, Rednosewoman). Aës, Bignose; Mistævëxenæ, Owlbeak; Nonomaëvëxenæ, Thunderbeak (usually translated "Roman-nose-thunder"). [The thunderbird of the Indians has a sharp, crooked beak]. Hoëvës, Yellownose; Hëkonës, Hardnose; Vôxës, Crookednose; Hôkoxemævæo, Crowbill; Otanove-oxës, Crowmen-nose (ref. to Crow Indians); Otâës, Piercednose -Nezpercë; Otâssetane, Nezpercès Indians; Esoësæ, Smoothnose; Oevësæ, Scabbynose; Matteringnose; Kaësheove Short-yellow-nose; Vôkxæsæ, Crooked-shortnose; Hôtoavoësæ, Bull-whiteenose; Oxeëxæsækass, Little-runningnose; Mista-oxyöxëxenæ, Owl-crookedbeak; nose; Hôxeësæ, Bandagednose; Kôhësæ, Crestnose (elevation on ridge of nose); Kôheæmævæo, Crested-on-bill; Ononevôxësæ, Wellbentnose; Onësæ, Straightnose; Cëcësæ, Pliantnose; Makseæsæ, Puginose; Zësæsæ, Longnose; Kâsevëvaazæsæ, Shortnose-spotted-white; Oonevôxësæ, Blind-crookednose; Makëssësonon, Greatnosed-Ree (Arikara Indians); Okæmaeo, Barebill.

4. Teeth and tongue. Vës =tooth; -onen =toothed. Hokone, Sharptoothed (hok- denotes pointed, incisive) or Fronttoothed; Kaoenæ, Shorttoothed; Tövookenæ, Missing-front-tooth (Ger. Zahnlücke); Testonæ, Canine-toothed; Nâknësæ, Beartooth, also Stomachtooth; Nâkoevitanovæ, Beartongue, Pointedtongue; Hotoavitanovæ, Bull-tongue; Mahâensæ, Saliva or Tears; Maataevonæ, Iron-tooth.

5. The ear. Suff. -esta =eared. Nocesta, One- eared; Momahæsta, Bigeared; Homëesta, Beavered; Oneâta, Deafy; Niscesta, Prickingeared; Niõeesta, Twoeared;
Mazesta, Festeringear; Eveosee, Earing; Tovocesta, Indentedear; Mőnevoseesta, Feather-earing; Oxhazeve- voseesta, Bad-earing; Vehoeeses, Whiteman-earing; Evehokosees, Little-whiteman-earing; Sitoxoveestaa, String-earing; Hotoavoosta, Bull-white- eared; Nako- ematovoz, Bear-ears.

6. The eyes. Rad. -exa =eye or eyed. When the eyes are taken to mean countenance of the whole face the suff. -ene is used (see face). Nāknotēne, Bear look (having the eyes of a bear); Ocene, One-eyed; Ocen, Little-blind; Vovēpotēne, Sunkeyes; Onōn-oxtocenaz, One-eyed-Ree (Arikara); Hoveexan, Yellow-eyes; Honeoxvēnsz, Wolf-white-eye; Momahaexan, Bigeye; Tozcemaz-en, Sliteyes; Maca, Red-eyed (woman); Fāvenoss, Lump- brows; Hoxoveexenoss, Crossbrows (when the eye brows meet above the nose); Voxpeeexan, Gray-eyes; Maataexa or Maataeexa, Iron-eye (wearing eye glasses); Gesca, Scabby eyes.

7. The throat and neck. Suff. -hane ref. to the nape of the neck; suff. -eoxz denotes the exterior part of the throat; rad. -notov- designates the whole neck. Ehanē Nape; Po'shanē, Lumpnape; Vōshanē, Nape-cavity; Nekeshanē, Long or Tapering-nape; Kaenotov, Shortneck; Koehanē, Prominent-nape, also Hindhead; Hotoasoexz, Bull-throat; Nākoehansene, Bearnape; Panxpohe, Adam's-apple; Mocenpxpohe, Little-epiglottis; Maxenpxphona, Goiter; Honeheveestoona, Wolf-throat, pharynx; Nisenotovaoxnoka, Two-necks-in-one; Hekonaeooz, Hard or Stiffneck.

8. The arms, fingers, legs and feet. Suff. -naeva refers to "armed, having arms". Suff. -oxta=legged; suff.-āta=plant of foot; suff.-os or -ess=fingered; Bōnaeva, Brokenarm; Tamenaeva, Stumparm; Kokastamon, Hump-short-shoulders; Hemesenva, Collarbone; Heszhevokon, Hump-on-shoulder (of animals); Honeheesāta, Wolf-long-foot; Haešaesaz, Going-far (not a long distance, but a long walk); Hoxkseoxta, Shortlegged; Maoxta, Redlegged; Kamxeveoxta, Woodenlegged; Vjescheq, Craneg; Hoxzenxzh, Walkinglast; Oaces, Roundshin; Hohoenaz, Achinglimb; Hokomenōne, Lame-coyote; Seozethēsāta, Longfooted-dead-person (ghost); Nōniki, Lame; Nākoēta, Bearfoot; Katoēta, Bentupfoot; Voxcēta, Crooked-foot; Voxcētahe (fem. form); Nākoenōne, Lamebear; Hoexaotamēnsz, Walking-on-earth (afoot); Voazevanōne, Lamedeer; Paeēta, Lumpfoot; Hosoetaevel, Barefooted; Seozevāta, Dead-one's-foot; Hénéseosae, Stiff-finger; Panstaneva, Lumpknee; Momaxonstane, Bigknees; Menoxcēta, Finefoot; Mahamocanoz, Bigshoes; Pevēhan, Wellshoed; Mahonoenōne, Sacredlimp (Mysteriouslame); Esēathess, Sinewfoot; Hovevazeraēvēnsz, Living—(having one's whereabouts) on-earth; Tokseoxta, Shortlegged; Amevonēn, Crawling; Oxēta, Splitfoot; Komōnāta, Spearfoot;
Moceèata, Littlefoot (fem. form); Mocheestatamön, Elkshoulder; Toszhetona, Longheel; Hotoavō, Bull-hump-on-shoulder; Oakseva, Roundcalfleg; Momešeoxta, Hairleg; Nocxoxta, Onelegged; Poevesa, Lumpcalf-of-leg; Nišeose, Twofingers; Našeose, Threefingers; Mazose, Fosteringfinger; Homaeoa, Beaverclaws; Tameškaos, Bluntfinger; Nehkosa, Broken-off-finger; Kaceeós, Bentup-thumb; Amsèo, Spreadnail; Mistaezeos, Owlpointingfinger.

9. The ribs, heart, entrails, belly, etc. Ehépe, Brokenrib; Hooxhēq, Lastrib (Floatingrib); Hotoaheton, Bull-ham; Nākohesta, Bearheart; Homāhesta, Beaverheart; Heemazhesta, Womanheart; Ewono, Diaphram; Heshhetaz, Kidney; Hotoavšena, Bull-os-sacrum; Nānëseoa, Dried-os-sacrum; Vōxpas, Whitebellied; Tâpeas, Bigbellied; Nistapaa, Former-lumbellied; Hekas, Softbellied; Okakas, Conebellied; Maxenom, Bigthigh; Hesksess, Taperingbuttock; Hotoavesa, Bull-buttock; Ovesess, Scabby-buttock; Wevā-sēq, Little-hairy-os-sacrum; Maxetana, Bigbreasted; Nākoevay, Feartail; Maxepao, Bigback; Hotoavax, Bulltail; Ovevēke, Scabby-bowels; Votoneheve, Birdtail (masc.); Votona, Birdtail (fem.); Evaxeneq, Tailend (of human beings, referring to the coccyx, the very caudal end of the spine); Sōx EQUIA, Thru-os-sacrum; Hoonxēp, Lastrib; Hotoahēp, Bullrib; Ōstmō, Lumbar-region; Hapaō, Lumpstanding; Meseta, Peces; Honoexmazvosz, Wolf-dropping; Hotameveoneq, Dogentrail; Eveṽeoneq, Bowels.

10. Miscellaneous. Pavēnaava, Feathered-arm; Pavēna, Sweetfeather; Pāvene, Powderface; Otatavēn, Bluefeather; Kākonita, Tapering-waist, Thinwaist; Heteone, Ham or Buttock; Zēstonehe, Long-barrelled-trunk; Kakaťașz, Shortbody; Kaktahe (fem.); Xamason, Dropping-lipswith-saliva; Heshhemaem, His-blood; Tamahe, Stumpywoman; Hesctameostōs, Her-mother-struck-her-over-the-small-back; Totoetvetao, Bentbackward; Oneonox, Loosebones; Voxtan, Skin; Hotoavxtan, Bullskin; Epaessess, Lumpsinev; Kōemaess, Instepsinev; Hestanemēz, Side-whiskers; Voxpemēz, Graybeard; Heskovepemēz, Bristlingbeard; Moxtamez, Blackbeard; Hotoamez, Bullbeard; Nakoemēz, Bearbeard (Taperingbeard); Heovemez, Yellowbeard; Maemēz, Redbeard; Towemez, Longbeard; Mešesevēno, Hairy-nose-whiteman = Mexican; Mezō, Beard.

bog, ōxenitamomaxxeše, bog (place where there is nothing but slimy ground); hekōmxooxeše, place of soft ground; ahanomaxxeše, boggy, treacherous ground; eōxenitamomaxxešeseve, it is a bog; zex- xenitamomo, where the ground is boggy; zexhekōmao, where the ground is soft; zexehanomao, where the ground is treacherous; eaaōxenitamomachan, it is not boggy ground. The rad.

-ōxinatam (sometimes pronounced mzenitam) denotes s'ly my scum, semi-liquid mud; rad.-hekm- = soft and watery; rad.-ahan- ref. to "be thrown, hurled"; the suff.
boil, v.naheesz, I boil it; nahooet, I boil one (or.);
nanbho zehoeeszette, I who boil it; zehooetom, I b. them (or.); naexâhâ, I b. it done (see cook); naevhâno, I b. it (or.), in order to separate filth or grease (of clothes, pork); nanloomehaena, I b. it with warm water (-nsoom = warm liquid); see warm. Nahekonohnoz, I b. them (in.) hard or dry; naeeohnoz, I b. them (in.) dry; ensoometo, I boils; ensoomha, the water is boiling; ehospâta, it is not fully boiled, underdone; nahospânoz, I fail to b. them (in.); inf.-hosp-denotes "not sufficiently, unsuccessfully; essevota, it is boiling, seething, also ref. to the boiling of cold water as in water falls, etc.; evoxconsevota, it boils, seethes hard; ehozevota, it boils over; epoposevota, it boils up with bubble (Fr. bouillon); nacekâhâ, I b. it soft; omotô, boiled meat; omotônoz (pl.).

boil, n.xaema, boil, tumor; xaema, (pl.); xaxaemae, I have boils, tumors.

boiler, nshehanevet, wash boiler (also wash tub); nsoom- neveto, water heater, boiler.

bolisterous, inf.-behetov = unruly; ehehetova, one is b., unruly; zehethevanessô, the b. ones; hehetov-anhetan, b. man.

bold, ehâstahâ, one is b. courageous; nahesheâthôtoh, I am b., have courage, Ger. beherzig; ehâtamahâ, one is b., brave, vigorous; ehâtamaz, one is b., valiant for self; zehâtamazz, the b. one; zehâtamaessô, the b. valiant ones; hâtamaheetaneo, b. fearless men; nahestatamae, I am b., audacious, reckless, daring; ekoxkahe = ehâtamahâ, one is b., brave (used mostly in the 3rd. pers.); etôvahe, one is b., insolent, brazen, forward, impudent; inf.-sahezê = bold, blunt, gruff, frank, venturesome. Nasahezeveha, I am b., fear nothing; see veil. Eohoa-nistov, it is a utterance, saying; ehoôenstavot, it is a b. deed. [Inf. -ohâ - denotes intensity, dread, in a high degree]. Inf. -saaise = bold in the sense of "not hesitating, daring". Nasaiissezâ, I am b. to speak, do not hesitate or dare to speak.

bolster, zehotxovetomezôsz, wagon bolster. (lit. that which sets up across); understood only in connection with a wagon. Namea estoonaovo, I b. one, make one to be pillow. See pillow.

bolt, nxpohaneo, b., shutter (as used for doors); nxpohaneo, bolts (shutters); enxpohaneoneve, it is a b.; nahekonxohana henitô, I b. the door; tônoheo zemimo-taaneoneve honoc, b. with threads at the point; lit. round holder (tônoheo) with winding (see wind) at the point (honoc); tônoheo noz zemimo-taaneonevesz honoc, bolts. Tônoheo zeotô honoc, b. whose end is
pierced (like clevis); tōneheonoz zeotăēsz honoc, clevises; tōneheo zeonimotaqaneoneve honoc naveštē- sonoha, I b.it (lit. I nail it with a bolt). Emasōasetax, one bolts away (running); emhaesta, one swallows, bolts it; ēmasōmahesta hen zeoxhomo, he bolted down, that which I fed him. Zeonimotāoemaensz șeon, a bolt of cloth, dry-goods (or.). Etomseheo, one stands bolt upright; etomōxtoe, one sits bolt upright; etomoxtota, it sets bolt upright.

bonafide, onisyometanoxtovā, in good faith, without deceit.

bond, tōhestoz, b., fetter; tōhestotoz (pl.); etōhestov, it is a b., fetter; etōheo, they (or.) are in bonds; esaatōhestovhan, it is not a b., see tie. Zehetōhestov- etto vistōmāziostoz, the bonds of matrimony (lit. the ties which marriage has). Zetchetāevēštōtēţeţez, the bonds which bind us (lit. all wherewith we are tied to each other); zetōhesșe, the ones who are in bonds; tōhemhayo, bond house (where one is tied), prison; tass tōhestovā eamevostaneheve, one lives a life of bondage (lit. as it were, in bonds one leads his life); haves nioxcenxašenon tōhestovā, the evil shuts us in bonds; hetosemanistovā evēštōbe, he is kept in bonds by the drink habit; heovasz hešētōhestozote nīvešētētanen- onsz, we are tied with all kinds of bonds. Zeveštōtanez emesataonšē-popooneozehanehensō, the bonds (that with which we are tied) that tie us cannot break asunder. See bound, tie, hold, slave.

bondage, momōnehevestoz, b., servitude, slavery; emomōne- vostaneheve, one lives in b.; momōnehevstovā našexana, one delivered me from b., slavery. The word mo- mōn ref. not to bonds, but rather to an abject servile condition. Etōhe havseveva, one is in the b. of sin (is tied in evil); nahetōhestovetanotovo, I desire one to be in b.; emomēneheve, one is in b., is a slave; namomonaovo, I bring one into b.; namomōnato, I enslave one. The suff. -naovo denotes a longer process, a keeping one in b., while suff. -naeto ref. to the one act of enslaving. The first suff. has more indirect, intransitive meaning, while the last has a direct, transitive value, similar to the Eng. pref. be- in such verbs as befall, bedraggle, besing, bespeak, etc.

bondman, momōnhetan; emomōnhetaneve, one is a b.; zemo- mōnhetaneveš, the one who is a b.

bone, nazhekonoz, the bones (also legs); mazheq, the b., also the leg; heq, bone; hekonoz, bones; nazhekonom, my b.; nszhekonom, thy b.; heszhekonom, one's b.; naz- hekonaman, our bone; nszhekonomvof, your bones; hes- zhekonomvoz, their bones. The word heq is also applied to wagon wheels (wagon is or.). Seozhekonoz, bones of a dead person; evokonaotansz hekonoz, they
lie (set) bleaching, whitening, the bones; evoonaheha heq, the bone bleaches; evoonaɔansz hekonoz, the bones are bleaching; evɔkahoeheha (sg.), evɔkahoeheha (pl.) hekonoz, the bones lie scattered (on the ground). All such expressions ref. to bones bleaching on the ground. Vostanehekonoz, bones of people; hovahekonoz, bones of animals; ehekoneve, it is a bone; ehekonevensz they (in.) are bones; eomecevevevo, it is made of b. or horn; ehekonevo, it is made of b. (both expressions ref. to handles of knives, etc., made of bone). The suffix -o is the same used to denote the growth of plants and the lit. translation would be "it bones" instead of "it is made of bone". When the whole object is made out of bone the suffix -ston is used; ehekonevston, it is made out of bone [ehekonevsəston, it is made, built]. Ehekonevəoz, it turns to bone; nahezhhekonevəqəen Maheo, God provided us with bones; eheszhhekonevoz, one becomes provided with bones; nahezhhekonometo-va, I am his bone; məzezeš, hip b.; hotovə, the prominent part of the shoulder blade on top of the shoulder; məΖəeš, os sacrum; mətətə, chin bone: məzeš, bone of elbow; mətətəmə, shoulder bone (head of humerus); mətəzeš, shoulder blade, scapula; məto, shin bone; vəo, ankle b.; məleleul, məZeš, bone of breast b., sternum; məzhesto, heel, heel b.; hoxoovo, pubis (bone); mətatən, spinal b. or column; məzeš, collar b.; naemęnevo, my collar b. is broken. Hekonešməson, b. ornament worn as a neck band or hanging on the breast, like a breast plate, held together by leather strings. It is composed of slender white tubes made of bones, from about 2 to 4 inches long with a diameter of about 3/8 of an inch at the middle, both ends tapering from the middle. These tubes are hung close together transversally to the breast. Usually there are four rows of such bones, each row about 14" in length. Našeš, I clean the bone (from the meat; esenxo todo hekon (sp. of dogs, etc.)), he eats the bone clean; esenxo todo he is gnawing the bone; nasenxo hekon, I gnaw; nasenxo hekon, I am gnawing a b.; naša heq, I break the b. (with instr.); naša mohe, I am breaking (bones), in order to get the marrow. An old Ch. told writer that the first tools human beings used were bones, or made of bones; this material being easy to supply. Ribs of larger animals were used to make cutting instruments and also to stir the ground where corn was planted. Writer saw an old woman using bones to draw pictorials on raw hides; bones were extensively used to tan hides. Sharp bones of birds or fishes were used as needles or tubes. The old Indian, mentioned above, laughed when writer told him that it was that stones were first used as tools. "Yes", he said, "for hammers
and throwing weapons, otherwise such tools were too hard to make and were heavy. We were told by the grandfathers of the olden times that bones had been their tools before using any stones. Other people may have used stones, we used the tools that were naturally made for us and which we found lying where animals died, or were killed."

*bonnet*, hoxca; hoxcaom, name of the special lodge where the sacred cap or bonnet is kept. See special cap.

*bony*, eotahekoneve, it is bony.

*book*, mxistō,b., paper (from -mxē- = surface touched by instrument; namxea, I draw, write it; ravxea, I saw, inscribe it; namxiston, I write, design by writing). mxistōnoz, books, papers, letters; emxistōneheve, it is a book; nistamxistō, ancient writing, old b.; maheonemxistō, the sacred b.; the Bible; see write. Hoemanemxistō, law book; zistxistō, Ch. b.; hoexistō, land book, deed for land; mxistōnemanstone (vēho), book maker (white man); mxistōnanevstonane, book maker; epāozesmēsz mxistō, one prints a b.; hepaon mxistō, the back or binding of a b.; nazetana mxisto, I turn the leaves of a b.; nahoxpaana or nahāpama mxistō, I close the b.; natataena mxistō, I open the b.; naasemaena mxistō, I turn over the leaves of a b.; naasemaena means also: I begin to roll up (to fold), and: I begin to paint it red; evehah mxistō, the b. lies (is laid aside); ehe-xēohe mxistōneheva, it is written in the b.; ametanomna-mxistō,b.of meditation (the Bible); ametanemxistō, living b., b. of life.

*boom*, see sound.

*boot*, soxocanoz, slick, rubber b.; or shoes (from -sox = slick + -anoz = shoes); tostononoz, boots (long or extended anklets); hoxovetostoonon, hip boot (from hoxov = across + tostono); vokononoz, lower boots, gaiteirs; vohohon, bracelet for the lower part of the leg, anklet; hevohonon, his ankle hair (said of buffaloes); evokononetonsz, they (in.) are short boots, gaiteirs, anklets; ehevokononeo, they (or.) have low boots, anklets. See bracelets.

*booth*, hoveoeom, when made of boughs (hoveo = shade + om = lodge, inside space [evēpometta, there is nothing inside]); vhehoeom, b., square tent. The suff.-om ref. to lodge interior. [See sundance].

*booze*, enonotovsešsz, one boozes, is drunk. See drink.

*border*, etoxeno, it (or.) is bordered, sp. of a garment; zetoxenesz, the one (or. sp. of garment) which is bordered; natoxenoto, I border it (or.; as when sewing something on the edges of a garment). Etoxeha, it is a border, it borders; inf.-toxe = close along the edge; toxeeohē, along the border of the river; natotoxesta, I b. it in speaking, talk about it; natotoxemo, talk about
one (or.); etoxetan, one borders in that, is thotful; toxenâteto, the parading within the camp circle, "elg-ing" the rows of lodges; etoxenâtova, the parade takes place; etoxenânov, there was a parading. Èmêtoxoeeoz, it is bordered (roads, rivers, etc.); toxeto zêmhaômoeha, border, edge of ocean; etoxëooz, one (or.) goes along the b.; etotoxœooz, one goes along, from one place to another; hêstô, in front of, before, bordering, close to the front side of; zëxha-noaæenatto, the b., rim, edge (of pail, well, gun; the rim of an aperture); zetoxeamhoësta zêmhaômoeha (or nêhnæhe-vâ), a line of bluffs, cliffs, bordering the ocean (or lake); toxenôheveszehen, lace coat; toxenoestoz, lace, braid edging.

bore, naotăön, I bore (with instr.); eotăônestove, it is a boring; etoêooz, it becomes bored; eotăœ, it is a bored hole; (etoêha, it is a hole); naotaeöno, I bore one (or., as stones, potatoes, etc.); naotaeoha, I b. it; naotăëmexesta, I b. it (as a pipe stem); eotăemxe, it is bored; naotăemaso, I bore one (or. sp. of finger nails or ears); naotâño, I b. one (or.) by fire, heat; naotăôha, I b. it by heat; naotăësêno, I b. one's nose; eotăës-senoxxszan, it (or.) bores by gnawing; see dig; zeotze, that which is bored, a hole; zeotaez, the holes (made); zeotăërzezevatto, that which has a hole (bored) in the butt end a (as needles); eotăeszeva, it has a hole (bored) in the thick end part. See hole, pierce. êneztæveônöhe, one (or.) looks bored, annoyed; eônætevænôen, one (or.) walks bored; zeotæhe, that which is bored (by instr.).

borer, otăhoe; otăönehe, one (or.) who does the boring; eotăheoneve, it is a borer (instr.); eotăënehæve, one (or.) is a borer.

boring, zeotăönestov, the boring.

born, Ôôneztaoz, one is b.; ehosohestoac, one becomes b. backward; epeveêsseeseoneve, one is well b., of good breeding, lineage; hestaozistoz, the becoming b.; zehestazoz, the b. one; zëhestozösoz, the b. ones; zëhestazozz màtasoomaeva, the one b. of the spirit. Nòtomson, first b. (of animals); notomoenoz, first b. (child); hotomoenoz, second b. child; see child. Èvahâshesta-oz, one is, becomes b. again; eevâshste, one is b. again, a second time. The Ch. believed that dead persons (especially young ones) would be born again in the body of another one, either in the tribe or somewhere else.

borrow, navëstomevo zëvhanemezeveaenas, I ask of one to just let me have; navëstananoz makâtansz zetose-evhâshnanonozo, I b. monies (lit. I ask monies that I shall replace again), Nåvästomeva nazetaneonev zetose-vhanhozeocto, one borrowed my tool (lit. one asked of
me my tool, to just use it.

bosom, hešeeon, b., breast; nazhešeeon, my b. or breast; nanchoenož, I hold one (or.) in my b.; ninchoeto-az, I hold thee in my b.; heshešeeon, one's b. boss, etaomenitâetan, he wants to boss; etaomenitâetan-heoneve, one is bossing, domineering.

both, ninisovâž, both of us (ref. to two different par- ties or bodies); ninisoveâss, b. of you; ninisovâ-voss, b. of them (or.); ninisovač', b. of them (excl. f. of the 3rd. pers.); ninisovačsz, b. of them (in.); ninisovető, b. together; enšeniš'nettonsz, (in.) b. go to- gether; from -niš- =two + -én- whose "b" becomes apocope- pated, + ettonsz, which is the pl. suff. of the impers. (Inf. -niš(e)- =two, both); natanišenëoxzheme, we two, or both are going there; nišišez, b. or two of us; nišiš- ess, b. or two of you; nišiševoss, two or b. of them. The difference between inf. -nisov- and -niš- is that the first implies two fold while the second denotes dis- tributive meaning; enšeniš niniševoz, he is older than each of us two are. The suff. -voz in both words de- notes a genitive f., meaning: he is older than "it" our being old. Inf. -haztov- =both, in the sense of either side; haztovâm, on either (both) side of the river; haztovâm, on each side, b. sides of the river. Inf. -hestov- =b., double; ehaztova, one is b. sided (for the one and for the other side). Ninixasz, b. (in.). If there were two packages of coffee I would say: ninisovâsz nahestananož, I take b.; but if there were two packages of money I would have to say: ninixasz nahes- tananož, I take both; enišepvaenâsz, they (in.) are b. good; enišepvaëaoz, they (or.) are b. good; enišopeva- enâsz, they (in.) are b. good, sp. of two bodies of compo- nent parts; enišopevaëaoz, they (or.) are good, sp. of two parties of men, etc. Nišehestoz, the being two. Enšhestopeva, it is b. (at the same time) good.

bother, našzetanož, one b. me; našzetanonn, I am bother- ed; naž-hemeemoēho, b. one (needlely). Inf. -dž- =breaking up + -tan =mentally. Našvešhevéñes-džzetanoxeze, I b. my head about (lit. to brood about in one's mind).

botheration, ōzetanohazistoz; ņež-hemeemoēazistoz, med- dlesome b.; džzetanohazenov, there is a b. bottle, nanivsetto, that which is translucent, pellucid, clear, glass; nanivsettonsz, bottles. The expres- sion does not describe a bottle, but ref. solely to the glass matter; [nanivse- = clear translucent, is used as inf.; enanivsevome, it (water) looks pellucid, limpid; eotaenanivess, it is clear (in the night)]. Nanivsetto evehota sšëoxz, the medicine is in a b.; enanivsettoevoz, it is glass or a bottle.

bottom, mesëevô, b. of water courses; zehëmesëevô, its
b.; zënhanevoomao, b. of lake (nëhan = lake + vomao = ground surface); zexoomaota, b. (inner) of cups and bottles; zexeszevetto, outer b. of cups, glasses, bottles; zexoota, where it sets, all around; zënota vëhs, where the peak ends setting; zezheneevoomao, b. of swamp; vâxseanhôtto, at the b. (from a height); the double "oo", often pronounced as a long "ô", designates b. in the sense of "surrounded or hollow surface". Hence suff. -tô is used for vessels; hetô, vessel, cup, basin, "having a b."; etoneñtô, how deep is it or how far to the b.; ehañetam, it is very deep. No doubt the expression "hoe" to be at a place means "to bottom", as: nahoe, I b., am, stay at. See foot, foundation. Zis-tamaxaxononaq, b. land.

bottomless, zsaamxaaonevhan vox, b. hole, pit (namxxa, I touch, reach with foot); zsaamxaaonevhan, that which has no bottom (lit. that which is not touched by foot); zëvonñetam, that which is lost in depth, beyond depth; màp zeotô, b. water hole; eprotseto hequx, the cup has its bottom off, is b. (coarse expression).

bough, hestä, (sg.); hestänoz, (pl.). See branch.
boulder, maxohona zëoxevoeømsz, large rock which has fallen and lies broken.
bounce, see throw or jump up.

bound, v. nahohanençoanaq, I set bounds to one. [From ho-hanenz, large or small mound of earth (or ashes from smoking) indicating forbidden, restricted ground. Such a "bourn" is always to be found about ten yards away from and facing the entrance of the sacred arrows’ lodge]. See leap, jump.
bound, part., etõhe, one is b.; zetôsz, the b. one; zetõhe, that which is b.; natôsetam, I am b.; see bind, tie.

bound, n. tõhestoz, bound, fetters; zehstõhestorsz, one’s b. one, prisoner; zehetõsetametto, that which I am b. with; hohanenb, b. limit [name of the conical mound of earth indicating a forbidden area]. Hohanennoz, pl.
boundary, hohanenb, b. bourn; natho zeñnomaocho, where my land ends.

boundless, esaatöhoemetanotóhan, it is b. (in that, lit. it cannot be measured, comprehended; zsaénö-moehahaq, the b. sea, that area of water not ending; esaatöhoehan, it cannot be measured; esaénñnett, it is b., without ending; esahëhn'nistovettan, it is b., has no ending; esaat'sa-hohanenõnañhan, it is b., has no restriction, no limits. Inf. -vone- (lost) expresses "beyond conception"; evonemahao, it is large (beyond the 1 mits.; evonõmoea, it is a b. area of water; vonetatavcom, the b. sky; evonetõho, it is beyond measure, immeasurable.
bounteous, emeanovae, one (or.) is b., gives freely; ephemeneheneone, one is b., gives kindly.
bountiful, etáma, one is b.; etámhoneonz, they grew bountifully, abundantly; inf. =etám= =plenteous, abundant, b.; etáma šivaztastová, one is b. in mercy. See abundant, benevolent.

bow, v.mahószehe, I b. the head (inclining, hanging the head); nahószeheho, I cause one to b. the head; nahó- szeemo, I b. my head to one; eakavashoe, one sits with bowed, drooping head; naxamaáeo, I b. the head (-xama= = bending over, stooping); nanoxamaáeozetovo, I b. to one (quick action); nanoxamaáeotovo, I b. before one (or.). Both terms ref. to bowing of the head. Nanoxamaeozetovo and nanoxamaeotovo, I b. to one (or. without special ref. to the head); nanoxaxoešetovo, I b. before one, on hands and knees; inf. -nos- = over, in the sense of arching over; nanoshószešetovo, I b. my head to one.

bow, n.mazoc (mataxc old word for b.); mataxcs, bows (to shoot with); namazc, my b.; nimazc, thy b.; hemazc, one's b.; namazkan, our b.; nimazcevo, your b.; hemaz- cevo, their b.; nanataxcs, my bows, also namazceoz, nimataxkanoz and nimazkanoz, our bows; nimataxcevoz and nimazcevoz, your bows; hemazcevoz and hemataxcevoz, their bows. Nahemazc, I have a b., also nahematxc; epavemataxkan, they (or. are) provided with good bows; epavemataxkano, they (or.) have good bows; mazc ematanáo, the b. is provided with a string [matanáo, bow string, -rigger; maatano =pur]. Mataxc eheckona, the b. = supple; mataxc ehekona, the b. is hard; matanáo- toz, game of b.; see game. Mahaósz, Bigbow (proper name); maaetanáo, large b. string; mistaevó, owl b., said of a b. which becomes curved only toward both ends; evóesotá, it is (the b.) strung curved, this is said of bows which are almost bent to a semi-circle; hota- evó, b. made of glue and sinews; hekonó, strong b. The final "ó" is the same used to denote the growing of plants, also designating the handle part of tools. The bow was not only used in shooting but also to pick up smaller objects from the ground, when on horseback. For this purpose one end of the string was untied and formed into a loop, or the end loop fastening to the bow, was enlarged so it would slip with ease down the bow and form a snare or lasso. Hematanóchess, those with bow strings, Bowstring band. See warriors. Eshov- hotane, it is relaxed (ref. to b. string); ešstotane, it is stretched tight, when the one end of the b. is inserted into the loop of the b. string; emaxessovane, it is stretched to shoot far; ehotovotane, it is loose, unstretched (this is also said of the trigger of a gun, when it is uncocked); nanšstotana, I stretch the b. string (lit. insert it); nanšstotana I unstretch it,
taking the string off at one end of the b.; nahestone- 
a, I pull the b.string; naševonistoena, I pull the b. 
in trial, before shooting; see shooting. Voxkoeeo- 
wagon bow; voxkoeoneonoz, bows or arches; voxkoeoe- 
ozenz, bows (ending -seonoz indicates that the ends of 
the bow are inserted into something, so as to keep it 
standing); Nonono, rainbow; enononojewe, it is a rain-
bow. The part "nono" is also found in "nonoma" (thun-
der), while the suffix -noj denotes bow, snare, trap. The 
Ch. believe that a great serpent, called Axxea, 
is the enemy of the Nonoma (thunder) and spues out 
great streams of water to hurt the latter. Nonbma then 
sets his trap or snare and catches the Axxea, so the 
rain stops. Hence the name nonono for rainbow, snare, 
trap or fishline. The suffix -ô, for bows provided with 
strings, is no doubt derived from the days when ani-
mal s were caught with snares and traps made with a 
wire or a sapling by arching them. Nononojew are the 
bows of which the altar of the Sundance is made.

bowel, matonô; matoneôsz, pl.; venooxkoj, bowels, stomach; 
evenooxeve, it is a stomach, b.; maveoneôsz, intesti-
tines; natonô, matoneôsz (pl.), my b., stomach; nave-
oneôsz, my b., intestines; niveeoneoano, our b., intes-
tines; niveonânâvoz, your b., intestines. Natonô nahnâ-
matanô, my b., stomach hurts me; naveoneôsz nahnâmatenô, 
my bowels hurt me; matonôsemi, in my b., belly; naveone-o-
sevoz, in my b., intestines. The word venooxkoj ref. more 
to the stomach part of the viscera. Matoneôsz ref. to 
the viscera as a whole, while maveoneôsz denotes the 
intestines. Vee = hollow + -one- = cylindrical body + 
-ô- = horizontal posture. See entrails. Nakokoômoxta, I 
feel rumbling (of b.); nakokoômoxtavesna, I feel rumbl-
ing (in b.) from hunger. See belch.

bower, hoveeô, b., booth, shade, arbor; navheoëôstonacvo, I 
make a b. for one; hoveoëôm, b. made for summer 
dwelling. See shade. Hoveoeomô, in, at the b.; zexhe-
hoveoeomënetto, where I have my b.; zexhestoveoëdëto, 
where my b., arbor is; Vonâcôm or Vonâm ref. to the b. 
of the Sun tent. See Sundance.

bowl, heto or vetô; menesvetô, large chinaware b.; me-
nevetoq, small b.; vetônoz, large bowls; hetoxkoznoz, 
small bowls. The word ref. to vessel, q.v.; ehetoxxone-
ve, it is a b.

bowstring, matanô; matanôsz, bowstrings; ematanôjewe, it 
is a b.; ematanôjeva, it is provided with a b.;
matanôjeva naveeënônovoto, I catch one (or.) with a b. 
(made into a snare). See bow.

box, vèpemax, hollow wood, wooden b.; vèpemaxsz, boxes (of 
wood); evèpemxeve, it is a b.; evèpemxevston, one 
makes boxes; vèpemxevstonehe, box maker; vèpemxevoa, in, 
at, thru, on the b. Naštana vèpemxevoa, I put it into a
box. Rad. vêpe = empty, hollow + -max = wood, wooden. Vehaneo, b. (small), receptacle, envelope. Vehaneonoz, pl.; evehaneonev, it is a small b.; xoaneonevehaneo, salve or ointment b.; navehana, I envelope, b. it; evehane, it (also or.) is boxed (enveloped); evehotane, it is set in a b.; vêhoeseo, Indian bag, or box, chest, with a lid or laps to shut; vêhoeseov, in the b. or bag; evrheoseo-
nevo, it is a chest, b. bag; navehosan, I keep in a b. or bag; rad. ve-ref. to a receptacle + -ho = to "bottom", stay at; vêhoeseo, white man’s box, chest, bag, trunk; mxistónevehoseo, b., receptacle made of paper, cardboard b.; mxistónevehaneo, small b. made of paper, paper bag; amoeneo-vehoseo, wagon b.; also zev consistently, zevamoeneo, the hollow part of the wagon; zenhonavhös aoeneo, double (boards) wagon box.

boy, hetanekašgon; hetane = male + kašgon = child; het-
anekašgoneo, boys; ehetanekašgoneve, he is a b.; het-
anekašgonenestoz, boyhood; ehetanekašgonenestove, it is the being b.; nazhetanekašgonam, my b.; nszhetanekaš-
gonanan, our b.; heszhetanekašgonam, one’s b.; nahesz-
hetanekašgonameno, he is my b.; naheszhetanekašgonam-
etova, I am his b.; heszhetanekašgonamestoz, the having a b.; naheszhetanekašgonam, I have a b.; naheszhetane-
kašgonameton, I am a b. (to one); hetanekašgornász, ye boys! Zeszhetanekašgonenetto, when I was a b. See child.

brace, naheeséhoe, I stand bracing my legs; nahekonana, — I b., strengthen it.

bracelet, hohon; hohonoz, bracelets; nahohonaovo, I pro-
vide one with bracelets; nahvohonaovo, I pro-
vide one with foot bracelets (anklets); evohonon, b.
for the foot, ankle; evohononoz, pl.; zevohonesső, the
ones who have bracelets; nipavethohon, thou art pro-
vided with nice bracelets.

brackish, eiveneno, it is b. See sour, salty.
brag, see boast.

braid, -nestotonôn, to braid; nahestotonôn, I b. one
(only). Nahestotonoh, I am braided; nahesto-
onesz, I b. myself; nihestotonoesz, I b. thee; nihestoton-
emo nestona, thou braidedest her daughter; zhestoton-
ônsz, she braids; zhestotonónsz, the one who b. me; zeh-
estotonónessz, the one who b. herself; zhestotonónette,
I who am braided; zhestotonónesszeto, I who b. myself;
naného zhestotononhom, I who b. it; hestotonônáestoz,
the braiding; nahoxehottonôn, I b. one clean; zehoxeho-
tonôressz, the ones who are braided clean; náeš-exho-
tonôn, I am done braiding one (or.); nieš-exhottonô-
non, we are done braiding it; hõmão eoxophotoné, the
blankets (or.) are braided in the fringes; epavhoton-
ao, they are well braided, provided with nice braids,
(this is said of woven fabrics which are or. in Ch.); zemahotonassó, the ones braided or woven in red color; zeososemakotonassó, the ones braided or woven in brown. When the braiding is done without any instrumental medium the verbal form is: nahestotoena, I b. it; nahestotoenomovo, I b. it one's; nanishotoenen, I b. in two strands; nanishotoena, I b. it in two strands; nananhotoena, I b. it into three strands; nis-hotoeno-mheetost, lock braided in two strands; nanhotoenomo-hestoz, lock of three strands; enisónova-vhotone, it is braided in seven strands; enisónova-vhotonohe, one (or.) is braided sevenfold; nanhotoena, I b. it in with; nanhotooncha, I b. it (c. instr.) in with; the imp-er.of -nohtoeno would be nohotoenoz = braided it in with; the imper. of -nohtoeno would be nohtoenoz ≥ braided it in with. Naonehahotoena, I unbraid it; naone-haoves, I unbraid the hair; nasévae, I am not braided, have my hair loose. See hair, plait.

brain, maztháp, the b.; hestháp, brain; nazhestháp or na-ztháp, my b.; nzazhestáp or nzstáhp, thy b.; hesszh- stháp or hesstháp, one's b.; nzazhestháp or nzstháp- an, our (incl.) b.; nazhestháp or nzstháp, our (ex- cl.) b.; nzazhestháp or nzstáhp, your b.; hesszh-sthápevo or nzsthápevo, your b.; hesszh- sthápevo, their b.; nanazhestháp or nahazhestháp, I have b.; emazthápevo or emazthápeve, it is b.; esaazhstáb- pevan it is not b. Nahazhtatán, I b. (has ref. to a mixture of brain, liver and fat which is rubbed on hides previous to tanning. See tan). Noavóxóz, brainless, senseless, also shiftless, without backbone.

brake, hénešeextanonahamestoz, wagon b. (rad., hén = holding from + -es- = continuing + -eoxta- = wheel, legged + -nomamamest, ref. to horses); tésóoxtohamestoz, (inf. -tés= bind, tie, hold); néhešeextano amoeneo or ná- eoxto amoeneo, I set the b. to the wheels of the wagon (or.); ëheñešeextano amoeneo, the wagon b. is set; etésóoxtanahamestove, it is a wagon b.; ëheñešeextanohamestovensz, they are wagon brakes; ëheñešeextanoham- estovatto, it acts as a b. Naszhaepavna tésóoxtanoham- estoz, I repair the wagon b.— Brake, in the sense of a thicket, is rendered by suff. -eše, which denotes covered with, full of, e.g.: ñistatóčeše, thicket or brake of pines; matásše, wood thicket; heškovoešeše, brake of brambles, thorns.

bramble, heškovósz, b. bushes; heškovoeše, b. thicket; eheškovoešeeve, it is a b. thicket; heškovhesta-tament, b., black berries; heškovhestaažmenosz, b., black berry bushes; eheškovóchaažmenesze, it is a b., black berry bush; heškovhestaažmeneeše, b. berry thicket.

bran, zemахoxomohamestoz; ze = that which + -ma- = reddish + -hoxom- = to feed + -hamestoz denoting "stock".
branch, v. ehénevonêha, it branches, ramifies; ehénevonê- 
šena, they (or.) b.out; héne- designates a radia-
tion, ramification from a point. These expressions
do not ref.to tree branching, but have the sense of
"radiating from". Nevertheless the inf.—(v)ona—ref.to
a branch shaped body, like pipes, thread, tendrils,
blood vessels, ropes and water courses. See radiate.
Ehénevonatatto, it b.out from; hestâenoz ehénevonat-
tonzs, the branches b. out from each other. The inf.
—(v)ona ref.to the gradual tapering of cylindrical
objects. Ehénevonoez, it b.from (of water courses);
nahénevônëname, we b. out into different directions;
ehénevônëna, it b. out (as arteries, tendrils of
plants, etc.; spoken of as or.); ehénevônësnaatto, it
b. out (in.); hénevônësnåtozh, the branching out; hozzz
enisona, the tree b., forks into two branches; enanoo-
na, b.into three; enivoona, b. into four; ehénevoona
hozze, the tree sends out its b.; zexhesshénevonêha,
where the branching starts from; zexhesshénevonatto,
where it b.from.(ref.to a branch). Ehêneozensz meono-
öz, the roads b.; the same expression would be used
for water courses (ohez); ehênevoonaazensz hestân-
oz, the branches become ramified.

branch, n.hestã, b. of tree; hestâenoz, branches (in.);
héstânóov, the branches (in a body. Fr.branchage;
Ger.Astwerk); hestâenová or hestâenoveva, in, within
the branches; hestâenoz eoxceatokonsz, the branches
are entangled, matted; vokonaekamaxsz, dried, bleached
branches; peoononoz and peoxkononoz, broken branches
or twigs on the ground; enokstænaatto, it has one b.;
ehâestohestaenatto, it has many branches; enahstæ-
natto, it has three b.; eniv(he)staenatto, it has four
b.; enisôtohestaenatto, it has seven b.; tass nihestâ-
enovheman's, as it were we are branches. In religious
terminology the branches are used metaphorically
to designate families, while the trunk is the nation. An
old woman told writer that the old people in the fa-
mily were the trunk of the tree, their children were
the limbs or larger branches, while the twigs were the
grandchildren. Naohestaenànno hozzz, I prune (cut off)
the branches of the tree (when done by striking); na-
ohestaenaso, I cut its (or.) branches (when done with
knife); nakahstaenàno, I cut its b. short; nakakahsta-
enaso, I cut its branches short; nahohehetaenàso, I
prune its (or.) branches; naapo-
hestaenaso, I cut off its (or.) branches with a knife
(Fr. ébrancher); zeto hozzz epophhestaenax, this tree
has its branches cut off, (Fr. il est ébranché; Ger. er
ist abgeästet); hestâenoz zeéšsz, the branches which
are cut at the end; naéxomovo hestâenov I cut its
branches; epopoé̃ensz hestâenoz, the b. are cut off;

174
héstënoz zepeoešësz, the branches which are cut off zehēhestaenovsz, its branches (Ger. sein "Geäst", sein Astwerk); hestënënoz, its (the single one) branches; hēstēbëvoz, their branches; zēto nāa nahesštënenotto, this my son is my b.; nahesštëstova, I am one's b.; epavhestënëov or epavhestëna zēto hoxxz, this tree has good branches, is well branched. See tree.

branchy, ehaestohaestenatto, it is b.; haestohaestenattoz, the being b.; eatoheestenatto, it is b. and entangled.

brand, v. namxehëno, I b. one (or.); namxehoha, I b.it; emxehoe, one (in. and or.) is branded; emxehoeo, they (or.) are branded; nasaamxehoh, I do not b. it; nasaamxehëno, I do not b. one (or.); nānëhow zemxehohom, it is I who brands it; zsaaešemxehohetto, before I had it branded.

brand, n. mxeovatóz, b. on animals; hoesṭaonoz, fire brands; makät zevēmxeovatovë, the branding iron.

brandish, naēmstahāz, I b., wave it; naēmstahamo (or., as flag, blanket, etc.); naēmstahasen, I b., wave; ōmstahasenistoz, the brandishing, waving; naēvoëstahāz, I b., wave it with one sweep. See shake. Xovatov naēveōstahasenstovo, I b. a sword at one. Xovatoveva naveōsemnaštōno, I b. a sword at one, I challenge one with a sword.

brandy, vēhoemâp, the white man's water; evēhoemâpeve, it is brandy, whiskey. See whiskey.

bran-new, etō-mona, it is bran-new. See new.

brass, heovemakät, b., yellow metal. [Makät is the diminutive form of mahaeta which is generally applied to iron. Originally it referred to the "red one", i.e. copper]. Heovemakätstov, it is made of b.; eheovemakätaxe, it is b.; eheovemahataxe, it is b. (when sp. of a large piece of b.).

brassard, hētoseo zevēshohonasvaoxtov, badge "bracelet" on the arm. See badge.

brave, ehātamahe, one is b., considered so; ehē, one is b., valiant; hētamažhetan, b. man; hoahethaneo, very b., courageous man; hētamahestoz, the being b., bravery; ehēkašgoneve, it is a b. child; zehātamahešō, the b. ones. Nāmēnāno, I b., challenged one; nahestatamahe, I b. the danger, run the risk. See bold. Esaahëzëvahoe, one is not afraid, is b.

brawn, hekoneozištoz, strength; ehekoneo, one is brawny. See strong.

bray, see sound.

brazen, etōvahe, one is b., insolent, impudent; tōvahestoz, the being b.; etōvahestov, it is brazenness; zētōvaesz, the b. one; zēto hetaneo natōvahetō, these men are b. towards me; etōvaheoneve, she is b., arrogant; tōvaheonestov, brazenly.
break, nasoxpax, I make a b., break thru; naśésexevooha, I make a b.into it; rad. ēs =into + -ex =break in two + -vo =asunder; zeşésexevohoe, the b., where it is broken in; zeoxpexe, the b., where it is broken thru; zeoxpexhestov, where the b.is. See break.

bresk, kōkōnhō; (from -kōkonōn =to tap, knock; kōkono-he, woodpecker) ekōkonhōoneve, it is b.; nakōkōnhō-onam, my b.; hosz kōkōnhō nīmezz, give me some b.; ze-kōkōnhōoneve, the "bread ones", expression used by the peyote men to designate the Christian Indians, having ref. to the symbolical bread of the Lord's Supper, in contrast to the peyote. Nakōkōnhōnan, I make b.; kōkōnhōnanistoz, the b.making; kōkōnhōnane-he, b.maker; kōkōnhōnemanemevēho, baker (white man); ekōkonhōnaneheoneve, one is a b.maker; ekōkonhōnemanemevēhoeve, one is a baker; nahonoxta kōkōnhō, I bake b.; ehonee kōkōnhō, the b.is baked; kōkōnhō zevešepapanoche heoveamsceva, b. and butter, (lit. b. which is spread over with yellow grease); kōkōnhō navešepapanoche amsceva, I spread the b.with fat (when using instr.); kōkōnhō navešepapanoena amsceva, I spread the b.with fat (when using the fingers); kōkōnhō epohota or epohāta, the b.raises (swells by heat); kōkōnhō epohāta, the b.raises well; kōkōnhō eospelhāta, the b.fails to raise; eoshāta or eoshota kōkōnhō, the b.does not raise; nahoxomo kōkōnhō, I feed one b.; na-seasen kōkōnhō moxtavhōpeeva, I soak b.in coffee; na-seomesz kōkōnhō, I dip the b.; eotōva or eexōva kōkōnhō, the b.is soaked, wet; Esaahkekōkōnhōnamē, one has no b.

breadstuff, zethetāevesemane kōkōnhō, all that with which bread is made.

breadth, zethetēoz, its b. (sp. of water courses or roads); zethetāo, its b., sp. of in.obj.; zeamset-to, its b., width across it; zethetāomao, the b.of the land; zeoxthetēomomoa, all thru, over the b.of the country; inf.-amse- =across the b.of; zethetēsmoela, the b.of water area; zeoxhetēsmoela, all over the b.of the water; naamsēena, I tear it across the b.(done by hands); naamsēeza, I cut it across the b.; eamsetto, it has b. capacity; eamshaees, it is long across the b. See wide, width, size.

break, naeona, I b. it (by hand); naeēnonoz, I b.them (in.); eēene, it is broken; eēae, it is broken (state); eēez, it becomes broken; eēez, it is breaking; naeēona, I b. it in parts, pieces; naeēono, I b. them (in.) in pieces; eēez, it becomes broken in parts, piece; eēezensz, they (in.) become broken in pieces; naeōena, I b. it off; naeēono, I b. them (in.) off; naeēono, I b. each one of them (in.) off; naeēono, I b. it, one's off; (see tear); naenomovo, I
b.it one's; naéñomevo, I b.it for one; zeéeno, the one (in.) one breaks; zeéenom, that which I b.; zeponome-vaz, that which I b.for thee; heto kókonhōo napecenomono-nen, this bread is broken off for us; zeéenomata, that which I b.for (substitutive) one; namamepoea, I b.it off (in chunk); naamseena, I b.it across; eamseene, it is broken thru the middle; zeéeeoazz, the one who or which becomes broken; zeéeeozess, the ones (or.) broken; zeéeeoxsazz, the ones (or.) breaking; zeéeeox-zësz, the breaking ones (in.); amoensoe zeéeeozess, the broken wagons (or.); édstaha, one is heart broken; na-péena, I b.it by crushing; napoepenanoz, I b. each one (in.) to to pieces, by crushing; epéoz, it is broken in pieces; epepéezensz, they, each one (in.) are broken in pieces; napenōn, I b., pound to pieces (by crushing with instr.); napenonono, I b. one (or.instr.) to pieces; napopepënoz, I b.them (or.) all to pieces; napéoha, I b.it in pieces; napoepenacho, I b.them (or.) all in pieces. The inf. —pē— denotes breaking by pounding, crushing, down flat pressure. Zepeñōnss, the one who breaks in pieces; nanēñhow zepepēnomonoz, I who b.it in pieces; nanēñhow zepepēnomonoz, I who b.all of them (in.) in pieces; nanēñhow zepepēnen, I who b.them (or.) all in pieces; nanēñhow zepephom, I who b.it in pieces (instr.); nanēñhow zepephomonoz, I who b.them (in.) in pieces; nanēñhow zepepēnomonoz, I who b.them (or.) all in pieces (instr.); napenoxta, I b., chew it (with teeth); napenomo, I b., chew one (or.) ninēñhow zepeñosotomboz mānoz, thou who breakest by crushing the arrows' points. See chew. Naáa, I b.with the foot; naéoha, I b.it with an instr.; naéchanoz, I b. them (in.); ninēñhow zepephom, thou who breakest it; nátoe-neñton naéoha, I b.it with the sole of my foot; naóxta, I b.it with the teeth; naéomo, I b.it (or.) with the teeth; nanēñhow zeéoxtom, I who b.it with the teeth; naóxanen, I b.in two; the inf.—ôx =half, in two; naóxana, I b., split it (by hand); naóxosta, I b.it (by teeth); naóxoha, I b.it (by instr.); naóxahá, I b.it (by heat); naóxano, I b. one (or.), by hand; naóxono, I b.one (or.) with the teeth; naóxono, I b.one (or.) by instr.; naóxá, I b.it with the foot; naóxax, I b.it (with knife); naóxaso, I cut one (or.) in two. Eóxoz, one (in. and or.) is broken in two; meneevetō eóxoz, the pitcher is broken; eamseéoxez, it is broken thru the middle; see tear. Naévooha, I b.it asunder, apart (with instr.); nanēñhow zeéovohom, I who b.it apart; naoxevoono, I b.one (or.) apart; éoovozz, b.it apart! évooha, let him b. it apart! Naévoohomovo, I b.it one's apart; naóxevohena, I b.it apart (by hand); óxevoheno, b.it (thou) apart! Inf.—ôxe— =b.in two; when the "o" is long (ō) it implies "break open". Naóxe-
vooha, I b. it apart (by instr.); naáseóxevooha, I enter by breaking it; naoxevoehaz, I b. it asunder by throwing it; naóxevoehemá, hohona (or.), I b. the stone by throwing it (or.); napopoehaz, I b. it off in pieces by throwing; napopoehemo, I b. one (or.) off by throwing; napopoahäz, I b. it by pulling off; napopoahamo, I b. one (or.) by pulling off; epopooneez, it becomes broken, (sp. of cylindrical bodies pulling asunder); napopo-nehaovo sitoxc, I b. the rope by pulling. Inf. - one refers to cylindrical bodies; sitoxc = rope and is or., like dry goods and thread. Natataoha, I b. it (instr.) open, ref. to lids, stoppers of jugs, etc. Naeš- koxtano, I b. one's leg; naeškkoxtano, I b. each of one's leg; naeškőseoho, I b. one's finger short; naeškőseoho, I b. one's fingers short; naa zeoškkoxtanas, the one who broke my legs; zeoškseohas, the one who broke my finger short; ešškkoxtanae, one has a leg broken; eoeš- koose, one has his fingers broken short. The "k" sound is a diminutive form and implies "short off" or "the point off", here in these examples. Eešoosee, one has the finger cut (state); eoešoosee, one has all the fingers cut off; napopoštaštôno, I b. off one's ears (at one sweep); naeměnevoose, I have my collar bone broken; ešeštaae, one has the foot broken; eoešeštaae, one has both feet broken; eepoac, one has a rib broken; naoneevokeono šišinovož, I break the snake apart (with stroke); nanoose-sohetovaz, I b. my way thru (Ger. hindurch); našsxosxpeš, I b. thru into; na- soxpax, I b. thru; naaz eevoeha, my arm is broken; namomax, I b. the land (by plowing); eesxomatto, it breaks apart by drying, shrivelling (by weather process), said of branchlike, tapering objects; eesxomata, it breaks from heat; eesxomatto, it breaks apart (said of spokes of wheels, from weather process); eesxomatis, they each (in.) b. apart, from heat; eesxomatto, it breaks open, cracks (from the weather); eesxonâta, it breaks open, from heat; eestataa, it breaks open from heat; eesxomaaoez, the ground breaks open; eesxomatoža, the ground breaks (from heat); eesxomaaoxta, it breaks, cracks open (said of ice on water); naatoža, I b., transgress; naočena hoemanistož, I b. the law. Nahoxec-to mohencohäm, I b., train the horse; eoxehetahoeote, it is (or. horse) broken to the saddle; eonšeostahâ vöe, the cloud breaks up (at one sweep); eonšeoz vöe, the cloud dissipates, becomes broken; eonixahâ vöe, the cloud breaks up. The inf. - onix- = shatter, demolish, disintegrate, dismember. Eešepoestahâ vöe, the cloud is breaking apart; eepoesteštahâ, breaks into several parts; eósoez, it breaks open (of an abscess); epö- setonsz zepevæzevöesz, the flowers b. open; (see blossom); eaveoz, one breaks down (in health); esxse-
veoz, one breaks down, becomes exhausted; emeën, one breaks forth, comes into view; ešehe oxmēnēsz, at the breaking forth of the sun; easetax, eamemohe (stronger term), one breaks out by running; naasethoŋoz, I b. away (running); naasethoŋozetov, I b. away from one; rad. -ase- =start + -hoa- =to run + -eoz =become; inf. -maső- designates "break" whenever an action or condition has an abrupt beginning; emasāxamemoz, one breaks into tears; emasōhaz, one breaks into a laugh; emasōhāmoxtaemoz, one breaks sick (where we say "falls sick"). See broken, crack, tear, piece, shatter.

breakable, eoxceoxez, it is b., will break; eoxceoxevoz, ha, it is b.; eoxceezez, it is b.; eoxceonšeoz, it is b. See break, breakage.

breakage, (breaking), zoex, the break; éenenistoz, the breaking; oœniztoz, the breakage (pl.); oœneo, the break, also transgression; nioœenonan, our breaks, faults (not to confound with œoneo = the blind one); nioœenonanan nioœenonaenon, our faults, breaks, transgressions blind us; [in Ch. the first "o" denotes reduplication, and thus makes the noun pl. in Eng.]; éeozistoz, the breaking, becoming broken (quick process); éeozistoz, the breaking (slow process); éeas-toz, the breakage (state, condition); péenenistoz, the breaking by crushing; pëeozistoz, the becoming broken; penënizstoz, the breaking by pounding; õeoeozistoz, the breaking in two; õeoeozistoz, the becoming broken open; õxanenistoz, the breaking by a leg; õxkseonazistoz, the breaking of a finger; mohēnoham hoxesohestoz, the breaking of a horse; popoonaoeozistoz, the breaking by pulling apart (ropes, etc.); zetohetæoxane, all that is broken, the breakage; zemāoxezovaha, all the breakage (shattered apart by throwing); ãxsoxplenatotz, the breaking thru (Ger. hindurch), making a passage thru; soxpasetoz (soxpaxestoz), the breaking, breach by stepping thru; zeto hohona zeheezoxezovoezems, the breaking of this stone (by shattering). As many nouns could be formed as there are words for the v. "to break" in all its modes and ramified derivations. The Ch. gr. explains how all these noun forms can be made and combined.

breakdown, esxeveoz, one has a b., is exhausted; eaveoz, one has a b. (in health); ssxeveozistoz, exhaustion, b.; aveozistoz, b. in health.

breaker, zemaső-onovōmēsštahā hohonaeva, the breakers, (lit the oncoming billows dashing inshore over the rocks); hooxcemaső-onovōmēsštahā hohonaeva eaŋzenistoneva-veeotōmaha; when the breakers dash over the rocks they (at the same time) roar in heaving waves.
breakfast, meovōna zeoxcemesestov; meo = early + -vōna = morning (when the light comes); namese, I eat; eoxcemesestov, it is eaten. Meōmesestoz, early eating; namedomēse, I eat my b. or I eat early (in the day); zeešemēmesēs, after one had eaten b.; nahomos zetosemēmesestov, I cook for the early eating. Esaa-
meoemēse ehesshēsana, one had no b., therefore one is hungry.

breast, nazhešeoneon, the b., chest; nazhešeoneon, my b.; hes-
zhešeon-one's b.; nazhešeoneon (obs.) our b.;
zemamovāteenatto, b. bone, sternum (where the chest comes together, the middle); vesevēsenestov, cavity of b. (at lower part of sternum), lit. depression in chest; na-
poešenēno, I strike one's b.; napoešeheshsz, I smile my b.; emehešešeeon, one has a hairy b.; epayhesheseo-
na, one has (is provided with) a good b., chest, one is well chested; nanohoenoz, I hold one to my b., bosom; nahoaxēna hashešēeon, I lean against one's b.; omo-
tomaxestoz, the heaving and sinking of the b.; eomoto-
max, it heaves and sinks (breast). Matan, breasts (or.), mammmary region; hetanan, her b.; nihozeto mata-
neozx, thou usest her for nurse. See nurse. Nanēnotamo
hetanano, I suck her b.; nanēho, I give one the b.; ni-
še a or neheša, give (thou) one the b.; see milk.

breath, omotom; omo'tomaxestoz, the visible heaving and
sinking of the b. when one breathes; eomoto-
meve, it is b.; zeomotomevz, the one who is b., the
living one; zeomotomevessē, pl. The word "omotom" also
means "inspired word"; Naheonomotom, God's inspired
word. Naomotom, my b.; niomotomān, our b.; niomotomevo,
your b.; omo'tomeneva and omotomeva, by, with, thru, in
the b.; Heomotomeneva Naheo navešemanhanheme, by
the b. of God are we made. Naheomotom, I have b.

breathe, naomotom, I b.; niomotomhemāw, we b.; eomotomevo,
they b.; naomotomeoz, I become breathing; omo'tom-
estoz, the breathing (also a gentle movement of the
air; see air; eomotomezhove, it is a breathing; na-
nomotomevo, I impart one breathing; eahonomotom, one b.
hard, is panting; zehatēēomotomeves, all who b.; na-
nomotemtan, I want to b.; naomotomesēho, I cause one to
b.; namaxeomotom, I b. freely, relieved, draw a long
breath; namaxeomotomeoz, I feel relieved, draw a long
breath; naomotomēna, I lie breathing; nahessātovō heomotom, I inhale one's
breath; napeosematōtomovo heomotom, I dislike the
smell of one's b.; -peose = to dislike, loathe + -ma-
tōto (from namatōxta = I smell it) + -omovo = his.
Naomotometo, I b. upon one; naomotomeztovō, I am
breathing to one; nahiōtoxta, I b. out something (spue
out); naannevoxxta, I b. it (blow) down; navonevooxta, I
b. (blow) it away. See blow. Eoxemeaž, one has an
offensive breath (mouth); (oxem = rotten + -az = mouth). Omotomezistoz, the occurrence of breathing; emasó-omotomeozo, they (or.) abruptly become breathing; naomotom eamšeme, my word (inspired) is written (having more ref. to the saying than to the writing). Namxevo'motoxta, I sweep, clean it with my breath. See explanation under "blow". Etosevonevomāsz Maheon, he is to be blown away by God’s (breath). The words "omotom, osotom" and "hekotom" are related. The first ref. to "moving up and down", to "heave and sink", while the second (osotom) means the "allaying, not heaving" or "rest", and the last (hekotom) designates the "calm"; Nanxpotomeoz, I suffocate, have my breathing shut, sifled; esémomotom, one is still breathing; epaveomotomhestov, there is a good breath; it exales fragrance or good air (also metaphorically); ehsavomezo- tomeoz, one breathes bad; essaapaveomotomehan, it is not good breath; air; eevnapeomomotom, one breathes well again; eñomomotom, one ends breathing; zetochetēsomotom, all that breathes. Zepesvesvo'ōsz empaveomotomhestovenssz, the flowers b.fragrance, (lit. the nice headed grasses are all well breathing).

bred, epevešēseconve, one is well b.; eșhestoroozene, one has ears, is well b.; onisyomhekonēstata, one is ill-bred (is hard of ears). Among the Ch. the piercing of the ears is attended with ceremony, for it symbolizes the opening of the understanding, the time from which the child is to hear and learn. Children whose parents are dead or which have no one to bring them to have their ears pierced at certain ceremonials are "onisyomhekonēstata", their ears are still hard. As a rule such children grow up without any decent training (as the Ch. used to have) and become ill-bred. The younger the child has its ears pierced the less it suffers and the better it is for it. This was the symbolic teaching: the sooner children hear and obey the more and the easier they will learn. The pain when the ears were pierced, together with the present the parents had to offer for the occasion, would show that obedience and learning cost something.

breeches, vešešenostoto (or.), b., pants; nxpsoestoto, breech-clout; nanxpoestonaovo, I make b. unto one; enxpsoestove, it is a breech-clout. See pants, leggings.

breed, nahestošēšēho, I b., beget, bring forth one; eheše-heštovoo, they (or.) raise, b. children. Nahešēho, I raise, b. one. Zehešešesšō, the bred ones, progeny. See bring forth, grow, raise.

breeder, zehesehestovessonšō, b., progenitors, zeešeeosesesz, the one who causes growth, of people or animals.
breeding, hestoešehestoz; evešhestoešehestove, thereby
is a b.; hestoešeshehestoz, that which causes
growth in people and animals, the breeding.
breeze, see wind. Hovën ėśta, there is a light b.
brethren, zehevis'ınomon, they, my b.; zehevis'ınomešs, 
the ones who are my b.; ehevis'ınomežeö, they
are b.(with each other); ehevis'ınetovázeo, they are
b.(unto each other). Nis'ıe, my brother or sister;
nis'ıon, my b.(Ger.Geschwister); es'on, thy b.; hevis'-
on, one's b.; nis'ıonano, our (excl.) b.; es'ıonano, our
(incl.) b.; es'ıonevö, your b.; hevis'ıonevö, their b.
This expression is the equivalent of the Ger. Ge-
schwister, but also designates cousins and half bro-
thers or sisters, or all together. When a Ch. man has
several wives, their children will say: nahevis'ıonet-
vážheme, we are "Geschwister". Nahevis'ıon, I have b.;
nahevis'ıonotto, I have them for b.; nahevis'ıonline, I
have one for cousin, half brother or half sister, etc.
See brother. Nis'ıonasz, brethren! This expression has
come into use among Christian Ch. The old address used
by a speaker was usually: vehonász na notxész, chiefs
and warriors! Also: hetašsz, kasovënhasz, men and young
men! Writer heard the Messias teacher (Forcupine)
addressing a crowd by saying: navőhestonász, my blood
relatives! The expression "nis'ıonasz" will be under-
stood by Christian Ind as meaning them only and not
others, although the latter be present. The proper way of
addressing a mixed audience of Ch. would be either:
Mahaetasz, Friends! Or: Hetašsz, heesz na kašgonasz,
Men, women and children!

bribe, naemősevovéno, I b. one; emősevovehazistoz, the b.
(emőš = secret + -vového, to ransom, pay for; see
ransom); eemősevovehe, one is bribed; zeemősevovehász,
the one who bribes me.

brick, maheše,(ma = red + heše = dust); emahešseeve, it is
a b.; mahešenšs, bricks; mahohonao (or.), bricks,
(ma = red + honao = stones); emahohonasevo, they are
red stones; emahohonasevst or emahešseevst, it is
built of bricks; maheše evešemanže, it is made out of
bricks; epaemahoešseevstona, it is beautifully brick-
ed.

bride, monheé (newly married) (mon = recently + -hée =
woman); zemonhêsz, the one who is b.; emonheéve,
she is a b.; zetosheňyamsz, the one about to be mar-
ried (sp. of woman); emonhêsyam, she is newly married
(hêsyam = having a husband).

bridegroom, monheta (mon = newly + -heta = man); zemon-
hesheemsz, the one having recently a woman;
emonhesheem, one is a b.; see wed.

bridge, hoxoovo, b., the one set across; ehoxovooneve, it
is a b.; hoxoehohezo, the bridging; ehoxochoes-
tove, it is a bridging; nahoxovoonaan, I make a b. The expressions are also used in the fig., especially in the religious terminology, thus hoxovoonaanstoz denotes b. making, mediation; zehoxovoonaansz, the "pontifex" or mediator. Such expressions were especially heard during the "Messias" movement, but they were not new then. See crow. Zenškoveoenetto, b. of the nose. See nose. Hoxovo emakātaeston, the b. is built of iron; hoxovo emakxevenston, the b. is built of wood; mañataesmo horoovo, railroad b.; one ehoxoovoana, the river is bridged, provided with a b.; nahoxovoonaaxone, I b. the river. See cross.

bridle, hoxzenásseo, b., bit (from hox = bind, tie around [see bandage] + -zena which ref. to mouth "end" of animals); ehozenásseoone, it is a b.; nahoxzenaeto-ham, I b. the horse; suff. -cham is from mohēnoham = horse. Hoxzenāetohamestoz, the horse b.; ehozenāetohame-stove, it is a horse b.; nañehoĥoxzenaetoham, I take the b. off of the horse, unbridle the horse; nañētāzenanoham, I b. the horse, I put into the horse's mouth; nanitāzenanoham, I take off the horse's mouth, unbridle the horse; nahoxeśsetoham, I b. the horse (when tying around nose). See halter.

brief, ekaoan, one speaks briefly; kaaonistoloz, b. speech, utterance; kasekoxov, b. space of time ekasevostane-hevstove, it is a short duration of life; ekasekov'netto, it is for a b. time; see short.

brigand, ŝenovahe, b., robber, despoiler; ešēnovavheve, one is a b.; ešēnovavostaneheve, one leads the life of a b. See rob.

brigandage, ŝēnovahestoz; ešēnovahestove, it is a b., robbery.

bright, eoāsetto, it is b., shining; amēmāziostovea ehexo-vēno, it is b., dazzling, (lit. mirror like it has a look); eəsēnōhe, one (or.) looks b., luminous, shining, also eȏsēvenōhe; eȏsēvenono, it is b., luminous; nakoāsena, I make it b. (light, fire); -ōs- denotes flame; see burn, fire; nakoāsevaoena, I make it b., furnish it; eȏsēsevaoēha, it is b., furnished; eȏsēsevaoege, it is made b., shining, is furnished; nanuovaena, I wipe it b.; epevatamano, it is b. (sp. of the general out-look, appearance); zepevsvavoösz ehēpevatamanoensz, the flowers are very b.; emaatamano, it is b. red (of the atmosphere or general appearance of objects); ehovatamano, it has a b. yellow appearance; essevotēnové, one (or.) cannot be looked upon, is dazzling b., pure; essevotēnovahan, it is dazzling b., cannot be looked upon. See shine. Etoxoavae, one is b., intelligent; otoxovastoz, brightness, intelligence.

brighten, nakoāsevaoena, I b. it; nanetotaetanošo, I b. one (or.), make him cheerful; eneampevatamanoezo,
it is brightening (of the weather, sky); emasópevotoeoz, one’s sight brightens; emasópevotēne, one’s face brightens, (or emasópevotēneoz); enamehotoenēv, it gradually brightens, becomes sight. See sight, look.

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**en,** it is b., resplendent; emā-oāseōstaḥā, it is b., flashing; eōsevoaeōs
tahā, it is b., shining; emāoāseōstantax, one is b. in a flash, shining. See resplendent, shine.

**right**

**ness,** zeoxēşeoeāsevoeṭa, the b., that which is brightening; oāsevenēhestoz, the b., in look, appearance; pevatamanchehstoz, the b., appearance; zehe-oāsevoeṭa, its b. See shine.

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**ant,** eohāvovoaeṣea, it is b., very shiny; eohāvovoaeśasetto, it shines brilliantly.

**brim,** heszeneva, its b., lip (see lip); hetaoxq heszeneva, the b. of a cup; zekāgoes, its crests, edges; zeškā
goēs, b. (where it ends, thin, tapering); zehēpeē, its outer b., rim. Exenōvatto, it is full to the b. (of li-

**quid); eoxenoene, it is full to the b. (of dry sub-

stance); eoxenoenoe, it has been filled to the b. Na-
xenoeena, I fill it to the b. (with dry substance); na-
xenoeenote, I fill one (person) to the b.; naoxenoe-
noxz, I fill it (anything) to the b.; naoxenēvana, I
fill it (with liquid) to the b.; naexa eoxenoešen na-
hāen, my eyes are brimful of tears.

**brim**

**stone,** heovhohonavehoesta, yellow fire stone.

**br**

**inded,** esōkovotavōva, it is b. (animal, fur), is strip-
ed, barred, streaked.

**brine,** māp zeohāvovbomaoczzevane, water which is made very salted. See salt.

**br**

**ing,** nahoezoτsan, I b. (generic term); nahoezoēs, I b.
it; nahoezoēho, I b. one (or.); nahoezotomovevo, I b. it for one (or.); nahoezotomovo, I b. it, one’s; nahoezotto-
movotto, I b. one to, for one; nahoezoamo, I b. one’s (or.); heq’sām nihoezotomavezvonotto, I b. to thee one’s sheep; nahoezovo, I b. it to a place for one; heto nahōzotomon, this is bront upon me; nahōzotomota-
āz, I b. it upon myself, for me; nahox, I b. game (from the hunt); nahoezamaavo, I b. one (or.) by driving, (as cattle); nahoezamaavoham, I b. in the stock, by driving; nahoaovō, I b. them (or.) in; nahoeaoavō, I b. them in (fast); nahaoavoham, I b. the stock. Naštseozesz, I b. it in; naštseozēho, I b. one (or.) into; natāštseozesz, I b. it into (speaker being outside); nanxhōseozesz, I b. it into (speaker being inside); nahōseozsz, I b. it out; nanxhōseozsz, I b. it out from; natahēseozsz, I will b. it out to; nahoxovovotea, I b. it across; nahoxovovō-
zeño, I b. one (or.) across; nahoenemotoxta, I come bringing it in my mouth; hotam ehoenemotomo kōkoa, the
dog brings a quail in his mouth; etahēsenemotoxta, one brings it out in his mouth, toward; enxhēsenemotoxta,
one brings out in his mouth, from. [The Ch. inf.-ta- implies the going forth of an action, from the speaker onward; when the action is reversed, not from but towards the speaker, inf.-nx- must be used. Whatever is behind or past, when referred to, has the "n" or "nx" infixed, as a rule after the pronominal pref.]. Naho- oxtoneanoham, I b. the horse to the place (by leading); mævehoeno namoxhoxtoneanoham, I b. the horse from town (leading); natahooxtoneanoham mævehoeno, I b. (lead) the horse to the town; niszteoxzesz, b. it hither, to this place! Nixëseeotom maxsz, b. in (ye) wood; naëssetanoz maxz, I b. in wood(s); nimenimeta, thou shouldest b. to one (or.), in the sense of fetch to give; namenimeta, he might give me. The -ni- implies that the one of whom the giving is expected will have to come from some place to bring the gift to the speaker. A sick Indian may say to a visitor: naheveho namenimeta esëoxz, the white doctor should b. me medicine, or, let him send me medicine. [Toneš nime- nilvehõmo, some day you should come (from where you live) to see him]. Inf.-me- = appearing forth, coming up to view; nameen, I b. to view, reveal; namee, I b. it up; nameeno (or.). namenomovo, I b. it one’s to view; zemonemeone, one will be brot to view, revealed (-mone- = newly, recently, only then; Ger. erst); nameoe- na, i b. it to view, set, invent it; nahestoemenea, I b. it to view from out of. The difference between namee- na and nameeno is the "o" in the second word, and that implies "place, set", thus: I b., place it in view. Nameovõea, I b. it up (from a liquid substance); namen- õn, I b. to view with instr., I mine; namenoh makât, I mine iron; see dig; nameeõstõno, I b. one (or.) to view instantly (instr. m.); nameeõstoha, I b. it to view in a flash; emeeõsešë, one is brot to view instantly (instr. m.); nameehsta or namësta, I b. it to view by words, I explain, reveal it; nameemo, I reveal one (or.), I b. one to view by words. See come up. Inf.-hestoe- or -hesto denotes "from out of"; nahestoeõeho, I b. one (or.) up, raise, breed him; nahestoeõesz, I b. it forth from out, (implying growth, development); zeto hozz exoche- toxešezesnoz maxemenoz, this tree brings forth apples; nha zexhestoëseheæzæe, the ones who brot us forth, our progenitors. Ehooešeme, one is brot up in a lying posture (on travois or horse); nahevoëmo, I b. one, lying. Navešamha, it b. to me, I receive something by it; toxo- to makâtansz niwešamhaenoz, how much money did it b. thee? Nahoemetaenon honve, he brot us something, (lit. he came to give us something. See carry. 

brink, toxen; ometoxen, at the verge; nictatoxeheo, thou standest at the b.; etostõenæ, one (or.) is at the verge of death.
brisk, enonahaxczhesta, one is b. (from nature); enonahaxcae, one (or.) is b. (state); inf. -nonahaxce- = briskly; enonahaxceoxz, one (or.) goes briskly; enonahaxcën, one (or.) walks briskly; enonahaxchozehe, one (or.) works briskly; nasaavhanohonahaxczestaha, I am no more b., agile; evavákæ, one is b., jerky, brisk; evavaneta, one (or.) is b., quick, rash; see rash, fast. Nonahaxczestâtoz, briskness, sprightliness, vivacity, agility (from nature or disposition); nonahaxkastoz, briskness, the being b.; vavâkastoz, briskness, jerkiness; vavaneátâtoz, briskness, rashness. Zevavanetass, the b., rash ones.

brisket, hešonônêva, breast part of beef. See beef.

bristle, enepoovâo, one (animal) is bristled, from anger, fear, sometimes used fig. of people; it ref. to hair "raising" or standing erect; ematatâvoa, one (or.) bristles, ref to actual bristles [matá = prickly pear, cactus]. Ematâo, it is bristling, pricking (said of growing plants; mataósz, bristling, prickly plants. Heškôsoeto, procumbine quills. See thorn. Heškovezeno, hair brush made of the porcupine's tail; zematâvoato, the bristles from a fur, also brush made of such material. Zematâovâz, the one (or.) provided with bristling fur.

brittle, ehec or ehekotax, it is b., see soft; emataq, it is b., breaks easily; ematakonsz (pl.), emataceoxz, it is getting b.; emataehóta, it is b. from heat. Broad, see breadth, wide. The "m" implies b., expanded as in the words: maxe, great; maha, big, wide. Inf.-voata- before "maxe" and "maha" denotes "b., very wide, great". See abroad. Evotamahaeo, the road is b.; evotamahaoz' heszheta, b. is his heart.

broadcast, nahéneâzenoz mazemenoz, I sow the oats b.; ehénehamensz, they (in.) are thrown b.; nahénevñëesta, I spread the news b.; namóngñëesta, I spread the news abroad, make them generally known. [See spread, choose and provide].

broadcloth, see cloth.

brockett, hotoxpevoazeva, stag in the second year. See deer.

broil, nahonoxta, I b., roast it; nahonoto, I b. one (or), as bird, rabbit, fish, etc.; ehonce, it is broiled; honovoxkóz, meat to be broiled (usually sirloin); hoonó, broiled meat; hoonó nameze, I eat broiled meat, roast; nasoxtoano hoestava, I b. it (or.) on the spit.

Homóozistoz, broil, turmoil

broken, epovevošena, it is b. off; epovevesveš, he has a horn b. off; eëesetto, it has the point (of blade) b.; etameesetto, it is b. blunt; etameeesevota, it is b. in, nicked; etovoeeseha, it is b. in, indented, nicked in; tovosešëheo, saw; etovoneneošëseha, it is indented
brass, zemsiškanemae-makát, brown reddish metal.
brooch, súnohaseo; see pin.
broom, enhohna, she is brooding, setting; naheomščešhethanona, I b.too much (over something); mašveota-āhetanona, I am brooding. See hatch, child.
broom, mxevmachone, ground sweeper; mxeheoo, sweeper; em-xevmachone, and mxeheoonve, it is a b.; mxe-vmachoneo, brooms, also broom corn; see sweep.
broomstick, mxevmachonevhootó, broom handle; mxeheoonvevhootó, broomstick.
brother, the Ch. has four different words for b.; a common one used by male and female to designate a younger b. or sister, e.g. nisima, my younger b. or sister, said by an older b. or another sister. Another common word for both sexes to designate "co-brother" or "co-sister", half b. or half sister, or cousin (first, second or remote), e.g. nis'is, my b. For brevity sake we use the simple Eng. word "brother" with the understanding that it implies all the other meanings, (for the word nis'is). For older b. the Ch. has two different expressions, the one used by the men and the other by women. The word used by men can be used by a woman only when she speaks of the man's b., e.g. your b., his b. The word which a woman uses for older b. can be used by a man only when he speaks of the woman's b., e.g. your b. or her b. — Nisimá, my younger b. or sister; nisima, my younger brothers or sisters; esíma, thy y. b. or s.; esímao, thy—(pl.); hevasem, one's y. b. or s.; hevasemo, one's—(pl.); nisimahan, our y. b. or s., (excl.); nisimahanoe, our—(pl.); esíman, our y. b. or s., (incl.); esímanoe, our—(pl.); esíma, your y. b. or s.; esímaevó, your—(pl.); hevasemo, their y. b. or s.; hevasemvó, their—(pl.); esíma, ye y. brothers or s.; zehevasesmetovaz, thou my y. b. or s. Nahevasem, I have a y. b. or s.; nahevasesmeno, one is my y. b. or s.; nahevasemenotto, they are my y. b. or s. (pl.); nahevasemenon, one is our y. b. or s.; zehe-vasemetto, I who have a y. b. or s.; also one who is my y. b. or s.; zehevasesmeton, the ones who are my y. b. or
s. (pl.); nahevasemetova, I am one's y. b. or s.; zhe-
hevasemetSsz,I who am one's y.b.or s.; nahevasemeton,
I am a y. b. or s.; zhevasemetovsz, the one who is a
y. b.or s.; zhevasemetovesső, y.b.or s. (pl.); ehev-
semetto, it has y. b. (pl.), said to mean: it yields in-
terest (of money). Hevasemetovetoz, the being y. b.
or s. Nahevasetan, I want to have a y. b. or s.; na-
hevasevenanotovo, I want one to be my y. b. or s.; na-
hevasevőem, I count one as a y. b. or s.; nanővő
zhevasemevőemanteto, I, who am counted as a y. b. or s.;
hevasemetovázistoz, the being mutual y. b. and s. (pl.);
nivevásememetovázhema, we are to each other y. b. and s.
(pl.). Writer thinks that nisima denotes "the one
born, issued after one". The relationship m. explains
all these forms, q.v. in Ch.gr. As above terms imply
both younger brother or sister, it appears vague who
of the two may be meant. The difference is recogniz-
able in the sentence connection, or by adding the
name, or sex of the one mentioned. E.g. nisimá hatchan-
kašon, my y. b., (boy); nisímá heekašon, my y. s.,
girl); nisímá kasehe, my y. s. (young woman); nisímá
kasovš, my y. b. (young man); nisímá heta, my y. b.
(male); nisímá hec, my y. s. (female). - Nis'is, my b.;
nis'son, my brothers; zhevis'onetto, the one who is my
b.; zhevis'onen, (pl.); es'is, thy b.; es'on, thy
brothers; zhevis'onéto, thou who hast a b., or the
one who is thy b.; hevis'on, one's b.; nis'onan, our
b., (excl.); es'sonan, our b., (incl.); es'onan, our
brothers; es'sonevo, your b.; es'onévo, your brothers;
hevis'onevo, their b.; hevis'onevő, their brothers.
This term is understood to mean "co-b." and "co-s."
half b. and half s., cousins of all grades. Nahevis'on,
I have a b.; nahevis'onenoz, one is my b.; nahevis'on-
eton, I am a b.; nihyevis'onetőn, we are one's b.; ni-
hevis'onetovázhemá, we are brethren to each other;
nihyevis'onemázhemá, we are brethren; nis'onász, bro-
thers and sisters! Zhevis'onetovazisset, you, my b.; zhe-
hevvis'onestovsz, the one who is b.; zhevis'onesto-
vesső, the brothers; hevis'onetovázistoz, the being
brothers to each other; hevis'onemaiistoz, brother-
hood; nahevis'onetan, I want a b.; nahevis'onevőem, I
count one as a b.; oxhevis'onestovstovsz, when b.re-
relationship occurs. - The following with rad.-tatanem
are the expressions used by women for older b. But
whenever a male speaks to or of a woman concerning
her b., he uses the term used by women. Natatanem, my
older b.; natatanemő, my- (pl.); nstatanem, thy ol. b.,
(woman addressed by man or woman); nstatanemő, thy-
(pl.); hastatanem, her ol. b.; hstatanemő, her- (pl.);
natataneman, our ol. b. (excl.); nstataneman, our ol. b.
(incl.); nstatanemaneo, our- (pl.); nstatanemovo, your

188
ol.b., (woman addressed by man or woman); nstatanemevö, your— (pl.); hestatanemevö, their ol.b. (of women); hestatanemevö, their— (pl.); nahestatanem, I have an ol.b.; nihestatanemhemä, we have an ol.b. (incl.); ehestatanemo, they have an ol.b.; nahestatanemenoz, one is my ol.b.; nihestatanemenotto, they are my ol.b. brothers; nahestatanemeton, I am an ol.b.; nahestatanemömo, I count one as my ol.b.; zehestatanemösz, the one, our ol.b.; zehestatanemdetovata, the one, thy ol.b.; zehestatanemestovsz, the ol.b.; zehestatanemestoessö, (pl.); Hestatanemestovstoz, the being ol.b. Nahestatanemetan, I want an ol.b.; hestatanemetanoxtoz, the wanting an ol.b.; zehestatanemetovaz, thou my ol.b.! This however is very rarely said, as sisters do not speak to their brothers. Hestatanememazistoz, the being ol.b.(to a sister) with each other; nahestatanemo, I am ol.b. with him (to a sister); zehästatanemsz or zehehstatanemsz, the one being her ol.b.; oxhestatanememestovstovsz, when the "being an ol.b." occurs, or: where there is a relationship of ol.b. brothers to a sister; nihestatanemestovstovaz, thou art my ol.b.in relationship. The following with rad.-néh— are the expressions used by men for older b. But whenever a female speaks to or of a man concerning his b., she uses the term used by men. Nanéhà, my ol.b.; nénéh, thy ol.b. (man addressed by man or woman); henéö, one's ol.b.; nanéhan, our ol.b. (excl.); ninéhan, our ol.b. (incl.); ninénevo, your ol.b.; henehevo, their ol.b. Writer never heard the pl.of above, except in the sub. f.of the v., as: zehenehetton, the ones, my ol.b. brothers; zehenehetos, the ones, thy ol.b. brothers; zehenehess, the ones, his ol.b. brothers; zehenehesö, the ones, our ol.b. brothers; zehenehesö, the ones, your ol.b.; zehenehevosö, the ones, their ol.b. brothers; nahenhe, I have an ol.b.; nihenhemä, we (incl.) have an ol.b.; nahnheheno, they are my ol.b. brothers; nihenheheno, they are our (incl.) ol.b. brothers; nihenhehtovaz, thou art his ol.b.; nihenhehtövo, you are his ol.b. brothers; nihenhehtovaz, thou art my ol.b.; nahehevöma, he counts me for his ol.b.; nihenhevömaenö, they count us for ol.b. brothers; nihenhehtovazhemä, we are ol.b. brothers to each other; nahenhemö, I am ol.b. with him; henehehtovazistoz, the being ol.b. brothers to each other; henehemazistoz, ol.b. brotherhood; zehenehetsö, the one being an ol.b.; zehenehetsövaz, ol.b. brothers; zehenehstovsz, the relationship of ol.b. brothers, the being ol.b. brothers; ehenehstovstove, it is an ol.b. relationship; oxzehenehstovstovsz, when there is a relationship of ol.b. brothers; nihenhehtovstovaz, thou art my ol.b. by relationship; zehenehtovaz, thou my ol.b. (addressing); zehenehetovetto, thou,
unto whom I am an ol.b.; nahenehetan, I want an ol.b.; henehetanoxtoz, the wanting an ol.b.; henehevēmazistoz, the counting each other as ol.brothers or the mutual relationship of ol.brothers.

brotherhood, hevis'onomazistoz; ehevis'onomazistove, it is a brotherhood.

brother-in-law, the Ch. has two different words for b., one used by the men and the other by the women. Following are the expressions used by men for b.: nitov, my b.; etov, thy b. (man addressed by man or woman); hevetov, his b. (m. or f. sp.); nitovan, our b., (excl.); etovan, our b., (incl.); etovevo, your b. (being addressed by man or woman); hevetovevo, their b. (m. or f. sp.). The pl. of above writer never heard except in the sub. f. of the v., as: hevetovetton, the ones, my brothers-in-law, etc. Nahevetov, I have a b.; chevetove, they have a b.; nahevetovenoz, I have one for b.; nihevetovstove, I am the b.; nihevetovstovaz, thou art my b.; nahevetovatam, I want a b.; nahevetovemo, I am b. with him; hevetovemazistoz, the being b. with one; nahevetovetovazhema (we (excl.) are b. (pl.) to each other; hevetovetovazistoz, the being b. (pl.) to each other; nahevetovemēno, I count him as my b.; hevetovemēna, the counting one for b.; zhevetovestovsz, the one being a b.; zhevetovestovessô, b. (pl.); hevetovestovestovsz, the being a b., relationship of b.; oxhevetovestovestovësz, when a relationship of b. (pl.) occurs. See relationship m. in Ch. gr. - Following term, "nitam" is used by women to designate brother-in-law, and by men to signify sister-in-law. Nitam, my b. (f. sp.) or my sister-in-law (m. sp.); etam, thy b. (woman addressed) or thy s. (man addressed); hevetam, her b. or his s.; nitaman, our (excl.) b. (f. sp.) or our s. (m. sp.); etaman, our b. (incl.) or our s.; etamevo, your b. (woman addressed) or your s. (man addressed); hevetamevo, their b. (sp. of women) or their s. (sp. of men). Nahevetam I have a b. (f. sp.) or I have a s. (m. sp.); nihevetamhemâ, we (incl.) have a b. (f. sp.) or we have a s. (m. sp.). The following terms imply the same dual meaning as above, but only one is given for brevity. Nahevetamenoz, he is my b.; nihevetametovstovaz, I am thy b. (sp. to a woman); nihevetametan, I want to have a b.; nahevetametan, I want to have a b.; nahevetameväma, she counts me as her b.; zhevetametto, I who have a b.; zhevetamezë, our b. (pl.); zhevetamestovsz, the being b. (to a woman); zhevetamestovessô, b. (pl.), (to women). See sister-in-law.

brow, veentoto, the brows, eye brows. brown, zeneamanemoktav, coffee b.; seal b.; ekeamanemoktavonsz, they (in. or coffee or seal b. All the endings given to -moktav can be adopted by the above
term. See black. Zemőziskan, b., leather b., ref. to old leather color, similar to oak finish; emősiskanemenesz, they (in.) are b., amber-gold, (sp. of grain shaped obj.); zemsiskanema, reddish b. (terra-cotta); emisskanemaeta, one (or.) is reddish b. (see red, for endings added to -ma); namsiskanemaena, I stain it reddish b.; emisiskanemaova, it (animals) is reddish b.; examanovaevovoass, it is b. white spotted (of horses). See color; under this word special examples of combination and suffixes will be given. Eheovocova, it is b. furred (sp. of horses).

browse, móhénham ežvenoz, the horse is browsing; tato hotoa zežvenoxzz, yonder bull who is browsing;
q'asan eoxóvenozoe, the sheep are browsing.

bruise, naoxkosóvoto, I mark one reddish blue, maroon;

having ref. to the spots caused by the b.; -oxkos =maroon (color) + ő denoting blood flow + oto, suff. = to one. Naon3xox, I am b. from a load on the shoulders, also used otherwise. Oxkosóvatizistoz, the bruising "blue"; onšoxoxistoz, the b. on the shoulder; onšeozistoz, b., hurt; naonšeo, I am hurt, bruised. See hurt, wound. Napenôn, I b., pound, crush small (with instr.). See break.

bruin, see noise.

brume, anstaeš, light fog or mist trailing in the depressions of creeks and gullies.

brunt, nisàziostoz, nonahahestoz, b., encounter, fight; enisàziostoz, it is a b.; pőcovázistoz, b., clash, poheloçoitovázistoz, b., mutual clash.

brush, ñvbò, b.; eöv bóneve, it is a b. from rad. övo =b.,

shake off, [eöveoz, he shakes, said of horse or other animal, shaking itself free of dust or water. This is used tropically by older Ch. to say that one has "turned a new leaf"]. See shake; ñvbòneva navesèvoha, I b. it with a b.; ñvbòneva, with, by a b.; naöv-hôn, I b. (c. instr.); naövôno, I b. one (or., as a coat); ñvbòneva navesèvmenana, I sweep it off with a b.; ñvbòneva navesèvmexovomoa, I sweep the room. See sweep. Naaseçova, I b. it off (by blowing); naaseto, I b. it off; heškovizeeneho, hair b. (former the tail of a porcupine; heškoviz, the bristling one), the bristling comb; [zeeneho, comb].

Heškovizeeneheoneva navesèzeenehesz, I comb myself with a b.; hahénô, paint b.; eahénôneve, it is a paint b. (nahahéana, I rub it); nahahâénoha vorpestoz, I b. the paint, implies the brushing and rubbing at the same time. Žetotkòôs, brushes, small shrubs; zesaetoeves̆sz, vines, b. of vines; menoeše, willow brushes, bushes; emenoešeeve, it is a willow b., growth of willows.

brutal, esaananoné, one is b., implacable; [nananovo, I

191
brutality, saaanonehestoz,b.; esaanonehestovhan, it is not b.

brute, emasháne, one is a b., devoid of sense, stupid, ignorant; emashavoēta, one (or.) is brutal, carnal, lascivious; eohāesenoña, one (or.) is a b., villain; eahansenova, one (or.) is a b., cruel, bestial, sensual. brutishness, mashanehestoz, mashaneheonestoz, the being brutal, stupid, wicked; mashavoēta, act of b., bestiality, lasciviousness; ohaesenovätãoz, b., villainy; eahansenovatoz, b., wickedness, cruelty.

bubble, ehemocāmoexz, it bubbles, ref. to b. in liquid, effervescs, also soap bubbles; moça from moka, calf, the bubbles resembling the fluid of the placenta; epposeveta, it bubbles up with noise, seethes; evoxeconsevota, it b., seethes (of cold or hot liquid). buck, hotoa, bull, is used for the bovine, see bull. For smaller animals the word "hetan" = male, is prefixed, e.g., hetanekokaoex, rooster; hetanehomä, male beaver; at other times the term "zehetaneamsz" = the male one, is used. Hotoavačeva, stag, b. deer. See jump.

bucket, màpevetō, larger water pail; màpevotonq, smaller water pail; màpevotonheve, it is a b., pail. Màpevotonq zumakātaevston, iron b. (made of iron); màpevotonq zekamxevston, a wooden b. (made of wood); hōneanto, bucket handle.

buckle, naēst'ṭaena, I b. it (by hands); naēst'taohia, I b. it (with instr.); naēst'taenamo heeszehen, I b. or button his coat (or.); naēst'taanomovo hemocan, I b. or button it his shoe; eōst'taenova, it is buckled (adj. meaning); epaveēst'taonova, it is well buckled or buttoned; oōst' taeneo, b., that which is inserted. Nani- taena or nanēst'taena, I unbutton it, unbutton; naēstenanom, I b. the horse, harness; naēst'taeno, I b. harness one. See harness.

buckshot, zemomahaemenoesz ōṣe̩mōhöz, coarse, large grained shot. See berry; ōṣ = duck + mōhōz = arrows, the word ōṣe̩mōhöz = shot.

buckskin, vokaevodz or vohāevoz (large), b.; vokaevotoz, — (pl.); vokaevesanistoto, b. dress (for men mostly); evokaevesanistove, it is a b. dress; navōmo zemōnasz vokaevesanistoto (or.), I see a beaiful b. dress, (man's dress); vohāenöstoz, b. dress, (for a woman); evohāenōstove, it is a woman's b. dress; vohāevoezōvēhōstoz, woman's b. dress; vohāevoezōvēhōstoz, woman's b. dress (made of b.); vohāenocanoz, b. shoes; navōhaenōan, I have b. shoes (on); evohaenocanoez, one is shoed with b.; vohāešzehe, b. coat; evohaeshēna, one is provided with a b. coat; vohāenōstoxz, b. legging for men; vohāenoxthononoz, women's b. legging (because they are more like gaiters; see boots); Ževoōesesz, the
cuttings of b., fringes; zezezexetto, fringes of a b. dress. See deer, hide, skin.

bud, mxoomatóto, buds of cotton wood trees; hoxzezemensonz, bud, small green capsules of cotton wood trees. There is no Ch. equivalent for the Eng. "bud" as a general term. See: bloom or blossom. Zeoxchénevošsetto, that which is budding.

budge, see move.

buff, zemósiskan, brownish yellow color. See brown, color.

buffalo, esevon, buffaloes (as a herd); hotoa, b. male, bull; mozeehotoa, b. sire; moksa, b. calf; hetanévoksa, b. male calf; heevoksa, b. female calf; hevoksa, newly born b. calf; heov = yellow + -oksa from moksa = calf; at that time the b. calves are more yellow; moxtavoksa, black b. calf (about one year old); monscess, b. heifer (about two years old); hotoxpress, b. bull, between one and three years old; hotoxpeševa, scabby young b. bull; hotoxepošva, young b. bull's hide; hotoxpa, b. bull, about four years old; hotoxpases, hotoxpases, small b. bull, not four years old; hestovonenehotoa, b. with side teeth (ancient animal, which differed somewhat from the bison and was fierce; hapenehotoa, ancient mythical b. [mentioned in the Ch. tale of the Pleiades]. Mone mehe, young b. cow; mone = young, recent + -mehe = cow (expression used only for buffaloes, elk, moose and deer); mehe, b. cow; vősta, white b. cow (sacred animal to the Ch. The term "vősta" was also applied to other such "albinos"); ookeñemeh, late bearing b. cow (in the fall); zemonhosšsz, b. cow with first calf (bearing); ehosš, she bears; matamamehe, old b. cow; vešemeh, fat b. cow; mamehe, poor (lean) b. cow; maheonemeh, mysterious or sacred b. cow; oonohotoa, bliud b. bull. Hotoaxemisizot, b. wallow; esecemoz (sg.), esedom (pl.), either half or less of a b. robe, which children used for bed covers; hotoavož, b. skin (male); hotoavotož, (pl.); esesooñoz, b. skins (general term); esevonoeva, b. hide with fur; hoea (or hoæa), freshly scraped hide, used for the lodge cover; hoenazo, hides; this word was applied mostly to b. hides, but is now extended to other hides. Mosesk or mosešq, tanned b. leather (now also applied to other leather); msiskan, old b. leather; [hence: ze- msiskane, buff color]; msiskaneóm, old lodge made of tanned b. hides; naešesvesemsiskanoxta, I had also old leather breeches (pants). The old skin cover of a lodge was sometimes used to make breeches for the boys or old men. It is said that even the poor boys were not elated at wearing the old buff colored pantaloons. Mõeseskoneon, lodge made of b. skin; mõeseskonšestož, woman's dress of b. skin; mõeseskanocanož, shoes
made of b. skin; namōseskonān, I am shoed with b. leather; mōseskonooaxtonoz, woman leggings made of b. skin; mōsiskonooxtozx, men's legging or breeches made of b. skin; esevonevtxanenzx, b. skins not tanned; ese-
vonhōma, b. robe (or.); mōseskonhōma, b. robe (depli-
ed); namēnōno esevonhōma, I adorn the b. robe with quill work (or feathers); hemoontonz, the b.'s beard;
hevohonon, the b.'s long hair on the lower part of the 
front legs; heszvōn, the b.'s hump. For the different 
parts of the b. see beef. Esevon mānochxoxsz, when the 
buffaloes shall come out. The Ch. believe that all the 
b. herds had an underground hiding place from which 
they would issue forth at certain times. At one 
time of great dearth of food two young men, ceremoni-
ally painted, found their way to the b. underground by 
plunging under a great waterfall. They found an old 
woman who pitied them and finally provided them with 
corn and buffalo meat. This is related in a special 
tale. The Ch. had certain men who claimed to have the 
power of "calling the buffaloes" and bring them in 
close vicinity, naaetoaaxvōn is the name of such a man. 
Vohachonistoz, the surrounding of the buffaloes; vo-
hašētōz, chute leading to the surrounding of the 
buffaloes. A very good description of these chutes and 
surrounding is given by George Bird Grinnell in 
his book "Blackfoot Lodge Tales" pages 229-231. For 
proper names ref. to buffaloes see under "bull". Heko-
neziastam, b. rib, used in a certain game. See games. 
Esevonemāx, b. chips.

bug, amōkona (the oval round one); pavemeeot'son, water
— bug (Dysticus) also called oxemeeot'son; kašgonas-
－eo, bedbugs.

buggy, amooenīk, small wagon (amoene = wagon); moxtava-
－moenīk, the black wagon, top b. (considered or.).

See wagon.

bugle, täpen, see trumpet.

build, namanstox, I b., construct, frame up, set up by mak-
ing; manstonestox, the building, constructing; nam-
hayonevston, I b., construct a house; ehxmanston, one b. a
shelter (as usually done with wagon sheets or tent
cloth, put up wall like, in a circle upheld by tent
poles; eamstoon, it is b. (like a walk, side walk); ea-
metoostoon, it is b. (a wall); the suff. -ston denotes
"set up, construct, erect, design, framing"; emaemanston,
he creates, frames all; manstooneh, the builder; eman-
stooneneve, he is builder, maker. Heto mhayo epavemen-
toona, this house is well b.; namansteenovox, I b.,
make for one, provide one with by making, constructing,
putting together something, etc. See make. Namhay国安,
I b., make a house; vecex evhsōnan, the bird b. its
nest; mhayonaneheoo, house builder; namahamhay国安, I
bulge, epaoene, it bulges, (as from a pocket, satchel); napàenxsan, I make bulge; napàenoh—a, also napàen-oxz, I make it b.; napàenonoca, I make one (or.) b.; napàena(?), I make it b.; eniseexaneohe, one's eye is bulging out; eniseexaneohe, one's eyes are bulging out; epaoen, the tooth is bulging, protruding.

bulk, rendered by inf.-mam(e)-, -momm- (in reduplication) =bulk, block, broad, large dimension; emamhota vehooseo, the trunk sets bulky; emamemaeo, his bulky head was raised (of animals); name =bulky + -me- =to come up + -aeo ref.to head; zeto hotoa emameta, this bulk is bulky; emomametao, they (or.) are bulky, each one of them; ëmamemanoño maxevostano, he made a great, bulky statue. Honoxista, the bulk, majority, most great number; honoxhestxez, most of us, the b.of us; nixohtoxex, the majority of our member; honoxista etaësemese, he has eaten the b. of it; -honoxe- =the b., majority, most; hono, the greater part.

bull, hotoa, said of buffaloes, moose, elks, stags, rams and cattle; moseehotoa, b. (male of domestic cattle used for breeding purpose); hotoa alone refers to buffalo b.; [for names of young buffalo bulls see buffalo]; hotoavoë, antelope buck; hotoavaozeva, buck deer, stag; hotoamoë, b.elk; hotoamapemoë, b.moose; hotoakoë, ram. The name has evidently ref. to butting animals. Ehemotoham, he serves as sire; ehemotohameo, they serve as sires. Following are proper names in which the word bull appears: Hotoanonoma, B.thunder; Hotoaoxhâstaesz, Tallb.; Hotoaoxvoton, Tailfeather—b.; Hotoaoxmoxtavaesz, Blackb.; Hotoaoxhâeës, B.standing-high; Hotoavoës, Whitemale—b.(-vo =white + ës =nosed); Hotoavitanov, B. tongue; Hotoaoxsthomoz, B.robe. [The inf.-ox- is much used in names and denotes "said, called so"]; Hotoaoxhhësz, B.standing, (enhë, one stands); Hotoavenoës, B.stomach; Hotoanomosz, B.sinister (namosz =situated at left hand, lefthanded); Hotoaoxhaaxceta, Smallb.; Hotoexe, Youngb.; Htoavokomassz, Whiteb.(evokomae, one [person] is white); Hotoxeñeva, Young-scabby—b. (hotoxe, young b. + ëva =scabby); Hotoameën, B.—emerging (emeën, one comes to view); Hotoa-
bublet, Thirstyb. (heman, he goes to drink); Hotoahvessa, B. buttocks; Hotoaheton, B. ham (see beef); Hotoavve, B. hump (heszevõn = his hump); Hotoavvesta, Albinob. (võsta or voesta = shining white like crystals); Hotoavoõ, B. cloud or B. sky (voõ = cloud or sky); Hotoxnohess, Youngb. -anus; Hotoasevax, B. tail (heszevax, his tail); Hotoansase, B. killing (enasen, one kills); Hotoanaseona, fem. form of preceding name; Hotoahõ, B. woman; Mistaehotoa, Ghostb. or Owlb. (mista = owl, ghost); Hotooaxhoõeõhõ, B. unable-to-rise (hõe = cannot, ehõhõ, one rises); Hotooxxevhamsõszõ, B. coming-back-to-eat; Hotooxxhohnaevsõzõ, B. stone (ehohnaeva, it is a stone); Hotoxxpõvõ, Youngb. hide; Hotoxxkaam, Littleb. shooting; Hotoxxka, Littleb. ; Hotooahame, B. shooting; Hotooxxheähstaeme, Lousyb. (see louse); Hotooxxcene, One-eyedb. (oecen, he is one-eyed); Hotooamaõzõ, B. heard; Hotooanâko, B. bear; Oxhotoa, Halfb.; Hotooxxevhõõtõene, B. eyes or B. look (ehõtõene, the way one looks, the appearance of his eyes; ehõhõtõene, he looks scared); Táxem, Buffalowallow (has ref. to the holes made by buffaloes in rolling); Táxemõõ, fem. form of preceding name; the name Táxem does not ref. to the animal but to what it does by rolling; Hotoanistõ, B. bellowing (enõtõhe = one is heard, makes himself heard; this is said of most animals and also persons); Õevhotoa, Scabbyb.; Hotoamaheo, Mysteriousb.; Hotooanõozõ, Sleepingb. (enõzo, one sleeps); Hotooahemõsõ, B. chips (mõs = feces); Hotooxxhâeõõehõõsõ, B. high-sitting-still; Hotooxxhoõsõzõ, Sittingb.; Hotooxxka, Lameb.; Hotooxxkahe and Hotooxxhesa is the fem. form of Hotooxxka; Hotooxxnixssõ, All-of-the bulls (zenistõxesõ, the whole of them); Hotooxxvõheõõ, Married-to-b. (uncertain meaning); Hotooxxészõvõõtsõõsõ, B. breeches; see leggings; Hotooxxtan, B. skin; Hotooxxko, Ebotib.; Hotooxxhoõtõpa, Mature-youngb.; see young buffaloes; Hotoxxess, Youngb.; Hotooxxvass, B. —with-a-tail; Hëvõhotoa, Yellowb.; Hotooxxama, B. blader; Hotooxxtvõõnesõsõ, B. starving; Hotooxxtvõõhâssõsõ, Risingb.; Hotooxheõhõssõ, (?), Heõkovizõhõtõoa, Porcupineb. or Bristlingb.; Hotooxxiõõiõõeõõsõsõ, Double-tailb. or Bigamousb.; Hotooxxmenâvo, Challengeb.; Hotooxxheõõtõa, B. narrating; Nistorõhõtõoa, Double-tailb. or Bigamousb.; Hotooxxseõo, B. os-sacrum; Hotooxxeõõn, Ancienb.; Sõemoizõõ, Effeminateb. (esõõmoizõõ, he abuses his health with women); Hotooxxeõõco, B. os-sacrum; Hotooxxõõn, Ancienb.; Eseõmoizõõ, Buffalowoman; Eseõõneõmeõ, Buffalowoman; Eseõõneõmeõna, fem. form of preceding name; Hotooxxasea, Brutishb. See pr. names under cow.

bullet, vëhoenõõ, vëhoenõõzo (pl.), the white man’s arrow. See shoot.

bullrush, vitanõõb., bullrushess; vitanõõb., a patch of b.; vitanõõb., patches of bullrushes.
bumble-bee, moxtavehànom, black bee; zêtàpetass hànoma, the chunky bees.

bump, nakoenís, I b. my face; nakonaes, I b. my head; nakona- naïvo, I b. against one; nakonaéovzheme, we b. our heads together; nikonecovazhemà, we b. our heads together (face); nakoeszeax, I b. my head (upper part); nakoenstane, I b. my knee; nakoeszeñax, I b. my elbow; nakoeaxtax, I b. my foot; nakoeaxtaxenoz, I b. my foot against one (or.). The rad. -ko- designates a part of the surface, usually a sallient part; inf. -poe- on the other hand ref. to the whole surface, as: napoeníš, I b. my face (the whole, by falling flat against); napoeszeax, I b. my head, by falling headlong; napoenstane, I b. my knee, by falling flat against something; see fall flat. When the bumping occurs against, endwise, as the foot, fingers or one’s seat against an object, inf. -tí- is used. Nàtòeneveosé, I b. my toes; nìtòeneveosëseven- màw, we b. our toes; nàtòeneveostóno, I b. one’s toes; na- tòenevàxtax, I b. my foot against; nàtòenevàxtaxenoz, I b. my foot against one (or.); nìtòenevàxtaxenotav, I b. my foot against thee; nàtòenevàxtostóno, I b. one’s foot; nàtòxepeosé, I b. the fingers’ end (by poking); nàtòse, I b. my seat (as in falling with a thump); naëonax, I b. my shin. Nouns and part. forms can be made with all the above terms. Ch. gr. explains this formation. See swelling.

bunch, rad. -ako = b.; naakoesan, I b.; akoesanoz, the bunching; naakoesz, I b.; naakotana, I set it in bunch (as corn, hay, etc.); mòes zekotaes, bunches, piles, stacks of hay); zemanokoósz, b. of grass (mano = together + -ko- = b. + òsz = grasses); nokov, one b., cluster (nok = one + ov = in a body); nokov hòpàehemen- òz, a b. of grapes; nokov panònoz, a b. of shingles; emomonoakotanenz, they (are set in several bunches); eakoiesz, they (in.) are bunched; nahoxpohoesz, I tie it in a b. or bundle. See tie.

bundle, nahoxpohoesan, I b. (by tying, packing); nahoxpo- hoeto, I b. one (or.); see bind. Hoxpohoeso, the b.; hoxpohoosevéna, in, with, etc. the b.; zemehone's- zetto naehvaméa hoxpohoosevéna, that which I had lost, I find in the b.; nahoxpohoe, my b.; nahoxpo- hoenoz, my bundles; see sheaf; navevä, my b., pack, load, verön, pack, bundle; naoniomoteemaena, I b. it (by rolling up); nananhoxpoanen, I b. up, pack together (does not ref. to the tying); nananhoxpoana, I b., pack it all up. See pack, gather together, collection.

bung, npxhoe, b., stopper; vèhoemax henxpoheo, the barrel’s stopper. See stopper.

bungle, see blunder.

bur(r), hànóvasz (pl.), burs, all prickly seeded grass- es; hànóvasz, patch of prickly seeded grasses;
hãnóvæšęsz, patches of prickly seeded grasses.
bûrdën, v. nəvøhøtaovo, I make one to be burdened, give him a load; (was usually said of the loading of the horse or travois); nəhøox, I come home with a b. of game; ehoøxøvøxøvøxø, they (collective) come home burdened with game, packing game; emameøxø, he packs a bulky b.; zemamevøxøvøxø, the ones with a bulky b.; evo-
hân voxel, one has a heavy b.; zëheën voxel, the heavy burdened one. [The suff. -vox ref. to a pack or load on the back or shoulder]. Whenever one or more syllables follow the "ox", the "o" becomes evanescent. Nämame-
nóxta, I carry it, am packing it; nänóxenə, I am with a b. (adj. form); nənõx̱ovzenoxenatto, I the one burdened, loaded; nənõx̱ovomotà, I am b. for one; nənõx̱eno, I am b. with one (or.), pack carry one; evošvóx̱oseño, they stand b., loaded with it; ninõxøtovaz, I pack thee away; nacháx̱eno, I drop one (from carrying him), also said fig. to signify abandon; nàhøxøtovaz, I drop thee, abandon (when he depended on me); naõxø, I am unburdened (state.); naõx̱øxo, I become unburdened; nahehánx̱exevoxøxøxøta, I am burdened, loaded with it (dragging the b.); zëheën vx̱exevoxøxøxøtøs, the ones dragging a b.; naheën voxel, I am heavily burdened (see weigh); navépønaõx̱ena, I am eased (adj. form) of b.; navépønaõx̱o, I am eased of my b., or: I am lightly bur-
dened. Nàheënztavënsën, I walk in a burdened manner.
See bear, carry, load.
bûrdën, n. vëvøn, b.; vëvøns̱ẕ, (pl.), also vëvøx̱ostøẕ; ohâ-
nõx̱ostøẕ or heanõx̱ostøẕ, intense, heavy b.; eheanõx̱ostøẕ, it is a heavy b.; eñõx̱ostøẕ, the unbur-
dened; vëpønõx̱ostøẕ, easy of burden; hevëvøn navelš-
vëvøx̱eo, I am loaded with one’s b.; navelvox̱, my b., load; navelvox̱ostøẕ, my b. (part. noun); hevëv̱øxeva, by one’s b. See load.
bûrdensøme, eohânaõ, it is heavy, b.; evešeheanõx̱ostøẕo-
ve, it is b. (by its means there is burden); eheanõx̱exevoxøxevo, it is b. (dragging burden); zëheën voxel, vevox̱evoxøxøxøatto, that which makes burdensome.
bûṟg̱lar, see brigand, robber.
bûṟial, Atohohestoẕ, b., the burying; zexeætohohestove, the place of b.; nivex̱øx̱øaøẕo, scaffold for b.
See bury.
bûrly, etãpeta, one is b., large of body; zetâpetassø, the b. ones.
bûrn, navønhônø, I b. one (or.); navenûha, I b. it; evōn-
tøta, it burns. The suff. -ano (or.), and -âha (in.), and -âta (impers.) have ref. to fire and heat and re-
quire the Instr m. (see Ch. gr.). Inf. -von denotes de-
stuction, loss. Navenõstâno, I b. one instantly; navone-
õstâno (in.); evoneõstâta, it burns instantly; evonâ-
eø, they (or.) b.; evonâøeø, they (or.) are burned, con-
sumed; Vonáhee, consecrated woman, priestess; Vonáhetan (Vonáñan), consecrated man, priest; Vonáem and Maxevo-náem, lodge of consecration, purification. Vonáem is the small lodge (of the so-called sweat lodge kind), while Maxevo-náem ref. to the great lodge or what white people have called "Sun tent", (see Sun dance). This ceremonial appellation has ref. to the ceremonial burnings and propitiating done by the priest. Vonáexa ref. to charm and talisman. Evonáexaev, one is a sacred or consecrated person, endowed with a certain power. Evonáova, he is a ceremonial burner, whose office is to do the ceremonial burning; zevonáovaz, the one who does the burning; zevonáovassó, the priests whose office is to do ceremonial burning; esaavonáatha-han, it does not b., is not consumed; evshôovâvote hevetov Maheo, it is burned for God; enoosáen, he burns in connection with; hóaseonoz, ingredients burned as incense in ceremonials; heshhâaseonoz, one's burning ingredients; hooestocen, ceremonial burning; enghestovâ, it b. very hot; eohâhë, it b. intensely (ref. to heat); naoninxâno, I b. one (to hurt by fire); naonexâ-ha, I b. it; naoninshéstâno, I b. one instantly (to hurt); naoninshéstâhâ, I b. it instantly; naoninxâe, I am burnt (hurt by fire or hot object); eoninxâeo, they (or.) are burnt (state); zeoxcooninxâestove, that which is burning (suffering); eoninxâova, one burns, has the faculty of hurting by heat, as: zeoninxâovaass mescess, the burning worms, the worms which cause burning; oninxâestoz, the burning (active); oninxâestoz, the burning (state); naoninxâe, I suffer burning; naoninxâe, I am burnt (state); naohâhë, I am in a state of burning torment; naohâhë, I suffer intense burning; ehanâhë, one is burning to death; ehanâhë, one is burnt to death; nászshéstâno, I am burnt (any place on one's person); naoxeoxâena, I b., it, peel, skin by means of fire; hoesta eoâs, the fire b.; zexeoaâs, where there is a fire b.; eexoaâs, it is started burning. The suff. -ôas =refers to flame, fire. q.v. nahoheaz (nahôhaz), I feed the fire, make it b., by adding wood; emonhôhaz, one has just fed the fire; emonhôhešëme hoesta, the fire has just been made burning; nahoheztemevo, I make it b. for one (or.); hóhoovâvote, burning of rubbish; nahóeshôno, I make one b., set fire to one (or.); nahotxâe, I b., from being bareheaded, exposed to the sun; evonshzaöstâno, one's head gets crazy from heat, one has a sun stroke; von =to lose + -szea =head + -östâ =one burns instantly; naoninshéstâe, I b. my foot; naoninshéstâaöstâe, I b. my foot instantly (also scald); naamâne, I have my foot burned; naamôsta nahezeva, I b., scald my foot; when the burning is done by hot liquids suff. -ômâno (for the or.) and -ômâhâ.
(for the in.) and -ómáta (for the impers.); navonóé-máño, I b. one (destroy) with hot water (as pouring hot water into the holes of certain animals); see scald. Nahes'émáan, I b. my shoe (so it shrivels, not the whole, but in part); nahes'mánoz, I b. my shoes; the rad.-hes' ref. to contracting, drawing together + -m- denoting surface + -à =heat + -an which designates shoe; esas'émáttansz, they (shoes) shrivel from heat; esaatónítáhan, it is not burned in the least, scorched; see scorched; eetáta, it burns (of hair, fur), singes; esaaavétta, it is not singed; see singe; eevástáta, it burns, singes in a flash; eevástá, one (or.) is singed in an instant; eáota, it is burning, hot; eohsáhóta, it is intensely hot. See fire. Fire and burning have a very prominent part in all Ch. ceremonials, hence the importance of the pipe. An old priest (Hotoanamos) told writer that in the different ceremonial burnings, the fire ingredients, the hot coals, the flames, the smoke, have all their symbolical meanings. By shining for years upon growing trees or plants the sun has imparted of its strength and life to the plant substance. When a Vonáeom is made there is always a burning heap about twenty feet from the "sweat lodge", in order to heat some rocks (piled up with the wood). The fire transmits to the stones the sun's strength accumulated in the wood. These are brot (hot) into the Vonáeom and thrown into a vessel of water; by this means the sun's strength is transmitted to the water which in its turn gives it out in vapor inhaled by those who sit in the Vonáeom. But together with this is also the sun's generative as well as regenerative power symbolized. The burning heap as center of heat, with the essential skull of a buffalo bull near it and facing the Vonáeom, then the path cut straight from the fire into the Vonáeom, ending there in a head like circle, also cut in the ground; all this is to symbolize the sun's generative power. The buffalo skull, the burning heap and the straight path ending into the Vonáeom leave no doubt as to what the whole thing not only represents, but is believed to effect. A mythical bull transmits the sun's life and power, or to be plainer: breeds it into the Vonáeom. Heat and light is needed to life, hence such symbols and ceremonial burnings. The hot underlies the burning of incense to "loosen" its beneficial fragrance inherent to some plants. Another way is heat applied to water, to free by decoction certain plant elements which promote life and health. The fragrance and therapeutic power of plants is given to them by the sun, which in its turn received it from the Maxemáheo (Supreme Mysterious One). The so called
burner

Sun dance is a Vonácom only in a different and larger scale, q.v.
burner, makát zenkheshshénevokass vohokasenaniestož, lamp
b. (lit. metal wherefrom it radiates shine, the lamp).
burning, nánhóe, I am b., am hot, have fever; n'hóstoz, fever; ecoháshóta, it is b., very hot; evhehméhóta, it smells of b. (signing); ekakoešeneméhóta, it smells of b. rags; emóeméhóta, it smells of b. hay or straw; etanitoxceméhóta, it smells of b. rotten wood; etaheshkonaméhóta, it smells of b. bones; etaveseeméhóta, it smells of b. grease; etahonöméméhóta, it smells of roasting meat; eäistatoeméhóta, it smells of b. cedar, pine; evvšistatoeméhóta, it smells of b. fir; etamomöceméhóta, it smells of b. hair; exaniseméhóta, it smells of b. in general; etamxistoneméhóta, it smells of b. paper; ecohosméméhóta, it smells of b. coal; evecemápeméméhóta, it smells of b. sugar; evesevaneméméhóta, it smells of b. bread, pancakes, etc.
burnish, náošsevoaena, I b. it; oášsevoaeneniustož, the burnishing; eoášsevoaene, it is burnished; eoášsevoha, it shines burnished; eoášsevoaeoe, it is made to shine, see bright, shine.
burr, see bur.
burro, see ass; vohokoxta, b. donkey.
burrow, see dig; heszevox, its b. (of animals).
burst, eoxezo, it b.; see break; eöszo, it b. open (so that it flows out); eoxaeox, the ice b., breaks; naxoxta, I b. it (with teeth or mouth); eoxevoháshóta, it b. with a blast; nañseotovo, I b. it (the abdomen) one’s open, so the contents flow out; epopooneezo, it b. apart, as ropes, cylindrical objects; eoxzeaex, one b. his head; epëvedeoha, it is b., shattered.
bury, -átó- = under, covered by; eåtoezo, it is buried; see cover; nañtohóño, I b. one (or instr.); naatócha, I b. it; átOHohestoz, the burying, grave; eátohohestove, it is a grave, a burying; esaátOhocheon, it is not buried; zexeätohohestove, where it is buried, graveyard, where the grave is; nañtOaoov, I make one to be buried; nañtOHOva, I am buried under water; eåtohOva-oz, it is being buried under water; eátohoVoatto, the water covers, buries; nañtoñoa, I am buried under snow; nañtoñenñoñtöno, I b. one (or.) under snow, in a moment; eátoñenëňöësëveys, one is instantly buried under snow; nañtOñenñoñtöoz, I get buried under snow, in an instant; nañtOñenoavo, I make one (or.) to be buried under snow; nañtOñeno, I b. one (or.) under grass; nañtOñenoa, I b. it under grass; nañtoonomyena, I b. it under ground; nañtOñeno, I b. one (or.) under ground; eátoonomyenôvoz mhayonoz, they (or.) are buried under the houses, lit. they are covered under by the houses.
bush, zemanokoó, a b.; zemanokoós, (pl.): zetokstohó, the low bushes; zememenooxez, clumps of bushes.
bushel, těveváene, b., measure; henô, b. in capacity; hennóoneva, in a b.; haesto henônoz enitotàoene, it measures many bushels. See measure.
business, hotovátov, b. in trade; etahan zehethotovátovetto, there is my b. (ref. to trade); heto nahethochoheteta, this is my b., occupation, work; heto nahesthochohestovetanota, I want this for my b.; zeto hetan esaa-t'sahhesthochohestové, this man has b. nowhere; esahokhesthochohestové hezeno, one has absolutely no b. (occupation) here; tâma zetaomhesthochohestovetto, my own b.
bust, mazhešee, b., chest.
bustle, see hurry.
busy, navovetanen, I am b. preparing; nazetanen, I am busied with (hands); nahaaestanen, I am very b. (occupied by much); nahestomanen, I am too b. (hindered by being b.); natotahopanen, I am distracted by being b., have not time for it. Zetanenistoz, the being b. engaged in doing something; vovetanenistoz, the being b. preparing; haestanenistoz, the being b. with many things; hestomaneistoz, the being prevented by being b.; totahopanenistoz, the being so b. as so have no "order" for something else; being preoccupied with some work. Zêheêhaestanenetto nasaatonsêvômohe, as I am very b. (with many things) I cannot see one (or.); hiz ešëva natotahopanen, nimesaaveoxzemazôt, to day I am so preoccupied, b. with work, that I cannot go with thee; zêmehanševovetanomovo hemhaya exhoën, while I was b. preparing his room, he came. The in. of the above verbs is suff.-ana instead of -anen; the or. is suff.-ano, e.g. nazetanen, nazetana (in.) and nazetano (or.). The verbs imply "b. in doing something with the hands". The suff.-ôn instead of -anen would imply "b. with an instrument", as: nazêtôn, I am b. doing something with a hammer, etc.; nazetoha, I am b. working at it with an instr. This form is mostly used with the other verbs as: nahestozetôtôn, nahestozetôn.
but, ôha, no otherwise than, only, unless; emesaahoexozé ôha pemoxtasz, he cannot come unless he be well. In such cases the ôha requires the sub.cj.f.; namstaveoxzemo ôha nasaatômahë, I would have accompanied him only he did not call me; zehetâo metô, ôha hèpetto ho- vahan, that much thou shalt give him, but otherwise no more; vhanetto or inf. -vhane- =but, in the sense of "just, merely, simply", e.g. navhaneätzûkoan, I speak but a little (merely, simply a little); inf. -totše- =but in the sense of "no more than", e.g. etotšenoka Maheo, there is but one God; etotšenĩšeëe zepevaessó, but two are good; this inf. combined with "môn" (=recently,
just newly) becomes "-monetotš-", as: emonetotšhoeoxz, he had but come; "but" in the sense of "very recently" is rendered by the term "moxheze" =but awhile ago; moxheze nàvōmo, I saw him but awhile ago; neōse, but, on the contrary; oxtaetto and oxtovaeto (and inf.-oxtova), but otherwise, however that may be; ēvvoxbonetto, but, denoting concession, (Ger. dennoch), in spite of the fact that, relenting from previous purpose; natosemehanaho ēvvoxbonetto našivatamo, I was going to kill him, but I pitied him; onitāz, but, just the opposite, on the contrary; onitāz ēnās, but he died; this would be said in the case the doctor had given a certain medicine which he claimed would heal, but instead was ineffectual and therefore (in the Indian mind) kills the patient. Hótaz, but behold; etosaamehooexoxehesz, hótaz āšhoēn, he was said not to be coming, but behold he has arrived! Ootō, but considering; ootō zhehūetaxoēstavoss, but considering the fact that they have transgressed; hoxxse niva, but who? (sc. no one); hoxxse t'sa, but where? (sc. no where); hoxxse tones, but when? (sc. never); őha ve-, but if; őha vehovahan, but if it is gone; őha vēnōoko, but if it is raining

butcher, nanaton, I b. (ref. to the killing); enatoneo, they (or.) b.; naanēn, I b. (ref. to the cutting up of the parts); natonehe, the one who butchers; nanatonevēho, b. (white man); natomemhayo, b. house (slaughterhouse); hoxxzemhayo, meat shop; zenatonestov, when the butchering is done. This expression was used in the days when the Government issued beeves on hoof to the Ch. Monday being appointed for this, the term was applied to designate the day of the week. The present generation has dropped this use.

butchery, natonestoz; esatotazistovhan onitāz enatonestov, it was not a battle, but rather a b. (or butchering).

butt, natamōsōn, I cut off the end, blunt with instr.; natamosoha, I b. it, cut off its end. Etoēsozeva, its thicker end, butt, is provided with a hole (as needles); hesozeve, its b., the thicker end part of an obj.; ehesozeve, it is a b. end; hesozevōsz, stubbles, thicker ends of plants (the feet). See foot, bump.

butter, heoveamsc, yellow fat; eheoveamsceve, it is b.; heoveamsc navešepapanoha kōkōnhōo, I b. the bread; lit. yellow fat I spread the bread with; this implies the use of an instr.

butter-fly, evavaxcemā, the jerking, brisk one (horizontal); evavaxcemac, (pl.).

buttocks, see parts of the body.

button, naēst'taena, I b. it; eēst'taeoneva, one is buttoned, buckled, harnessed; honikomon, b. (usually
the round ones); moceesz,buttons (of horn); moceesvet-
to,button of horn; ēst'taæno, b., clasp,frog,buckle;
eēst'taænewa, it is a b., that which is inserted.

buy, nāhōtovalova, I buy or sell, trade, exchange for; nāhōto-
vanoz, I buy one (or.) for me; nīhōtovatovazo, I buy
or sell thee, trade; nāhōtovotova, I buy or sell of one
(or.); nāhōtovototonna, I buy one (or.) of one (or.);
īhōtovotaz, I buy of thee (or sell to thee); nīhōtō-
voza, I buy one of thee (or sell one to thee);
naoxcanavnāhtova, I buy or sell cheap; nāhoto-
navtovatova, I buy or sell dear. The above shows that the Ch.
have no special term for either buy or sell, the word
"hōtova" =to trade, exchange. See sell and trade.

bazzard, see eagle.

by, ḥahettoo, by, in close vicinity; inf. -oom-=by, up to
and beyond; eoomɛttoo maatameo, the train pas-
sed by; eoomɛn, one passes by and on (slow walk); inf.
-ām-= by in the sense of apart, by itself; āe hota or
eæchota, it sets apart; other forms of this are inf.
-āes-= and oæes-=; the first means to be by itself,
apart; eæsůstamoonoveo, they live by themselves, a part;
when the "o" prefixed to "ae" it denotes reduplication;
eoæstamoonoveo, they live apart from each other,
by themselves. See apart. Nxpemeo, by, close to the road;
nxpotam, by the entrance; see shut. When agency is to
be expressed inf. veē=by, with; -veēheses= =thereby,
and -hesše-= by, thru, are used; heto mātameva navehā-
moxta, by this food I am sick; oftentimes the noun
agent is suff. with -eva in addition to the inf. veē-
in the verb. Nouns ending in "-tov" become "toval", e.g.
heẽzistovā naveẽepetamoonoz, by his word I was made
glad. This form with the suff. to the n. agent denotes
"thru". When the suff. -eva or -ova is not used, the
-veē= with. Inf. -veēheses= =thereby, and requires
the suff. -eva or -ovā; vōhantovā navehēsāsēn, by
the window I came in. In passive forms the word "by"
is rendered in three different ways: 1. By suff. -o
to the appellative noun, which becomes the "noun agen-
tis", e.g. kašgon emehotā hetano, the child is loved by
the man. [The same suff. -o will be added to such
nouns when they are accusative objects in the active
form of the v., as: zeto kašgon emehoteto, this
child loves the man]. 2. Suff. -eva is added to pr.
names which have not a subordinate form (see sub.
cj.); evōmā Petereva, he was seen by Peter; eonmā Ma-
heoneva, he was called by God. This is only the
case when Maheo is considered a pr. name, otherwise it is
Maheono instead of Maheoneva =by God. 3. In pr.
names formed with the sub. cj. the "by" is rendered
with suff. eziss, e.g. emētē Ešeoxmahaeziss, he was giv-
en it by Redmoon (Ešeoxmahaeess =Redmoon).-Above forms
of "by" are only used in the 3rd. per. sg. or pl. of the passive. But in all the verbal forms where a 3rd. pers. is subject the Ch. incorporates the "a" in its suffix to designate "by," e.g. navōma, I am seen by one, or one sees me; nivōma, thou art seen by one, or one sees thee; evōma, one is seen by one; nivōmaen, we are seen by one, or he sees us; nivōmaevo, you are seen by one, or he sees you, and evōmaevo, they are seen by one. Nōhōwetova enahā, he was killed by the fever; mahevēva enahā, he was killed by an arrow. When "by" denotes relation of time, "during," suff. -eva is used, as: tēeva, by night; ešēva, by day; heto zexoveva, by this time; nexoveva, at that time. The terms "by me, by thee, etc." are rendered in this wise: nitovā, by me; etovā, by thee; hevetovā, by one (writer has also heard: nitoveva, etoveva and hevetoveva); nitovan (excl.), etovan (incl.) by us; etovevo, by you, and hevetovevo, by them. Inf. -pa = -by, parallel to, close along; napaeotovo, I am close by one. When "by" expresses relations of quantity, it is rendered by inf. -no-, noniš, by two, two at a time; nonive, by four, or four at a time; also in the sense of "together with, in addition to, along with," as: nanomxea, I write it along. See along. In the sense of "multiplied into" the Ch. express "by" as shown in the following: nixa tēvatto nix, two multiplied by two; lit. twice again two; niva tēvatto noho, four multiplied by five. - Hozāmo, by the by, incidentally, a propos; in the sense of "at an end, gone by" the verb -hēp'netto is used, e.g. ošēhēp'netto, it is by, passed away, over; nonohonono, by and by, gradually; ano, by and by, before long.

bystander, zepehosezs, the one standing close by; pāetto zehoessā, the bystanders.

byway, pāemeo, side, parallel road; inf. -ahā = from, keeping from; eahāeoxz, one makes a byway, round about way.

C

C, is pronounced similarly to the Eng. -teou in the word "plenteous," or like the "quiet" in the Fr. word inquiet. "C" is most always a soft "k," followed by an "e" sound. See "k." It denotes a diminutive form, something concave.
cab, moxtave-amoeo, black wagon, also used for buggy.
cabbage, voxpōe, voxpōsz (pl.); evoxpōevo, it is a c.; voxp = white + ō = grass, plant.
cabin, mašk, small house; emaškoneve, it is a c.
cable, sitoxtc zetåpeonësz, a rope which is thick.
caboosë, hooxe-amoenso amhovxtoene-mahatameoneva, the last wagon on a freight train.
cache, nahoosë, I cache; hoosëhestoz, the cache.
cactus, matá; enatåeve, it is a c., prickly pear; xamae-matá, red c.; matåo (or.) eheškonaeo, the c. are prickling.
cadaver, seoxz or esoxzeve, it is a c.; naseotam, my c., dead one; see dead.
cage, vekse-hemås, bird's cage; see prison.
cajole, see blandish, flatter.
cake, zevecekôkonnôo, the sweet bread; veeshanë, cake or pie.
calamity, mhaomeseozistoz, great misfortune; veoomenhes-toz; see misfortune.
calculate, see count.
calderon, maxemoxtvatë, large black kettle; see kettle.
calendar, mxistë zevešheneenohevoss ešëevo, paper (book) by which moons are known.
calf, moksë; emoksaehevë, it is a c.; moksao (pl.). See under "buffaloes". Zehetareamss moksë, male c.; zehåamsz moksë, female c.; mazevonæva, calf of leg.
calico, kagošeon, thin cloth, from kågô =thin + sëon = cloth. See cloth.
call, naonôsan, I call; naonômo, I c. one (or.); naonôxta, I c. it; eonôstaneveve, one is a caller, crier (n. agent.). naox-seonômo, I c. one by mistake; zeonôsansz, the calling one (or.); zeonômsz, the called ones; namoheonÔmô, I c. them (or.) together (to gather together); enistôhe, one calls, sends out a cry; zeo natåsenistôe, I will c. from this place; zeniståsz, the one calling; zenistônetto tâpen, the trumpet shall c., resound; ehoxeva, one calls, heralds; nahôxevoxta, I c., herald it; zehôxевaz, the one who calls, heralds; evxoheveha, he calls for removing the camp; namooto, I c., invite one to eat; nanèhevamo, I c. one back; nanèhevavenâno, I c., order one back; naasenënaštôno, I have one called (sent) away; nanohêvenënôno, I c., order one in; nanohënênâno, I c., order one out; see order; navêho, I c., name one (or.); navêsta, I c., name it. [Navista, I promise it; navhesta, I am with one, of the same kind; navêsta, I ask it; navêstâ, my temple (of head)]. Naheševást, I c., give it the name; nioxctonševást heto, how doest thou c. this? Evehæ, it or one (or.) is called, named; eheševëhe, one is called, has the name; ehešèvêhetto, it is called, has the name; navëhan, I am called, named; nahešèvéñan, I have the name; oxcoxzhestohe, how is it called, named? Etonšévéñ, how is one (or.) called, named? Nitonšévéñäné, how art thou called, what is thy name? Nahešèhestônaovo, I c. one (or.) with a name; na-
CALL

hevehestōnaoxz, I c. it with a name, give it a name; naamaxehaheztov, I c. with a loud voice to one (or.); nataxcenovéhoenoz, I c. one (or.) with song, praise one’s name; nioxcenovéhoetovaz, I c. thee in singing; naasheto, I c. one (or.) to go along.

call, n. onōsanistoz, the calling; onōmazistoz, mutual c.; onōsetanavātoz, the calling (as an agency); hōxevātoz, the calling, heralding; nehevamazistoz, the calling back; nistēhestoz, the call, sending out a cry; maxehhestoz, a loud voice. See name. Naonōman, I am called, received a c.; etahan zehethozetanetto, this is my c., duty, vocation. See invite.

callous, see feeling.

calm, nahamosemose, I c. one (by words); haomosemohanistoz, the calming; haomoxtoz! Be calm thou! canhosz, be thou calm, quiet! nahamooz, I am calmed; haaē ex- haamouzeno, the wind calmed down; naaanaaxane, I am c., placid, soothed; naaananooz, I am calmed, become rested, subsided in feeling; see peace, comfort, quiet. Oanaxanestoz, c., repose; oanoxoozistoz, the having become calmed. Eoahouvoz, it becomes c. (water); eanōmooz, the water (body of) becomes calm. See still.

calumet, see pipe.

calumniate, see slander.

camel, nistaevozha(m), lit. ancient horse.

camera, zevēsepāzoistove, that wherewith pictures are taken.

camp, vōstoz, c.; evēstove, it is a c. (from vē = tent); zevēstove, where the c. is; nahamoxz’heme, we c.; nahamoxzeotonov vōs, we c. before a peak; navisthōzemo, I c. with one (or.) [navistozemo, I smoke with one (or.)]; niva zevisthōzemata, who camps with thee? Ehē- nhestov, they break c., disperse; evēvhoesēva, he calls, heralds the removal of the c. (to load); evēvhoes- tov, there is a change of c.; nataoehetovon (nataoēto- von), we move to one’s c.; emoneekhozenov, a new c. is set up; etostoxtoenota, how many nights shall be the c.? Nitostoxtoenoz, how many nights shalt thou c.? Nanaecenoz, I c. one night; nanišenoz, I c. two nights; nahaastozenozheme, we c. many nights; zehetōzenov, the whole c., where they c., the "stay" is; zehetāozistove, the whole c. (ref. to crowd). Nāmōxtaeovo, I mark a camping place for one (or.); namōxtaeoto, I locate one (or.); namōxtaaexota,(in); möxtaśva, sign left where c. was; möxtaehota, place where the c. was; nimōxtaanan, place, mark where the c. was. The term "möxta" refers to marking. See tent.

can, inf.-nōtov- denotes faculty, capacity; nānōtovensz, I can talk; esaaēżerōtovenszé, he cannot talk yet; nōtovozistoz, the faculty, capability; nōtovastoz, faculty, capacity; inf.-otoxov- = able, experienced; eto-
xoveneševe, he does it with skill, he can do it; eotoxovae, one is able, can, is skillful; otoxovastoz, the being able, skillfulness; natonešan, I can prevail; natonešeto, I can prevail upon one (or.); natoneoesz, I can prevail upon it; these forms are used more in the negative to say: I can do nothing against it, cannot prevail; nasatonešané, I cannot prevail; nasatonešetohe, I can do nothing against him; tonešanistoz, the being able to prevail; tonešanehe, the one who can prevail; zsaatonešanész, the one who cannot prevail; see prevail. inf.-noze- denotes "can" in a questioning sense, when connected with "tah", e.g. tah emenozevostanész, how can one (then) be saved? See cannot.
can, n.tomsevetoxq, tin can; tomsevetoxkonoz,(pl.); tomsevetó, larger tin can; tomsevetónoz, (pl.); oxoheo or oxó, can opener; oxónoz,(pl.); oxóneve, it is a can opener; hekonóne-vetoxy, oil can.
canal, zemaxeamotó zevěšamešessevo map, a large ditch where water flows; zemaxeamotó zevěšsoxpomóeha, a large ditch, making out a narrow strip of a body of water.
canary, heovevecess, small yellow bird; heovevekseo, small yellow birds.
cancel, naevhavonana, I c., wipe it out.
candid, se frank, open.
candle, sokomene-vohokass, slender light; vokome-vohokomennistoz, white light giver.
candour, see frankness.
candy, vecemápsz, candies, sweet waters; see sugar; evecemápevensz, they are candies.
cane, hokto, hoxtó; ekoktoeve, it is a c., see staff.
cannibal, mevavého. The Tonkawa Indians are called Cannibals by the Ch. They were supposed to eat their prisoners, and would relish children, which they would steal from neighboring tribes. Mevavéhoa, a fem.c.; emevavéhoove, one is a c. (or Tonkawa).
cannon, maxemahatano, large gun; maxemahatansz, big guns. See shoot.
cannot, hoxks namehetonševe, I c. help it; inf. -mesaa- = c., (not willing); inf.-saatonš- = c. (not having the means, not able); inf.-éze- = c. (fail to, does not, deny); inf.-saaéze- = cannot not; esaaézevomehe, one c. not be seen; inf.-hóze- = c., unable to, not possible to; ehózechše, he c. rise; ehózetanov, it is impossible.
canoe, semo; semonoz, (pl.); esemoneve, it is a canoe. See boat.
canon, tæevavhoemanistoz, c., regulation; etæevavhoemanistove, it is a canon; see law.
cant, see bevel, tilt.
cantaloup, see melon.
cannery, see gallop, lope.
Cantonment, Zèmamówó, Where-the-woods-meet. Cantonment is the name of a Ch. and Arapaho Agency in Oklahoma. The name was given to the place from its use by the U.S. troops who had their quartering station there, in former days. The Ch. name however has nothing to do with the above meaning; it refers to the coming together of the black oak woods from the south east and south west with the strip of the woods from the north and north east, closing in together at the North Canadian a little northwest of Cantonment.
canvass, tonovčeon, thick cloth; etonovčeononevonè, it is c.; see ducks.
cap, mastoxca, cap; mastoxca, my c.; also voxca, c., hat; navoxca, my c. or hat(head cover); voxcasz, caps, hats; nivoxcaanoz, our hats; nivoxcaevox, your hats; nahetoxxaena, I am with a c. or hat; hoxcaóm or Voxcaóm, lodge of the medicine cap. This maheonoxha (mysterious cap) was given to Tomsevess(Erect-horn) who came out from a high mountain peak (vós). The name "Tomsevess" was given him because of the horns with which the cap was supplied and which would stand erect when he wore the cap. The "mysterious cap" was believed to have the power of bringing out the animals which the Ch. needed for their food. Writer saw the Voxcaóm erected only once at the occasion of a Sun dance. Then the Máxevonóm (Sun tent), the Maheoneóm (Arrow lodge) and the Noceenóm (One lodge) were also erected. A tale is connected with this Voxcaóm, relating how a young medicine man and the wife of a chief went up a high mountain peak which formed a great natural lodge, into which they entered and where they received ceremonial instruction for four days. The rad. -vo- is found in mountain peak, cloud, sky, headcover and also in foot- wear and ref. to something standing or set vaulted, implying the further meaning of "cover, protection" (Ger. Schirm). The erect horns on the cap no doubt implied "protection by animal food", sc. from starvation. An old form for cap or hat is: navoea, my head cover; voxca is the diminutive of voea. See hat.
capability, nòxtovastoz, the being able; nòtovetanoxtoz, c.(mental).
capable, nanòtovae, I am c.; nanòtovazesta, I am able to comprehend it; nanòtvonò, I enable one, make one c.; inf.-nòtov- = capable of; see can, able.
capacity, zehetænënetæ, its capacity, inside volume; eto- nitænënetæ, how much room, c.? Enivenetæ, it has three rooms (a house); shaestoënetæ, it has many rooms; emahaënetæ, it has a large c.; ezënetæ, it is of small inside volume; henhib, measure of c., bushel; also täevánesæ; natæevávënsæn, I measure the c., the
cape, zenahomaaeha, point of land projecting into a body of water; see promontory, project. Hōma, c., robe; nathōmā, my c., robe, cloak resembling a robe.
caper, ekokaa, he capers, hops; ekokaeoxz, one (or.) walks capering, prancing (as a horse); ehetotaekoaa, one (or.) capers about joyful; ekokaaaxetan, he wants to c.; ekokaeoxzetan, he wants to prance.
capital, enitāestov, it is c.; see important, chief; na-nitāestaa, I deem it of c. importance; enitāetto or zenitōeme māuvehoeno, the capital town (not in use, but understood to mean that said town or city is the most important); enitēeme, it or one (or.) is of c. value [zenitēems, the headman, captain]. Makāt zeoxc̱hevasemetto, money which brings brothers, capital.
capitalist, zehastoomakātaam zeoxcohēhevasemettoz-ēsz, one who has a large amount of money bringing interest.
caprice, senomastoz. See fickle, wind.
capricious, esenomae, one (or.) is c.; eoeksenoamoeoxz, one is fickle, walks with any wind; esenomavostaneheve, one (or.) leads a c. life; tass esenomahozehoe, one works wit caprice, irregular, without method.
capsize, eoextve̱οez, it or one (or.) capsizes; naoxsehaa tōemo, I c. the boat; eoexsehe, it lies c.; eohtu-vōez, it is capsized, overturned (as boats or anything floating).
capsule, hoava zeoxc̱evehota esōezx, something in which medicine is contained.
captain, notxeveho, warrior chief; enotxevehoneve, one is a c. [not to confound with notxevehō = white soldier]; zenotxevōems, c. of soldier, officer; zenitāez, the one who is c., leader. See leader, ruler. Enitēeme, one is regarded as c., headman; enitāenotax, chief soldier; enitāenotxve, he is c., leader of soldiers, warriors. See game (base ball).
captaincy, notxevehonesto, c.
captivate, nahessetanotovo, I c., attract one; moomhe-mazistovā nahessetanotovo, I c. one (or.) by flattery, blandishment; mesestovā, mehosanistovā, pevatamahestovā nahessetanotovo, I c. one by food, love, beauty. Ehessetanotoe, one is captivated, attracted by. See attract. Heexa navešhestōmehan, I am captivated by one’s eyes.
captive, momō; emomōneheve, one (or.) is a c.; namomōna-
ovo, I make one to be c.; namomōnaoto, I take one
(or.) c.; namomōnam, my c.; nahemomōnam, I have a c.;
nahemomōnamenoz, one is my c.; namomōnevostaneheve, I
lead a life of a c.; namomōző̄ho, I treat one as a c.,
slave; namomōńštstoneheve, I descend from a c.; zemomō-
nehevessō̄, the captives; zehemomōńnametton, the ones who
are my captives. See slave, prisoner.
captivity, momōnehevestoz, momōnezhestą́toz, condition of
a captivity.
captor, nha zemomōnatsansz, the one who takes captive;
zemomōnaovsansz, the one who makes one to be cap-
tive.
capture, v.namomōnaotsan, I c.; namomōnaoto, I c. one; na-
numaeno, I c., catch one; nanhaena, I b., catch it;
see catch.
capture, n.momōnaotazistoz, the c.; nhaeneo, the c.,
booty; nhaenistoz, the capturing; momōnaovsansis-
toz, the capturing, making one to be captive.
car, amonoen, wagon; mahatameo amonoen, rail road car;
taamamooezistoz, car, motor car, (automobile).
carbenlē, xamā, c., boil.
carcass, honeonahesto or honeonaxestoz, c.; ehoneonax,
it lies as a c. (just the bones); evēpotaxe-
na, it lies, emptied (the carcass); this is also said
when the abdomen is flattened and sunk; zevēpešena,
the c. (with flesh dried on the ribs); see corpse.
card, monśemonō, namonśemoto, I gamble one (or.) with
cards. See games, gamble.
cardinal points, nivstanevo, the four directions; notam,
notamota, north; esen, esenota, east; sov-
on, sovo̍ta, south; onxsovon, onxsovota, west. These
terms, especially the second one of each, belong to ce-
remonal expressions. Commonly notam is used for
north; ešhe zenzhessemē̄nz for east ("where the sun
rises"); nomhasto for south and ešhe zistataę̄nz for
west ("where the sun sets"). See the single names in
their order. Besides these four cardinal points, the
Ch.have "sitovoom" to designate the zenith. See zenith
and nadir. At these different points animal spirits
are believed to have their abode. See quarters.
care, v.inf.—vovōn—denotes care, solicitude, with fond-
ness. Navovōnešetovo, I care for one (or.); navovō-
nešeta, I c. for it (or.), dowell unto it; navovōnetan-
en, I c., prepare with, nurture; navovōnetana, I c.
for, nurture it; navovōnetano, (or.), navovōnethozeo-
he, I c., take c. of by working (Ger. pflegen), tend to,
nurse; navovōnethozehetovo, I c. for one’s needs; na-
vołvenethozeheta, I take c. of it; navovōnethozehotheto-
vo, I take c. of it one’s; navovōnešę̄ho, I bestow c. 
on one; navovōnešę̄han, c. is bestowed upon me; na-
vovnîtamaena hoe, I take c. of the land; napaveta, I take good c. of it; napaveto, I take good c. of one (or.), I am good towards one; nanôta, I handle it with c., with ceremony; naonesta, I c.for, pay attention to it; naonemo, I c.for, pay attention to one (one's); napopaesta, I c.for, heed it; napopaemo, I c.for, heed one (one's); napopaazeta, I c.for, it; napopaatamo, I c. for one; nasaapapas- hessetamohe, I do not c.a wht for one (or.) or: papas nasaahessetamohe; navovozhessetamo, I c. first for one, prefer one in my judgement, estimation; navovozhessezta, I c.first for it, prefer it; suff.-tan denotes "wanting, caring, desirous"; nasaneoxzetan, I do not c. to go; nasamezetanche, I do not c. to eat; nasaavomatanotovoho, I do not c.to see one (or.); nasaonoastone, I do not c. for it, do not honor it, not deem it well. See careful, careless. Nahetosepevatomato or nahetoxatama, I deliberately c. for one.

care, n.vovonênostoz, c., regard, interest; vovonetenis-toz, c., busy caring for (Ger. Pflege); vovonetoma nenistoz, c. of the soil, ground; vovoneto vazistoz, c., well doing to one; vovonethozeshetoz, work of c., kindness (Ger. Pflegearbeit); paveto vazistoz, good c.towards one; pavonistomohestoz or pavonemohistoz, good c. attention (to one's utterances); popa ma vazistoz, postomohistoz, c., heed; vovozheszetazto, first c. for, preference (in judging, deeming); õzetanotzo, c., solicitude, worry; heomatanotzo, c., anxiety, preoccupation; nêuavôsanistoz, c., the watching. See careful.
careen, eeëxovaoz, it careens; eeëxovaamôesz amôeszi-stoz, the boat careens; see tilt.
career, inf.-heše- expresses course, run, progress, extending; heše vostanehevestoz, the course of life; enahane' zheše vostanehevestov, thus was the c. of one's life; zoexchešhohezhostevó, the course of work; zoexchešhohezhótvatóvo, the course of trade; zoexchešemo- mátvaston taz, the course of ceremonial doings; heszhešvostanehevestoz tass eëeozez, his life's c. was broken, as it were.
careful, nâshan, I am c., cautious; zeôhansz, the c., cautious one (or.); inf.-tôos- denotes c. in the sense of "saving"; natôoszova, I am c., saving with my property, belongings; nataôoszexan, I am c., saving with my eyes; aninôs, in a c. manner, carefully (Ger. bedacht-sam); nahoomeetan, I am c., cautious (fearing something). See careless. Inf.-ôhe- =careful, with counsel, deliberation; êîhetan, one thinks carefully, with deliberation; nàshêsz, I speak carefully; inf. -nonaz- or nonoz- =each for itself, and can be used to mean "carefully", as in expressions like: enonazo tanoan, one utters carefully, by cutting each syllable; enonose- ësz, one speaks carefully, distinctly. Naheomstôtan, I
am overcareful, preoccupied; ʔahanestoz, carefulness, precaution. See beware. Inf. -vovoxpon- =careful, strict, impartial, inexorable.
careless, nasaʔahaetaʔ, I am c.; səaʔhaetoʔoxtoz, carelessness; nasaʔahané, I am c., not cautious; ze-həʔaʔaʔaheonevəʔ-as one is c., takes no precaution; esəaʔonokoteʔahe, one is c., spendthrift; nasaʔavoʔoheše-taʔ, I am c., do not think beforehand; nəʔaʔaʔavoʔoheše-šetaneheonevəʔas, the c. one, ho does not think beforehand; see rash.
caress, inf.-vovəneʔ- denotes "with tenderness, fondness, interest, regard". See stroke, fondle.
caretaker, zevəvənethozozəʔəs, the one who takes care of (by working); vovəneθanehe, caretaker.
cargo, see load, burden.
carnivorous, mevavəvən, c. beast, animal.
carol, nanonononenon, I c., sing trembling, trilling; nanon- nevənehoen, I c., sing exulting concerning one, lit. I carol "one"; nanononenon, I sing the wolf's c.; namahaneonon, I sing a sacred c.; nazəseʔenon, I sing a Ch. carol. See sing. Nonononenonistoz, c., trill, warble; vovəneʔenonistoz, c. of praise, affection, blessing. See serenade.
carousel, see merry-go-round.
carpenter, kamxevstonehe, the worker in wood; ekamxev- stoneheve, he is a c.; kamxevstonestoz, the carpentering; ekamxevston, it is made of wood; epavekam- xevstoona, it is well built of wood. Mhayonanehe, c., house builder.
carpentry, kamxevstonestoz; zetoheθeθamxevston, all the c., that which is built or made of wood.
carpet, honoq, c., rug; ehoθononeve, it is a c., rug; mhayo epavonoθoneve, the house is provided, furnished with a fine c.; honoon, floor; hononon, quilt and rug; honoon evəʔeθamhoonevenoʔəθəʔəmo, the floor is carpeted with robes, blankets; zeʔatəvəc evəʔeθamhooneve θe hoe mazedomeve, with green grass the earth is carpeted in spring; šeθon zeθəkomeθezeθas evoθhotopoθotothenotto honoq, the c. is woven with stripes of rags.
carpetbag, kaθeθestoz, small bag.
carriage, see buggy.
carrion, hoʔaʔaʔ zeθəxeozəς, animal which has become rotten.
carry, suff. -ox implies the carrying on shoulder or back, see bear. Napaʔoxta, I c. it on shoulder; napəʔoʔox, I c. one (or.) on shoulder or back; napəʔomo, I c. one (or.) on back with blanket; nahoox, I c. home from the hunt; nahooxeomo, I c. one (or.) home from the hunt; nanəʔo, I c. one (or.); nanəʔoxta, I c. it; nanox, I c., pack; tahetoθsz honoʔoθoonoz, c. thou the meat! Nahooxezena, I c. it (in a sling); nahooxezenov, I c. it (collective) in a sling; noθən, I c. along; noθeθe-
noz maxemenoz, I c.apples along; nanoënenon màp, we c.
water along; nahooxtanova, I c. food home (from a
feast); hena zenoënsz, what does he c.along? Nanoeoxz,
I c.along, in going; nanoëozsz, I c., bring it along; 
nahoz, I c. with me, wear; nahozzenoz makätansz, I c.
mo-nies with me; nasahozoz akavanemoz, I c.no knife with
me (Ger. Ich habe kein Messer bei mir); naakozëhesto-
và nahoz, I c.in my girdle; hotam etaseöestohà kokon-
hòo, the dog carries off the bread; easetoöståha, the
wind carries it of; easetoöståx, one (or.) is carried
off by wind; see blow; naasesëhetovo, I c. one (or.)
of; naasesëheta, I c. it off; naevhoneno, I c.one up-
ward; suff.-naenö ref.to the carrying with arms or
hands. Naamenaënoch, I c. with the arm (as a pail, etc.);
nahestovenenaënoch, I c.in both hands, on each side;
nahae-stoënaënoch, I c. much in my hands, I have my hands
full; nameto-nitaënaënoch, I c.instead of, for; hemaxeo-
szistoz nametonitaënaënoch, I c. one's punishment;
na- 
heomhëpenaënoch, I c. more than I can stand; naomomena-
noch, I c. with weeping; naomomenenaënöhem, we c. with
weeping; zeamenaënöessö, the ones who c. with their
hands or arms. In the sense of "involving, implying,
comprising" inf. -no- (-along with, together with) is
used; enoa, it implies, carries in itself; enooëtastov,
it carries also a ceremonial with (it); enovostomo-
hestove, it carries a teaching. This -no- cannot al-
ways be translated by "carry", for it implies also "in
relation, holding with, in addition to, in connection
with". See support. Natahoza mohönham, the horse car-
ries me; hovaë zeveøtaehonestove, the thing by which
carrying, transport is accomplished; etahoeta, it or
one carries, bears it up; eveøtaehota, it rests upon (by
the means of), is borne up by; zeto hohona etahoxx
mhayon, this rock carries, supports the house; mhayo
etahohà hohonaeva, the house is carried, borne by the
rock; etahoetoë, one (in or or.) is carried, borne up;
suff.-ëztovò (for the or.) and -ëztà (for the in.)
denotes carry in the sense of behaviour, conduct; na-
pevaetzoët, I c.myself well towards one; naënoëvaetzo-
ta, one carries himself patient towards me. See move,
remove, take away, connection.
cart, zeniøexoëtaz amoeeno, the two legged wagon.
carve, namxeaveoxo, I c.; namxeaxù, I c.it; namxeaso, I c.
one (or. as a stone); mxeaxovàtoë, the carving; na-
oësova, I c. the meat, cut it in slices.
cascade, zeanhoneo màp, falling water.
case, navea, I c. it; eveane, it is cased; vehaneo, case;
evahaneone, it is a.; see bag, envelope. Ve-
haneo, ref.to smaller cases, vehooseo to larger ones;
vèpemax = wooden c., box; "heva" either detached or
pref. and followed by the sub. cj, denotes "in the case
214
that"; hevahámootasø, in the case one is sick; pref. hevänš (contracted of heva + honš) means: even in the case that; hevänšovanšüz, even in the c. one should be absent; pref.ve- also carries the meaning of "in the c. that", but at the same time denotes "further, still", e.g. vehovañan, if it is still gone; venämasanšüz, in the case one is further wicked.

cash, makätansø, monies; tó makätansø nametaenoz, he gave me the very money, cash.
cask, vëhoe-max; vëhoe-maxsz (pl.); evëhoe-mxeve, it is a cask, barrel.
cast, naséahasen, I c.into; naséaház, I c.into; naséahâ-tovó, I c. it one's; naséaházevo, I c. it into it, one's; naséahámo, I c. one (or.) into; eanstahamænat, it is c.down by the wind (sp. of fruit); eavahämáz, one (or.) c. himself down; eanahamáz, one c.himself down from; see launch, throw; naséaház, I c., toss it upward; séahasenistoz, the casting into; séahasme, one (in. and or.) c. upward; naëstano zeto hetan aenonehâyo, I c. this man into prison (put him in); see in, into; navoneš, I am c.away, err; navochoeto, I c.away, reject one; evochoeto heszehem, one c.away his wife; navochoes, I c.it away; evvochoe, it or one is c.away; evochoensz, they (in.) are c.away; evvochoe, they (or.) are c. away; zevochoessó, the ones c. away; inf.-sé- denotes "down into". The rad.-aha- ref. to the throwing, hurling, driven by force. Esëöstaha, it is c. driven away by wind; see blow. Èhënevatovæoz, it casts light.
caster, zistahonešø, where it rests upon.
castigate, nveeøno, I c., punish one (with instr.); na-veeøsóto, I c. one (or.) instantly; evëeoøesø, one has been instantly castigated; veëønestoz, the castigating; veëochestoz, the being castigated. See punish.
caster-oil, amsc zevešëoom'nistove, oil with which to purge; also amsc zevešæ-sëamasešezistove.
castrate, naoxozevanaham, I c. the horse, also for cattle; naoxozevæso(?), I c. one; zeoxozevaæsz, the castrated one; zeoxozevaæssø, the castrated ones.
casually, nohas hama toneš, at any time; tsametoneš, at no specified time; inf.-momaxom- denotes casual, without design.
cat, kašsehotam, short nosed dog (kaš, short nosed + ho- tam =dog); kašsehotamæs, young c., kitten. Hetaneka-šsehotam, tomat (male cat); heekašsehotam, female cat.
cataclysm, zemâhâvatto, deluge; inf.-ma- expresses the overwhelming force, e.g. namhaomëoz, I am overwhelmed by misfortune.
catalepsy, zeoxcenaeozistov, the becoming dead.
capuchin, eëeväeestov, it is hurled out; see throw.
cataract, zemâxæanhoneø mâp, a great falling of water.
catarrh, hêhešteoz,coughing; nahèa (or -hèya), I cough.
catastrophe, see calamity.
catch, nanhaen, I c.; nanhaeno, I c. one (or.); zenha-
ensz, the caught one (or.); zenhaenessô, (pl.); nanhaena, I c. it; nanhaëna, I am caught by
snow; zenhaënas, the one caught in snow; nanhaëva, I am
caught in the rain; zenhaëvaz, the one caught in the
rain; nanhâe, I am caught by fire or fire catches me;
nanhaëno, I c. one (with instr.); nanhaëha, I c. it (ins-
tr.); nanhaëxta, I c. with the mouth; nanhaëmo, I c. one
(or.) with the mouth; inf. -nha- =to center to with
speed; [nanhatovo, I come to one; nanhaësovo, I clash
with one; nanhâxzevo, I come to one]; nanhaëxta, I c. a
glimpse of it; nanhaëmo, I c. a glimpse of one (or.);
nanonoovoto, I c. one by snare; nanhañoto, I c. one (or.)
with a snare or trap; nanhañotsan, I (habit) with
snare; naekotôno, I c. one (or.) by trap; nashovanha-
ëno, I missed catching one (or.); nashovanhaëno, I miss
catching one (by hands); naonoñôno, I c., land, bring
one (or.) to shore with net, instr.; naonoñhasen, I c.
out of water in fishing; naonoñhaz, I c. it, land it; na-
onñhamô, I c., land them (or.); nañoñhasen, I make a
draught; nañoñhaz, I c. it; nañoñhamô, I c. them (or.), sc.
fishes; nanoñeno, I c. it (something falling or flying);
nanoñeno, I c. one (or.); naatôno, I c., hit one (or.);
naaxevaeno, I c., hit one (or.) in doing something else;
naaxevaenô, it caught, struck, hit me (as the branches
of a tree, while going thru a forest); see strike. Na-
hoxtamosan, I c.up with, attain; nahohxtama, I c. up
with, attain it; nahohxtamo, I c. up with one (or.); na-
hèeæoz, I c. cold; napohetova, I c. fire (from the
sparks); nhaneno, catch, booty; nhaenenistoz, the catch-
ing; nhañistoz, the catching by instr.; nhañotsanistoz,
the catching, taking with snare (as a habit); no-
noovotazistoz, the catching by trap; onoñistoz, the
catching, with net, out of the water; onoñhasistoz, a
catching of fishes (ref. to the doing); shaseo, c.,
draught of fishes; nañoñmañistoz, glimpse; nañoñtazo,
a quick look; noenoñistoz, the catching something fall-
ing or flying; hæeaozistoz, the catching of a cold;
hoxtamestoz, the catching up with. Zenhaæmâsz hotama-
va, the one (or.) caught by the dog; zenhaæmâsz heta-
no, the one (or.) who is caught by the man (sc. by
look); nanhaenestan, I want to c.; ehoctaanâñz, one
(or.) c. himself in difficulties; etotahoponeoz, one is
caught in the rope, or thread, is entangled; nanhaëno,
I c. one (or.) with a rope; nanhaëna, I c. it with a
rope; nanhañotatanotovo, I desire to c. one (or.)
with trap.
catechism, mxistô zenovovistomsô znha zetoseçstaesz, or
vovistomevazistoz zeoxceveçevovistomoe zë-
toseęstaesz, the teaching taught to the one who is to be baptized.

Catechism, naačeenįżta, I am catechising, asking questions; naačeenįżtovo zenošhatamo zeto kaš-gon, 1 c. this child, lit. I ask questions of (or.) this child, thereby judging it. Naačeenįżtovo zeto vosto-ne zenošhatamon eooštahemvos na mo hovalan, 1 c. these people, thereby finding out whether they are Christians or not.

category, nhestavono, that c. (alluding); enhestavonoevē, it (or. one) is of that c.; see class, kind.

cater, see provide.

caterpillar, mesemèn, the hairy worm; mešêmèneo, (pl.); emesemèn, it (or.) is a c.

catfish, moheązenanoman; see fish.

cathartic, zevešęoom’nistov esőoz; zeacemeneesoz zevešęoom’nistov, round pills to purge with.

catholic, zemoxtaŭoštassă, the black robed ones.

Cattail, vitanoš, (pl.); vitaneše, a patch of cattails.

cattle, vęhoňotova, (pl.); navęhoňotova, my c., (vęho) = white man + hoto = bull, buffalo.

cause, inf.-hesse- = because, for the c., in behalf; na-hespevetoňooz, for a c. I rejoice; nahešeoozetoňooz, I am worried for one’s c., in one’s behalf; nahešėhō, I c. one (or.), or I have c. against one (or.); nahešes, I c. it; nahešshaenon zehōmoxtaňiz, it is the c. of our sickness; hessâzistoz, the c.; hoval nahešshaenov, they have no c. against me; heto hehesseneše, he does it for this c.; zeto zehessâzistovsz, this one, who is the c.; supp.-esōho (or.) and -esēz (in.), sometimes only -esōho and -esēz, is a causative ending; see causative m. in Ch. gr. Naanaaše, O c. one (or.) to sleep; nameetanoš, I c. him to remember; nahezenes, I c. it to go forth. The nouns of this causative in -esōho and -esēz are of two kinds, the n. agent and the v. n.; naažetaanysėh, I c. one to worry; ekošetošohe, the c. of worry (n. agent.); ekošetošohe, the c. of worry, the causing of the worry; ekošetošohe, it is causing worry (n. agent.); ekošetošohe, it is a c. of worrying. Suff. -esēho denotes "cause one to be agency"; when the "s" is not used and the suff. is only -eo, the action is direct, e. g. nahōmoxtašėho, I c. one to be sick; nahōmoxtašėho, I make one sick. Suff.-oħo has practically the same meaning as -ėho, only that the last implies result, effect; without medium, while suff. -oħo = actuate one to. See gr.

Caution, naašēvaṅtoe, I c., warn admonish; naašēvamo, I c. one (or.); rašēvata, I c. it; raaragamo, I c., urge one to beware; naašetan, I have c.; ḥaetan, the c. itself; ḥaetanoxtos, the c. in that; ḥaevatomo-
he, the cautioner; őhaevátomohestoz, the cautioning (act in on); őhaetanoxzz, that which cautions; naőhaetanozxz, my cautioning, that in me, which cautions, warns; nahevevátomoh, the one who cautions, urges to beware (predicative meaning) nahevevátomoganhe (n. agent.); nahevevátomasanistoz, the urging (agency) to beware, the cautioning; zenahetanoz, the one who takes c., precaution, is wary; zenahewevamsz, the one cautioned, made wary; zeőhaevamsz, the one cautioned, admonished, warned; zeőxeő-őhaevamevoss, altho they had been cautioned; anínás, with c., carefully. See care.

cautious, naveőőhaetanoxzevenon, we are made c. by it; epopætan, one is too c., too slow; inf. -ochoome- = with caution, care, watch; naahoomeevősán, I look c.; naahoomeestan, I am c., wary; heto eőhaetanozxева, it is c. (predicative meaning); zeto hetan zeőhaetanozxvez, this man who is of c. character (predicative); heto mexitő zeőhaetanozxveatto, this book which cautions, makes c.; eőhan, one is c., prudent; zeőhansz, the c., prudent one; eőhász or eőheősz, one speaks cautiously or cautioning, with counsel. See careful, cautiousness, őhaetanoxzevestoz; ohoomőővősaniistoz, c., watchfulness; nahetanoxtos, c., wariness; őhetanoxtos, c., consideration; őhanestoz, c., prudence. See care.

cave, enhomaæoz, it caves (ref. to ground falling under, down); eőstomaæoz, it caves in (of ground); evošetam, is caves, hollows out (water); vox, hole, c.; evoxeve, it is a hole in the ground, a c.; heszevox, one's c., den (sp. of animal); zexhozenatto heszevox, the mouth, entrance of c.; maxevox, a large hole, c.; maheenoxo, mysterious, sacred c.; emaheenoxevensz, they are sacred caves; maheenoxeva, in the sacred c.; voxsz, caves; evoxevensz, they (in.) are caves, holes in the ground; navosőn, I hollow out, dig in the ground; hoemhayo, I dig & c., cellar; hoemhayo, cellar, underground house, c. (under a house). [Two old Ch. told writer of an enormous cave in the North, where they took refuge one day and where they found an immense flock of mountain sheep; they could see, far into the recesses of the cavern, countless eyes shining in the darkness. However the sheep odor was so strong as to be unbearable, and the two rushed out into the open, believing the "sheep's breath would kill them"]. Höévotto, cave people (were whiter skinned than Indians). This term is used by certain priests to designate the white race (in ceremonial language). Old informants told writer that there used to be a race of people living underground and making the mountains smoke; they would forge metals. Have they ref. to a people coming from the south and doing mining in the mountains?
CAVERN  ENGLISH-CHEYENNE DICTIONARY  CELIBACY

cavern, maxevox; emaxevoxeve, it is a c., a great hollow in the ground. Zexhoazenatto maxevox, the mouth, entrance of a c.
cavity, eotao, it it a c., hollow; hevēs eotāoz, one's tooth has a c.; see hollow, hole, empty.
cease, rendered by inf. -oan- and -oan- = to subside, quieten, let down from; eonahoeoeoz, one ceases from working; eonoeoz, one ceases, subsides; oanōz, c. talking, be quiet; eonanxane, one is of quiet disposition. See quiet, peaceful. Inf. -ēn- = stop from, end; naēnhōna, I c. praying; see end, stop.
ceaseless, esaaēneozehan, it does not end; eesaaonoeozehan, it is c., does not quit, quieten.

cedar, ŝistato; ŝistatoc, small c.; esistatove, it is a c.; ŝistatoveše, patch, growth of cedars; the term ŝistato applies also to other coniferous trees, e.g. xamašistato, vēšistato and vokomšistato. See under "fir". The word ŝistato applies also to lumber; ešisatovevstono heto mhaya, this house is built of c., lumber.

ceiling, ēsēnemhayo heama zestovoehe, the c. of a bed room (when ceiled); heama zeneota, the c. of a room; heama evēseestovoozenotto šistato, it is ceiled above with cedar.

celebrate, hiz ēsēva evešemeetanotoe, to day we c.; lit. it is commemorated, remembered; hevoszetostatovā evešemeetanotoe, it is celebrated, remembered with divers "doings"; emomātavoštastove, a ceremony, rite is celebrated; nihātooton, we c., extol one; heto ēsēva nevēšemeetanotoe zexhestaazetto, to day I c. my birthday (lit. to day it is remembered that I was born). Zeto hetan eohāoseoneve, this man is celebrated, extolled; zeto hetan epavenenevaoe zeoxtohetaaomoo, this man is celebrated (well known) all over the land.

celebration, amoštastoz zevesemeetanoxtove, c., doing by which commemoration, remembrance is made; hiz ēsēva emaxhetotae-meetanoxtove, this day is a great c., a joyful commemoration; eš eēnane zevesemeetanoxtov, a day is appointed for c., remembrance.

celerity, ēsvastoz; nōrotovestoz, c., hurry; enēveoxz. one goes with c.; enēsvhozeoheo, they (or.) work with c.; inf. -ēv- denotes c., quickness; inf. -maxenēv- or -ōhēnēv- = great c., velocity.

celestial, heama zehessο, that which is from the sky, heaven; heama zehestaz, the c. one (or.); heama zehestassō, the c. ones; zetohtēamōsēenaovos voeva, the c. bodies (or.); lit. all that have their floating in the sky, heaven; heama ehesta, one (or.) is c.; heama eheso, it is c., is from the sky.

celibacy, saavisīmazhestoz, the non marrying; hovōahes- toz, bachelorhood.
cellar, hoemhayo; ehoemhayoneve, it is a c., ground house; navosocha hoemhayo, I dig a c.; hoenov, Sota word for cellar.
cement, voozena, c. (same word used for lime); also voozena, zeotatav.
cemetery, seeto zeatoheovoss, where the corpses (or.) are buried. The Ch. buried usually on top of hills, if possible on trees, or on scaffolds called niveoxta-ostoz.
censure, naveoeto, I c. one (or.); naveoesta, I c. it (in words); naveoestomosan, I c. (as an office, voca-
tion); naveoestomoe, I c. (engaged in); zevoostsz, the censured one; zevoostomoansz, the censuring one; evoestomohetto, it censures; veozatisto, censure; veoestomosanisto, veoestomohesto, the censuring; esaahotohestah, it is censured, not approved of (in words); zehesevevo naveoestomos, he censures my doing; nasahatohestomoh naaseoxisto, he censures my de-
parture, complains about it (in words).
census, hstonesto, the counting; etoehstonostov, there is to be a c.; nistoha matote a ooxcemanmoemo
vostaneo, a c. is taken of the people every ten years; lit. every ten years they are all counted, the peoples;
nitosehemenhema zehestxex, a c. will be taken of us.
cent, mameamakat, the small red money (metal); haesto ma-
cemakatanasz, many cents; naasz mameakat, one c.;
nasaahemacemakataem, I have no penny; heva nasz mace-
makat nasahozé, I have not one c. with me.
center, sound "n" denotes center, into or from which.
Evenacxsz, c. of tree. Whenever the subject or ob-
ject is the c. towards which action or statement con-
verges, letter "n" must be inserted, e.g.: nimezz, give
thou to me; nixhotahaove, tell (you) me; ninhetaz I
say unto you; nanoxzo, I go towards one (or.),
zezxozetto, where I come from; nanaseozx, I departed
from there; this infers the place where the speaker
is, compared with the one he left; it implies: I left
there converging here; nimenime, thou shouldst fetch it to him; nimenime, you should fetch to me;
enhevo, this is what he says, his saying (centering, al-
luding to the one who is mentioned; eneaoxzo, he is
coming on, toward the speaker; the Eng. prep. "unto"
is the next best equivalent for the Ch. "n" in all its
meanings, as far as it (the term unto) denotes "un" =
back, from + "to" = toward. Pref. zehessene- denotes
"from a center or where the converging is"; zehessese-
noemeatove, the c. of giving, where the giving radiates
from; zehessenovohota, the c. of light, shine; zehes-
senevotato, the c. of the branching (of branches);
zehessenevonstov, the c. where from it branches; zex-
hessevendora, the c. from emaration, radiation; zistane-
centipede, haestoooxta, the many legged one (scolopendra).

CEREMONIAL, momätavōtastoz; the term "momäta" implies "austere, grave, solemn, religious, pious and ceremonious" all combined in one. The terms zemomätahessö, zemahonevessö and zevonähetanvessö apply to Ch. priests (or priestesses). The "zemomätahessö" are those who observe strictly all the religious requirements. The zemahonevessö (mysterious, supernatural, godly ones) inspire more fear and awe than respect. They are the recognized theurgists among the Ch. The "zevonähessö or zevonähetanvessö" are the "consecrated ones"; see under "burn". - The suf. -ōtastoz is the noun form of the verbal ending -ōño =to do, act unto one; -ōtastoz ref.to "performing, doing". Emomätavōtastov, it is a religious, ceremonial doing; emomätavōsta, one performs religious rites; ezetoëta, one is ceremonially engaged (ref. to actual religious manipulation or operation); evistoëta, one participates in a ceremony; easetoëta, one opens a ceremonial doing; énoọsta, one closes a performance; eamosi, one is performing a ceremony. This term becomes now applied to fairs and divers celebrations; enoọsta, one performs a ceremony in connection with another ceremonial. Except the term "momätavōsta" all the expressions mentioned above are also applied to any performance, where there is any ceremony or certain course connected with it. The ceremonial of the "Arrows" is really the Ceremonial or worship of the Ch. "par excellence". It was originated by Mozeeeye (see arrow) to make his teaching concrete and tangible, but as old Hotoanamoss told writer, "the ceremonials were only the shell containing the truth". Writer heard the Ch. "Messias" leader (Porcupine) utter a similar sentence. A detailed account of the Ceremonials of the Arrows and the Sundance has been written by George A. Dorsey (Field Columbian Museum, Publication 99 and 103).

ceremonious, emomätazhesta, one has a grave, c conten-
ceremony, see ceremonial. Emomátavočástostov, it is a reli-
gious c., rite; momátavočanistoz, ceremonial utterance, terminology; emomátavočan, one speaks with c.; zeešenátovom ëmasdénéoxistoz, after the c. was over (done) there was a dispersion; otä etazhešase-
točástostov, behold the c. opens thus (as follows); vèho-
vistomazistoz, wedding c. (of the white man); ëostae-
momátavočástostoz, christian c.; zessemomátavočástostoz, Ch.c.; esaaehazesesmomátavočástostov, they (or.) do not observe the Ch.c., religion. The inf.-xama- carries the meaning of "without c., informal, natural". An educated Ch. may come home from school and say: nitaxama-
meshomá, let us eat naturally, without c., implying to eat in the Indian way.

cernuous, is rendered by inf. -maoxc- =having the apex more or less bent downward. Emaoxcenenetto, it is cernuous, tasselling. See tassel. Maoxcëna, a c. feather.

certain, ooseš, in, of a truth, certainly; hoveeta, cer-
tainly, in spite of the fact, of a certainty; inf.-onisyom- =certain, true, genuine; eonisyomepeta, it certainly, truly is good; inf. -hoko-, hök- and -ëšho-
k(o)- =certainly must; nasaahokovëmëho, I certainly must not have seen them (or.); nzechomese, thou cer-
tainly will eat! Nasaahé-šestaožene (?), I am not c. (for myself); nahestoveez, I am not c., hesitate. When "c." denotes "determination, but not particularized" it is rendered by the Ch."nasz" =œ; nasz hetan ème-
haamhoxoqistavaš, a c. man was traveling; when "c." de-
notes an indefinite number or quantity it is rendered by the Ch."hosz" =some; hosz vostaneo eoxcëtotezoe-
zo, certain men are becoming afraid. The inf.-tó- =
the very, also carries the meaning of "c.", e. g. eto-
nesso, it certainly is so, (agreeing or confirming);
nszetóneštonheme, it certainly will be done unto you;
heto natóhenëna, I certainly know this, or I know this for sure. See sure.

certainty, onisyomchestož; onisyometto, of a c.; zeeša-
saahózhenhessohan nëéstoz, the c. of death; lit. since it cannot fail to be, the death; ehózhenesso =
it cannot be so; saahózhenhessohan, it cannot not be so; zeešsaahózhenëhoš, Maheo, the c. of God; lit. since God cannot not be; zeešsaahóze-evhahëhestovhan, the c. of the resurrection.

certification, hetomemazistoz, the declaring to be true, a fact; mxistöneheva zevešhetomhosestomo-
hestov, the c. by writing.
certify, nahetomhesta, I c.it, declare it true; nahetome-
mo, I c.one (or.); naonisyomemo, I c.one (or.) to be true; see testify.
certitude, heovosetanoxtoz, assurance, confidence; naoni-
cessation

syomazesta, I am mentally convicted that it is so; sanizestatotz, the not doubting; hetomhestotz, truth, c.

cessation, éneozistorz, the end; oanceozistorz, c., the sub-
siding from; énetazistorz, c. of battle, combat.

chafe, naonexoevoes and naonexoevoes, I have my skin
abrased, chafed; ehäeseno, one is chafing, fret-
ting; see rub; nāšešēhahana, I c., rub it, (wear it
down, purposely or otherwise).

chaff, hestomdsz, its chaff, husks.

chagrin, venomoxtastoz, navenomoxta, I am chagrined, mor-
tified.

chain, ooneanatons, chains; hōneanato, handle, bail; ma-
kātaezeonatorsz, c. traces, tugs; mētoeto ooneanatē-
eva, I tie one (or.) in, with chains; etēhe ooneanatē-
eva, one is tied with chain; zetēhesō ooneanatēva, the ones (or.) bound in chains, the chained ones; na-
vēsetōetosoz, ooneanatonsz, I bind one (or.) with
chains; in the sense of range, connected series, inf.
-ese- is used, e.g. nākosetto, bear range; eseom, c. of
hills.

chair, taxesēstotz, nataxesē, I sit upon; taxesēstoto,
chairs; etaxesēstov, it is a c.

chairman, zenitāssz, the c., leader in speaking.

chalk, voozena zevēšemxistonstov, lime with which it is
written.

challenge, namenāno, I c. one (or.); namenaostono, I c.
one, instantly; namenhaen, I am challenged; na-
ōmetoxano, I c. one, run close to one (running as close
as possible to the enemy to dare him).

chamber, heama zeneota, upper room; šešehayo, c., bed-
room.

champ, nakookeineniš, I c., gnash the teeth; kokoonešenā-
the champing of the teeth.

champion, see defend; zehotāvaz, the c., victor; see
overcome, victory.

chance, see happen; inf. -nonxemə- = chance; nonxemato, by c.; nametomevo, I give one (or.) a c., room,
opportunity; metomevazistorz, c., opportunity; sometimes
the verbal suff. of the m. a. is used to express "c. ", e.
g. naaxevaenā, it chances to strike me; said of in. or
or. subj. which is merely the agency of the action, as
when a branch of a tree would strike one or if some
one while hammering would inadvertently hit another
one. Nasaazešetanotonomē, the c. was not given me; lit.
it was never thot of me; nonxeneševetoz nasaameto-
monē, no c. was given me for the doing; lit. the possi-
bility, the likeliness of doing was not given place to
me (Ger. die Möglichkeit des Tuns war mir nicht einge-
räumt); evhanetaomerhessō, it is a mere c. Chance, as
an unknown agency, independent of causation, is foreign
to the Indian mind. To him, whatever happens is not a

223
chance but something ruled by natural or supernatural beings. It is immaterial to the Indian whether the cause is known or not, he believes it to be real and not a chance. Hence the Ch. vocabulary has no exact rendering for the Eng. "chance".

chandelier, zehaestohestaenatoona vohonksenanistoz, the many branched lamp; zenisxtohestaenatoon zeveševohonksenanistov," the seven branched made one wherewith the lamp consists", the seven branched candlestick in the Tabernacle.

change, v.rad.nitav = change, differentiate; nanitavane, I c., make different; nanitavano, I c. one (or.); nanitavana, I c. it; nanitavananoz, I c. them (m.); enitavane, it or one is changed, made different; nanitavan, I am changed; nanitavae, I am different, (state); nanitaveoz, I am changing; nanitavao, I become changed, different; inf. -nitave- = to c., make different; enitavešsz, one changes his speech, speaks different. When change ref. to exchange, the equivalent for substitution, inf. -mete- is used; namettoenen, I c. for something else, exchange; namettoenomah, I c. horse; namettoenőan, I c. shoes; nametöevesan, I c. clothing; nanitavón, I have different shoes; nanitavson, I dress different; nametöenanoz makütanos, I c. money; emető-havevoez, it changes to bad; when "c." denotes "made into" suff. -ezz is used; ešišinovozevoez, he changes into a serpent; emetó- nizevoez, he changes into an eagle; emetőenitaenanozoe, they c. about carrying; nita- temetomevazhemâ, let us c. place; nanitavemanisz, I c., make it different; nanitavston, I build different, c. the building; see different; enitavatamano, the weather, aspect, genera appearance changes; enitavsthahoe, one's heart is changed; enitavstahan, one has a changed heart; Mâheo enitovenitavstahano vostano, God can c. the heart of man; nanitavana natšetanoxtov, I c. my mind; nanitavetan, I think different; nanitavhetsetanoxzeve, I have a different mind; nanitaveštatan, I am of a different opinion; enitavaxheneve, one is changeable; inf. -vovôš (vovoheš) - = changing, anew, turn around, convert, etc.; naevhâsvovôš-šhetan, I c., reconsider my judgement; naevhavoš-vostaneheve, I c. my life; naevhavoššhestaoz, I am reborn, born anew; navovôtan, I c., reform, regenerate; navovôtanâz, I c., reform myself; see reform; natxaevhæstæntovoz, I c. my mind concernig one; evenhøestov, there is a c. of camp, a moving (to another place). Inf.-toom = not changing, remaining the same; etoomahehe, he is unchangeable; eto- omenhaste, he remains in the same condition.

change, n. nitavanenistoz, c., the changing, making different; nitavanazistoz, the c.; nitavaestoz, the c. (state); nitaveozistoz, the changing (process) nitava-
ozistoz, the c. (from a state); nitavstahâtoz, c. of heart, different heartedness; nitavstahanazistoz, the c. of heart; nitavetanoxtoz or nitavâstetanoxtoz, c. of mind; metomevazistoz, c. by turn, alternate; metôehozohestoz, the working by c., turn (by changing about); vovôšë-ôhetanoxtoz, c. of mind, reconsideration; evhavo-vôšhestazistoz, rebirth, regeneration; evhavoôševosta-nèhestoz, c. of life, conversion; see relief; nita-vatamanoestoz, c. of weather, aspect, general appearance; metoenenistoz, c., exchange; metoenohamestoz, c. of horses; metôevsanistoz, c. of clothing; nitavsanistoz, c. of cloting, different clothing; metôevsanistoto, c. of dress; nitavhestâtoz, c. of condition, being; nitavomoxtastoz, c. of feeling (physical); nitavovanistoz or nitavomaozistoz, c. of feeling (psychical); nitavomazistoz, c. of utterance; ôxhësta epevomoxta, there is no c. in one’s well being; ôxhësta ehesta, there is no c. in one’s condition.

changeableness, nitavaheonevcestoz.

changeable, enitavaheoneve, one is c.; enitavaheoneve-tov, it is c.; enmetôeneve, it is c., inter-changeable; enitavatamanoheoneve, the weather, aspect, general appearance is c.; enôtovemetôene, it can be changed, exchanged, interchanged; eneheoxseoneve, one is c. a. changeling, inconstant, fickle.

changeful, esaatoomahehe, one is c., does not abide by; esaatoomattan, it is c., mutable, subject to change; eoxconitavetanoheoneve, one is c. in mind; eneheoxseoneve, one is c., fickle, inconstant.

changeless, is rendered by inf. -toom- =unchanging, remaining the same, or at the same place; Maheo etoomhe, God is c.; toomevostaneheve, c. life (eternal life); toomezhestâtoz, c. condition; toomahestoz, changelessness; etomennistoxo, they remain together, do not change; tometto, changeless "ly"; stoomhota, it remains (setting) c.; soxconotoomënetto, it proceeds without change; natoomana, I make it c., make it remain the same, immutable.

changeling, nha zeneheoxseonevsez, the c., fickle one.

changer, nha zemetoenensz, the one who changes, exchanges; metoenene, the c.

channel, zeamôtohe, that which is dug, ditched; mâp esô-komevosaonetto, the water digs out a c.; naamotôvosôn, I dig (instr.) a c.; nahëootôvosoha, I channel it deep (see dig); naamemxeoha, I make a c., groove (instr.) it; naamevxeax, I cut groove, channel (with knife); navosoha amôvaneneo, I dig a water c., ditch (for irrigation); naamsevosôr, I dig a c., ditch, groove across; naamsevosoha, I dig a c. across it; naamsevxeaxâ, I cut (with knife) a c., groove across it; âistato eammevxeaxeo, the boards are grooved across; hesthoe
esoxpeamotõhe, his land is crossed by a c., ditch. 
esoxpeamàmoeha, it is a c., narrow body of water, a 
strait. In the sense of "line of activity, direction 
of effort" channel is rendered by inf.-he- or -heše-; 
zehethozechotto, my line of work; enitaex' zehethozeo-
hes, his line of work is different; zeheszheševostane-
hevstovetto, the c., direction of my living.
chant, see sing, carol.

totahopepeastoz, utter disorder; etotahopepeasto-
ve, it is chaotic; see disorder.
chap, see rough.

maheonemhayo, also maheonešszemhayo. See church.
char, see burn, scorch.
character, usually rendered by suff.-eoneve; epevazeo-
neve, one is of good c.; zhešhestätto, my c., 
being; eonoazeoneve, one has c., is honorable; hovae 
zevešepave nivostanehevstonan, something whereby our 
c., life is bettered; tass zhešetovatto heto neševes-
toz, the c. of this doing; heto mhayo zhešetovamane, 
the c., purpose of this house.
characteristic, inf.-neeve- = known by; enevaheneenoe, 
it is one's c., one is known by.
characterize, enevaheneenoe, it characterizes one; 
ehéšetovatto havs, it characterizes evil.

charcoal, hoestaahos, fire coal.
charge, niaezotšen, one charges, rushes at us; niaezot-
vonoe, we c., make an onset on them; nahoemen-
hae, I am charged, attacked; namenâno, I c., challenge 
one; namomaxemo, I c., accuse one; naheszhowoon, it 
is laid to my c.; namâtomon, it is charged to me (as 
a debt); heto naneevavoxta, I am in c. of this, watch 'it; 
naneevavõmo, I am in c. of one (or.); nanettoothan heto 
ho搠ebesto, this work is under my c. (lit. ... has 
been entrusted to me; nanethozenetanotto zeto vosan-
geo, these people are my c., my duty.
charger, tahoeestoto, c., war horse; natahoeestoto, my c. 
chariot, zenišeoxtaz amoeno, the two legged wagon 
(or.).
charitable, ešivaztaheoneve, one is c., merciful; eperoš-
ta, one is c., kind in acts; eoxcešivaztaestovšt 
stemenoheo, one is c. towards the poor; see beneficent. 
charity, šivaztaheonevestoz, mercifullness; mehoxtastoz, 
c., kindness; mehose-pevoštastoz, c., lovingkind-
ness in acts; mehos-hotoastoz, c., loving generosity; 
see benevolence.
fncharlatax, see pretend.

tonaxa, c., amulet; tonaxasz (pl.). 

Charm is worn in the hair, around the neck 
and other parts of the body. Emomoxenõhe, one looks 
charming, desirable; emomoxenono, it looks charming, de-
sirable.

226
chary, eōhan, one is c., cautious, prudent; enahetanoheo- neve, one is c., wary.

chase, nanéhoas, I c.; nanéhomohe, I am chasing after; enehotaneva, one is chasing, trailing; hotar ease- totemo, the dog chases one away; naasevæeoovo, I c. one off; nahotsetxeovo, I c. one home; naasevæooovo, I c. one away; nahotsetxeovo, I c. one out; nahotsetxeovo, I c. one across; natáeovo, I c. one away from a place. Nehoman- lizoz, the chasing after; nehomohezoz, the chase, trailing after game. See pursue.

chasm, zemæsomasoz, a great crack in the ground; see abyss.

chaste, ekōma, one is c.; ekōmheēve, she is a c., virtu- ous woman; see pure, virtuous.

chasten, haomenhentovā naveeoaon, I am chastened in af- fliction; nanizeoma hāmoxtastoz, the sickness chastens me; Maheo niæxochekōmaen, God chastens us, makes us chaste. See chastise.

chastise, navehoeto, I c. one (or.) in words; navehoesto- moe, I am a chastising; naveeono, I c. one (or.) with rod; naveeotoño, I c. one instantly, in a flash; eveeoeēse, one (or.) is chastised instantly. See pun- ish, castigate.

chastity, kōmastoz; ekōmastove, it is c.; kōmheēvestoz, c. in woman; see pure.

chat, navistonovamo, I c. with one (or.); vistonovamazis- toz, mutual c.; zevistonovamassz, the one who chats with me.

chatoyant, see bright, shine.

chatter, ehōonova, one chatters, is talkative; zehōono- vassō, the ones who c.; hōnovātov, the chatter- ing; ekokonomensz navēsoz, my teeth are chattering (from fear or cold); ekokoevoz, it is a chattering, clattering sound. See sound.

cheap, eaaahōomēhān, it is not dear, not expensive (ehō- eme, it is expensive); eaaahōostonehān, it is c., not counted high; eahōvēeme, it is getting cheaper, it is lessening in worth; zeto mohōnom eaaahōoemo, this horse is c., not worth much; vēhoeoço eahōvēeme, the cattle is (pl.) getting cheaper; sanavēeme, it is (or one is) c. down in value; zeanavēomsz hōma nazhxtoptovanoz, I bought a c., robe; hoxtova zeanavēoeme zehēsaraahoostomakātamaenh, buy that which is c. since you have not much money. Eoxceanavhxotovatov, it is sold (or bought) c.

cheat, oce, one cheats; naceto, I c. to one (or.); oce- cehestoz, the cheating; oceheo, the cheat; zeo- cēsz, the one who cheats. See deceive. Eoceheoneve, one (or.) is a cheat.

check, natohaena, I c. it; natohaenoham, I c. the horse; natohaeno, I c. one; when it denotes the checking
of a passage inf. -nxp- = to stop, is used; nanxpakovqapam, I herd, c. the sheep; nanxpakovoham, I c. in, keep in the stock; enxpeoz mâé, the blood is checked; mxistó zeameha makât, paper on which money is written.

cheek, mavotanoxx, the c.; mavotanotox, the cheeks; na-votanoxx, my c.; napoepotanoséno, I slap one on the c.; napoepotanoséno, I slap one the cheeks.

cheer, nahštahaoxo, I c., encourage one; nahetotaetano-ho, I c., make one glad, happy; naaaxato, I c., greet one; hetotaetanohazistox, the cheering, making happy; hístahaoxorazistox, c., encouragement.

cheerful, ehetotane, one is c.; ehetotanõehe, one does it cheerfully; ehetotanõehe, one looks c.; he-to-taeto, cheerfully; hetotasto, cheerfulness. See blithe. Inf. -voxon denotes also "to cheer, cherish, care tenderly for".

cheese, hekonheovam, hard yellow fat.

chemise, eszehen, c., coat; naeszehex, my c.; âtono-esze-then, under c.

cherish, navovõnešêno, I c. one; navovõnešetan, I want to c.; navovõnešeta-oto, I desire to c. one; see cheer; navovõnešeto, I c., nurture one; nahõzeovose-tan, I c., entertain as a hope; zehštõmehzahõzeovose-tanom, naxaasetonamon, all that I cherished was taken from me.

cherry, men, menox (pl.); menõxe, c. tree or shrub; menõxos, c. trees; emenõxe, it is a c. tree. The word means berry, but when used alone it implies the species of wild and choke cherries.

chest, vêpemax, c., box; vêhoesho, c., box, trunk; vâvx., mazhešexo, the c., breast; nazhešexo, my c.

chew, eaxkame, one chews (as people chewing gum), rumi-nates; napenosoxta, I c. the point of it; nahõpenosox-ta, I c. it to pulp; naxaxano, I c., crush with teeth; naxaxanoxta, I c. it; naxaxanomo, I c. one.

Cheyenne, Zeezestassõ; either from the verbal f. ehesta, one is, or nahestâ = I am wounded, or inf. -zes- which denotes something extended, pointing forward, drawn out. The name "Zezestassõ" is evidently derived from the root meaning of "zes-" and not from "hesta", as all the combined forms show. Zestan, Ch. nation; na-zestae, I am a Ch.; eestaeo, they are Ch.; eezhetan, Ch. man; esheex, Ch. woman; zekeasovâ, Ch. young man; zekaseexhe, Ch. young woman; zesekeks, Ch. child; zeëse-kasgonex, one is a Ch. child; zesevostan, Ch. way of living; nazesevostaneheve, I live as Ch.; zese-momâtavoâsttose, Ch. ceremonial, religious rite; eoxc-cesemenmomâtavoâsttose, it is a Ch. ceremonial; ezesens, one speaks Ch.; Zesen, Ch. language; zestano, Ch. utterance; ezestoan, he utters Ch.; Zesens-ze, Ch. -talker (pr. name); Zesenserx, Ch. -woman -talker;
zistxist5, Ch. book, paper or letter; zistxistonestoz, Ch. writing; nazistxiston, I write Ch.; zesemo, the Ch. way; zesev8, Ch. lodge; zesevostan, Ch. person; nazessenon, I sing a Ch. tune; zesenonisto2, Ch. tune or song; zesthoe, Ch. country, land; zesemocan, Ch. moccasin. In the "Handbook of American Indians" there are eighty-five names tabulated for the Cheyenne, the most of which being variants of the name given to them by the Sioux. As James Mooney says, "the popular name has no connection with the French 'chien', as has sometimes erroneously been supposed, but is derived from the name by which the Sioux call them, Shahi-yena, Shai-enah or Shaiela, meaning 'people of alien speech', the same name being applied also by the Sioux to the Cree in Canada". From stories told to writer by old Cheyenne they migrated from a distant country, in the north. One tale relates how this land was discovered by a man who was borne on an eagle's back across a wide body of water, the flight taking four or five days. Another tale mentions a long journey from a land "of islands", and how part of a large body of water was crossed over its ice. All the stories agree in relating that part of the Ch. people were left "on the other side" and they firmly believe that their brothers are yet living there. Writer knew a very old but intelligent Ch. woman, who told him of how her own old grandmother use to know songs praising the olden times "when they lived on fishes and fowls, and had not to eat 'this nauseating buffalo meat'". One tale speaks of the great magicians who lived in mounds or stone habitations, which were beautiful inside, with lions and bears watching the entrance. An old Ch. in relating the story connected with the ceremonial arrows told writer that their history had four parts: 1. The ancient time, when they were happy, but were decimated by a terrible disease, were left as orphans. 2. The time of the "dogs", when these animals were used as beasts of burden. 3. The time of the buffalo. 4. The time of the horse, which is recent history. Evidently the Ch. had not known the buffalo wherever their former habitat was, for not a few of their stories begin by saying: "when there were yet no buffaloes". The earliest authenticated habitat of the Cheyennes seems to have been in Minnesota. They first came in contact with the French in 1680, when a party of their tribe visited La Salle's Port on Illinois river to invite the French to come to their country at the head of the great river, i.e., the Mississippi. See the the "Cheyenne Indians" by James Mooney in V. I. Part 6, of M. Am. Anthr. Ass., a very valuable article on the more recent history of the Ch.
chicken, kokoeax; kokoeaxan, chickens; kokoeaxeson, young... 

chide, naveoeto, I c.one; naveoesta, I c.it; naveoestomee, I am a chiding, censuring; zeveoestomansz, the one who chides, censures, reproves; eveoetzevovistomosanexiss, he was chided by the teacher.

chief, veho; evehonneve, he is a c.; emaxevehonneve, he is a great c.; evehonneveo, they are chiefs; evehonnevetan, he wants to be c.; navehonam, my c.; nahevohonam, I have a c.; nahevohonamenoz, he is my c.; nahevehonalmetan, I want to have a c.; vehonevestoz, the being... 

chiefly, nanosetto, above all, preeminently; inf. -nose; enanosepevae, he is good above all.

chieftain, zevehonnevats, the c.; zevehonnevess, the chiefs; zenitass, the chiefs, rulers; see soldiers. In former days, when the Southern and Northern Cheyenne were one body, they had forty four chiefs, elected from time to time. It happened that some of the older chiefs were reelected, while not a few of the ex-chiefs took further part in the councils as advisers to the new body. The rule however was that forty new and four of the older chiefs be selected, the latter as head chiefs of the tribe. Altho priests and chiefs were not the same men, the first had often a greater influence than the chiefs themselves. Especially the Arrow keeper and his men swayed a greater authority than the chiefs. The present Arrow keeper is a shining example of the usurpation of headman's authority by his priestly influence. The council of the forty four chiefs chosen from the differ-
ent warrior bands was symbolized by a bundle of forty four red painted invitation sticks, kept with the ceremonial arrows. The Cheyenne say that this system of having a council of forty four chiefs was adopted from another tribe, which the Ch. had practically annihilated. A woman prisoner told her captor (a chief) of the ways of her own people in selecting chiefs. The method pleased the Ch., who under the woman's instruction set up the "vehoneom", fixed the forty four sticks and elected their chiefs on the new plan.

chieftaincy, vehonevestoz; zehevehonevstovsz, the one who has the c.

child, kašgon,"the little one", (pronounced "kasgon" by women and children); heekašgon, fem. c.; hetanekašgon, m. c.; ekašgoneve, it is a c.; ehosš, she is with c.; eaneoz, she gives birth to a c.; meševoz, baby c.; meševoto, babies; emeševozve, it is a baby c.; ehenison, she has a c., an offspring; nanis, my own c.; nanison, my children; nanisonan, our c.; nanisonanoe, our children; nahenisonenoz, he (or she) is my c.; nahenisonenotto, they are my children; zehenisonestovsz, the one who is c.; zehenisonestovsšt, the ones who are children; nahenisonetan, I want a c.; nahenisoneton, I am a c. (to one); zehenisonetto, the one being my c.; zehenisonetton, the ones, my children; nanisonamò, my foster c.; nahenisonamöenoz, he is my foster c.; nahenisonevšemo, I count one as my c.; nakašgonam, my c. (not the own one); nahekašgonam, I have a c.; nahekašgonamenoz, one is my c. (not own offspring); kašgonasz, ye children! Nanisonasz, ye my children! Esaahiensinehe, she has no c.; menotoceess, c. too young when its brother is born; nahešehestovoe, I bring up children; nahestošéésó, I beget a c.; nanestšéšemaha, I am delivered of a c.; emenotomšën, she has a c. every year; ehaestnöen, she has many children; etakomšën, she has a c. seldom; ehetanevšën, she has a m. c.; ehevšën, she has has a fem. c.; ehestšcenezvšën, she has twins. The suffix -ően- or -ően- = to have a c., to give birth to a c. Etoxtnöen, how many children has she? Etohotonveta nevšën, she has a male c. alternately (with fem. children); enazeen, she dies in c. bed; enotomšën, she has her first c.; ehotomšën, she has her second c.; enokšen, she has one c.; enisšen, she has two children; enašën, she has three children; nanokoenoto, I have my only c. in him (or her); nokoenoxz, the only c. (of some one); nanokoenoxzz, my only c.; henokoenoxzetto, one's only c.; ninokoenoxzenan, our (incl.) only c.; nanokoenoxzeve, I am an only c.;.nanotomoenoto, I have my first c. in one (him or her); notomoenoxzz, my second born c.; nanotomoenoxzz, my first born c.; nanotomoenoxzeve, I am a first born; nahotomoenozz, my second born c.
(male) c.; ninisoenoxzevhemâ, we are two children (to some one); enivoenoxzeveo, they are four children (to some one); ninistxnoenoxzevhemâ, we are all the children (of some one); exammaevoxpsnöen, she has simply a brood of white children (having ref.to a Ind. woman having white children); zeto kašgon esötocaæo, these children are still young; eemöxtñosë, she is with c. (illegitimately); eemöxtöen, she has an illegitimate c.; niëmöxtoenöto, thou hast an illegitimate c. in him (or her); emöxtöenoxz, an illegitimate c.; niëmöxtoenixz, thy illegitimate c.; eemöxtöenoxzeve, one is an illegitimate c. Kašgonevaho, Childchief, Littlechief, (pr.name).

childhood, kašgonevestoz; hekašgonevstovâ, in one's c. childish, tass kašgon; eevhakašgoneveo, one becomes a child again.

chill. inf. -tö, denotes chilly, cold; etöez, it becomes chilled; etöenoxz, one's hands get chilled; etöena, he has chilly hands; etöeoxz, one is getting chilled, also fig.; natöeàta, I have chilly, cold feet; natöeszæa, I have a chilly head; etöëcha, it is cold, chilled (as food); etöësen, they (or., as potatoes) lay chilled, cold; etööm, it is chilly (sp.of liquids); see cold. Nanatosevomoxta, I have a c.; natosevomoxtoastoz, c.(preceding fever).

chime, axxevonoz oxzetahamevosz zeoxcevesenemenistovevosz, when the bells are rung as to make music; ezsetahme, it is rung; nemenistoz =music; ehöezetahamenesz axxevonoz zënemenistovevosz, they are heard rung, the bells, making music.

chimera, vhanetoxtotoxtoz, mere imagination; see fancy; aestom—hozeovosetanoxtoz, false hope, expectation.

chimerical, etoame—vhanetoxtotox共青团, it is c., mere conjecture; hovae vhanetoxtotoxtohotaz zsaxamahovaevhan, something imagined but which simply is nothing.

chimney, maheše—ësenistoz; maheše =brick + ësenistoz =flue; eësenistove, it is a c., flue. See smoke.

chin, maztoho; naztoho, my c.; enišståhöna, one is two-chinned.

China, Tozcemazeneo hesthoev, the land of the Slit—eyes.

Chinaman, Tozcemazene, Slit—eyes; etozcemazenhetaneve, he is a Chinese; Hotomozhoev, the ones with hair braided behind.

chinaware, menevetoxq; menevetq5, large vessel of c.; meneekson, doll with head (or also limbs) of porcelain. Anything having the appearance of porcelain takes the pref. mene—; see berry.

chine, navovepaonaso, I c. one (or.), cut up his backbone;
evopeaona, one is chined; hestona (not to be confounded with hestõnä = one's daughter), chine, a piece or the whole of the ridge or back-bone meat of an animal.

Chinese, see Chinaman; Hemeko-zenimaeasenessõ, those who coil their hair.

chink, etoxzevon, it chinks (as metal, money, cups, glass), clinks, cliks; etåevaoz, it becomes chinked, cracked; zistäevatto nanpãstana, I close, fill up the chinks; zistäevatto, the c., where it is cracked.

chip, napevooaha, I c. it off (with instr.); see chop; "mxenivaoz, a chip of the old block; evõonoz, chips of wood and bones; eevõoneve, it is a c.; evxseonoz, chips, crumbs; eevevseoneve, it is a c.; crumb, fragment; maes, chips, dry dung; hovaemaes, animal chips; ovaemaes, magical chips (usually pr. name).

chippunk, noõson, little squirrel; see squirrel.

Chippewa, Woomstashetaneo, people of the bullrushes, sometimes also Moiseo. The Ch. themselves do not fully agree on the two names. Writer thinks that the name Moiseo is the same as the Chippewa "Mouso-nee" given to one of their gentes. The Moussenee phratry of the Chippewa includes the Moose and Reindeer gentes and the word prefixe for such animals in Cheyenne is "mohe".

chirp, nasëpemo, I c. to one. See whistle.

chisel, navepoha, I c., hollow it out (with instr.); navepõno hoehona, I c. the stone (or.); navõpõn, I c.; vépõnistoz, the chiseling; vépõnehe, c., or the chiseler; naamevépõno šistato, I c. a groove in the board; napovooaha, I c. it off; see chip, chop. Evõpõhe, it is chiseled out; epovõhe, it is chiseled, chipped off; eamevépõhe, it is chiseled out (in length), grooved; naotâax, I c. a hole; naotâaso (or., as stone, board); both words ref. to chiseling by cutting a hole thru, but not by blow or stroke.

chocolate, not used as beverage by the Ch.; it is called like coffee, "moxtavõhôp" = black soup, or "maëmoxtavõhôp" = red-black soup; c. in cakes goes under the name of candies: "vecemâpsz". The school children are likely to adopt the word "chocolate" into their own language.

Choctaw, Saktao.

choice, zenanosepeva, the best of all; zenanosepeva hoevoxkôz, the c. meat; zenanotõeõtõe, (in.), the c., in worth, value; zenanotõëmsz (or.) hõma nametanenotto, I am given the c. robe, blanket. Noxzevõmõnistoz, the act of choosing; see choose.

choke, naoxc, I c., in eating; nanxpotomeoz, I c., suffocate, stifle; ehoxoç, one chokes (by food); ehoxseseõ, one chokes (in drinking); eotõsta, one chokes (by

233
liquids in the wrong passage, while swallowing); eox-seetto, it chokes, provokes constriction; nahekoáno, I c. one (strangle by hand); nahekożte, I c. one (by rope, or hanging); nahekoáovo, I make one to c. (external constriction); nahekoáa, I c. it chokes, throttles me; nahekołòno, I c. one (with instr., as trap, etc.). Mënoz, choke cherry (Prunus Virginiana).

choose, nanitāa, I c. deem it most important; nanitáavo, I c. one (or.); nanitáomotaaż, I c. for myself; nanitaomotaáz-zenotto, I c. him for myself (a robe, horse, etc.); zenitáoessō, the chosen one(s). Rad. -nité- = prominent, important, prefer; nitéseo, the chosen one; enitáoseoneve, one is a chosen, preferred one; henitáoseo, one's chosen one; namomeseaavo, I c. single one cut from; namomeseaa, (in.); zemomeseaesoşı, the chosen, select ones; navémëno, I c. appoint one (or.); navé-mënta, I appoint, c. for one; see appoint. Mëmoxeta- noxevôméno, may I c., select for me; namonenož, I c., select one for me; nimonetovaz, I c., select thee for me; nančemo, I c., select one (or.) by statement. See select, elect.

chop, napoevoohu, I c. it off; napoevóono, (or.); napoenan- ënů, I c. one's hand off; napoesežaño, I c. one's head off; napoeseavu, I c. it, one's head, off; napoevoax, I c. it, off, by cutting; napoesevoaso, I c. one's nose off, by cutting; napo pozostaśtao, I c. both one's ears off, by cutting; napoeseñtaaso, I c. off its (or., sp. of a living tree) branches, prune it; napoesevoono, I c. off (by stroke) his finger; napoevohomovo hemoeš, I c. it off, one's finger; napoevaseóstono, I c. off (with blow) his tail; napoevohomovo heszevax, I c. it off, one's tail; navëno hoxzz, I c. down, fell a tree; navovesoha, I c. it in pieces, mine it; evovevenisz, he chops his speech, speaks cut; namonao, I c. wood. The cutting or severing by a blow requires suffix -ño (or.) and -oha (in.).

chosen, zenezemessō, the c. ones (or.); nitaoseo, the c., elect one; zenitéchessō, the c., elect ones (by action, while zenezemessō ref. to declaration); namo-
nistoto, my c., elect ones, picked ones. See choose.

Christ, Maheonexőestaansz, The-one-anointed-by-God. Usually the very name "Christ" is used, but when in connection with "Jesus", which is Vostanevstoman (or Vostanevhan), it is better to say "Maheonexőestaansz", thus: Vostanevstomane-Maheonexőestaansz, which means "Saviour-by-God-anointed", which is the translation of the names "Jesus" and "Christ" combined. As the name "Christ" is Greek, and is really not pronounced as in Eng., writer sees no need of forcing an Eng. pronunciation, which is very hard for the Indians who do not understand the Eng. Either let it be pronounced as
near the Greek as possible and make it "Xistos" in Cheyenne or give the translation of it: "Maheonexošestaansz" =Anointed-of-God". Names have a meaning in the Bible and they ought to be translated so as to give this meaning and not a mere name. For the younger Ch. generation which understands Eng., and has heard the name as we have it, the matter is different, although it also is important for them to know the meaning of the name.

Christendom, oostahetanistoz, the world of Christians; oostahetanistoz, Christians collectively.

Christian, oostaahe, the one anointed with water (see baptize); oostaaheo, Christians; writer would call the attention to the fact that the name for Christ (Maheonexošestaansz) is closely related with oostaahe; if Christ is the "Anointed one with oil", the Christians, his followers, are the "Anointed ones with water". What is poured upon the head in a ceremonial way, they understood to have ref. to the mental and psychical man, the head being the seat of the four most important senses and these are subject to supernatural revelation. Any ceremonial anointment influences the whole life of the one subjected to it. Hence their name "oostaahe" for Christian is fitting and characterizes for the Ch. the difference of religion. Naaoostaahe, I am a C.; zoostahessõ, the Christians; oostahetan, a C.man; oostaahe, a C. woman; oostaaešígon, a C.child; oostakasova, a C. young man; oostakaseh, a C. young woman; oostamahacic, a C. old man; oostamataa, a C. old woman; oostaaevstan, a C.person; naaaoostahetaneve, I am a C.man; neaoostaahevo, thou art a C. woman; oostaaešígon, it is a C. child; neaaoostakasovaevhema, we are C. young men; naaaoostaaevstan, I lead a C. life; oostaaevstan, he is a C. child; oostaaevstanahevo, he is a C. life; naaaoostaa, I want to be a C.; oostaaežhestàtoz, C. being, condition; oostaaemistò, C.book; oostaaem, C.lodge; oostaaemomàtaovostoz, C.ceremonial, rite; oostaaemomàtavhoestomohestoz, C.religion; oostaaomànisymàtatoz, C.faith; oostaaevstamozaizoz, C. doctrine; oostaaevstomoseoz, C.teaching; oostaaevstomoseo, C.disciple; oostaaevstamozenhevo, C.teacher; oostaaomàtaoší, C.sacred day; oostaaemomàtaošíve, it is a C. sacred, holy day; oostaaemomàtaovastoz, a C. devout person, saint; oostaaevvis' onemazistoz, C. brotherhood, fellowship, oostaaemana, C.band, body; oostaaenotxoe, C.soldiers (ref. to an organization); oostaaenotxo, C.band, army; oostaaenotxoe, one is a C. soldier, belong to the C.organization; navesëoostaahevo, I am a C. with one;vesseëoostahemazistoz, the being C.together, C.fellowship; zaaëoostahessõ, the non Christians; oostaahevo osetandazistoz, C.hope, confidence; òös-
Christianity, εὐσταυσανεβεστος, the state of being or living as a Christian; heto zheվεστος εσααεοσταευστανεβεστοβαν, this kind of doing is not C.; εὐσταυσαναναθοσοστομοσετος, C. in the sense of Christian religion; εὐσταυσαναναβεστος, C. as a body of Christians; see church.

Christianization, εὐσταυσατοτος, the making Christian, the baptizing; εὐσταυσανασιτοστος, (from na- εὐσταμανειος), I make one to be a C., I make one to be baptized), the making to be Christian; see Christianize; εὐσταυσαναταναστοτος, the increase of Christians; εὐσταμαναναστος, C., increase of Christian stand, generating of Christians.

Christianize, naεοσταμανος, I C. them; nitao hestaneo μανσεοσταμανον, when all the nations shall have been made Christians; εὐσταμαναναος, they have been Christianized; naεοσταμανανατανονημε, we are Christianized, made to grow in Christian life.

Christless, zsaahonevohess Maheonexoιστανεζις (or Christeva), the ones who do not have Christ; zenoosevostanehevemoss Maheonexoιστανεζις, those who live without Christ.

Christlike, enohoe Maheonexoιστανεζίς, one is worthy of Christ; zehoso hevostanehevot Māheonexoισταανς (or Jesus) natonehevostanevetan, I desire to live a C. life (lit. as it is his life, Christ, I want to live). Eonisyomhonoego Jesuseva (or Maheonexoιστανεζίς), one is C. (lit. one truly has put on (like a cloth) Christ.

Christmas, zehοσινανιστος, when it is C. (lit. when the hanging takes place). The v. -hοσι =to hang (active meaning), [nahοσι, I hang; nahοσεμο, I hang one]. The Ch. were used to hang or tie offerings to trees, rocks or other supposed animate objects. The first C. tree they saw made the impression on them, that whatever was put or hung on the tree was an offering similar to their own, hence the name "hοσινιστος or hοσενιστος"; ehοσινιστος, it is C.; toneh otohοσινιστον, when is C. to be? Zeehοσινιστον, after C. (ref. to the past); mataehοσινιστον, after C. (ref. to the future); mxhοσινιστον, when it is C. time; hane...
zexhōsanistove, then, when it was C.time; hōsanistoto (or.), C.gifts; of recent date the expression: sitove-šnevā hoocemētāove, has become in use and means "in the middle of the winter when gifts are given". Writer thinks this expression a poor improvement on the old word. The old Indians know that the C.tree, like their own "hangings" symbolize something, only they must be led from their animistic to the higher, Christian conception.

chronic, in the sense of "prolonged, interminable, inveterate" can be expressed in Ch. by inf.-tose- or hetose-; ehetosemaneheeneve, one is a c., inveterate drinker; etoseēsztas, one speaks prolongedly, without coming to an end; ehetoshēmoxtastove, it is a c.disease.

chuckle, emēxtatama, one chuckles, laughs to himself, lit. laughs in secret.

chum, suff.-mo combined with inf. -vesse- denotes community, association with; navešseenamo, I c., with one in eating; navešsevostanehevemo, I c., with one, in living; navešsevo, I am one's c., his companion; navešvēn and navešsēva, my c. (see fellow, companion); naveštixistonemo, one is my school c.; evistxistonemazo, they are school chums; naveamo, one is my bed c.; vistxistonemazisto, chumhood (in school).

chunk, is rendered by inf.-mame, see block, bulk; namamepoena, I chop or break a c. of it; Emmemehota hoos, the coal is lying (setting) in chunks; emomamemezenov hoexoxkūzē, each one of them (or.) was given a big c. of meat; ešxova, c., lump; ešxova voxbonax, c., lump of salt; see lump.

church, maheoneēszehmhayo, c.house; emaheoneēszezhayonēve, it is a C.building; also maheonemhoy, sacred, holy house and ēszehmhayo, talking house. Ēstae-mhanaevestoz, c., the body of Christians; manēsēstahtanistoz, the collected body of Christians; manoeonisyomētaneo, body of believers.

churn, see boil, seeth; heovemasc namanisz, I make butter. cider, maxemennēmēp, apple water; emaxemennēmepve, it is c. cigar, hestooteen; onimotaen, c. (also for cigarette); nahpōnoz hestotoone, I smoke cigars.

cigarette, onimotaen; nahpōnoz onimotaen, I smoke cigarette; nazešmepox, I roll a c.; mxistō zevesēšemhnozistov, c. paper (with which cigarettes are smoked).

cinch, hoxt'aeenseneve, it is a c., girth for horse; na-hoxt'aetoham, I c.the horse; naonelhoxt'aetoham, I uncinch the horse; ehoxt'aeenseneva, it is cinched (horse in that condition).

cinder, hotāhe, cinder, of burnt grass, after a prairie fire; either that carried or left on the ground.
circle, zeonistâkoane, that which is a c., makes a c.; zeonistâq, that which is a c.; onis- ref.to round, circular line and âq ref. to head form, ball, globe; eonistâkonêheoÊ, they sit in a c., ring; naonistâcemanisz, I make it circular; naonistâkomâen, I make a c. with ground; naonistâkoana, I make it circular; eecomoneoÊ, they sit in a c.; zeñenoneoz, where the camp c. is; niva eoxezstovoneoÊ, they (or.) are in four concentric circles; see encircle, ring, round, surround; raonistâcevxeaÊ, I write it in a c.; naonistâcevxisiston, I write in a c.; naonistâcehoaxoân, I bead in a c., making circular designs in beadwork; inf. -nimaes- denotes a convolute line, circling inward; enimaeshehoaxoënsz, they (in.) are beaded in convolute designs; na- comoeÊ, they (or.) sit in c. around me. Ešeho eman- ton, the sun (or moon) is building (a protection), said when there is a circle round either one of them. Ex- hohonezetoeÊ, it is surrounded by, sp. of a tent in the center of the c.; naonistâkonêhezoñoz, I place them (in.) in a c.; naonistâkonêhoëhoÊ, I place them (or.) in a c.; natâtaohoneetoeÊ, they (or.) c. about me; nao- nistâkonêhoeme, we sit in c.; onistâkonheoëstoz, the sitting in a c., ring; ehohonetaÊ, it circles, is a ring. See encircle.

circlet, hohon, bracelet.
circular, rendered by inf. -onistâcÊ; also -hohon- or ohone and -tataÊ; naonistâcemanisz, I make it c.; eonistâq, it is c.; tovosseheo zeonistâq, c. saw. The suff. -(t)âq, ref. to surface of circle, also to "ball shaped". The rad. -onÊ is however the true word for the encircling line.
circulate, etoxezzetoeÊ, it circulates; eomoneÊen mazema- emeÊ, the blood circulates.
circulation, mazemaeme zeoxeòmonsênatoÊ, the c. of the blood.
circumside, naevxtanësoÊ, I c. one, cut his flesh skin; ze- évxtanesësz, the circumcised ones; nivxtan- eâsz, I c. thee. The v. form leaves no doubt but that circumcision is understood, but the ceremonial is kept rigidly secret, it is done with a stone knife. No stranger male could ever really be considered a member of the Ch. tribe except he be initiated by circumcision. Naevxtanës, I am circumcised. Whether for the reason of their circumcision or not, the Ch. priests teach that the Ch. people is a sacred nation, "maheon- hestanov". When a Ch. becomes a Christian, every means is tried to bring him back to the "sacred people", su- asion, flattery, gifts, threats and all sorts of schemes are devised to bring the "lost one" back. The priests do not oppose the work of Christian mission, and they have nothing against their people being baptized, pro-
vided they do not emancipate themselves from the Ch. ceremonials.

circumcision, evxтанéșéstoł; eevxтанéștov, it is c.
circumference, emahaone, it has a great c. (of round
bodies); etaxeone, it has a small c.;
etonităone, what c. has it? Zehetăone, its c; zehetăon-
șs, its (or. sp. of stones, dry goods, animals) c., size
around; ezeonehe, one is of small, narrow body
(around); etonităo, what size, c. is it? Etonităeta, what
size, c. is one? (sp. or. rocks, mountains); noka tăhoeo
enităo, it is one mile of size, wide; naha tăhoenevea
etătanitămęeha; it is three miles around, in c. (as a
lake, body of water).
circumspectly, aninös, with care, caution, in a careful
manner.
circumstance, tonxhéstoz, under any c.; the suff. -omen
and -staomen denote sometimes the meaning
of "c."; enstamenheheve, one is in poor c., condition;
epavståomen, one is in good c.; ehăomen, one is in hard
c.; see condition.
cistern, zèvehota ookomâp, where the rain water is kept;
ookomâpe-votnaen, well for rain water.
citation, has no adequate in Ch. In quoting however the
Ch. has the inf. -ze- and -zhešše- which means
"thus" and point forward to what is to be done or
said; ezheššsz, he speaks thus; nazheto, I say this to
one: ...... When ref. is made to something past or
following the quotation inf. -ne- or -neše is used;
enhevo, he said so (as already cited); eneššsz, he
spoke or speaks thus, as mentioned. See thus. Often-
times when making citations the Ch. will imitate the
voice of the one whom they quote. When they cite
words which are written then say: ezheššamēme, it is
couched so (sc. in writing), or eneššamēme, with the
difference explained above.
citizen, navhesta, I am with; nhestaneamö, my co-citi-
zens; hestaneamö, thy co-c.; kevhestaneamö, one's
co-c.; nhestaneameneo, our co-citizens; hestaneamevö,
your co-c.; kevhestaneamevö, their co-c.; navheste-
aneve, I am a c., fellow man of the same nation; navhes-
tano, I join myself to one (Ger. geselle mich zu Ein-
em); evĕhoevęme, one is a c. (lit. is counted as
a white man); evĕhoevace, on is made a white man (an
American), a c. Nitapave-vhestaneenevhemă zehešpavoni-
stomaz hoemac, let us be good citizens, by heeding the
law! Navhestationo, I am c. with one.
citizenship, vĕhoevęmazıtoz, American c.; vĕhoevăx-
toz, the being made citizen; vhestaneonevę-
toz, fellow c.; vhestaneamızıtoz, the being c. with
one, co-c.; niĕvhestaneenevstonan zećamonenez'netton's
heamaheștanov, our c. is in the world above (lit. will
take place).
city, mæveñoeno, the place where the white people stay
together; suff. -eno denotes a habitat, e.g. Oxmese-
no, Montana (the part where the Northern Ch. live); Oe-
taneno, Crow Agency (lit. Crow-town); meavéfono, the
Agency (lit. place where the Agent stays); Oklahomeno,
Oklahoma; mæstoz, city, town, where they all stay, live;
emæstove, it is a c., town; emaxemæstove, it is a
great c.; ememenomæstovensz, they are groups of ci-
ties; zemæstove, where the c., town is. Naséezox mæ-
véfono, I go to the city. The inf. -sé- denotes "down
into" and ref. usually to go to a lower position, down-
ward into.
civil, emaseztæ, one is c., polite.
civilization, vèhoevostanehevestoz, the white man’s liv-
ing.
civilize, vèhoevosmanéno, I c. one, make one a white man;
evèhoevostaneheve, one is civilised, lives like
a white man.
clad, nahoneoan, I am c.; see clothes, dress. Nahekovav-
san and nameovasan, I am c. in soft raiment, [-heko-
va = soft; -meova = fuzzy].
claim, nahetomhesta, I c. it to be true; nahavsevemo, I
c. say that one is bad; navéstomhenoz, I c. one
for me (by asking); sometimes the attr. m. is used
to express "claim", when the meaning is "said to be";
ea-
enoz, he claims to own one (or.), or one is claimed to
own one; nahetomhesta zehešesenson, I c. it to be
mine; naaëno ehevö, he claims him (lit. I own, he says);
t’së
naaënonon ehevön, they c. it (lit. indeed we own it, they
say); nahevis’ononoz ehevö, he claims to be his cousin
(lit. he is my cousin, he says); zehešeshovetto nasa-
hestone, I do not c. it as my property (lit. that it is
my property I do not mean to say); navéstomohetanoz
makatansz, I c. the money, ask for it; navéstomohetomo-
vonoz hemakatansz, I c., ask one’s monies. (See allot-
ment for c. in the sense of land).
clamber, naéuvonën, I c., climb; nanosevonën, I c. over it;
see climb.
clamor, v.ehönevošehehaztovo, they c. in one’s defense;
ehäenov, one is clamoring; emaxehaheo, they c.
shout with loud voice; ehöonovao, they c., raise much
talk; maxehahesto, ezaahotohestohenov, they clamed,
complained about it with loud voice; see boisterous.
clamor, n.maxehahestoz, c., loud voice; ehöevon, it makes
a great c., noise; nahetosehastam, we make a c. (to
make great noise in crying); ememoevon, the sound of a
crowd, din, hub; see noise; häenovastoz, c., noisiness.
clamorous, ehäenov, one is c., noisy; nahäenovosého, I
cause one to be c.; inf. -hehtovan- denotes
"c., boisterous, uproarious"; hehetovanhetaneo, c. men;
ehāesta, one is c. (voice, sound).

clampus, nahāpanen, I c.; nahāpana, I c. one (or.); ehāpane, it is clamped; hāpanenistoz, the clamping; hāpaneneo, the c.; nahāpaovo, I make one to be clamped; nahāpaa, I c. it with the feet; nahāpence, I c. by means of thread, I sew; see shut, close; hāpeozistoz, the becoming clamped.

clandestine, same as secret; q. v.

clang, ehēevanov, it is heard clanging. See sound, noise.

clan, ehēevax, it clanks, is heard clanking.

clanish, emomenōkxoeo, they are c.; emomenōkxo ezesta, one is c., for himself; emomenōkxo evo ston heve, he leads a c. life; momenōkxo e sto z, clannishness, selfishness.

clap, ekoko e vah asen istoz, it is a clapping (against each other, as cymbals); nahāpahāz, I c. it close (as a box, book); napopoesez, I c. the hands (in applause); popo eeszistoz, the clapping of hands; ekoko e vahane, it is clapped (ref. to sound); nonoma emasōnistrohe, a thunder c.; lit. thunder sounds of a sudden; ōnehetto, at a clap, immediately.

clapper, zeta haseo, kokoevalhaseo.

clarify, ehoko e vaheseo, it clarifies (liquids), becomes clean; enanivsevēmoez, it becomes clarified, cleared, transparent (of liquids); nananivsemansiz, I c., make it clear, transparent, translucent; Māheo nszenanivsenomēnmon nsztahan, God will c., glorify our hearts; tass enanivseoz to xetanoheo, as it were the wise man is clarified, glorified; Māheo heomotomeva evešen anivsemane nivostanes hve ston, our life is made clear, glorified by God's Word; nanivseozistovā na hos senanivseozistovā maeto nioxcem"nheman"s, we walk from glory to glory (Ger. von einer Klarheit zur andern). Writer would prefer the term "nanivevatamahestoz or nanivevataman hestoz" for "glory" rather than "vohōe o vatamahestoz".

clarion, see trumpet.

clash, epoevāz e o, they c. together (or.); epoevāzet tonsiz, they c. together (in.); poeo vāz istoz, mutual c.; also ekoko e vahamāzeo, they c. (or.), as cymbals; nanameto enhaševāzeo, they c., collide together (with no ref. to sound); etševāzeo, the c., come in conflict.

clasp, natoomana, I c. it, hold it immovable; natoomano (or.); nahekozeno, I c. one's neck (as a child its mother's neck); našt' taena, I c., buckle, button it; ēst'taeneo, the c., buckle, button; ēst'taeneva, it is clasped (in that condition); nahāpana, I c., clamp it; naaxaoto, I c. one's hand, shake hands; see clutch, grasp; natšenomovo heāz, I c., hold his hand.

class, v.namomeno nanānī, I c., set them (or.) in group;
nahoxesosan, 1 c., arrange, set in order.
class, n. nhest, that (in.) c., ref. to; zhestav, this c.,
kind (in.), pointing to; nhestavono, that (or.) c.,
kind, ref. to; zhestavono, this (or.) c., kind, pointing
to; enhestavono, one becomes of that c., kind, deno-
mination; enhestavono, one is of that c.; ezhesta-
vento, he is of this c., kind; navhestavono, I am
of his c.; nitonhestavonemo, to which c., kind, denomi-
nation does thou belong? Nanhestavonemozetan, I wish
to become of that c.; navhestanto or navhestavo, I am
of his c., kind; nasavhestavono, I am not of his c.,
character, kind; nisâde momenoea, by classes, groups of
twenty; nonive momenoea, by classes, groups of four.
classification, hoxeesainistoz, c. by putting in place;
momenoaxavizistoz, c. grouping.
classify, namomenoovē zahestavonoevess, I group toge-
ther the ones (or.) that are of the same
class, kind; namomenovxaneo ōszistotoz zahestavono-
vēsz, I c. words of the same kind; zaestavovē za za-
totaoēvē naokxemomono-aēhananoz, I c. them (in.) ac-
cording to color and size; lit. the ones (in.) of the
same color and the ones of the same size I group se-
parately. Nanohoesta, I c. it, count it with (Ger. hinzu-
zählen); nanohēmo nomâzeheoneva, I c. him, count him
with the thieves. Nanhestavonovatamo pawhean, I deem
one (or.) to belong to a class of good men; lit. I
deem him in the class of good men.
classmate, zevistxistonemo, my c. (also schoolmate or
c-o-student); navistxistonem, one is my c.;
evistxistonemâzeo, they are classmates.
clatter, enistovonoxz, it clatters; eohēkokocone, it
clatters, rattle; nistonovoaxistoz, the c.;
ohēekokocone, the c., rattle.
claw, māthōhevo, the c., nail; nāthōhevo, my c., nail;
hesthevon, his c. nail; hesthevonovē, their
claws; see nail. Claw or nail are or, because supposed
to be animate and being part of a man's spirit (pro-
ective spirit). [Hence claws, nails and shield have
the same root form]. Emēhēveavox nāheē evkahāpōhe-
veavox, he draws his claws out and then in again; inf.
éme =appear; inf. -ēhp =clasp, fold; esēposeoz, he
stretches out his fingers or claws; esosoxpano, he
draws in his claws, when he catches something; epavhō-
heva, he has good claws; ehaevhōheva, he has bad
claws; evophōheva, he has white claws. [Hence the pr.
name Voxphōheva =Whiteshield or Whitenail; Mahōheva,
Redshield or Redclaw]. In religious ceremonials the
"axovon" =shell, symbolizes the nail or claw matter
(also horn) as protective substance (fetisch). Ni-
hesthevonone (or.) our nails and claws (the pro-
tective, shielding substance in us). Epohōhevaos, he
rubs his c. or nail off; eōeomo hesthēvenon, he bites his claws. See nail (finger nail). Ehotāson, he claws; kašsehotam nahotāna, the cat claws me; nahotāno, I c., grasp, clutch him. See scratch. Hostovoskon, dew claw, [same word used to express "dried apples", no doubt because of their resembling dried apples].

clay, hetanomaaxz, c.; ehetanomaoxxzeve, it is c.; hetan = male + -omaaxz = ground; really hetanomaaxz = ground of distensible quality, lending itself easily to being shaped into any form. Formerly extensively used by Ch. children to make balls and figures of animals, etc. The last was especially the case when the Sun dance took place. Effigy of the phallus (which used to be hung to the center pole of the Sun dance) was also modelled with "hetanomaaxz", writer was given one such figure, but burnt as a brick and of heavy weight.

clean, inf.-hoxe(e)- = c.; ehoxea, it is c.; ehoxeae, one (or.) is c.; ehoxeo, it cleans; ehoxeohe, one (or.) looks c.; ehoxeonono, it looks c.; ehoxeononoaz, they (in.) look c.; ēhoxoee, one (or.) has a c. face; ēşepavešen, one (or.) has a good (clean) face; ehoxe-hotonehe, one (or.) is c. braided; ehoxeome, it is c. water; ehoxeomeoz, the water becomes c., clear; nahoxestaha, I am c. hearted; nahoxhestaon, I have c. hands (am c. handed); ehoxeaz, one (or.) has a c. mouth; zeho-xeaznassē, the ones (or.) who have a c. mouth (not using profane, desecrating language); namxevomotoxta, I c. it (a liquid food or water, by blowing over it in a ceremonial way); mxevomotoxtoz nātaman, c. our food; lit. sweep our food with thy mouth or breath, sanctify it; see under "blow". Nahoxeennan, I am cleaning; nahoxeana, I c. it; nahoxenono, I c. one (or.); nahoxeevosta- neheve, I lead a c. life; nahoxetan, I think c.; nahoxhe-ntanoxxezeve, I have a c. mind; nahoxeazesta, I deem it c.; nahoxeatamo, I deem one (or.) c.; nahoxeataman, I am deemed c.; nahoxeaztomon, it is c. unto me; ehoxeainitov, it is c. for me, on my account; nahoxeenaonoz, I have c. hands; nahoxeenvomota, I feel c. (physical); see sweep; hoxetanoxtoz, c. thought; hoxeevostanevostoz, c. life; inf.-hoxe- combined with inf.-pave-, thus -hoxe-pave- = perfect; ehoxepevaš, he speaks perfectly well; inf.-vâxshoxe- = c. throughout, completely, perfectly; nasaaâvxshoxeaha, I am not perfectly c., not perfect; sometimes "-hoxe-" denotes "better, in order"; natahoxexeexa, I am going to write it better, in order; nahoxosan, I arrange in order; zehoaxeassō, the c. ones (or.); zehoaxeasz, the c. ones (in.); zehoaxeevostanevesō, the ones (or.) who lead a c. life; zehoaxeemā-tavostanevessē, the ones (or.) who lead a sainted, c. life. [Do not confound inf. -hoxe- = clean, with inf. -hōxe- = to become acquainted, or -oxe- = to break in
Hoema zehoxeo, the law which cleans, cleanses; ehoxeoz, it gets c.; clean in the sense of "not foreign, straight thru, unqualifiedly, wholly, clearly, simply, purely" is expressed by the inf. -xa- and -xama-; naxamavonetanota, I have, "clean", unqualifiedly forgotten it; inf. osëec- denotes c. in the sense of "pure, entirely alone, free from foreign matter, by itself entirely, without any one"; hence: zeoseékassó, the ones (or.) who are without any one, destitute; see pure. Esaatasettan, it is c., it is not defiling; esaastasehen, it is c., not defiled; see defile, clear.
cleaner, n.hoxeanenehe the c.; ehoxeanehehev, there is a c.; ehoxeanova, he is a c.
cleaning, hoxeanenistoz, the c.; ehoxeanenov, there is a c., also he is one who cleans, who has the quality of c.; zehoxane mâzhesta, estáhanez'hethozonehetoz, Maho, the c., cleansing of the heart is God's work.
cleanliness, hoxeastož, the state of being clean; hoxemo-mâtahetoz, or mômata-hoxeastož, religious c., ceremonial purity; hoxeëvostanehevestoz, c.of living; hoxeëtanoxtoz, c. in that; hoxeëhtëetoxzhëvëstoz, c. of mind.
cleanse, same as v. to clean; zehoxeanensz, the one who cleanses; zehoxeansz, the one who is cleansed; hovaeva navëshëhoxenan, I was c. by something; zëmehatahanez naëvhaëxoxaanen Maho, as we were defiled, God cleansed us; nahoxeana mevo, I c. one from; nahoxeana nomohe hëvoc, I c. one's hat; nahoxeana mëhëvo, I c. the house; mâpeva navëshëhoxano nàëszechën, I clean my coat with water.
cleansing, hoxeanaistoz, the c.; navëstamevo emehoxeanez', nazhesta, I ask him for the c. of my heart; hëto soxeanovatto, this has the power of c.; esaahoxeanazenovhan, there is no c.
clear, napavëmësta, I make it c. dy explaining, I explain it well; napavëmëstamëvo, I make it c. to one, by explanation; natàtanëvianen, I make it c., expose it; natàtanëviana, I make it c.; natàtanëvano (or.); ëtätànanëvoz or tata enëvoz, it (stands) is c. open, frank; ëtätànanëvoz, it or one (or.) becomes plain, c., exposed, revealed; natàtanovëmësta, I make it c., confess it, expose it by words; nheëvënaëvoz nitova, now it becomes plain, c. to me; tass ëtätànanëvoz natëtanozzeva, as it were it gets c. to my mind; tata nanëvëvoztonom, it is becoming c. (made plain) to me; nataësheneno, it is c. to me, I know now; nahoxeëvooto, I c. one, declare one clean; çëmehomomaxems naxheëvooto, I c. one from accusation; hoemanistovâ çëveșeëono(ev)hosëme, he has been cleared by law; ëmehomomaxeme zënasens na eevhanoni- zëomënhëho mea vaxistovâ, he was accused of murder.
(that he killed) but he was cleared by judgement; lit. he was liberated by the judging; zêmehatohopas-tove etaeševhahoxeane, the confusion, disorder has been cleared. Mâpevatamano ešêva nateonoxhemâ, on a clear day, we shall go there; enešeepoerôstaâ voe, the clouds c.up; also epopoeôstaâ, the clouds c., break up; enešehotxaâ, it is clearing up, uncovering (the sky); to make c., in the sense of "bright", see under "bright- en". "Clear" in the sense of "transparent, translucent, pellucid" is rendered by inf. -nânivs; enanivse-vôme heto màp, this water looks c., pellucid; nanivseto, glass; eotaenanivves, it is c. in the night; see clarify; emaxenanimysevômoeha, it is a great transparent body of water; hovae esaatonšensohoehaneho chuvetov Maheo,hevamâšedemonittoz' tass enxamananîves- sos hesxenanimysevômoeha, nothing is hidden in the sight of God, even darkness is simply c., pellucid for Him. When c.ref. to an open space in a forest, free area, vacant room, the term -poota is used; emaxe-poota, it is a great clearing, free space, area; esîpoota, there is still c. room (ref. to seats or space in a room, which are not yet occupied; also speaking of a free area of land); mâvehoeno zemepo-poota, the thorufares of a town, streets, the c.thorufares between walls or buildings; "clear" in the sense of freeing from burden, obstruction, relieve from encumbrance, also exoner- ate (from burden) is rendered by the rad. -mâsto-; emâsto-reo, one is cleared, relieved from; nász bîstata emâsto-hoe, one pine (tree) stands c., dis- tinct (from the others; either standing alone by self or having branches cut off). The term "mâsto-" is of difficult rendering in Eng. and writer heard different and confusing rendering of the same. What he gives is the more reliable rendering. Thus here this word -mâ- stohoe might also denote the clearing of the land, by removing the trees or other obstructions. Namâsto-ho-no, I c., unburden, remove encumbrance (as when the burden of a pack horse is loaded on another one); namâsto-ho(h)e, I am c., unincumbered; nânàko, I see clearly, sharply. Hovae zehoxevôme, something that looks clean, clear; màp zehoxevôme, water which is c., clean; see clean; inf. -xa- or -xama also denotes "clear" in the sense of "natural, simply, c.thru"; nasaaxahasemessestove, I am c.out of food; nasaxaxa-hovae-anohoe, I am c.out of anything I own; exameâtove, it is a c.gift; exanovae, it is c., straight; naxaxasetana, I c.it away; namxeen, I c.(by) sweeping.

clearing, zêpoota, where there is an open space (in woods or fields, also of unoccupied seats). Zêmaâ zêmamâstoهو uç na nato-o-amonox, where the timber was, it has become cleared and I am going to break
clearly, inf.-mesē-, c., plainly; -tåtanôv-, c., openly, in plain sight; -nåk-, c., sharply; oätôs (detached term), c., of course, self evidently; inf.-hoxe- =cleanly, c.; nanoxeôp, I see c.; -oxta- =clear thru, distinctly; naotxanômô, I see one (or.) c., distinctly. This inf.really denotes "thru, over, from one end to the other, the whole length of. [Naotxânômô, I spend, pass the night; oxtaenohom, one winter old, horse, colt having "cleared" the winter]. Exahawa xoôôta, one has c. done wrong; esaaxaheneenôhe, one evidently, c. does not know; nasaxaxaásztovôhe, I c., obviously do not speak to him.

clearness, nåkôoxtozô, c., sharpness of sight; hoxeôoxtozô, c., cleanliness of sight; nanoxevatamahêstôzô, c., clarity; mesêsâxistôzô, c. of speech; mesëmôxetôvezistorô, c. of explanation; pevatamaneheostôzô, c., of atmosphere, fine weather, general fine appearance; xanëhë-së-haetanôxtozô, c. of that, judgement; xamapavëtësatanôxtozô, c., soundness of mind, that purpose, intent; xanoveovos-taneheveostôzô, c. of living, straightforward life.

cleavage, see cleave.

cleave, naoxevoônô, I c., split apart; naoxevoôha, I c. it, cut it open (instr.); naoxevoôno hohona, I c. the rock (or.); namamooxoêvoôno hozze, I c. a yawning cleft in the tree; lit. I greatly split the tree; hozze oxæevoêmâxe, the tree is cleft, split (by lightning); naoxevoëm exestô kamax, I c. the wood by shooting it; naoxevoënomâno, I c. one's thigh; naoxevoëtâano, I c. one's foot (by blow); naoxevoëmâso, I c. one (or.) by shooting. Hovâe zeoevoxeo, something cleft, split apart; zeto hozze zeoxevochez, this tree which is cleft; hozzetô xoëzevochelez, the trees that are cleft; hozzetô xozevozmexezô, the trees cleft (by lightning), by shooting. Hohona zeoevozeozh nitovan, the rock which was cleft for us; see rend, split. Epâ-eoz, it cleaves, clings, sticks, adheres to; see adhere; napanoetôse, it cleaves to me; hovâe zeoñetôto, something that cleaves to me; zeçoñêta, that which cleaves, clings to thee; zeoñetôto, that which cleaves to me, at different places (on my person); napanoetôse, it cleaves to me (at different places); napanoetôtênon, it c. to each one of us; napanoeto-tênon, it cleaves to us, each one of us (at different places on our persons). See stick.

cleaver, zeoxevoûnsôzô, the one who cleaves, cuts asunder; oxæevoônehe and oxæevoôcô, the c. (latter word also applied to instrument).

cleft, zeoxevoche, that which is c.; šên zistovô, the c. of a rock; šên =rock standing by self; zistovô =in the open space, fissure between; oxæevoôha, it is a
clemency, šivaztañosz, c., mercy, pity; ḥopsanistoz,c. (Ger. Schonung); ehopsanistove, it is a c., leniency.
clement, ešivaztañe, one is c., compassionate; ešivaztañeone, one is c., humane; nahôpého, I treat one with clemency, leniency; ehôpsaneoneve, one is lenient, sparing,c.; rađ. -šiva- or -ševa- denotes mercy, compassion, clearance, [older Ind. used to say -xeva- instead of -ševa-; the term "xeva" must be the oldest and implies "clearance, relief, release"], while rađ. -hôp denotes melting, changing from hard or solid to fluid substance [ hôpâ̆hemenoz, grapes, the melting berries]. See lenient.
clench, nahekonâna naaz, I.c.my fist, make my hand hard; nahâpanen and nahâpeonaaz, I close my hand, press my hand close; nahekonêna, I c.hard; nahekonâpâna, I c.it hard; nahekonâpâno (or.); see clutch, teeth, mouth.
clergy, maheonešszhetanestoz; emaheonešszhetanestove, it is the c.
clergyman, maheonešszhetan, c., minister, missionary; emaheonešszhetaneve, he is a c.; some Ch. say maheonêtan, which formerly was applied to the catholic priests in Montana; Maheone =holy (from mysterious) + -ês= speaking + -hetan =man; maheonešzevûho, c., minister; the suff. -vêho =white man; maheonešzevûhoa, white woman missionary.
clerk, mxiSTONEHE, the c., writer; vêho zemixtonosz, the white man who writes.
clever, eotoxoñae, one is c., experienced in something, able; enešenoa, one is c., skilled; inf.-otoxoñe =cleverly, skillfully, ably; eotoxoñeñoston, he reads cleverly.
clevís, tönêcheo zevoxoçoz na hestov hestnonoc zeotë, bolt which is crooked and whose double point has a hole.
click, ekokoñon, it clicks.
cliff, anoša; oxanoša,c., bluff (cleft under, down); zeamemaxoñeæa, a bank, line of cliffs, precipice; see bluff. Höevoto, c., cave people; see cave.
climb, naévenñen, I c.; hoxxezeva naévonñen, I.c.a tree; naêñosevonokta, I c.up, over after it; naññosevonoceto, I c.over after one (or.), to catch him; naññosevonên, I c.crawl into; nahoñomân, I c.with difficulty, a steep place; hotoana =hard, difficult + suff.-ên ref.

247
to walking and whose "e" is apocopated, making -hota-nän instead of -hotanaen; naomevonën, I c.off or down from (wagon, horse, car, etc.); naanhoevonën, I c.down; naöñvonën, I c. out of water, river; naëen, I c. (by walking); naëen hohona, I c. a mountain, rock; see up; éënistoz, the going up, ascending by walking; évonénistoz, the climbing, crawling; see crawl; naëvonën, I c.down into; évon'netto, it climbs; eon-motaoneanätzeto, it climbs up by winding around something (said of certain plants); eëassetto, the climber, vine, (ref. to climbing plants); eëassetto eonimotaonêneto hoxzezeva, the vine climbs, winding around the tree; eëassetto eonimotaoneanätzeto hoxzezeva, the vine winds itself up the tree; sitoxceoneva navešeëvonën, I c. by means of a rope; naanhästoneanaz, I c.down, let myself down with a rope; -an- =down + hōs =suspended + -one-ref. to rope, string + -anâz =do myself. Heto hohona esaatonë-ënetoeho, this mountain cannot be climbed; esaatonë-ënetoehaan, it cannot be climbed; esaatonë-ënístovan, it is not climbable. Nasaatonë-ëvon'ne, I cannot c.; esaatonëvéon'nistovan, it is not climbable; zeto hoxzeesaatonëvéonënetoeho, this tree cannot be climbed.

clinch, tûnehoë zeeësstohe napenohomovo hestonoc, I c.a nail; lit. the nail, after it has been driven in, its point I pound; nahekonevoxcepensha tûnehoë, I c.the nail, pound it crooked; naâpanën, I c., grapple; see pinch, clamp, clench.

cling, natonoe, I c.; natonoeveto, I c.to one (or.); natonoeteto, I c.to it; eësepanës, it clings to one (as lint, pieces of straw, etc.); napanoeteto, he clings to me; see cleave, adhere; nahekonevonëtomovo vezhetas, I c.to what he said to me; nahekonehoto nomison, I c. in love to my child; epëezoit, it clings to, sticks; nahekonevëtëtanota naëszistoz, I c.to my word; natoten, I hold in that; inf. -sâapo- =not let go; esaapenëëve, he does not let go doing, he clings to his doing; esaapoemashaneheoneve, he clings to his foolishness.

clink, etoxzeevon, it clinks (as small metallic bodies or earthenware).

clinker, maaxcepâ, irreg. piece, small lump of ashes.

clip, see shear; nahooxato, I c. one's hair; zehooxtxes-so, the shorn ones.

clipper, hooxtoxvâtoz; hooxtoxvâtoveto, it is a c.; hooxtoxvahoe, the c. (person or instr.)

cloris, zistënêtoetto heszho. cloak, hõma, blanket, robe (as worn by Indians); see blanket, robe; zësëszehe, long coat, overcoat; nañhômanä, I c.it; nañhômanô, I c. one (or.); nañhômanôz, I c. myself; ehesthômanazistovo, he has it for a
c., a cover, disguise, pretext; ohâehônâtoz ehestômana-zistovenov, long prayer they have for c.; hômstaestoz, c., cover, mantle; exochestômstaestovenov mâheonôtastezoz, under the c., cover of ceremonial. Hoxcaäszehe, hooedc.; zâsêêszehe zemônstoxca, long coat provided with a hood; têvoxózsehe, army c. (with cape); see coat.
clock, maxekôkôase, large watch; kokôaseo, watch, smaller c.; kokôaseonoz, (pl.); ekokôaseonene, it is a c.; ekokôasén, it is ticking; from -koko- =to tap gently; kokôastaaxesto, c.on a shelf; ekokôastaaxestov, it is a c. (on a shelf). See time. Kokôase zeoxceniostëheto, striking c.
clod, mhâaoxz (or mhahaoxz), lump; emhâaoxzeve hetanoma-oxz, a lump, c.of ground, clay; heêxexoz zemamemene, soil in chunks, clods; hetan eheêxexzeve, man is a clod, dust.
clog, hovae evešenxpoae, it is clogged, obstructed by something (in a passage); see close, hold, hinder, stop, prevent.
close, inf.-nxp- denotes "close" in the sense of shutting, obstructing an entrance, passage, aperture; nanxpooha, I c.with instr.(in.); nanxpoono, I c. with instr. (or., as a jug); nxpoöo, a cork, etc.; nanxpaovo, I c.one up, keep enclosed; nanxpoana, I set it closed (box, trunk); nxpoanxo, that which closes, stopper, shutter; nanxpean, I c. (with pitch, fat, to make water tight); nanxpéstana, I c.it (by filling in, as chinks), also naonxpaştâno, I c., stop one's ears; nanxpeesz, I c.it with a string (to tie it), see tie; nahekoxpoa-na, I c.it tight; nahekoxpoohea, I c. with an instr., bolt, cork or lock; nahekoxpōono, I lock one up; hen tôo ehekoxpoohe, the door is closed tight (with lock); hekonxpoocz, c., cork it tight! Hekonxpoöo, lock, cork, bolt; nxpoheo, the closer, lid, cover (over an aperture); enxpooneve, it is a lid, cover; enxpotomez, it is c., obstructing the breath; enxpotomoxa, he suffers from dyspnoea, asthma; enxpeanëosez, he suffers from dysuria; nxpotomoxtaetoz, dyspnoea; nxpexanëosestoz, dysuria, retention of urine; enxpoestonovâz, one makes himself a clout, breech clout; nanxpehoe, I stand before an opening; nxpemene, closing, obstructing the road; nxpeoxtam, closing, obstructing the door; nanxpanen, I c.by hand; nanxpanomovo heex, I c., shut one's eye (by hand); see blindfold; nanxpanenâno, I c.one's mouth; nanxpatovan, I c.the damper (of stove pipes); see shut, stop; enxpoez, it is set closed; enxpaeoz, it is closed, checked; see check, stop. Nahâpanen, I c.by clinching, clamping, pinching; nahâpânâenoa, I c., clasp my mouth shut; nahâpana mxistô, I c.the book; nahâpeonaoz, I c., clench my hand; nahâpenceo, I c.by sewing; see sew; naoomana,
or naoomana, I c. it up, by covering over (as when an incision is made in the body and the surface closed over again); eevhaomōvaoz or eevhaomōvaoz, the water closes over again, return to their former place, coming together and forming one again; eohomāvatto, the water closes in, covers all; nāevēho zeešeeonoss hetano eevhaomonomovo hevōxōz, after the physician had operated the man (in the bowels) he closed over again his flesh. It is difficult to find out whether the term is -oom- or -ohm-, as one will hear both forms, and there seems to be no difference in meaning. Naomo̱na, I c., enclose it; naomōno, I c., enclose one; see surround; enamovhotâzeo, they (or.) come closer together, meet; nahōna, I c. it (a door); hōnoz, c. it! Ehōoz, it has become closed; nahōn̄heto, I forbid one, (lit. I c. one, by saying); nahōnesta, I forbid it; see forbid. Nahōnestan, I c. in that, against, exclude, shun (in that); hōnestanov̄ezəv̄av̄e, c. my that from evil, exclude evil from my that; see exclude. Nāshon, I c. (as a drawer), push in; see push; inf.-hox- = c. by; nahoxoe, I sit c. by; nahoxoaovo, I make one to be c. by; ehoxoavōvāze, they (or.) are c. together; ehoxoavōvazetonsz, they (in.) are c. together, crowding; nahoxamato, I am c. to one (in the sense of friendship, acquaintance); tahoxoe, sit c. together! Tōxeto, c. along, along the edge; see border; ehoxo̱hsta, it hangs c.; ehoxhōsz, one (or.) hangs, is suspended c. to; napāhoe, I stand, stay c. (also clinging); napāhoeto, I stay, stand c. to one (or.); napāhoeto, I stay c. to it; inf.-pāe- = c., adhering, clinging side by side; hence: hovnē nassapāe-mahoeșotavane, there is no God besides me, side by side with me; pāetto, c. by; pāemoe, the road c. by, side by side; napāhoezehotovo, I work c. besides one; napāhoezehoomovo hesthoe, I work c. besides one's field; ae or hanetto, c. near by; see near; natoxpoxa, o, c. by inserting a finger into one's wound, c. a hole by inserting a finger; see insert, stick into; natoxpoxoștōno, I c. up, by inserting (with instr., as a bullet hole, or the nose); nahoeto, o, c. up on one, grapple with one; also naxahoxeto, I simply c. upon one; inf.-hoxs- = c. against, adjoining; ehoxstota, it sets c. against; see lean; inf.-kas- or -ka- = c., short in time, size or distance; kaks (detached term), not distant; nakaosan, I see c. from near, not distant; nako- mo, I see one c., from near at hand; nakōxta, I see it from c.; nakacevva, I mow c., short; see short; naeñō- eta, I c. a doing, performance, ceremonial; eēñōetaloso- ve, the performance is closed; naeñēsz, I c. my speech, end it; zetosheșeenemestov, towards the c. of the meal, feast, enahan evešeșonstov, in this, wise the ceremonial is closed, at the end. Inf. -ēn- denotes
the ending, cutting off. Pevoštastová evešěneoz ho-
vostanehevestoz, his life closed in deeds of kindness.
Naakavane, I c. it, by folding (like a pocket knife); 
akavanemzo, closing, folding knife; emšette, secret-
ly, c. privacy; evovcxbonae, one is c., strict, searching; 
navovcxbonemòztov, I have one under c. scrutiny; lit. I 
ask one searchingly; evenaheškos, one is c. stingy; 
enxpotomeoz hotoma heto mhayo, it is c., stifling in-
side this house; enhaston, it is closed, forbidden, tab-
boed (by religion); zexoveva ehòstomohestov emšònes-
toz, at present the hunting is closed, forbidden; see 
forbid; ehekonaetae, it fits (is fitted) closely; na-
hekonaetaše, it fits me closely, tightly; see tight; 
epàevš (epàevšena), it (or one) lies c. by; epanota, it 
sets c. by.

closet, zeceneota zexhòsanévoss ès'anistoto, c. for 
clothing (not movable; built in the house); kae-
mestoz was a former name for kitchen c. or cabinet; at 
present the term "vehosec", chest, is used; vehoseone-
ve, it is a c. (movable); vehoseonoz, (pl.); mesekham-
yo, c., prvý; emesekhamhayoneve, it is a c. water c. 
clot, momevoxz, c. of blood; momevoxz, c. of blood; 
emomevoxzeve, it is a c. of blood; heševoxz, c. of 
dirt, mud.

cloth, šeon (or.), c. of calico or muslin; šeonoz (in.), 
rags; ešoneoneve, it is c.; šeonoverya, with a c. 
moxtavšeon, black c. ; moxtavšeon zehášmész, black c. 
which is expensive (broadcloth); moxtavšeon zešée-
taz, black c. which is smooth (also used for broad-
cloth); ešèeta, it (or.) is smooth (speaking of c. 
like broadcloth); emo( or.), it is rough (cloth); ze-
moza, the rough one (cloth); esiškohotova, it (or.) is 
smooth, sleek (like fur); nitavszea, this is applied to 
the broadcloth which Ch. used for special heavy blank-
ets with a bright colored line on the selvage edge; 
voxpemonató (or.), white sheeting, used for light 
blankets in summer time; otatavšeon zešéeetaz, blue 
broadcloth; zemetaš šeon, red c., calico; kakoešeon, 
thin c., calico; šeon zemeovaz, fuzzy c.; švašeon, wool-
en c. [besides the regular term "voxpëva", šva is also 
used for cotton, because the Ind. called the cotton 
"wool", it being similar to sheep's wool in appear-
ance]; tonovšeon, thick c., canvas c.; zeotšenovsz še-
on, cheese c., with holes thru it. Honeš, c., garb, wear-
ing apparel, also used in the figurative.
clothe, nahoneovaovo, I make one to be clothed; nahoneo-
náon, I am made to be clothed; nahoneovaovo, I c. it 
(or.), put it (clothing) on, don it, wear it; [keep in 
mind that c. is organic]; nahoneovaovo is also used figu-
ratively in the sense of "I put him on"; nha zehone-
ovoš nisimôn, the ones who have familiar spirits; na-
honoa, I am wearing it; Maheo honea xanovastoz na ho-
xeatamahestoz, or Maheo honoen xanovastová na hoxxe-
tamahestová, God is clothed in righteousness and holli-
ness; nahoneovo maxşesehen, I wear an overcoat; nahone-
en, I am with clothes, clothed; zehethoneonetto enet-
honeon, as I am clothed he is; hays zehethoneonz, the evil,
bad which we have, are clothed with; namomeaevho-
neon, I have bloody clothes, am clothed in blood - I
have shed human blood, am a bloody man; zemaevehoneon-
etto, the red, the blood I am clothed with, same mean-
ing as the preceding term; namakäteavhoneyeon, I am
clothed with iron, (armor); evessenethoneyeon zehetho-
nonevoz, he is clothed as we are; namakäteavhoneyeona,
I am clothed (done unto) with iron (armor); namakäte-
avhoneyeonaovo, I make one to be clothed with armor;
namakäteavsaneno, I c., dress one with iron apparel;
see dress; nahethoneonaováž, I c. myself (my line,
course of clothing myself); nanethoneonaováž, this is
my way of clothing myself; nahoneosho, I cause one to
c., dress; nahoneomevo, I c. one (dress him); nanenono,
I c. one, give him clothes; namononenono, I c. one (or.)
anew, with new clothes; see dress; nautôsthoneyeon, I am
strangely clothed.
clothes, honeö3,c.(sg., in.); honeönoz, c.(pl., in.), natho-
neö3, my c., apparel, wearing, garment; nathoneö-
noz,(pl.); nsthoneö3, thy c.; hsthoneö3, one's c.; nat-
honeönehenan, our c.; nsthoneönehervo, your c.; natho-
neönehervo, their c.; ehoneöneheve, it is clothes; ho-
neonehova, with, by, etc. clothes; nahoneönaovo, I make one
to have c.; esaahesthoneyeñehovan, it is not clothes;
honeö3 is also used tropically to denote character,
sign, emblem; momeaevhoneyö3, bloody c., bloody deed; meo-
evhoneö3, war c., armor, war apparel; makäteavhoneyö3, iron
c., armor; namahäteavhoneyeonaovo, I make one to be
clothed with iron apparel; see armor, coat, dress; ma-
ähäteavsanistoz, iron c., dress; emahäteavsanistov, it is
(they are) iron c., apparel; emahäteavhoneonëheve, it
is a war (iron) apparel; emeoevhoneöñehève, it is war
apparel, c.; nahoxeesan, I put my c. in order; nahestho-
neön, I have c.; meskonsanistoz, leather c.; ėsvaevsani-
istoz, wool c.; ės'anistoz, when ref. to the act of
dressing (the dressing, the clothing) is in.; but when
applied to "c., dress" it becomes or., and is often-
times written ės'anistoto, which writer believes to be
the only proper or. form, while ės'anistoz must be in.;
vokaevsanistoto, buckskin c.(for men); the ending -sa-
istoto = dress; vokaevhoneö3, buckskin c.; evokaevhone-
öneheve, they are buckskin c.(the term is sg. in Ch.);
navokaevhoneon, I have buckskin c. on; navokaevsán, I
have buckskin dress on; meškonhoneö3, leather (buffalo)
c.; meʃkonhöneöheve, they are c. of buffalo (or
other leather); namseškonhoneon, I am clothed with leather c.; pšanistoto, ragged c.; mxastovsanistoto, gorgeous c.; namxavstovsan, I am clothed sumptuously, luxuriously, in full regalia; tăes’anistoto, suit of c.; pavsaniestoto, good c.; moeno-evsanistoto, immune c. (Ger. gefeite Kleider); moeno-evhoneö, c., apparel which makes one immune, invulnerable; zemoenovhoneyoonesöö, those clad with immunity, invulnerability; nameno-evhoneon, I am clad with immunity (Ger. ich bin gefeigt); moonsanistoto, beautiful c. , dress; moonevhoneö, beautiful c.; emoonevhoneon, one has on beautiful c.; maheonevhoneö, godly, mysterious c.; maheonev-sanistoto, godly, sacred c. , dress; this has ref. to certain ceremonial c.; especially was this the case during the "Messias wave". Heto xanovevostanhevestoza zexheszhovenö etahan maheonevhoneö tass zexhoneyoonëšes Maheo, this righteous living which has become our property is the godly clothing with which God clothed us. Different parts of clothing are: eszhe or eszheen, shirt (also coat, jacket); ātono eszheen, under shirt, underwear (ref. to the shirt part); see coat; vēsešenoestoto, pants, drawer; for the last the term ātono vēsešenoestoto (under pants) is also used; vohaenoxtoz, buckskin leggings; matovōanoxtot, leggings, breeches (for men); mseškonoxtoz, leggings, breeches of buffalo (leather) skin (for men); mātohono, woman legging; vohaenoxtohoohononoz, woman’s buckskin leggings; mseškonoxtohoohononoz, woman buffalo (leather) leggings; v(h)ōe-stato, belt; hōma, mantle; maxēszheen, overcoat; vopxemone-mat, sheeting (for blanket or cloak); see cloak, coat; hōkot, necktie, collar or muffler; zezexhōma, Shawl; vō-stoz or hō-estotö, woman’s dress; vohaeeno-stoz, woman’s buckskin dress; vohaeovevōo-stoz, same as preceding term, only ref. to fringes, fringed buckskin dress; mes-konhōestoz, buffalo, leather dress (woman’s); eszehe zeotēevaoxtov, vest; (the parts of clothing are or.). clothing, see clothes; nasaaheshhoneönheve, I am without c. (quality, condition); nasaaheshhoneönë, I have no c.; nahesthoneöñ, I have c.; zexehovenonoainnixovēshatamo, do not judge him according to his c. cloud, vœ; vosz, clouds; sveve, it is a c.; eveveoxz, it is getting cloudy; ehanovevovee, it is a dense c. (thick cloud); voveva, in the c.; the word for sky is practically the same as for c., at least no distinction is made at present, but writer thinks that the term for sky has a shorter "o". Vœ enehōsta, the c. banks up; eamha vœ, the c. is flying fast; vœ eama-esta, the c. is drifting; eahavoeoxz, it blows clouds; eookovevœxz, it clouds for rain; eōvooonoxel, it c. for a steady rain, nimbus; enehōa vœ, the c. is rising, like a cumulus; vœ emasomoxtaneoxz, the c. turns
black; zetonov voeva, in a thick c.; eömomano, the clouds are spreading; ehöstonevoezx, it c. foretelling. This term was given by an old Ch.(Flathead) now dead. He said to writer that "events could be foretold by certain formations of clouds, especially at sunup and sunset; not only the shape but also the color of such c. formations had meanings, which only certain priests understood". The same priests had also classified the stars into groups and knew by them certain events. These Ch. astrologers are now practically extinct. Hetanevoeo, Cloud-men, name given to the Arapahoe Indians; enešësta, the clouds break apart (swiftly); eoninxaa voe, the clouds break apart; also eonšeoz voe; enešepokešta, the clouds segregate, it clears up; emomenhõsta voe, the c. is grouping apart, segregating; enešehonxuà, the clouds are clearing; ehöktözuozx, it is sheep clouds; voe emenhõsta, the c. (or clouds) appears, comes up; enaxovxpõmano etosettometto, it looks clouding white for cold; voe eamhõsta, a c. flies, passes over; voe eamoshõmoesta, the c. hangs down; eömëvoezx, it becomes clouded over (as the sun, moon, star or high mountain); eátoneoz, it becomes hidden by the c.; also eomhõsta or eömà, it becomes clouded (hidden by clouds); voeva stataevoneoz, one disappears in the clouds; eamistaeševooezx, it clouds, fog like, small thin trailing clouds; [anstaeš, thin fog trailing up creeks in the evening or early morning]; voe zistomsëhoe, cumulus c. (standing like a wall or pillar); enxamachõsta voe, the c. is obviously banking up; emenmûoz, it is clouding all over; examamhâzo, it simply is getting clouded all over; ehek-nemhmûoz, it is clouded all over (to stay so); voe eomhõsta, the c. (or clouds) close up, come together; voea, like a c.; voea ehoesëhao hàkota, like a c. they come flying, the grasshoppers; voe emaxenëshvõsta, voe, the c. is flying swiftly; emomhetaevens, one's brow is clouded, one frowns; see frown; ezevatoësö, it is a c. of dust; see dust; eësö, it is a c. of vapor; esitovà, it is a c. of smoke; when c. denotes "multitude" (ref. to people) suff. -tanevo is used, e.g. eaxhâetanevo or ehâetanevo, or emohõtanevo, a great multitude, a c. of people; see multitude; hoosea ebesemcxtavo voe, the c.is black like coal.

cloven, see cleave, cleft.

club, evaohevo, cudgel; evaohevo navešhõmo, I c. one; lit. I strike one with a c.; see organization.

clump, see lump; emomënooxezsə, a c. of shrubs, bushes; see cluster.

clumsy, exama-ahanenova, one is c., slow; exama-ahanova-avota, one is simply c.; xamaahanenovastoz, clumsiness, slowness.
cluster, nokov hòpsèhemenoz, a c.of grapes; zemomenopavseavoçõesz, a c.of flowers; zemomenoheštønatto, a c. of branches; zemomenokósz, a c., bunch of grass; zemomenooxoz, a c., clump of bushes; emomenokov-hòstansz, they (in.) hang in clusters. Inf.-momeno- = in bunches, groups; memonenostoz, c., group; emomenoha- eo, they (or.) group, c.together; see group clutch, natonoë, I c., holding at; natonoetovo, I hold on to one (or.); natonoeta, I c.it; tonoestoz, c., hold; nahotâno, I c.at one (or.), claw him; hotanovátroz, the clutching.

clyster, see injection.

coc, naaneemo, I c., train one; naaneesva, I c., train; see training; maxemoktavamoenoë, large buggy or carriage; also zeništaxessestovsz (or -tovaz) moktavamoenoë = two seated top buggy.

cogulate, ehóoseoz, it coagulates; hóosemáe, coagulated blood; hóoseamse, coagulated, congealed oil; hóosevisc, coagulated fat.

cogulation, hóoseozistoz, the becoming hardened (of liquid substance).

coal, hoos; hoestahos, charcoal; nahoxtova hoos, I trade c.; zenxestovoe, living c.; also zenosestovoe; see fire; mhabaoxz hoos, a lump of coal; hoosaa enešemox-tave, one is black as c.; hoosaa ehéshemoxtavo, it is black like coal; hoos (or mooxzenistoz) nimetanenon, we are given coal = victory; this ref. to the painting black (with dead coals) after a victory in battle. [A dead coal being black and harmless, no more hot.]

coalesce, see blend.

coalition, vhestamaozistovazistoz, the becoming allies; mamovhotâzistoz zàmamovistâmamazistov, the meeting together to help each other.

course, emoos, it is c., rough (or sp.of cloth) emoovess, it is c. hair; emoonehe, it is c. thread, rope, etc., (or.); inf.-moo- = c. rough. epepea, it is c., rough, not smooth, not ordered; emahaemoneo, it is c. grained; heskoyavae, it is c., gritty (with points); heskovaeta, it (or sp.of stones, etc.) is c., gritty; hehetovanovement, c., uncouth man, ill bred; ehavseveeëseenevee, one is c., ill bred, not well brot up; see bred; zehavesva meesestoz, c., bad food; esamomemoavohe, one is c., not nice or fine.

coast, seetto zemamotexhà zèmhañoemoeha, the coast of the ocean; lit. the incline bordering the great body of water; see beach, border; nasevano, I c., slide; se- vanoxtoz, the coasting, sliding; see slide; etoxamô-mhesz zemamotexhaz zèmhañoemoeaz, he ships (sails) along the c.

coat, eszhehen, c.or jacket, shirt; in former days the Ch. men wore usually nothing from the waist up, ex-
cept in cold weather or by festival, when the buckskin shirt or coat was worn. Even in very cold weather writer saw old men with only a buffalo robe on, when going outside. The women had no coat over their dress-es. Naeszech, my c.; naeszecheneo, our coats; nieszechenhv, your coats; maxezech, big, or overcoat; ësezech, long c.; tahoeczech, outer c.; hoxezech, hooded c.; also zësezeche zenomæstoxcaz, long c. provided with a cap; heezieszhe, c. with storm collar; tôvoxeszhe, army c. with cape; tonovezhe, thick c.; toxenôvezhe, embroidered c. or bound with tape; namahâtasezech, I put on a c. of mail; namahâtasezechenano, I put on him a c. of mail; namahâtanezechen, I take off my c. of mail; namahâtanesezechenano, I take off his c. of mail. Heooveszechen, Yellow-c. (pr. name); Mahataezsezechen, Ironcoat (pr. name); Eoexeszhe, Turncoat (pr. name). Eezzechenove, it is a c.; naeszechena, I am with c., shirted; exoae naeszechen, my c. is torn; naeszechenaervo, I provide one with a c., make him to be coated; heezzechenovâ enèn, he carries it in his c.; naeszechenano, I put a c. on one (or.); naeszechen, I put on my c. Formely onl y men used this term, but as women begin to wear coats or sweaters, there is a reason for them to speak as the men. Nanesezechen, I take off my c.; nanesezechenano, I take off one's c., "uncoat him". Oftentimes, especially now, the word "ezzechen" is shortened to "eszhe" and even to "ezé". Emetonotto eszhe, he gives one a c.; nametonotot eszhen zepeovoxtavsz, I gave him a c. of beautiful color; emezentotto eszheno zehasteoxvuxavz, he was given a multicolored c.; namomaeavsemamo heeszechen, I dip one's c. in blood, I make one's c. bloody (by putting it in blood). See clothes. Noka navoxon, I paint one c. (to give one c. of color); nixa navoxopho namhayo, I give my house two coats of painting.

cOAX, naëåëno, c. persuade one (or.); navonhoense, I c., influence one (or.) with word; napavevamo, I c., urge one (or.) to be good; for the endings -vam (or.), and -vâta (in.) see persuasive m. in Ch. gr. Also see blandish, flatter, Naëåënsâho or naëåënsësço, I cause one (or.) to be coaxed, persuaded; niëëseñota zistosevoxzemoss, he coaxed thee to go with him; eëëëëno haveserëa, he was coaxed in the evil; ëëëënoto-zistovâ eveëhesseeavao, he fell thru coaxing (fig.); esaatunëëseëenoëze zeto hetan, this man cannot be coaxed; ëëëëësësohe, the coaxes, the cause of coaxing; eëëënxschoenve, he is a coaxes, a blandisher.

cOBB, hookox, zeeëëëse, corn c., corn ear which is shell-ed; see corn.

cobblestone, hohonoxe; see stone.
cobweb, see spider and web.
cock, naaštotana mahatano, I c. the gun; ehotovotane, it is uncocked (see bow); enisesta, he cocks, pricks his ears; betamekokoxac, c. rooster; betamehexen, c. turkey c., gobbler. Hetan =male and can be prefixed (sometimes suffixed) to names of birds. See tilt.

cocoon, nismënevehaneo, c. medicine bag (because of similarity to names of birds. See tilt.

coeerce, namomátavonhooseem, I force one (or.) by words; namomátawešenoto, I c. one, also namomáta-šeenoto; nahëtxetxovo, I c. one, force upon one; momátahestová, by coercion, violence. Inf. -hoko- or ešhoko-, implies "must", coercion, force, but usually inf. -momáta- =by force, violence, is used; namomátahozoheséno, I make one (or.) work; by coercion, force; naešhokoaxaemoz, I am forced to cry, cannot help it. See force, coax.

coffee, matacemenoz, c. beans; term derived from acorns, which formerly were roasted and used by the Ch.; mata =woods + -ce = a little oval round + menoz =berries; matacemenoz would be the name for c. trees.

ematacemenové, it is a c. tree, shrub; ematacemenové, it is a c. bean; ematacemenovéns, they are c. beans; matacemenova evëesëno hohonaxceo, among the c. beans there are little stones; motxømenoz, a tree growing in Oklahoma and commonly called c. tree; it has large, beanlike pods hanging from its branches. Zehësz matacemenoz, green c. beans; tsaašéshapłołhanëzsz matacemenoz, not yet roasted c. beans; napøtxanoz matacemenoz, I roast c. beans; pa- refers to flat surface + -hono- = to roast + -xanoz, them (in.); sëpñoëns matacemenoz, the c. beans are roasted; zëshéshapłołzsz matacemenoz, after (past) the c. beans are roasted; easapane-płołhanëzsz matacemenoz, the c. beans are not well roasted; napeenoz o matacemenoz, I grind c. beans; oxepeenens matacemenoz, the c. beans are ground; zëshépeënësz matacemenoz, after (past) the c. beans have been ground; peseo, grinder, c. mill; epeenovë, it is a grinder, c. mill; moxtavhóp, c. (liquid); moxta = black + -hóp = melted, made liquid; emoxtavhóp, in, with, thru the c.; naexáta or naexáha moxtavhóp, I prepare c.; ensoomeha moxtavhóp, the c. is warming or is hot; enxatoomeha moxtavhóp, the c. is being prepared, is getting ready; see cock, warm. Neemtavhóp, c. unsweetened (lit. bare c.); matanaemoxtavhóp, café au lait (c. mixed with milk); moxtavaso, c. pot; emoxtavonoëve, it is a c. pot; nanomen moxtavhóp, I drink c. [maman, I drink water]; epeeeno moxtavhóp, the c. tastes good; zëhëmoxtavôme moxtavhóp, strong c.; coffin, vehoestoz, evëhoestove, it is a c.; vehoestotoz, coffins; næshëno vahoestová, I lay him in the coffin.

cog, hevës, its c. tooth.
cogitate, naōēhanona, I am cogitating, thinking, musing; naēvēhan, I am engaged in cogitating, thinking; see think, consider; naēvēhaētanotā, I c. about it, consider it.
cogitation, ōhanonātozō, the cogitating; ōvēhanox-
tozō, c.
cognate, see relationship; zevehēhéstovemazessō, the c. ones (connected by blood or birth); evehēhesto-
vetovāzeo, they are cognate, related. See relate.
cognition, noxtovehēnenvetanōtozō, the faculty of know-
ing; noxtovetanōtozō, the ability of knowing,
(Ger. Vermögen). See know.
cognizance, nōhēnenvostoz; see know.
cohabit, navisthozemo, I c., camp with one; naoxceveamo, I c. with one (as husband and wife).
coherent, epavemanonetto, it is c., well connected; he-
ēzistō epavemanonetto, his speech is c., well c.; esapavemanonettan, it is incoherent, not related together; inf. -noone- =in connection, in line with; enone-hoottahan, he narrates coherently; inf. -manoon(e)- =connected, fitted together, in coherence; epavemanonston, he built well connected, coherently.
See connect, relate, fit together.
cohere, see adhere, cleave, stick. Ehekomenamoonetonsz, they (in.) c., connect strongly together; épēzo-
zetovāzetonsz, they c., cleave to each other.
cohesive, see adhesive.
cohesion, pavemanonesto, the being well connected, fitted together; paeozistō, the cleaving to.
coil, eonistakonεez, it gets coiled; šišinovoz eonista-
emaesē, the rattlesnake lies coiled; evoxxeonegē, it (or.) lies coiled, like figure 8; eonistaemene, it (or one) is coiled in a heap; namomékaneano, I c. a rope [nasēpnoneano, I uncoil the rope (or.)]; naonisštakoano, i c. it (or.) into a ball; naonisísticaono, I c. the rope into a ball; [naevhašešexotoano, I unwind the rope]; see wind. Eonimimaevoxq or eonimimaevoxq, it coiles up, winds up spirally; zeonimimaevoxco, that which is coiled, wound spirally; see spool, spiral.
coin, tōmākātansz, the very metal, the coins; makāt means metal, and when applied to money it meant coins, but now the word makāt is also used for paper money. Xa-
makātansz nametaenoz, he gave me money in coins (na-
tural, genuine monies). Makātansz eoxepeōoēzhensh, monies are coined, printed.
coincide, is rendered by inf. -sē- =the same; also de-
tached term "seetoso" =at the same time; esē-
hezneto, it coincides, agrees together.
colander, šēnōvaneo; see filter, sifter. Šēnōvaneoneve, it is a c.; Šēnōvaneoneva, with a c.
cold, rendered by inf. -tō- =c., cool, chilly; inf. -ton- =

258
c. weather; suff.-os ref. to c., freezing. Etonetto, it is c. (temperature); etavetonetto, it is growing c.; etavoxctetonetto, it is bitter c.; etoneshaa, it is a c. wind; hotoñoshàetonetto, in spite of severe c. weather; hotonetaà, when there is a c. wind; etónó and es-tóneoxz, the c. subsides; stapoetonetto, the c. is overcome, has subsided; estonooz, it (weather) changes to c.; tonéseva, in the fall, turning to c.; etóme, it is c. (liquids); etóva, it is c. water; etóeoxz, one (or. and in.) is getting c., chilled; mehosanistooz etóeoxz, the love gets c., chilled; etonóo, they (or.) are staying, camping at a chilly, c. place; etóeona, one has a c. hand; etóeonaaz, one gets a c. handed; natóeàta, I have c., chilly feet; etóeszæza, one has a c. head; etóe-ha, it (something, as food) is c.; etóeësen, they (or., as potatoes, tomatoes) lie c.; etonoxtoó, they (or.) set, stand c.; etonoxtotota, it sets, stands c.; etóomota, it sets c., (sp. of liquids in vessels); etóómeha, it is c. body of liquid; tonos omotó, c. boiled meat; etonoxtoó-sta hevoxkóz, the meat is hanging c. (uncooked); eka-tóeoz, it bends up from c. (of toes, etc.); exocetóome-oxz, the lodge, tent, home, house is growing colder; rad.-em ref. to dwelling (not the place but the home as dwelling); [enšéome, the lodge gets warm]; nanatos, I am c.; eahanoz, one (or.) is c., freezing to death, extremely c.; (inf. ahan = extremely, overwhelmingly); naahãoz, I am very c.; naeâtovos, I have a c. foot; naeâtavoss, I have c. feet; when inf.-næze- (= killing c.) is used it denotes "freezing"; see freeze. Oftentimes in Ch. the suff. -os ref. not to actual freezing but denotes intense c. Nanazeneaoz, my hands are getting freezing c.; nanovátanos, my feet are freezing c.; nanazâeta vos, my feet are getting frozen; na-voxstavos, my ears are bitter c.; ehsóeoz, it gets c., congealed, coagulated; naomomos, I cry from c.; inf. -omom- = wall, weep; nanonomos, I shiver from c.; nanomonos, I am drowsy from c.; zëheşonomos na zëno-no-monos eonomos, being shivering and sleepy from c. he cries from c.; naašestos, I fall over from c.; tone-tovanestoż, the c. weather. Naæhaevomoxta, I have a c.; naæhaevomoxtaeoz, I get a c.; naæhaoez, I have a c., cough. "Ohóemaha" is the personification of cold. He was supposed to live in the far northland, coming on southward with an icy breath. Woe to the lodge which had no provisions of fuel and fcód! Ohóemaha's icy breath would chill to death the fireless home and the foodless body, rejoicing to find lodges where there was neither fuel nor food! It used to be the custom, especially when blizzards were oncoming, to take a wooden stick, jab it into a piece of meat, rush outside of the lodge and say: See! See! Ohóemaha, we have food
and fuel! And the grim man from the northland could not harm there, but would vent his cold blast on less fortunate beings. Another personification of cold or rather blizzard is "Vocem". But this is more recent and the name Vocem seems to have been applied to the blizzard from a man of that name who died in a snow storm.

colic, momoxtštaoz, ref. to griping of bowels; emomox-tštaoz, one has c.; emomoxtšta, one is colicky. See dysentry, stool.

collapse, masóanaatto, it falls of a sudden; masóonēn-
šenoonē, it collapses, falls apart (where parts were fitted, connected with each other); eaveve-
hota, it collapses, falls in a heap; eaveveoe, one col-
lapses, falls in a heap; namasóaveveoocz, I c., fall in a heap of a sudden; naaveoz, I c., break down in health; naaveoštos, I c. from c.; esxseveoz, one collapses, be-
comes exhausted; esxsevomoxta, one's health collapses; sskseveozistoz, the becoming collapsed, exhausted; ssk-
sevomxtstoz or avoezistoz or avemoxtstoz, the c. of well feeling, breaking down in health. See fall.

collar, vohomeseezehen, shirt c.; hootanohacentoz, horse-
collars; ehootanohamestov, it is a horse c.; voot-
anohamestoz is another name for horse c.; nahevoota-
nohamestov, I have horse collars; navootanaoovo, I put a c. on him; also nahootanaoovo and nahevoota-
naoovo, I put a c. on one (or.), put something around one's neck; es-
evotanoovo, he has a c. on; naševootanoham, I have put the c. on (the horse); hoota, c., muffler; hokota, small c., necktie; see neck. Nazemān, c. bone; naemēnavaose, I made my c. bone; naonehavootanoham, I take off the c. (from horses); naonehavootanaovo, I take off the c., loosen.

collect, rendered by rad. -mohe- and -mohē- = gather, bunch together; q.v. Namohenen, I c., gather; na-
mohēnēn, I c. in a body; namohenanoz, I c. them (in.); na-
mohēnō, I c. them (or.); namohenomevo, I c. for one (or.); makētēmohēnēneho, money or tax collector; mo-
hēninstoz, the collecting, c.; namohēnana, I c., gather it; see gather; nahovxtsan, I c., heap up; nahovoxz-
noz, I c., store them (in.); ehamo, one is collected, cool, calm; emomēnaha, they are collected in groups, congregations. Emohēxzeo, they (or.) c. together; na-
mohēnīmēn, I c. them (or.) by calling them; see gather, together.

collection, mohēninstoz; emohēxzeomenz, gifts have been collected, a c. of gifts; mohēxziistoz, c. of writings; inf.-hovx-
implies the meaning of collecting for keeping, storing.

collective, rendered by inf.-mano- = together; -mohē- =

260
collectively; inf. (identity) at together; etaoš-tanov, they arrive at it, attain it together; samőheste-ve, there is a journeying, moving together (Fr. ensemble) as a collection of individuals. See all, together.

collector, moheneneho; mohenenhetan, the man c.; nha zemohenensz, the one who collects. Hovxtsane-heo, c., one who stores up; ehoxtsaneheoneve, he is a c.; see store, lay up.

collide, nanhaėa, I c. with it; nanhašovo, I c. with one (or.); zenhaėom, that with which I collided; nha zenhaēs, the one who collided with me; zetohetzenhaē-şetto, all that befalls, comes against, collides with me.

collision, nhaėovazistoz, mutual c.; nǐni̍xas̊z maatameon-oz ḃōsānhaėovāzettonsz, both trains collided with each other; maatameo oxnhaėovazistovēsz, when a c. of trains occurs; amōhešeštoz oxnhaėovazistovēsz, c. of boats.

colon, zevoxkxeć; see punctuation.

color, v. navoxtōn, I c., paint, with instr. (the rad. ref. to white color, but is used in general); navoxtōha, I paint it; see dye, paint; ramaeneoz, I c., blush; suff. -vxtav = colored; epevoxtavt, it has a good c., is well colored; zepaevxtavessō, the nice, well colored ones (or., not ref. to fur bearing animals); ehaestxovxtavt, it is multicolored; ehaavexełvtxavt, it has an ugly c.; heovsz ehešezavōvévensz zehaestxovxtavēsz, they (in.) are all sorts of flowers of many colors. Mōsea eheševxtavt, it is like grass in c.; zeheševxtavsz hōma, nasaaheneenomovóhe, I do not know the c. of the robe (suff. -movvvo- = it his, robe being or.).

color, n. suff. -oetto to c. names indicates the c. as material or paint. Zehoveanetoț, melon or brick c.; zehaheovoetto, deep yellow c.; zemaamaoxzveetto, pink c.; zevoxheovoetto, straw c.; zeoxzhehevoetto, turquois c.; zehaetatavetto, deep blue c.; zeosotata-voetto, peacock blue c.; zoseamakomaoxzveetto, magenta c.; zexamaheovoetto, natural yellow c.; zeoptetto, gray c.; zehašehevheovkoetto, fawn, dust c.; zoexkoso-etto, maroon; zeoxtavoetto, black c.; zevoxpoetto, white c.; zeoxzevotto, green c.; zemaevetto, red; etc. etc. any combination of color can suffix -oetto to designate the c. material, (the above names ref. to paint or color material).—In colors the diminutive form (usually indicated by letter "k") ref. to little or light. Zevoon, zevokom, white; zeoxtav, zemoktav, black; zema, zemak, red; zeoheó, zeoheovq, yellow; zeo-xoaevze, zexoxkozve, grass c., green; zeppov, zepokov, gray; zoatav, blue; zeovemao, zeovemaj, orange red; zeneamaneheov, cherry, turning to red yellow; ze-
otatavepoq, turquoise, blue gray; zheovepoq, gray yellow; zeneamaneotav, Antwerp blue; zeneamanemoktav, seal brown; zeneamanepeq, café au lait, grayish yellow; zeneamanemoktav, mauve, brownish blue; zeneamanetav, apple green; inf. -neamane- = turning to intenser shade; zemāse-onevxtav, purple; zesepeq, drab; zemox-tavoetatav, sapphire, dark blue; zehōpzenavxtav, violet (grape color); zeeastomeveoexvxtav, dove, ash; zese-zeovxtav, dark yellowish, salmon pink; zeotatav-māse- nevxtav, lilac; zēmaoxzevxtav, pink; zosemakoma-oxzevxtav, magenta, rose; zosezmaoxzevxtav, heliotrope; zenanixemakta, scarlet; zepoktav, pearl gray; zoeoxzemaovxtav, melon; zoseoxzoxev, olive green; zeeoxxemonoexvxtav; robbin’s egg blue; zepoesvatav, lavender; zeoxemaq, claret; zexamaheov, corn c.; zeoxzemaq, ock, blue; zeseheovq, lemon; zem- sikan, ochre, leather c.; zemsiskanemaq, terra cotta; zemskan, brownish, reddish brown; zeoxomoq, cow; zexaieq, fawn, dust c.; zexsesoq, cardinal; zeoxsepeq, goblin blue; zepoesvom, buff; zeox- koss, maroon, reddish brown, mahogany. The inf. -ose- = dull red, reddish brown; heovone, deep yellow, yellow III, (see Standard Dict.); totexheovq, prairie yellow, corn c. The above are really participle forms of c.of in. objects. When ref., is made to the c. only, or hue the suff. -vxtav is used for all colors except white, while black and blue keep their ending -vatav. Zemaktaq, red c., tint, hue; zeotatav, blue c., tint, hue; zemaktaq, black c.; zepoktav, grayish tint; zeoxzovxtav, green c., tint, hue; zemsiskanemaktaq, terra cotta c., tint, hue; zeeoxvxtav, yellow c., tint, hue; zeoxkosovxtav, maroon tint, hue; etc., etc. - Color infixes are following: vokom- and -voom- = white; -mae- and -mak- or -mace- = red; -(h)eove- and -(h)eovq- or -(h)eove- = yellow; -moxta- and -mokta- = black; -oxxze- and -oxxokoze- = green; -otatave- = blue; -miskane- = ochre. Evokom, it is white (in.). evokomaq, one (or.) is white, (diminutive form); hovaezevokom, something white; hōmā zevoomaq, a white robe (or.); evoomsan, one is clad in white; evopōme, it is whitish (li- quid); evokomovaq, it (fur bearing animals and birds) is white; evokomovatto, it is white (of furs); evokom- eosz, it is getting white; evokomanāetto, it whitens (sp. of c. material, as chalk, etc., which by contact will whiten other objects); evoxpōna, it is a white morn- ing; evokomanāo, it or one turns white (by process of time); evokomanėq, it or one turns white, gets whit- ish; evokome, one has a white face; voxpeexsz, white eyes; voomhōnq, white clothes; vakomēoq, white cloth; navokoman, I whiten it; navokomanuq, I whiten one. A great amount of other combinations can be
made, but the above will suffice to show how they are formed, and each color will come in its alphabetical order, q.v. Colors of animals are as follows: evo-vas, it is white spotted; emotkavovoas, it is black and white spotted; ehoeoveovoas, it is yellow and white spotted; emaevovoas, it is red and white spotted; examanovovoas, it is red brown and white spotted; eotataveovoas, it is blue and white spotted; emovovoas, it is dead grass and white spotted; emoktavenevoas, it is iron gray and white spotted; emoktaveshema, it is speckled black on white; emacehema, it is red speckled; eheovehema, it is yellow speckled; eotatav-hema, it is blue speckled; emocevašhehema, it is dead grass speckled; emoktavenehema, it is black speckled; emoktavenemenpohän, it is black roan (speckled); eheovehemenpohän; it is yellow, cherry roan; emacehemenpohän; it is red roan; eotatavemenpohän, it is blue (iron gray) roan; emocevašhemenpohän, it is fawn, dead grass roan. The suff. -hemenpohän = speckled. For horse colors see horse. Altho above expressions are translated by "it" they all refer to or. beings. Emoxtavava, it (or.) has a black fur or plumage; emo- vatova, it has a fawn or dead grass fur; evokovova, it has a white fur; emaova, it has a reddish fur, (bay horse); eotatavova, it has a blue fur, plumage; eoxematova, it has a deep red fur or plumage; ehoovova, it has a yellow fur; eotonova, what c. has it? (sp. of fur bearing animals or birds); eotonovatto, what c. is the fur, or how is it furred? oxošsea ehešetova, it is fur-red (meaning c. or substance) like a mouse; epeova, it is gray fur. When c. ref. to round, cylindrical objects, especially thread and rope, suff. -one is added, e.g. emaoneo sitoxceo, they (or.) are red strings, ropes; emoktavone, it (or.) is black; eheovone, it is yellow; epavevoxtavone, it is beatifully colored; zeto sitoxceo ehaestxoxvxtavoneeo, these strings are multicolor-ed; eoxoxoxvevone, it is green (as yarn); evokomoneeio sitoxceo, the strings are white.— Evošs, one has a white nose (animals); emašs, one has a red nose; emoxtavene, he has a black face; emaeoxtæae, he has red legs; emoxtavatae, one has black feet; evoxpææ, one has gray hair; eheová, she has yellow hair; emaová, one has red hair, etc.; see hair.— Epapanoxtav, it is spotted, blistered blue; ezeomaktav, it has small red spots, dots; ezeomoktav, it has black dots; epapanoxoxzevx-tav, it has large green spots, blotches; emacehema, it is red speckled; emacehehehemeoz, it becomes red speckled, stained; nazemana, I stain it; zemoxtavoetto nazemana, I stain (in spots, speckles) with black c., paint; namaena, I stain it red; namenokam nāmenō, I stain my willows (used for bedsteads and regarded
as or.) red; naxoxzevesona,I have green hands (from paint or stain); namaevesona, I have red hands (from red paint or stain); eoxoxzevő, the grass is green. Following are examples of pr.names combined with color: Maeves, Redbird; Honioxmahász, Redwolf; Moxtavene, Blackface; Maeoxta, Redleg; Otaxavá, Blue; Hotoavoós, Whiteface-bull; Otatavána, Bluefeather; Heoveexansz, Yelloweyes; Heovemæáz, Yellowbeard; Heovemnño,Yellowhawk; Heová,Yellowhair; Moktaxvonehe,Blackwolf; Honioxvokomász, Whitewolf; Voxpehoom, Whitecoyote; Voxpeno-noma, Whitethunder; Voxpávela, Whitennail, Whiteshield; and many other names, q.v.—The colors have an important symbolical meaning in the Ch. ceremonials, also in their daily life. White, symbolizes life, light, morning, spring, east; red, symbolizes fire, blood, heat, summer, relation, life substance, center (in the sense of heart); green, symbolizes growing life, youth, happiness, and is connected with blue, which symbolizes serenity, cloudlessness. Deep golden yellow symbolizes ripeness, perfection, beauty, sunset, west. This color is prized by the Ch. and golden yellow hair is considered the most beautiful. Black, symbolizes inertia (from dead coal and night) and the north; painting with black color coal signifies victory over an enemy, also cessation of hostilities, peace. The Ch. have different shades of colors with respective symbolism, especially with the different hues of red paint, the dark, dull red used in religious ceremonials and bright red expressing love and joy. The color arrangements in ornaments had also their symbolical meaning. Where we say: "it is black, red, etc. with....", implying objects (or.) lying on a surface (as water or land) the Ch. say: "they lie black"; náe emoxtavána š, the surface is black with the dead; the in. form would be: emoxtavávansz, they (in.) lie black on something (surface).

colt, mocenohamson, young c.; mocenohamson hoxooveson, about six months old, after having shed their first coat; oxtaenoham, one year old c.; monemöhénéham, about three years old c., young horse. See horse.

column, zetomseő, c., pillar; enohovavonőxseő, they (or.) march in a c.; see file, line, row.

Comanche, Síšínovozhetan; Síšínovozhetaneo, (pl.); Síši-novozhetaneno, habitat of the Comanches; Síši-nozhetanenszistoz, C. language; ešisínovozhetanensz, he speaks C.; šisínovoz = rattlesnake.

comb, nazeenőno, I c. one (instr. f.); nazeenehe, I am combed; nahoxeesszeha, I am well combed, have a clean head (the hair not yet braided); zeeneheneo, c.; eze-neheoneve, it is a c.; kâkoesseo, c. of chickens; zenipőszehaz, the c., or rather crest of certain birds.
combat, rendered by suff. -tāz; ehetāzeo, they c.; tass vostaneo eheštāzeo, they c. like people; nachētāzem, I have a hard c. with one; nietazemaz, I c. thee; zeënātēzevo, when they were done battling; naēštāzh-mem, we have a word c. (Ger. Wortgezank); hētāzistoz, c., the battling; zehētāzsos, the ones battling; see brush, fight.

combination, nitovastoz, c. (state); nitoveozi, to become combined; nitovetanoxtoz, c. of thots; nitoveaenazistoz, c. of property; enitoveaenevo, it is common, combined property; nitovaneistoz, the combining; nitoveēzi, c. of words; nitovemistoz, c. of writings; nitovemanistoz, c. in making; nitovehoemanistoz, c. of law regulation; hētōanataēheonevo, it is a hard c. (ref. to locks); rad. -nitov- = together as a whole, compact as one; nitovetto, the whole c., concern as one.

combine, enitov, it combines; enitovon, they (in.) c.; enitovaen, they are combined (in.); enitovao, they (or.) are combined; enitovaoen, they get (in.) combined; enitoveez, they (or.) become combined; inf. -nitov- = combined, together as a whole; nanitovoean, we own it combined, or in common; nitovetto, combinedly, as one together; enitovemeseo, they c. to eat; enitovao ezoaenozē, they are combined, who are going to attack us; nanitovana, I c. it, compact it as one; nanitovon, I c. them (or.) together; ninitovhaōm, we c. to pray, pray in common; enosae, it is combined, consists of; nanocana, I c., put in with; heto enoōstastov, this is combined with a doing, ceremonial; inf. -nō- = added, connected to; zeēsēpava- enoctoxova, he combines wisdom to kindness; lit. being good he adds to it wisdom; inf. -mamov- = to come side by side, unite, meet; this however does not imply fusion into one; namamovanāzheme zistotshoheozez, we c., meet to work; enamovanāzeo vistōmāzistovā, they c., unite in marriage; zenēnētaman-ōxovistavātto nanohezen, I c. the pleasure of travel with profit; lit. while I am happily travelling I add advantage, gain, profit. Inf. -mamo- = together, combined; emanohome, they c. to make a law; see together.

combustion, see burn, fire.

come, is expressed in different ways; inf. -no- = c., arrive; inf. -nx- = c. from; inf. -nxhestoo- = c. from cause, reason; inf. -nxhestoo- = c. from out of; inf. -nox- = coming toward; inf. -nxh- = come upon, unto; inf. -n(e)- = c. unto; inf. -me- = to c. into view, appear. Naōnē, I c. at, arrive from walking, or short distance; naheozx, I c. at, arrive, ref. to the whole course of the coming; naheohe, I c. at, arrive (running or in a rush); naheōnevo, naheozxevō and naheohevo
ENGLISH-CHEYENNE DICTIONARY

each mean: I c.to one's place; the difference is,slow walk,faster,fastest; navvochoēnevo, navvochoeoxzevo
and navvochohoehevo mean each: I c.before one's com-
ing,I c.before he comes. Nahestoxhoēnetovo, nahestox-
hooxzetovo and nahestoxhoehetovo,I c.after, behind
one (in time,space); the infixes -voeve- and -hesto-
xe- are only given here as examples; zehoēnnessō,zeho-
oxzessō and zehoeeonessō, the ones (or.) who have c.;
zehoeeoxy and zehoeeozs, the one arrived,[came]; ehoē-
etto,ehoexzetto and ehoohetto, it arrives, comes;
esaahoeooxettan,esaahoeoxzettan and esaahoeoehettan, it
has not c.; esaahoēn,esaahoeoxz and esaahoehē, one
does not c.; navveshoēnemo, navveshoeoxzemo and na-
veshoeoehemo,I c.arrive with one; navveshoēnemota,
etc.,I c.arrive with it; nazhoēn,nazhoeoxz and nazho-
ehe, I came, arrived; naēshoēn,naēshoeoxz,naēs hoeohe,I
am c.arrived,have already c.; nahoeoxsæn, I arrive,c.
(by the action is a faculty or a habit); nahoeohe, I
have c.; namonetotsōhōn,namonetotsōhoeoxz, namonetotsō-
hoehe, I am c.just now; navnhanoēn or navnahoehoxz, I
just c.with no special reason; nahēhoēn,nahēhoeoxz
and naēhoeohe, I am heard coming; matahōhoeoeoxzetto,
when I shall be heard coming there; manstoshoeoxz-
etto,when I shall be heard coming here; manxhoēnsz,
manxhoeoxz and manxhoehohe, when one shall arrive
here; matahoēnsz, matahoeoxxz and matahoehohez, when
one shall c.there; nahoeohto,I c.to one (ref. to the
very meeting); nahoeoxta, I c.to it, meet it; zetohē-
naehoehotæetto, all that which has c.to, befallen me;
heovaz zehes hoehotata, all sorts of things which
c.to, befell thee; eevhavaehhoeoz nathave našetanoxtova,
my evil comes back to me, to my mind; matoa-hoe-
netto, matoa-hoeoxzetto and matoa-hoeohetto, when I
shall have arrived there; manxho-hoēnetto,manxhoeox-
zetto and manxho-hoeohetto, when I shall have arrived
here; nahoaoc, I am made to c.; nahoaota, I make it ar-
rive,nahoaotovo, I make one arrive; nahooavo, I make
one to c., drive him; hoxtahanemakāt ešhaoae, a tele-
gram has c.(same for 'phone messages); ehoemesetan, he
came hungry; nihoehāmxota, thou camest sick; eōeon
zēshōhēstaoz, he is blind from his birth; lit.he is
blind, came born. [The long "hō" =heard; ehoētazēo,
they are heard battling; ehoēhoeoxz, he is heard com-
ing; etc.]. Ehoenhesso, it came thus (ref.); ehoezhes-
sō, it happens this way (pointing to); manxhonexov,
when the time comes; ehoenexovez, the time is c.; eta-
ēshoēn, etaēshoeoxz, etaēshoeoe and etaēshoehe, one has
already arrived there; enēshoēn, enēshoeoxz, enēshoeo-
he and enēshoeoe, one has already arrived here; toneš
etasehōnē? How far (tither) has one c.to? toneš
enešhoēne, how far (tither) has one c.? nahoehōtovanaz

266
mohënoham, I came to trade horses; nahoeozëho, I cause one to c., I bring him; see bring. Essahëtohan, it does not c.out (of a hole); the reduplication of -hoe- is -hothoe- = each of several, arriving; ehothoehetovázeo, they arrive, c. one after another (not in line, but each arriving for himself); inf. -hotho- or -hothoa- = to c. out of, several or many times separated from each other; ehothoatová, the smokes c. out at close intervals; enxhotcová, smokes c. from out at (towards one); ehoše, they c., arrive together; emohëozzeo, they c., assemble together; ehošhetanov, they c., arrive together at it; ehošhestove, there is a coming, arriving together. Nanxeozz, I c. from (on my way from); nanxhesta, I c., am from; manxhooxz, I c. home (from another place); nanxhoën, nanxhoozz and nanxhoehe, I c. arrive from; nanxhoexzevo, nanxhoënoeo and nanxhoehevo, I c. arrive from one's place; nanxexzevo, I am coming (not arriving) from one's place; nanxheshoën, nanxheshoozz and nanxheshehehe, I c. arrive from, because; enxhesteën, he comes from out of; nanoxzoto, I c. towards one; nanoxzota, I c. towards it; nanoxtoësene, I c. towards for refuge; ninoxtoësemotovaz, I c. to thee for refuge; nanxoxtoen, I "c.by rolling" = haul; nanxtoëna, I haul it here; see get. Nanhaxzevo-san, I c. unto (the place of); nanhaxzevo, I c. unto one (his place); nan'nhaxzeva, he comes unto me; nanhaov, I c. upon, collide with him; nanhaëa, I c. upon it; nanhatovo, I c. unto one; nanhato, I c. unto it. Emeën, one comes up, appears; emeënneto, it comes up; oxmeënësz ešëhv, when the suns c.up, at sunup; see appear; enmehoën, one appears coming out; enmeënëvenën, one appears coming, crawling out; enmeëstax, he appears stepping, coming in (said by one already inside); emeënësena, it comes up (of celestial bodies); eneëszën, one comes in (said by an insider); the "n" or "ne" ref. to the coming towards a center where one is; eneamën, one is on coming; nanasehehe, I c. away from there hither (by running); eneëzozz, he left (there) to c. here; pref. nl- or nix- is used in the imperative and hortative and implies the direction toward the speaker; nixhó-tahaovsz, tell (thou) me! nixhóthaovsz, c. here to tell me! nixeësz, c. here to eat (thou)! ninašz, c. along! [not to confound with "nenësz, be coming along!"] nixeexzozsz, c. with me! nišsz, c. quick! nixeëzozz, c. here! Inf. -ze- ref. to the very point or place; before "z" the pref.nl- becomes nisz-. Pref. nixe- or nixhe- implies that the one addressed is to c.from some distance to where the speaker is. Nl- = towards the speaker's direction, but not necessarily implying distance; nixe- always implies shorter or longer distance and means "unto for". Nixevehëmsz, c.
to see me; nixemezehâ, come to give him; nimenîmeta, thou mightst come and give him; namenîmeta, one might c. and give me; nimenîmeto or nimenixemeto, thou mightst c. to give one; namenixeësztova, he might c. and speak to me; zeto zevisthozehomon nimenîvistämô or nimeninxevistämô, thou mightest c. and help the ones who work with me. Nan'nhâxzeva, one comes, is coming where I stay, unto me; nin'noxzota, one is coming towards thee; hen ohe zenhoxov'nez, the river which we have crossed; lit. that we c. from crossing (Fr. la rivière que nous venons de croiser); hetan zênvehômoz, the man we have seen, that "we c. from seeing" (Fr. l'homme que nous venons de voir); nahoeox zênveoxzoêmô, I c. from going with one; hovae zênveôzhàooxtàas, that thing which you "c. from having been sick with" (Fr. .... que vous venez d'avoir été malade). Suff. -hoeô denotes "to do and stay, attain, reach a state". Nahoeôsenà, I have c. to; natàesô, I shall attain; esahoéssettan, it does not c. to attain to, it is unattainable; esahoèsheënôhan, it cannot c. to be known, it is inscrutable, unsearchable; shoësenâtôv, it is attainable, reachable. Hoënîстоz, the coming, arriving (ref. to slow gait or degrees of march); hooëxzoistòz, the coming or arriving (ref. to a faster walk); hooëxhestoz, the coming, arriving (at a running gait); hoëxhozistoz, the coming to one, meeting; nhâovàzistoz, the coming, clashing, colliding together; nhâxzevôsanistoz, the coming unto the place of (doing it as habit); nhâxzevazistoz, the coming unto one's place; nhàovàzistoz, the coming unto one; hooëxhèstoz, the coming to, attainment, reaching a state; hoëxhèstoz, the coming, arriving together; mohëxzoistoz, the coming, assembling together; meënîstoz, the coming up, appearing; see appearing. Honexvoiezoistoz, the coming of the time; ze-xhônoéôd, the coming of the grass; manxhoëmaxevoieës-tanôxtôv, the coming of great rejoicing; manxhoënhistanôv, when the world comes to an end, at the coming of the end of the world. Vêno naheôxoz, I c. to visit; vêno nanxhoëxoz, I c. from visiting; emaz'netto, it comes to an end, it gets "all"; emoëbôneô, they c. gather together; emoëbôoxzo, they c. gather together; nataësôn, I go into enter; naneësôn, I c. in (when inside); nanësôn, I c. out (when outside); en'nonochôbôneô, they (or.) c. out one by one (said by one standing outside); enxhahânên, one comes nearer and nearer; enxhahânënetto, it comes nearer and nearer; nanxhoëxo zistos-evistämô, I c. to help them (or.); nanxhoevistämô, I have c. (from) to help them; ôshoëzhàooxtàas, he came, already sick; naheko tômahoëôn, I c., arrive quietly; etaomenhesso, it comes by itself; etaomhoreo, it comes, grows by itself; nanoëchetôvo, I c. to get one (or.)
nanaaheta, I c. to get it; naneevhâxz, I c. back from there. Hëkahê, come in, welcome! this was adopted from the Arapahoe. T'sa ninîheme, where do you c. from? nanaeeñononxetovo, I may c. at him, what I might do to him; nahohetovo, I c. to one, running; epopexhovô, they (in.) c. slowly; naneamoxta, I c. by it; naneamoto, I c. by one, pass him; naneanhoën = naneantôn, I c. down from; nanxhesseneoxz, I c. for the reason, cause, because; nanmeoesthôn, I c. appear from out of; emamohotâxo, they c. close to each other. Nanxho-hoeoherê, they came running to me; nanxhetôsometôe, they flied to me, came to me from there for refuge; nan'noxtôsomentêe, they are c. to me for refuge; ehoenâo, wecessa, the bird comes, arrives flying; nanxhâxeto, he comes, arrives flying to me; nanaamehâxeto, he comes flying towards me; en'nishhô, it is oncoming, flying; nanxan-hôhâxetôe vekso, the birds c. down flying upon me; when inf.-n- happens to come before a "t", an "s" is inserted as: manxhooxoxxz, when he shall have arrived; manshtshoxoxxz, when he shall be at the point of coming, arriving; manstahohotata, when he shall be coming to meet thee; inf.-nox-, -noxze- and -noxtâ- denotes "coming, oncoming towards a center"; hotoxo zheszesvaxsz nistanoxtoesetôenessz, a star shall be coming (see star) towards us; nazen'noxtôesetôen hotoxo, a star shall be coming towards us; nan'noxta-amëvon'netova vêho, the spider is crawling towards me, or: nan-noxxtôa zeamadvonësz vêho, it crawls coming towards me, a spider; zenxhessemêsâto, where the gift (or gifts) comes from; zenxhestâvo, the place I c. am from; t'sa nanxhess-hepevomxotovê, where from does my health c.? etonshenhessoe, how does it c.(how does it happen)? etonshoexoxxz, how does he c., arrive? Zenxhesshênewatôvô, where the light comes, radiates from; see branch, radiate. Ehoenâsso, it comes, happens, arrives thus (ref.); eshzhesso, it came, happened this way (pointing to); eanavshësmez, it comes down in value, price (also or.).) ehestoxenettô, it comes afterward; nanhestoxenêtova, he comes after me; see follow. Nanxhessënahe, I am ordered to c. because....; nanxtoxoexoz, I c. visiting from place to place; nanxhoxëve, I c. from heralding; see go; heo zepevaziss enxhestonoketôe, he comes, descends from a good woman; ninxhestonë-šenamâ, we c., descend from; ninxhënevonëšenamâ, we c., branch out from; pavevostaneo nanxhestonoketôe, I c., descend from good people; see descent, lineage; ëshhâ-es, one has c. to age, is of age; esaaeñshâesh, one has not c. to, is not of age; naneas, I c. off, start off a place; nanxassoxzeto, I came away from one (or.); nanxhoxovên, I came over (by crossing); nanitôxnehe, I c. short (state); nanitôxneoz, I c. short (becoming so);
nitoxnehestoz and nitoxneozistoz, short coming; enizoz, it comes short, does not reach around, or far enough; eevhamesoz, one (or.) comes to, revives, comes to sense again (also fig.); nimxistō ešeamhastov or ešhestane, thy letter has c. to hand; ehetomeoz, it comes true; also ehetomē, there, it comes true! Natēnestovēemo, I c. up to one (or.) in value; natēnestovoo-to, I c. up to one, equal, amount as much; esatēnestovohan, it does not c. up, equal to....; see equal. Naḥoxtamista, I c. up with it, overtake it; nahoxtamo, I c. up with, overtake one (or.).; hoxtamazistoz, the coming up with, overtaking one; zēhešetōs nataevhavešhoehoto, I shall c. up, get even with him; lit. what he has done to me I shall again c. with it to him; niešeamaha zēhešetōnamenahozervaztom, thou receivestonegetest all that was coming to thee (all thou hadst been desiring); evoiešeamaha zēhešezzenoxtvōxas, he gets what was coming to him! lit. he deserves richly what he anxiously was bent after! Nohas hama namenxhoehotan nazaaavešeni-tameozē, c. what may, I shall not give up on its account. Zemehašnanooxtom eman-hōesetto, that which I had planted is just coming up. Eniseoz, it comes off (as nail, shoe); ešešehōstaoz, it comes off (something hanging, suspended, as a wagon neckyoke); en'iseoz, it is coming off (toward the speaker); epoeoz, it comes off (falling off from a surface). Naḥoetaho, I c. arrive on horseback; naḥoemamoxoz, I c. arrive on a wagon; naḥoemamōhes, I c. arrive on a boat; nanxetaho, I c. from on, horseback; nanxamamoxoz, I c. from on, a wagon; nanxemamōhes, I c. from on a boat; naḥoemeto ešōxz, I came to give him medicine; naḥo-hemeto esōzx, I have c. in order to give him medicine; naḥoovstovane- zetan, I c. to be healed; nieheozetaz, I c. to thee for help; nanxhohozemo, I c. arrive bringing a message for one; nanxhohoxetā, I c. in the service of one; na- nehoveezemovaz, I c. for the doctor, for healing (to one who has the power of healing); naḥo-emeanon, I c. for the doctor (with Ind. pipe), [used to be said only after having smoked to get the medicine man].

Comely, rendered by inf. -momem- = finely shaped, good looking; emomenovae, one is c., fine; namomenovazesta, I deem it c.; namomenovatamo, I deem one (or.) c.; emome-emenēhe, one looks c., is good looking; emo- me-emenono, it looks c.; napevōmsche, I am c., have good looks, napevōmshehtan, I want to be c.; pevēmchehestoz, comeliness, good looks; menonovastoz, state of comeliness; menemenēhehestoz, comeliness in looks, having good looks; menonovamathehestoz, the being deemed c., state of being deemed c.

Comestible, emesestove, it is fit to be eaten, see eat. Comet, hoeostav hotoxē, fiery star; ehotoxceve zehoes-
tavsz, it is a fiery star; hotox zehezevaxsz, star with tail; ehotoxceveo zehezevaxessz, they (or.) are stars with tails; hovae hotoxcea zeheesso, ehezevaxseto, something like a star, it has a tail; hotoxceo (or.) zehezevaxesso eoxemësen, comets do come up; the suff. -ses ref. to the motion of celestial bodies; inf. -me = to appear, come up to view; enënanimaëses esëheva, it is (at present) moving around the sun; hotox zehezevaxsz nszen‘nonaxe-noxtënesz, the c. is said to likely move towards us (future); hoestav hotox eohësenëvësesenasz, the c. is said to have a very swift motion; see motion. Before the advent of the white man, the Ch. did not pay much attention to comets and were not exercised by the sight of them. What they learned from the white man about possible (?) danger of our colliding with a c. has brot some fear to them. Older Indians however think they are immune from danger from that source, and say: "If the sight of a c. exercises the white man it must be for a good reason, no doubt he knows (the white man) that he deserves some kind of punishment"!

comfort, navvooešemosan, I do c.; navvooešemo, I c. one
comforted; naxcevovoešemaë, it is a c. to me; navvooešeman, I am comforted by it; navvooešemstaha, I am comforted at heart; Maheo nivvovoešemstahanaen, God comforts us; navvöoešemstahaovo, I c. his heart; navvöotenao, I speak words of c.; navvöotenooanetovo, I speak words of c. unto, for him; navvöoenëmo, I c. cheer up; eoxcevovoešhestomohetto, it comforts, cheers; evoovoešemosanistov, it is a c.; evvoiešemosanistoz, the comforting; evoovoešemstahatoz, c. of heart; evoovoešemstahatóve, it is a c. for the heart; vovoovoešemazistoz, mutual c.; oevvoiešemazistov, it is a comforting; nha zevvooešemosanex or zevvoiešetomesh, the one who comforts; zevvoiešemsz, the comforted one; navvooešemstoman, I make c.; evvoiešemstomaneheve, he is a comforter; Vvoiešemstomanehe, Comforter; vvoiešemstomanistoz, the making a c.; Mahoomëtasoomainahëme zenovevooešemstomansz, the Holy Spirit, he is the only comforter, comforting one; vvoiešemosane-mxistë, comforting book; vvoiešemosene-ëszistoz, comforting words; vovöntenaanistoz, comforting, cheering utterance. Nahaomoxtomoxta, I am comforted, at peace, appeased; haomoxtomoxtaoz, comforting peace; nasamahaomoxtoëna, he does not effect in me c. and peace; haomoxtomoxtamanhehe, the comforter, appeaser, peace giver (or maker). See peace. Haomoxtomoxtamanistoz, the comforting peace giving (or making); vovöntenoomenestoz, c., ease, satisfaction. Tomvohonokon, comfort, (lit. thick quilt); tonvohonokoz, (pl.).
comfortable, evovítocomenestóve, it is c., of peaceful enjoyment; eosotomhestóve, it is c., restful; see rest. Navovítocomen or navovítomoxta, I feel c.

comical, enxős, it is c.; enxooxtae, one (or.) is c., funny, producing mirth; nanxooxtazesta, I deem it c.; nanxooxtatamo, I deem one c.; see fun.

command, is expressed by the special verbal suff. -něná-no (or.) and -něnahá (in.) which belongs to the instr.m. The ending "něnáno" is derived from "ěnan" = to set, lay down, only the grave accent on the "a" (in the or.) and the "h sound" in the in. indicate force, compulsion. Nahšën, I go out; nahšeněnáno, I c., order one to go out; nahšeněnahemo, I c. one's (or.) to go out; hevasemo nahšeněnahemo, I c., order his younger brother to go out; naas, I leave, start away; naasseněnáno, I c. one to start away; naasseněhá, they (or.) order me to start; naasseněnahemo, I c. one to enter; nahševehveněnáno, I c. one the command to speak; nanšehveněnáno, I c. one to command him to come back; nahšoexeněnáno, I c. one to come, arrive. A more intensive form of command is the suff. -něnašstóno (or.) and -něnašštano (or.). This implies rush, dash, vehemence. Nahšeněnašstóno, I order one out; naamtoeněnahá, he commands me to sit down; nanševehveněnáno, he commands us to do (this). Nahoeman, I make a c., law; nahomačto, I c., rule one; nahoemaotxa, I c., rule, law it; nahoemaov, I make a c., a rule for one; nahoemaotz, I make a c., rule for it. Hoemanistoz, the making of a c., law; ehoemanistov, it is c., law; heto enethoeman zemaxehovez, the main chief has commanded, ruled it, made it a law; see law. Etahánez' zehethoemaš, this is what he commanded me. Enitáetsan, one commands, rules (as a master, lord, leader, headman); enitaeten, one wants to c., boss, rule; see rule. Nitávhöemanistoz, commanding in the sense of power, lawful power, controlling authority; ehenitávhöemanistove, one has the c., power of authority; enitávhöemaotš notxo, he has the c. over the warriors.

commandant, commander, zenitáesz, the ruler; zehenotxeams, c. of soldiers; zenitávmansz, the one having authority, commanding position; also nitávhöemané. [Not to confound with inf. -nita- (stress on the "i"); which means "different, another one"]). Vehoentax, c., war chief; evehoentxeve, he is a commander of soldiers; evehoentxevehoeve, he is a c. of white soldiers. Navehonam, my chief, c.; see chief. Nanitáam, my c., ruler, master, lord; niahane zenitávhöemaš, this is my c., the one who has controlling power over me; nanotxevehonam, my war chief, c.

commanding, evehonevenőhe or enitáevenőhe, one has a c.,
impressive appearance; examavehonatamahe, one has a
c., majestic character; momatazestatoz, c., dignified
state; tass nasz zenitahoemansz enesenehe, as it were
he has the appearance of one who has authoritative
power.

commandment, hoemaoxz, the c. itself; hoemao, the c., law;
ehoemaoxzeve, it is a c., law; nahesthoemaox-
zeveme, we have a c., a law; nanethoemaonheme, we are
commanded to, we have a c.; hesthoemao, his c. (having a
sg. and pl. meaning); hoemanistoz, the law making, also
c.; hesthoemao nasheooneomovo, I have already broken
his commandments; hesthoemanistoz emesaenehan, his
cannot be broken (in the sense of "ought not").
Nhastooseo, c. in the sense of forbiddance; enhastoose-
oneve, it is a forbiddance, a taboo; see forbid.

commemorate, evesemeetanoxtov, it is remembered by; hiz
eshava navesemeетanotanон зенэс, to day we c.
one's death; see celebrate, remember.

commemoration, oxvesemeetanoxtovsz, when remembrance
occurs by something; eshava zevesemeetan-
oxtove, day of c.

commence, is rendered by inf.–moneas– which is combined
of "mone" = first, new, and "as" = begin, start;
thus –moneas= newly, just, first, only started; zemone-
asetto, at the commencement, in the beginning; namone-
aseessen mxistonemhayo, I begin, c. to go to school;
zemoneasethezoche ha ešava, he began to work the other
day. Zemoneasethezo evemoneasexeameoz, after my leaving
he commenced to cry; nitaasetoštamâ, let us c., begin
(a doing or ceremonial); nitaoneasetoštamâ, let us
first start, c.; see begin, start. Etamoneaspepeva, it
commences to be good, or: it is first now (or, only now
is it that it is) good; easemanszenov heto, they c.,
begun to make it; emonemanszenov, they c. to make
it, begin to make it for the first time.

commandment, see beginning; zemoneasetto, at the c.;
moneasetto enxhe sshavevase, he is bad from
the beginning.

commend, napevazesta, I c. it, approve of it, deem it good;
napevatamo (or.); napavhosemo, I c. him, speak
well of him; napavhosestomosan, I c., speak well of...
(doing it as habit); napavhosesta, I c. it; see praise.

commendation, pevhoestomohestoz, pevhoestomosanistoz or
pevhoestomohestoz, the commending, speaking
well of.

comment, natotoxesta, I c. about it; natotoxemso, I c. about
one; natotoxstomosan, I do c. (habit or voca-
tion); natotoxstomo, I am commenting; natotoxetan, I
c. in that; natotoxstomovo, I c. it his; natotoxstomovo
hešziesto, I c. upon it his word; heto zetotoxeme,
this, which is commented upon; zeto zetotoxemsz, this
COMINGLE

ENGLISH-CHEYENNE DICTIONARY

COMMIT

One (or.) who is commented upon; etotoxsetanevâ, he comments, judges, criticizes (one who is in the habit of commenting); totoxseô, the commenter; etotoxseoneve, one is a commenter, a discusser, also: it is a topic for c., discussion; esaatotoxseonenhan, it is not a matter for discussion; totoxemazistoz, c.(n.); etotoxemazistov, it is a c.; natotoxstomevo, I c. it for one, explain by commenting; totoxsetanevâtov, c., criticism; nahavevetoxemo, I c. evil concerning one (or.); hevetoT nahassetotoxemanhemê, we are commented upon on his account; nasaaonistohe zeoxetotoxemanetto, I do not heed it, alâtho I am commented, talked about; natotoxstomênon Maheoneênzistoz, he comments the Word of God to us.

comingle, eaystito, they c.; see mix.
commiserate, našivotametan, I c.; našivotametonotovo, I c. with one; našivotametanota, I c. with it; see pity.
commiseration, šivotametanoxtoz; esaahêšivotametanoxtovo, one has no c.; see compasion.
commit, suff. -oêho (or.), -oész (in.) and -oêta (state) denote c., enact, perform; nahavsevoêta, I c. wrong; nahavsevoêtaetofo, I c. wrong towards one (or.); nahavsevoêtaeta, I c. wrong against it; this ending -êta implies a condition or state of doing, acting; eohâoêta, he commits a terrible deed; easaâoêta, he commits fornication or crazy things; the suffix -oêho and -oész have a transitive meaning, as: nahavsevoêho, I treat one wrong; this transitive meaning is oftentimes hard to render in Eng. as: nachâoêho, I do terrible things unto one (Ger. ich behandele ihn schrecklich); above suffixes also denote "commit" in a good sense, which then must be translated by "enact, do unto, treat or perform," effect, impart unto" as: naëšepovoêho, I have done good unto one, have treated him well; naoxcepevoêta, I c., act, do the right, or the good; napevoêtaetofo, I am a well doer towards one. Etâmenahâz, he committed suicide; heto zehešezevoss, this which they (or.) committed, did; heto zehešezevenoz exohhestêmstes-tovenov haôñatóz, they committed this with the mantle of worship or prayer; lit. thus doing they took worship for a mantle; naneve haws, I c. evil, bad, sin; haws naešenešetovovo, I have committed evil unto one. Nañoxtôsta, I c. an error; naatósta, I c. transgression; also natotaxôsta, I c. trampling down, transgression. Nahet(h)ooto, I c., entrust unto one; nimâhootaz zeænom, I c. all I have unto thee; heto nanet(h)ootan, this has been committed, entrusted unto me; nivhanenet(h) ootenon vostanechevostoz emepavhozoeptomaz, we are only entrusted with life to make a good use of it; nâzhesta namâhooto Maheo, I c. all my heart unto God; emâ-
nitoee Maheon, it is all committed unto God; zetohetē-enitooes, all that has been committed unto one, that he has been endowed with; naeštāhooto, I have committed, given enough unto one; nioxtootazenoz, I entrust thee with, give thee these (in) by mistake; see give; writer never heard the in. form of this verb, but it appears in the word "naamōxta" - I receive it (for my toil, trouble, work); naamōxtomon, it is given to me for my trouble, work; see give and receive. Many Ch. pronounce the double "o" as a long one. In the above examples of -t(h)ooto the double "o" is pronounced as one long "s" but with a slight hiatus before the final "-to", somewhat like: "nahetō--to". After the "t" the "h" can be left out; hahē nihetazemenzexhetōxemenetto ametanenistoz, we thank thee to have entrusted us, committed us with life.

common, inf.–oxce– denotes use to, customary, common, habitual; exoxeneoxseo, they commonly go there; èmehaxchoexoxseo, they used to come here; exoxenomaz, it is c. for him to steal; exoxeneoxseesz, it is c. for him to speak so; emomoxa, it is c., low, vulgar; inf. –nitov– = c. in the sense of belonging to all concerned; heto hoe nimehanitoxeaneanon, we owned this land in c.; enitoveneexevo, they (cr.) did it in c.; see combine. Inf.–vesse– and –vist– denote in c. with, participating with, together with; nasaxaxvistameho zeto hetan, I have nothing in c. with this man. Inf.–xamā– = c. in the sense of simple, natural, without ado, as a matter of fact; xamahoxzz, c. tree, (name for the cotton wood tree); xamamhēnōham, the c. horse = ind. ponies.

commotion, homōozistoz; ehomōozistoz, it is a c.; inf. –homō– = to disturb (a body or surface); nahomōmanesz, I cause a c., disturbance; ehomōozeo, there is a c. among them, they become disturbed; ehomōoeme, the water (a larger body) is in c.; ehomōoemoz, the water becomes disturbed; ehomōoemōosta, the water gets suddenly into c. (with one rush or sweep); homaszesohes-toz, cause of disturbance, c.; ehomaszesoeo, they cause c., disturbance; homaszesoea, a disturber, one who causes c., disturbance.

commune, navistonovamo, I c., converse with one; navesse-ēsoemo, I c., talk together with one; see converse. Navessesamaheoneana, I c., partake of the Eucharist; navessesamaheoneanamo, I partake of the Lord's supper with one (or.); navessesamaheonemese, I c., eat of the Lord's supper; navessesamaheonemosemo, I c., eat of the Lord's supper with one. Zemaheoneanassō or zema-heonemesessō, the ones partaking of the Eucharist. Writer deems the first term the better of the two, altho the second is 'now well understood by the Ch. Zevessemataveanassō, the ones who partake of the peyote.
communicable, eavoshoetto, it is c., contagious, influential (for wrong, also of disease); emestovatto, it gives itself; ehotxovevemātovoe, it is c., can be given from one side to another; enoxtovhotxovevēszistovoe, it is c., it can be spoken from one side to another; hōtahanemakāataevē evēshotxovevēszistovoe, it is c. by wire.

communicant, zevessemaheoneanaz or zevessemaheonemesēsz, the one partaking of the Lord's supper; zevessemataveanaz, one who partakes of the peyote.

communicate, navessheshzhovaovo, I c. to one, make him have a share of; nahotonò, I c. news to one; nahotonà (in.obs.); natoxhotonō, I c. the news to them (going about, informing); see inform; nahotxovevēsztovo, I c. with one across; zeagenomvoss eoxxhotxovevemāzenov, what they have (own) they c., give to each other; zheheneenomvoss eoxxhotonāzenov, they c. to each other what they know; ehoxhotonāzeo, they c. the news from side to side, among themselves, also across; ehestonove, it has been communicated to one; nahēstonano, it is communicated to me; naēvhotxovevemāzenon xmistō, we c. with each other by writing; lit. we are giving to and fro to each other paper; nahōtahaovo zehenovevē, I c., tell the news to one. See tell, inform.

communication, hotonazistovoz or hotoxvotonazistovoz, c.; hōestonovaqvistovoz, c.; message. See message.

communicative, ehotonova, one is c.; esaahōtahanahaonevevē, one is not c.; ehaonova, one is c.

talkative.

communication, Maheonemesestovoz, Lord's Supper; emaheonemesestove, it is c.; Maheonanātovoz, has the same meaning; vistonovamazistovoz, c., interchange of words; sēvēscheestovoz, c. conversation; see fellowship.

community, manohastoz, c.; emanohastovoe, they make up a c. together; emanomhēstovoe, it is a c., they live, stay together; see organization, congregation.

compact, nanaxoxanoa, I c. it (by pressing upon); nananoa-oz, I c.; namanoanā, I c., press them (or.) together; nahoxpōstamanoz hēno, I c. them (in.pl.) into a sack; nahokēnitenovana, I c. it together; enitovoz, it is a c.of. Inf. -nitovē = as one, combined; preceded by inf. -hekōn = strong, firm, "-hekonitovē" = put firmly together; ehokēnitenovanen, they (in.) are compacted; nanitovevohxoxanoa, I c. it, press it closely together; ehoxoevotonohce, it is braided compactedly; ehoxoevoevoetotonohce, it is woven c.; ehokēnizehoxpooez, it is packed in small compass; heto moevoxhotonō eohāhoxoevotonohce, this basket is woven very c.; namanoheomanhe, we make a c., an agreement together; namanoexhoemanhe, we have made a c., an agreement, enacted a law together; manohoemanistovoz, a
c., agreement; also nitovhoemanistoz.

companions, veoxzemañ, c.; evoexzemañeve, he is a c.; naveoxzemañ, my c.; nanheveoxzemañanenoz, one is my c.; niheveoxzemañanenotovaz, thou art my c.; ves-sevñ, c., the one going with; navessevon, my c.; naheveoxzemañevñ, I have a c.; naveveoxzemañennoto, they are my companions; vistaeo and vistaeoseco, c., fellow with, partner; evistaeoneve or evistaeoseoneve, one is a c., consort; navevistaeonevenoz or navevistaeoseonoz, he is my c., consort, fellow; vistaeo, same as preceding, only for a short time; navevistaeo, I got a c., partner, helper; navevistaeonevenoz, he has become my c., partner; navistoenaemo, I am soon c. with one, one's convive (ref. to being a guest at feasts with one); nimeemz zeveoxzemañossë (or zeheveoxzemañanetossë) na nzeveväñhatamazenov, tell me with whom thou goest (whom thou bast as companions) and I will judge thee by them; see company, fellow, fellowship.

companioneable, eveoxzemañeve, one is c.; eohëpavevista-neve, he is very c., a good partner.

companionship, veoxzemañistoz and veoxzemañenestoz; vistaeonevestoz, c., partnership; see fellowship; vostanistoevoazistoz and vostaneheoazistoz, companionship.

company, naveoxzemo, I keep c. with one (implying especially the going with one, accompanying); naveoxzemañota, I keep c. with it; veoxzemo, the one with whom I keep c.; zeveoxzemañaeze, the ones who keep c. with us; navevessio, I am in c. with one, also: in sympathy with; nha zevevessvon or nha zevesvevass, the ones with whom I am in c., or the ones who are in c. with me; nana-vestanestoo, I keep one c. (when lonesome or left alone); navostaneheovo, I keep c. with; navostaneheon, I have c., am not alone; nivë zevostaneheovata, who is with thee, who keeps thee c.? Veeoxzemosanistoz, c., the going with (Ger. das Begleiten); veoxzemañistoz, c., the going with one (Ger. die Begleitung); vesve-azistoz, c., the being in c. with; heveoxzemañistoz nime-seanooze-aseoxzemoñen, we cannot leave without his c., his going with; vostanestooazistoz, the keeping c., not leaving alone (of people); vostaneheoazistoz, c., companionship; nava noosehevostaneheoazistovezeno nimseahetotanevostanehevhem, were we without c., companionship we could not live happy. Vënohoxozeo, c., visitor; zeto hetan evënohoxoneve, this man is a visitor (not from a distance): hoxovistavaheo, c., visitor (as a traveler); namootë hoxovistavaheo, I have invited c. (the travelers, visitors) for a meal; hoxovistaheo hëcho vëno, there is c. in the tent; lit. travelers, visitors are in the tent; namhastonan, our c., the whole of us; nokov notxivostov, a c. of soldiers;
ENGLISH-CHEYENNE DICTIONARY

when "c." implies "together as a whole in the act of traveling or arriving", rad "ô" or "ehe" is used, being incorporated after the verbal stem; ehoše, they arrive in c., all together; ehoxovëhestovë, there is a crossing in c., or: they (or.) cross in c., together; nihoxovëhetoñon ohe, we cross the river in c.; tohove eamehestovëñeno, there was a journeying in c. in the desert (or: they [or.] traveled in c. thru the desert). Hôtovavëhó zemanohassó, a c. of merchants; eemanohaeo, they (or.) are in c. an organization, a body of people; emomenonotxistovë, they are groups, companies of soldiers; emomenohaeo, they are (or.) in companies, groups.

comparable, etëñestovë, it is c., it equals to; etëñestovë-hëme, it (also or.) is c., in value, equals to; esaatëñestovatamrancan, it is not c. to (of a general view); esatëñatanoxtovë, it is c. (in that, look); esätatame, it is c., compared; essaëxovatanoxtove, it is c., it "degrees" with; essëxotatame, it is compared with, judged, if there is a sameness. See compare. Etëñnehemestovë, it is c. with (in likeness).

comparative, is rendered by different infixes when designating higher or lower degree of quality. Inf. -hâ- = in high degree, intense; -óhâ- = very much; -ómaxohâ- = greatly much; -ótonocohâ- = most intensive, exceedingly much; -hépe- = more than, farther than, exceeding; epeva, it is good; ehêpêpeva, it is better, exceeds in goodness; eohëpëva, it is very good; ehêpëhpëpëva, it is more than very good, it is exceedingly good; ehâëa, he is old; ehêphëëa, he is older; oftentimes the inf. -hêp- is left out before -hâ-, as: naheëaêmöio, I am older than he is; ehêaëa niniëvez, he is older than both of us [the ending -voz includes the person spoken of, and is to be understood in this wise: he has more years than both of us (sc. our years)]. Ehêpetto, it is more; ehêpe, one (or.) is more, greater; ehêpën, he goes further; 'ehêp'netto, it goes further, farther; ëëhëpëzo, it has been surpassed (beyond the time or place assigned or mentioned); ehêpetovë, it is beyond the time; ehêpëme, it (also or.) is more worth; ehêpëmeo, they (or.) are more worth; ehêphiësta, it hangs over, further, beyond a certain point; ehêpëozeo, one is beyond his wits, gets scared; hëpstöe can be used detachedly and also as inf.; it denotes "more and more" or "more in a series". Qësëva mahëpiëmëse, every day I eat more and more; etahëpiëmësanëzo, he is going to get more and more crazy; hëpetto (detached) = more, farther, beyond. Inf. -óham- = more, in the sense of above, rather, sometimes even used for "most"; naohamëmëhëto, I rather love him, or I love him the most; oharmëtto used de-
tachedly has more stress; ohametto nataneoxz, I go there in preference; a similar meaning is indicated by the word "vovoz" (=first) used independently or as inf.and usually in connection with the verb "-hesse-
tamo (or.)" or "-hessezta (in.)"; vovoz nahessztamo, I
prefer him =I think, deem more of one than.... (Ger.
ich ziehe ihn vor....); navovozhesseztaoiz, I prefer
them (in.) =I think, deem of them first or before....
(Ger. ich ziehe sie vor....); eohamepvea, it is prefer-
able,better,best; eohamepeva zuasetto, it is best I
start; eohameneeve havs, he rather does the bad; -ho-
soham= =still more,most; ohamstoe used tachedly and
-ochamstē as inf. =rather and rather, preferring again
and again; nachameten, I prefer (to give precedence in
the mind); inf. -nanose and nanosetto (detached) =
most, above all; enanosepvea, it is the best of all
(similar to the expression: "it beats all" in what-
ever sense it might be); enanotae, he is supreme; ena-
notēme, it is most worthy; enanotēmeo, they (or.) are
most worthy; also eovōme, one is first in value; na-
nanosetan, I think most of; nananosetanoto, I think most of one; nanosetanotox, main
mental attention; nananotazesta, I deem it most impor-
tant; nananotatamo, I deem one most supreme. Inf. -no-
ce= =the only one, alone; is also used in a superla-
tive meaning, e.g. enocepvea, it is the best; enocepe-
vaeo, they (or.) are the best, or the only good ones;
 zeoexēhōēhēveoss enochavsevaesz, he is the most evil
one among all; lit. altho they (or.) be many, he is the
only bad one. Inf. -ameos= is being used more detach-
dedly and means "more so, still more". Soss, incorporated
or by self, =intently, intensely; soss navehōma, he
looks at me intently; Maheo soss zehemehotaesz, since
God loved us so intensely. Novōs (detached) =less,
behind not coming up to, short of; as inf. -novse= de-
notes "afterwards, coming behind something else"; zeh-
ēheēs'ans ēnoveremeen, having dressed he appeared; heto
zeheēhemotemonetto nsızevnovsevetaotata, this having been
explained to thee, now do not forget it after-
ward. The rad. -nov- indicates a lesser degree, be-
hind; ehavseva, it is bad; ehavsevae, he is bad; ehē-
havsevea, he is worse; ehēpsenova, or eohamsenova, he is
b-hind bad =less than bad =worse; ehāōova, one is
rich; ehāooovna, one is penurious; lit. one is behind
being rich; enov'netto, it is getting behind, less
than; enovōme, it is less worth [confound not with
enohēme, he is worth of it]. Novōs namesevio, I eat
less than he (eats), not as much as he; novōs nametan,
I am given less, not as much. Inf. -shov= =lessening,
diminishing; -shovstē =less and less; nashoverēsan,
see less; nashovstůvssan, I see less and less; zaahohzechetanohessō ooxchovstůmanetanohnesesto, the ones (or.) who are not willing to work, do prosper less and less. Oxtat’se.... ooxchov.... =the more.... the less....; oxtat’seštovozľk = ooxchovamãta, the more we speak to him, the less he listens; oxtashov.... ooxcham or oxcêp.... =the less.... the more....; oxtashovėšzs ooxchampepeva etovan, the less we speak, the better it is for us; oxtashove -vēhoetoľk ooxchêpsevo, the less we punish him, the worse he gets; oxtatse.... otsohamoxc.... =the more.... the more....; oxtatsehexomazšz niotschamoxcevostomeve, the more I feed thee, the more thou askest of me; zetāčshov.... ooxcham.... =the less.... the more; zetāčshovozchochetto niotoxchamhōmen, in the measure thou workest less, art thou the more suffering; pref. zetāčshēne = as soon as; zetāčshemezessēsz makâtansz natsoseoxz, as soon as you give me money I shall leave; pref. zetāčšē = as soon as, the very moment; zetāčševoomoz nananovan, as soon as we saw him we recognized him; inf. -vovoe = sooner, first (Ger. eher); namevovonē, I would sooner die. Zehexov.... -nexov.... = as much as (ref. to quality, degree); zexhexovhaomenēs nasasamexovahe, I am not as poor as he is; zehetā.... -netā.... = as much as, ref. to amount size; zehetāetaz ninetāetamā, we are as big as he is; zehetāso esaaniōchanehez’, it is not of the size of it; zehēše.... -neše.... = as.... so....; zehēševostanehevevoss mahacse o nineševostanehevehmemā, as the old men live so we live; zeh(t).... ne(t).... = as (in the manner).... so....; zehethoneonz eneton-eon, he is clothed as we are; nanetomoxta zehetomox-tatto, I feel as thou dost; zehemesess enemese (or enesmeses), as you eat so he eats; zehenszevoss nisa-necnenszechema, we speak not as they speak, or: they have a different language from ours; zehetxess nanistxhemā, we are as numerous as you are; zehesthouna enestohaez’, it is as much as it is; zehesthozevoxo esaanesthohozheo, they have not as many horses (servants) as we have. The ending -voz is genitive excl. Inf. -(h)onoxe = most, the majority, but is not often used as inf.; ehonoxesthexo, they (or.) are the most, in majority; ehonoxestansz, they (in.) are the most; honoxestā, the most, the majority. Homona, in like manner; homōxz, likewise, for instance (also hamōxz); hapa, hapeveto, also, likewise; vovezen, exactly like; hapa vovezen, exactly likewise; tassvezen, exactly as it were; oymeteto (dehmetto), even as (Ger. sōgar); hoovavetto and ohōvavetto, just as if, as much as; hoovavetto hapa, as it were, likewise; tass hoovavetto, as it were, as much as; tass, as it were; oštam, as well as; enhesso, it is the same way (ref.).) ezhesso, it is the same way (pointing to); 280
ENGLISH-CHEYENNE DICTIONARY

ENGLISH

COMPASSIONATE

CHEYENNE

enehae, one (or.) is the same; eneha (in.), it is the same; -täestov, .... -nexov, .... = as much, equaling to .... as "degrees"; zetäestovôemsz nanexovêman, I am as much worth as he is; setêtôsh, at the same time (also setêon); inf.-sê = same, alike; nasêêszemô, I speak the same with him; oxhestoema .... na meto oxhestoema. .... = on one side, .... and again on the other side; oxhestoema nametaaseoxz na mato oxhestoema namanâhoe; on one side I would leave and again, on the other side, I may stay.

compare, nasêtantan, I c.in thot or look; nasêexovatan, I c.by action; natâghemetan, I c., measure in thot; nasêtazesta, I c.it; nasûtatamo, I c.one; nasêexovazesta, I c.it (by actuality); nasêexovatamo, I c.one; natâgestovazesta, I c.it, equal to (in mind); natâgestovatamo, I c.one; natâgestovoto, I c.myself to one, declare myself equal to one; esaatâgestovohan, it does not c., equal with. Inf.-taestov= denotes "to come up, amount, equal to, be as much as", while inf.-sê - implies sameness, alike, liken. Esaatâgestovhêmehan, it does not c.in worth; natâghemenoz, I c., liken one unto; esaasêexovohan, it does not c."degree"; esaasêexovahaen, it is not comparable with; nasêtatanota, I c.it with ....; nasêtatanotovo, I c.one with ....; hovanê esaapênexo- vahe zhekexovaetto, no one compares with me; lit.no one comes up in degree to what I "degree"; napanotans ze- sêhexovaiztom, I set it by the side (of it) to c.it; see paralell, measure.

comparison, sêtaztastoz, c.in thot; sêexovaztastoz, c.in action; sêexovôhaztastoz, c., examination, judgement; eveştâhemesnost, c., likeness is made with; tâhometanoztoxest, estimate, c.in thot (Ger. Ermessung); tah emesêexovatamehan, what c. is there between ....? Tah emesêexovatamevo oxês na hotoê, what c.is there between the mouse and the buffalo? (negative answer expected).

compass, inf.-oom- denotes compassing about, surrounding; naoometôsh, they (or.) c.me, sitting; naoomêoshetôsh, they (or.) c.me, standing; naoomônon, we c. one; naoomônoneo, we c., surround them (or.); see ring, surround, ecomeho, they stand all around; zeoomhoesô, the ones encompassing.

compassion, šivaztastoz (state), šivatamahestoz (character) and šivatametanoztox (disposition); ho-e) vyatanoxtov, the coming to one in c.; nahoe(e) vázes- ta zepeva, I bring that which is good, in c.; nahoe- vatamo, I come to one in c.; našivatametanotovo, I have c.on him; našivatamo, I pity one, have mercy upon one; esaahëšivatametanoxtvôhe, he has no c.; see pity, merci- fulness.

compassionate, ešivatametanoheoneve and ešivaztasteheone-
COMPATIBLE

ENGLISH-CHEYENNE DICTIONARY

COMPATIBLE, evhestoene, it is c.; esaavestoenehan, it is not c.

COMPATRIOT, see CITIZEN, FELLOWSHIP.

COMPEL, inf. -ahan - denotes force, coercion, rush; eahanesvaena, he takes it by force, compulsion; nañahenessøxøhø, 1 c. one to leave; inf. -momota - by force, violence; namomatavonhosemo, 1 force, compel one, (by words); see coerce, force.

COMPENSATE, meto napavhooztomevo, in turn I "make accrue unto one", c. one well, in turn I make it well advantageous for one; naevnapvhoztonom, I am well compensated; naevhåztomevo, I c. one; nsthølezøtonan nszeevhøavøhohtonøn hovøa (or nszeevhåhooztomotanøn hovøa or nszeevhåztomotenøn), our work shall be compensated unto us, for us. See ransom, recompense, retribute, reward, profit; nitaø hovøa nametomon, all things are compensated to me.

COMPENSATION, evhåztomosaniptoq, the compensating; evhåztomovaaziptoq, c.; evhavpavhooztomevozittoq, good c.; see recompense, reward.

COMPENSATIVE, evhåztomosaniptovetto, it is c., it compensates.

COMPETE, nanoveto, I c. with one, have one for opponent; this is used in games, races and gambling; when the competing ref. to other doings, the latter must be mentioned, e.g. nanoveto hoxtovazistovø, I c. with one in trade, business; tass exccenovetøa hoxtovavøho, as it were the traders race together, c.

COMPETENCY, otoxovastoz, c. experience, skill.

COMPETENT, zeotoxoxavæ, the c. one, the one who has skill, experience; zeotoxoxavaæsso exccenizeenovo zistaæmhoemaøtevtomevøss hesthoøvo, the c. ones are allowed to control their land; esaatoxoxax heøø, they (or.) are not c.; eotoxoxavoø mxistovø, they are c. in writing; esaatoxoxavø hoxtovazistovø, he is not c. in business, trade; etosemoneotoxoxavoø, bye and bye he will become c.; ñeetoxoøvoø heto høezøøestovø (or neøeøveøvø), one is already c. for this work, position (or doing).

COMPETITION, oxnovetazistovøsø hoxtovazistovø, the c. in trade; etonochoanatøo zexøceøntovæntazistov hoxtovazistovø; the c. in trade (business) is very keen.

COMPETITOR, nha zenovetasz hoxtovazistovø, the one who competes with me in trade; zenoveto, my c., opponent; see compete.

COMPLACENCE, onaxanestoz and haomoxtomastoz; see peace, satisfaction.

COMPLACENT, eonaxane, he is c.; eonanaxanomoxta, he feels
complain.

complain, nasaahotoestohe, I c. about it (in words); nasaahotoemohhe, I c. about one (in words); zheh-vehahotoestohettetto heter, my complaining of not being satisfied with it. Naeoemeseemaz, I c., grumble, murmur; nahesshaonovateh, they c., raise a talk about me; see grumble; natonshnahamata ehevo, he complains of his stomach; lit.my stomach pains me, he says; namomaxema, he complains about me, accuses me of; eesoom, he complains, moans, groans; eseseve or examahanaem, he sets up a complaint, a wailing; see wail.

complainant, momoxsetanevahe, the c. (accuser); zemomaxemosemsanz, the one who complains, accuses; see accuse.

complaint, saahotostomohestoz (in words); oemeseemazistoz, c., grumbling; eomosemestoz, c., moan, groan; nesevestoz or omomos estoz, c., wail; momaxemazistoz, momaxestomohestoz, c. accusation; see accuse.

complaintance, hotoastoz and hotoaheonevestoz; see blandness; inf.-hoteo = with c.

complaisant, ehotoa, one is c.; ehotoaheoneve, he is of a c. character; emaseztote, one is c., willing, polite; namaseztoto, I am c. towards one.

complete, rendered by inf.-vaaxs- and -vaas-; navaxsan, I c., accomplish, fulfill, perfect; navaxtana, I c., fulfill it; navaxtoesta, I c. accomplish, make perfect; (also namatoesta, I c., finish a ceremony); evaxshensho, it is thus (ref.) completed, fulfilled; navaxtoan, I have completed my talk, fulfilled it; navaxsexana, I c., fulfill it (in making, preparing); as: navaxsexanomevonnottopaoxistoto, I c. a cradle for one, finish preparing. Naexanen, I c., execute; naexana, I c., execute it; inf.-ex= to bring out, execute, to accomplish thru a process; naexhoemanemhe, we have passed, enacted a law; eexahota mhayo, the house is completed; exaxtansz menoz, the berries are ripe, have come to maturity; naexxovoeno, I have crossed; eseseveoz, it has become c.; naevohxexana, I cannot c. it; zheheseasenhayonesxamexevahoxexana, having started to build a house he cannot c. it; see execute, prepare.

completion, vaxtoestazoz, c., perfection in acts, doings; exanenistoz, the completing, executing; see complete; vaxsanistoz, c.; heter mhayo nive & enees-evaxsemane, this house has been four years in c.

compliance, amatatoz, the complying with; see comply.

complicate, eveshoxpooez, thereby it becomes complicated, is made harder.

complication, ehoaxhoxpoezostofoe, it is a c.

complicity, visthozezevestoz; evisthozezevemo, he is in c. with one.

comply, namata, I c. with it, consent to it; naamato, I
c. with one; eheceamata, he complies easily; see obedient.
comprehend, see calm.
comprehend, is rendered by inf.-noxtoven; nanoxtovetan, I
grasp with the mind; nanoxtovenenos, I c.,
grasp with knowledge; nanoxtovhenevano, I. c. one; na-
oxtoheneena, I. c. it; nanoxtovenistovo, I. c. un-
derstand one; nanoxtovhenevomov hoopstonoz, I. c. it his
word; esaanoxtovhenevnenhan, it cannot be comprehended;
also esaatamhenevnenham, it cannot be c., apprehended.
comprehension, noxtohenevnostoz, noxtovetanozto (the
grasping with the mind); esaanenoxtovetan-
oxzeve, he has no c. (no grasping mind).
comprehensive, enoxtovhenevoseoneve, one is c., is
skilled in comprehending; enoxtovheneen-
he, it is c.; esaanoxtovhenevnenhan, it is not c.
compress, see compact, press; ehehoxpoezoz, it is com-
pressed; emanonoexpoezoz, it is compressed to-
gether; ehekonexenoexpoezoz, it is pressed together in
a small compass; nanapanen, I c. clamp, close together;
see close; nanaxoxana, I c. it, press it down together.
comprise, enoaet, it is comprised, it implies; esaanoae-
han, it is not comprised.
compulsion, see compel, coerce, force.
computation, nesozstoz.
compute, nahoeeston, I c., count; nahoeesta zehesto, I c.
how much it is; nanhemat zehestexvoss, I c.
how much they (or.) are; natmoeeston, I c.; natmohem, I
something (or.); natamestanoz, I c. them (in.); emesatam-
emehan, it cannot be computed; naevemhazesta, I c., con-
sider.
comrade, nistax, my c. (co-soldier); nistxeo, my comrades,
co-soldiers; estax, estxeo (pl.), thy c.; hevis-
tax, hevistxo, one's c.; nisxenanoe, our comrades, co-
soldiers; estxevov, your c.; hevistxevo, their c.; ze-
viastikonomo, zeviastikonomos (pl.), my school c.,
mate; zeviastikonomoz, thy school c., zeviastik-
omos (pl.); zeviastikonomoz, one's school c., zevi-
astikonomos (pl.); zeviastikonomoz, our school c., zev-
iastikonomoz (pl.); zeviastikonomos, your school c.,
zeviastikonomos (pl.); zeviastikonomoz, their school c.,
zeviastikonomoz, their c. The pl.
form of the above is: nis'enëo, es'enëo, hevis'enëo, nis'enëhaneo,es'enëhevë,hevis'enëhevë; nis'hëë,my c., (only between women); es'hëë,thy c.; heves'hëë,her c.; nis'hëëhan,es'hëëhan,our c.; nis'hëëvo,hevis'hëëvo,their c. See friend. Nahevistax, I have a c. (soldier); nahevistxenoz, he is my c.; nahevistxenottoo, they are my comrades; nahevis'en, I have a c., friend (male sp.); nahevis'enoz,he is my c.; nahevis'hëë, I have a c.,friend (woman sp.). nahevis'hëëntto, they are my comrades,friends. When a woman speaks to a man of his c.or friend she uses the male terms and vice versa,a man uses the female terms in speaking of a woman's c.or friend. Nisthozemaä,my c.in land =neigh- or; esthozemaä,thy neighbor,etc.; see neighbor; nisthozehoë, c.in work =co-worker (obs.). See fellowship.
conceave, zëveëvo; eveeviota, it sets, stands c.; evevevo-mao, the ground is depressed,c., in basin form; mahataëxansenz eveevonzs, the eyeglasses are c.; naveev-xeoha,I hew it c.; navevxeöno heto hohona, I hew this stone c.; eveevvo, it is c.; eveevonzs, they (in.) are c.; naveveana, I make it c. The radi.-vevo ref.to incurred surface, of steeper angle than -vevo. See convex.
conceal, naâtoësä, I lie concealed; eätoeoz, he becomes concealed; inf.-eme- =concealing, keeping secret; nœmenoto, I kill one in concealment, in secret; eemenaton, he kills (a beef) in concealment (either when stealing a beef, or when an Ind. does not want another one to know he has butchered); naemezoë, I c.; naemâë, I stay concealed; See sweat lodge. Eemethoe, he sits concealing; eemezën, he walks concealing; naemâetan, I want to be concealed.
concealment, emâëstoz, the concealing; emâœozistoz, the becoming concealed; emëozistoz, the concealing; naemësnana mahatano, I own a gun in c.; emëetanox-toz,c.in thot.
concede, has no exact equivalent in Ch. but the term "ëvoxbonetto" can be used in the sense of "re-lenting,giving in, being less strict"; ëvoxbonetto na-tosëneoxz, I c. I will go (Ger. aber dennoch werde ich gehen); it implies that the speaker had not intended to go or did not want to go. Inf.-ox- is also used to denote "conceding, altho"; eoxpeva oha emëssénevëstovhän, I c. (it is otherwise) that it is good but it must not be done; the form is usually in the 3rd. pers., but the speaker is understood to think so, e.g. nâvëh5xta emôstoz, eoxsaahavsevañ, oha easapeva-tamehän, I saw the performance, I c. that it is not bad, only it is not approved. Naamâta, I c., yield, give assent to; nanizevo, I c. to, allow one; nasaanizeo-monë, it is not conceded, allowed to me.
conceit, menoxce-onoatamazistož, proud, self honoring;
menoxxemomehemazistož, vain, self flattery; taome-
menonetonaxtož, self proud, c.; hövepewmatamazistož, vain
gloryfing (of self); zehetaemetanoxzevetto mazhesta,
the c.of the heart.
conceited, zeto hetan emenoxcetaometanoeoneve, this man
_________is c.; etaomememonoxoatoamazë, he is self c.;
eohhëmenoxcetonoxzeve, he is very c.; vehõma zeto ze-
heessõhõtamâzetanos, see this one, how much c. he is!
conceivable, enoxtovetanotoe, it is c.; esaanoxtoveteto-
tõhan, it is not c.
conceive, nanoxtovetan, I c., form an idea; natõõhetan, I
c., measure in mind; natõõhemetana, I c. it, (Ger. 
ermesse es); heto nasaanoxtovazohte zehesso, I cannot
c., comprehend what this is; tûma natõõtanoxzeve nane-
õemanisiz, I conceived it myself (lit. in my own mind
I made it so); mameena natõõtanoxova, I c. it in my
that (bring it forth, invent in my thots); heto õszi-
tozto eto.batõõtanota, hovanõo esaamehamõstomõhe, he con-
ceived this word himself, no one explained, revealed it
to him; naamha heto matõõtanotoz, I conceived, receiv-
ed this thot; heto nõõhanõo tûma natõõtanoxzeva na-
õemanisiz, I conceived this washmachine myself; ex-
hosõtazoz, she conceives; exhosõtazozõn Mătasoomaeva, she
conceived (became pregnant) by the Spirit.
concentrate, it is hard to give in Eng. the exact equi-
valent term for this word. The etymological
value of the aspired sound (as "h") however approach-
es that of "intense, concentrated", thus: hə, would des-
ignate "in an intense, concentrated state, quality";
he, would denote "concentrating as process toward or
from aim, goal"; ho, would imply "actual, tangible con-
centration". Hence the inf.-hə-= in a high degree, in-
tense; inf. -he-= centering towards or: to be unto
one; inf.-ho-= come, arrive, touch a place; Inf. -hə= 
centering together; ehõova, one is rich (has many
things concentrated); ehõeana, one has an intense
hunger; nahevehõmo, I am bound to go and see him, I
center to see him; nahemhayon, I have a house; ehõmha-
yonz, it is his house; nahehoxtova, I am on my way to
buy; naheholxtova, I have come to buy; ehkon, it is
strong; emohõoxzeo, they gather together; namohõan-
zoz, I gather them (in.) together; ehhesesceoz, it con-
centrates, shrinks together; emohesceoz, it concen-
trates, shrinks, becomes smaller in volume; ehõoseoz, it
coagulates; ehõeoxz, it centers away from, radiates;
nahõenea, I pour it out. Above examples will show the
value of "h". See combine. The term "soss", used de-
tachedly, implies concentration, intensity; soss naves-
hõmo, I concentrate my look upon one; or, I look at him
intensely; nimehoezeszeno oessozeaenomass, you
may bring each your own belonging; esossehâmoxta, he
is intensely sick.

concentric, inf.-nimaes—=in circles, around; nanimaes-
eviston, I write in c. lines; enimaeshoxon-o-
ensz, they (in.) are beaded in c. (or convolute) de-
sign; see circle, around.

conception, noxtovetonoxtoz; see conceive.

concern, evëšenhestohc, it concerns him, he is meant by

it; also it concerns it; navešhesseçetano-
tov, I am concerned, anxious on one's account; evëše-
mxane, it concerns, touches one; heto navešemxanat, this
concerns, touches me; inf.-mxastov—=concerning, reaching
all; namxastovnheto, I say concerning, touching
all; heto zeëazz Maheo nivësemxanenon oesoss nist-
exz, by this saying of God we are all, each one, con-
cerned, touched; especially in "verbis dicendi" the
suff.—emo (or.) and —esta (in.) =concerning, about
one, or it; nahavsevevo, I speak evil concerning one;

nahavseveho, I speak evil concerning it; nahosemo, I
tell concerning one; nahostea, I tell concerning it;
nahetomemo, I speak the truth about one; nasaahetomes-
tohe, I do not tell the truth concerning it; in verbs
of "deeming, judging", suff.—amo (or.) and —azesta (in.)
denotes "concerning, about"; napetavamoh, I deem one
good, I think well of one, concerning one; nasaapeva-
tohe, I do not think well of, about it; nahesetamo, I
think concerning, about, of one; nahesesse, I think
about, concerning, of it; hovae zeëshetamoshe, thing
concerning us immediately. Heto nisaahetamoshe-
tohe, this does not c. see immediately; nasapapa-
hessestohe, I do not c. myself a bit about it; papass
nasaaxahessatohe, I do not c. myself a bit about him;

heto zeëshesseçetanotom, that which I am concerned
about, made anxious; na heto zeëssoso...., and concern-
ing, regarding this (in.) .....; zeëtohetahéstotso zeto
hetan nasaahementomvohe, whatever concerns, regards
this man, I do not know of it; Maheo exochenee oes-
soss zeëshetatonevoz, God knows of each one, our con-
cerns (what concerns us).

concert, amenoneçestoz, c., serenade; niamenoësemâ, we
give a c., serenade. This is said by a band of
singing Indians making the round of a camp circle in
order to receive gifts (votive offerings); manoënonis-
toz, the singing together; niamenoënonhemâ, we sing to-
gether, in c.; inf.—mano—=together as one; nimanohaònà-
mâ, we pray in c., together; zeto vostanoe exoctoxhoeex-
zeo zëmanoënomenevos, these people go about singing,
giving concerts; niamonoëtastamâ, we act in c. =we meet to
act; emanovêstastove, it is acted in concert; oxsama-
movôëtahesësz nimeesaexotaheme, unless you act in c.
you cannot succeed (Ger. nicht zur Ausführung kommen).
concession, ōvoxbonetto nāṃesamāta, I yield, make a c., (I yield without exacting...); ōvoxbonetto nāṃesinēzovā, I make one the c., allowance (not exacting...); nāhetēsō, I make a grant, c.to one; zēhēnēzovānz, all the c., allowance I made to thee; zēhēnēhetētāz, all the concessions, grants I made to thee; evovoxbonae, he makes no concession, he is rigid, strict; nīvoxbonēvēsotomēnēnōnē hēto, he asks this of us without c.; evovoxbonhoemanē, they make laws without c.

conciliate, naḥaomxōtoēho, I c., pacify him; naḥaomosēho, I c., mollify one; see reconcile.

conciliatory, naḥaomxōtoēnāzistoz and naḥo-monēmanistoz.

conciliatory, enanovezeoneve, it (or one) is c.; ēsīzistoz zēnanovezeoneve, c.word; see recognize, reconcile; naḥo-monēzistoz, soothing, pacifying, c. word; ēenhaomcheoneve, one is c.

conclude, nātesēsetan, I conclude (mentally); nātesēseta-tēavaestesē, I c.after considering; nāsesēsetan zēzotoseazōzētto, I have concluded to start away; nae-hoemanheme, we have concluded, come to a decision, conclusion; maveś ēshoemanē, at last they have concluded; nīesēhoemanē zētatosēeshēvēto, hast thou concluded, decided what thou art going to do? The term "ehoeman" is stronger than "ēshoeman" and designates "passed, enacted, not to come into question any more". Inf.-ēn- =to c., end, terminate; nāēnesāz, I c., end my speech; when "conclude" implies to bring to a total completion inf.-mat- =all exhausted, is used; nāmatan, I c.my speaking, my words, I have spoken all I had to say; namaxistō, I c.all my writing; nāmatōxtova, I have concluded all my trade. When c.means to fulfill, accomplish, inf.-vāxs- or -vās- is used; navāxshozeche, I c., accomplish my work; see complete.

conclusion, nātaseheneenēa zēhaēshavseve, I come to the c.that it is bad; zēhaēshatamo esasepavehā, I have come to the c.that he is not good; lit.having judged, examined one (in mind), he is not good; nāsasa-eṣēshesegēcōche, I have not come to a c.concerning it; esotamashānē nātasehessetamō, I come to the c. that he is wicked; eşovānā nātāsetamā, I come to the c. that he is gone. Zēnōtastov, at the c. of the doing, performance, ceremonial; Zēnēsēszistovo, at the c. of the speech; vāxshoemaotaistoz, c. of judging, of court; vāxsehohatamazistoz, final c.(in judging, determining). Mataēsvāxseoz navostanehevestez, at the c. of my life.

concord, manohotoeomazistoz, the being of one accord; emanohotoeovostanehevoe, they (or.) live in c.; inf.-meno- =together, in harmony, as one + -hoteo- = complaisant; epavenovanovaezo, they are in harmony,
peace, c.; emanohotoevoe mano, they pass a law with

concordant, esēhez’netto, it is c. with; esaasēhez’net-
tan, it is not c., does not agree.

concourse, is expressed by inf.-mamov- =meet together;
emamovhatāzeo, they have a c., come together;
emamovoštāo, they (or.) c. (in acting, performing); mo-
hādxistoz, a c., gathering; one zēmamovoom, at the
mouth of a river; ohesz zēmamovesevosz, where the riv-
ers have a confluence; see mouth.

concubinage, haestovātɔz, c., polygamy; ehaestoevātɔv, it
is c.

concubine, zeheveonestovsz, a c., one who is wife with

another to the same man; zeheveonstovess, con-
cubines; naheveoneston, I am a c. "with another wo-
man"; naheveon, I have a c., a co-wife; navéo, my co-
wife, the one who is wife with me (to one man) (fem.
sp.); nivéo, thy co-wife; nevéon, her co-wife; nahevéo-
enoz, she is my co-wife (fem.sp.). There is really no
term in Eng. to express the relationship between the
wives of the same man, hence writer puts this word
here under "concubine", altho it means "co-wife" (Ger.
Mitweib); nihevéonemāzhemā, we are co-wives with each
other.

concupiscence, matēevestoz, matēheonevadestoz, prostitu-
tion; havsevoahestoz, evil lust; masha-
voštāntanoxtoz, wicked, carnal impulse; ematēheoneve, one
is concupiscence.

concurrent, seetoeʃ, at the same time.

condemn, nahavsevazestā, I c.it, deem it wrong, bad; na-
havsevatamo, I c.one, deem him bad; ehavseva-
tame, it (or one) is condemned, deemed bad; nameanoz
maxeosāozistovz, I give one to punishment; nahoemaot
zistosemaxeosɔ, I judge one that he be punished; hoe-
manistovz navehavsevataman, I am condemned by the
law, deemed bad; naesperati man zêshehavsevātto, I am
judged to be bad; nahavsevōman, I am condemned, count-
ed bad; [not to confound with: nahavsevoeman, I pass
a bad law]; ešēharetame na enohōemē maxeosāozistovz, he
is judged and condemned to punishment; lit. ....held
worthy of punishment; ešhoremē ezenasens, he is con-
demned for murder; see judge; zehavsevatamesser, the
condemned ones, the ones deemed bad; ezenhōmesens, the
condemned, damned ones; see damn, curse.

condemnation, havsevatamazistoz, the condemning, deeming
bad; havsevatamahestoz, the state of being
regarded bad; see damnation.

condescend, eaaemenoxceosēnītā, one is not haughty; tass
etēseooee neve heshtetakeva, as it were he
stoops in his heart; Maheo zeoxheśohāamaheonev niox-
cetēseosēnīsz zēmehotaez, altho God is a great God,
he will (habit) stoop,c.to us; etovam emomoxazeoneve, for our sake he is humble; etovam emomoxatamâz, he condescends to us, he humbles himself on our account. condescending, ehoxatameoneve, one is c., friendly; na- momoxatamâzetân, he is c. towards us.

condescension, hoxatameonevestoz; saameno xeeoèsnita- toz, the not being haughty, proud, stiff; momoxazeonevestoz, c., humility; momoxetanoxtoz, c. in that, humility; šivaztastoz, pity, mercy, c.; momoxazeotovazistoz, c. in behavior.

condiment, hoxehestoz, c., "the spread over"; nahoxeer, I use it as adjunct (as butter spread on bread).

condition, verbal suff. -hesta denotes c., being in a state; suff. -(he)sta men = enduring a c.; niš- vetonhesta, in which c. art thou? nimeheta onhesta, in what c. wast thou? nitonšeevetonhesta, how didst thou come into this c? Bevhazhesta, he is again in c. (where he was before); ôxhesta, remaining in the same condition; ôxhesta epevomoxta, he keeps being well, nothing the matter with him; ôxezhëstâtoz, the being in this c.; manhëstataeto, if I am in this c. (mentioned); maz- hestaeto, if I am in this c. (pointing to); navâxe- nhestataeto, I complete my c. (ref to stature); mazhestâ- toz, such c.; naevemazhëstâtoz, my present c., state; pavstâtoz, good c., well being; havsevstâtoz, bad c., state; nanhestatofo, I am in the c. one is; nanhesta- ta, I a m in its c.; nimeheta onhesta, how wast thou? (ref. to state or c.); hestâtoz, c., state of being; zeh- estaetaz nanhestoeta, I am in the same c. as he is; navovânhestaetofo, I promote one’s c.; pavstamenhetoz, c. of happy, well being, wellfare; epavstamen, one is in bliss; havsevstamenhetoz, c. of evil being, illfare; emiheta nâthoe oha tômetas makatansz na vehoe- hotoa, he may lease my land on the c. that he gives me money and cattle; the words "oha to" = "only if"; na- metaheto momhotoeho, oha zexhomaxhevostomos, I would lease his land but his conditions are too high; lit. only for the reason that he asks too much of me.

condole, navesseoemato, I c. with one; see console.

conduce, is expressed by inf. -vešhes-; zešemaoistoro eveshešâmoxastotovro, the cigarette smoking con- duces to sickness.

conduce, navexezem, I accompany, c. one; see behave; inf. -he- or -heš- implies c., the way one acts or lives, directs, leads; zehešezeto, the way I act, c. my- self; ezhešo, he stands this way; nazheševostanehev- estoz, the way I c. my life. See lead, direct.

cone, hohanenô, c., in ref. to a small conical mound or heap of ground, denoting boundary of forbidden ground; nahohanenônaovo, I set boundary to one; see bound, boundary; šistatoemoenô, pine cones.
confederate, see ally.
confer, nahetooto, I c., bestow upon one; navistomevo, I c.upon one by promise or showing; hahš nihetaz zexhetoxetto vostanehevestoz, I thank thee for having conferred life unto me. Niévetotoxëszhëmah, we are conferring; nimanošsohëmah, we c., discuss, converse together. Nimanototoxstanon, we c.about it together.
conference, manototoxëšszistoz, the talking together about; manohoemanistoz, the conferring together to make a law or regulation; nitamanohoemanëmah, let us have a c.together; zemanohoemanessô, the c.members, those who confer.
confess, natåxtenövëmësta, I c., explain it openly; na-tåxtenövëmëmo, I c. one; natåxtenövhošemo, I openly c. about one, tell of one; naézetåxtenövhošemo, I do not c. one openly; namesëoz, I c., bring out, repent; naevhamesëoz, I c., come to better judgement again; na- meesta, I c. it, reveal it; natåxtenövetan, I want to c.; hovae zëhëšëntåxtenöveoz, something confessed.
confession, onisyomätätoto zeoxchetëštanoxtovez, the c. of our faith; tåxtenöveozistoz, the confessing; tåxtenövetanoxtoz, frankness; tåxtenövëmëstomevazis- toz, c. in words; hekontëštanotom zëhënsiyomätätov- ess, hold fast to your c., to your belief; hekontëšta- notom zëhenietamëstovess, hold fast to your c., trust; see acknowledge.
confide, naemõshoxtakaavo, I c. to, tell one in secret; nanietam, I c. trust; nanietametovo, I c., trust in one; nanietamësta, I c. in it; see trust.
confidence, naeovosetan, I have c., am confident; naie- tamstahaavo, I make one to have c.; nanietam- stahaosoemö, I inspire one with c. (by words), encourage, hearten one; naheovosetan, I have c., hope; hëstahâ- toz, c., courage; eovsetanoxtoz, c., assurance; naheo- ovhošemo, I make one to have c.; nanõsõvevetanotovo, I make one lose c., faith or: I am faithless to one. See boldness. Nahenietamëstove, I have c., trust.
confident, hëstahaeoneve, one is c.; inf. -eovose- =confi- dently, with assurance; see assurance.
confine, nanxpaavo, I c. one, keep him within enclosure; zexnaosanz, the one who confines; zexnaõsz, the confined one; emaseceo, they (or.) are narrowly confined, have little room; eaneoz, she is confined; see boundary.
confinement, aneozistoz, the accouchement; nxpaovazis- toz, c., the shutting in; see keep; aenone- mhayon ehoe, he is in c., in prison.
confirm, nahetomemo, I c. one, declare him true; nahetom- esta, I c. it; nahetomemosan, I c.; zehetomhesto- he, that which is confirmed; zehetomemzë, the one (or.) confirmed; nahetomestomoho, I am confirming (also na-
hetomosan); nahetometomovo, I c.it his.
confirmation, homemazistoz; homestomohestoz, the con-
firming; also hetomosanistoz.
conflagration, masómaxeosezistoz; see burn, fire;
emaxoaeosezistov, it is a c.
conflict, nonametoe natőeovázheme, we come in c.with
each other; see clash, oppose, battle, combat.
confluence, ohe zexoom, the c., mouth of a river; zèmam-
mostovom, at the c. (up the river, from the
speaker); zistamamovoom, at the c. (down the river, from
the speaker); zëmamovoom, at the c. (any place); mohš-
ênistoz, c., concurse.
conform, nahestatana, I c.it, fit myself for it; nahestae-
ta, I c.to it; nahestastovo, I c.to one; nahesta-
etomovo hesheševstanehevestoz, I c. to his ways of
living; see alike, same; natőnhesetamana, I c.it thus.
confound, naononovezoz, I become confounded; naononovano,
c.one; navovaoaovo, I c., perplex one; navovao-
vetoan, I am confounded (mentally); see bewilder. Vova-
ovetanozoz, the confounding (in that); vovovavazis-
toz, the confounding, bewilderment; see perplex. Nahomo-
somo, c.one, discomfit him; see discomfit, confute.
confront, natőeovoo, I c.one, meet him.
confuse, natatahopaooz, I am confused, in disorder; nato-
tahopetan, I am confused (in mind); eoxsetano-
zoz, he becomes confused, muddled (in that); eoxseseoz, one
becomes confused, muddled.
confusion, totahopetanozoz, c. (mental); totahopastoz, c.
(state); totahopepeastoz, state of utter, c.,
disorder; naononamaniz, I put it in c., make it mixed
up; ètatahopenhanshestoz, cause of c.; naštotahtahopen-
sone, I am the cause of c.; ehomőozistoz, there is a
commotion, c.; ehomőozeo, they (or.) are in commotion,
c.; naňhomőmaniz, I make a c., disturbance; the rad.
-homőo- denotes confusion in the sense of commotion,
disturbance; ehomąszesoheo, they (or.) are the cause
of c., disturbance (of peace); see commotion; anavan-
enszistoz, c.of speech, language (lit.mixed up).
confute, nahomosemo, I c.one; see discomfit.
congeal, eĥőoseo, it becomes congealed; hőoseamso, con-
gealed oil; hőosevicz, congealed fat; hőosema, congealed, coagulated blood.
congenial, naséesta, I am the same (in being); ehoax-
taheoneve, he is c.; see friendly; ehoatö, he
is c., pleasant.
congeniality, hotostoz, and hoaxtaheonevestoz.
congregate, emohőoxseo, they (or.) c.; see gather;
emanósoe, they c., gather together; emancheo, they
are a congregation; emomenoheo, they are congre-
gated in groups.
congregation, mohőoxzistoz, the congregating; manohas-
toz, c.; nimanohastan, our c., assemblage; zemomeno-
ahassé, the different groups or congregations.
conjoin, namamovanananoz, I c. them (in.); namamovanó, I
__c. them (or.), bring them to be one, together; ma-
movanistoz, the conjoining; emamované, vištâmáziost-
vá, they are conjoined in marriage. See meet.
connect, namamovanen, I c. conjoin; see conjoin; nanóz-
ta, I c. in performing; inf. -no =together with;
rad. - mamov- implies lateral connection, while inf. - no-
refers to "relating with, added to along with"; epae-
manoonetó, it is well connected together; esanóca-
han, it is not connected, not implied; enoae, it im-
plies, is connected, related with; enóonetó, it is con-
nected with, belongs to; nanónena, I c. it; nóonnéoz, c.
it! (imper.); esanóonettan, it is not connected; na-
nóxwéa, I c. it to my writing, add to my letter (in
writing); enoemastano, he is connected with, holds a
gun; nanóen, I carry it along; nanotan, I carry water
along, in connection with me.
connection, nóstástoz, in c. with a ceremony, per-
formance; hetó zénóstášto néóstahéstová esaa-
pevaehan, thy adding, connecting this rite, ceremony to
thy baptism (Christianity) is not good; enóemashané,
withal he is foolish, crazy; hetó zévéxtom enóvostó-
ohéstové, this which thou seest is (used) in con-
nection with teaching. See relation.
conquer, nauvonan, I c. one; nahomosemo, I c., discomfit,
humble one; see discomfit, defeat, vanquish, over-
power. Nahotávætæ, he conquers for us.
conqueror, vovonanovæhe; zevonanovaz, the c., the one
who conquers; hotávæhe, the c., victor; zeezá-
asanz or zexaovaz, the c., the one who overpowers. See
win.
conquest, vovonanazistoz; hotávatoz, the c., victory; vo-
vonanatóz, the power of c.; exasistoz or
exavatōz, the conquering, overpowering.
consanguine, see relationship.

conscience, mazhasta zešhaevátomnetto (or: zešhaevátom-
mosanetto), the heart which gives warning;
ðhaematšetan, judgement, discernment; nahænaevavato-
mózh hotoma maztaheva, the one who warns, beware, in
the heart; maztaheva zeoxcoseelevatoomnetto, that which
guides, redresses in the heart; nahænaeostomózh maz-
taheva, the one (or.) who reprimands in the heart.
Zeto hetan heszhæna esaevenahævevémæhe, this man's
conscience does not warn him any more; lit. this man
his heart does not more urge him to beware; hea esaa-
xahoneovehe hesztahæva nahænaevatosanezzis, per-
haps he has no c.; lit. perhaps he does not have in
his heart the one who gives warning; nahænaevátom
mosansz (or: zenahevevátsz, zevehoestomosansz) mazta-
heva tass ehovanã,matoheva mó enaözé, the c. is absent or asleep; lit. the one who gives warning in the heart is absent (as it were) or he must be asleep. The Ch. does not have a special word for c., but he knows it and calls it heart, as the Hebrew does. Náztahaheva na-vešheneena heto zehëhaveseva, my c. tells me that this is wrong; lit. with my heart I know that this is bad; nazhesta naoneevama, my c. guides me; heshzeta etaeše-onëataz' na esaaehahomatoehanehez', his c. heart is deaf and not felt any more.

Conscientious, eonëetan, one is c., exact, particular; enöesoneetonacho, he is not c.; zetëhëseo- neevams heszhtaheva eoxstônešëvoostanehevhe, he lives conscientiously; lit. as he is guided in his heart, thus he lives.

Conscious, nahomazoI, am c.of, feel; nasaahomatovâz, I am unconscious, feel not myself; etonshomaoz, he became c. in some way; nahomaozeto, I am c. of his presence; homatan naoxheneena, I know it in consciousness; nahomazetaI, I am c. of it; heto zëzëztozo naoxheneena zetosevešhavesevanoss, in saying this to him I was c., knew otherwise that he would be hurt by it; nahomatöe zehëhavesevoštätto, I am c. to have acted wrong, done evil; lit. my having done wrong comes to me in my feeling; heshzeta esaaehomatoehanehez', his heart is not c.of. Eevhamemöz, he becomes c. again, comes to himself, to his senses.

Consciousness, homatan ["tan" pronounced like "tagne" in the Fr. "montagne"], c. inward feeling, (psychical, personified); homaozistoz, conscious feeling; zehëshomaozeto mënathavs, the c. of my sin; mesëo-zistoz, the being awake to. Nësheneenovastoz, c. in knowledge.

Consecrate, naöston, I c.in offering; naöeto, I c.one in offering (clothes or animals); naöstonono, I c.to one, make an offering to him; see offer, priest, sacrifice; homotënoz, consecrated food; hëston, consecration of the Arrows; namomåtavana, I c., hallow it; zevonhässé, the consecrated ones, the priests or priestesses; heto öšeënane hevetov Maheo, this has been consecrated to God; namomåtameea, I c.it, give it in a religious way; namomåtaënahana, I c.it, dedicate it; heto maheoneëszemhaya etaešemomåtameätové (or ....mõ- måtaëânane) hevetov Maheo, this church building has been consecrated, given solemnly or dedicated to God (for God); namomåtameatoväzeto Moheo, I c.myself to or for God; namomåtaënahana (or ....meaa) navostanehevestoz hevetov Maheo, I c.my life to God. Eëstahestovâ nivëšomaaetoväzeto Maheo, by the baptism thou hast consecrated thyself to God.

Consecration, mõmåtaëânaneistoz, c. dedication; östones-
toz, c., offering; mômâtameatovazistoz, c., consecrated giving, gift.

consecutive, nôvetto = consecutively, in succession; nô-vetto vostanêhevestoz, c., generations; see successive. Inf.-saapoe- denotes without break, interruption.

consent, naamàta, I c.to it; naamatóvo, I c.to one, agree with; nanhešvistâoz, I c.to (Ger. ich bin dabei); nanhešvistâozemo, I c., agree with one. Amatastoz, the consent; nhešvistâozistoz, the agreeing, consenting with.

consequence, zevešhôosanetto, that which follows from; otâ hâvs evešhesshôosanetto saamâtaheusto-vâ, behold the evil is the c.of disobedience. See fol-low.

consequently, rendered by inf.-osân-; eosânehâmoxta, c., he is sick; inf. -sâ-, mostly used in the imperative, signifies c., accordingly; nisâmezz, c.give it (thou) to me; sâmêstomeveha, explain (thou) him accordingly!

conservation, toaenenistoz, the conserving, the keeping in the same condition; see keep.

conserve, natoaenen, I c.; natoaeno, I c.one; natoenomo-vo heametanenistoz, I c.one’s life,(said by the medecine men); see keep.

consider, rad.-ô- implies consideration, judgement, the looking at; naâhêtan, I c., deliberate; naâhâzesta, I c. examine it by look or thot; naâhêtanota, I c. it (mental only); naâhâtamo, I c., examine one; navo-ô-ôhâzesta, I c. it anew; natâevaheseszesta, I c., measurement in mind; ootô, considering (reflecting); enanotô-ems, he is considered the most worth; eâšêmâzeo, they (or.) c.themselves apart; naâveôvesota, I c. about it, discussing about; eâvešôsoeo, they are considering, discussing, conversing about something; mohonoxaenî-t-estomass, do you not c.it? See count, worth; nahavevômo, I c., count him bad; naâhavémô, I urge one to c. considerable, hâpe, a great amount; hâpe namêta, one gave me c., much; ethâphaen kaşgon, the child cries considerably; etaaâhêexov zeheševômo, it is a c. time since I saw him.

considerate, eôhâneo, they (or.) are c., cautious; zeôha-nessô, the c., cautious ones; eôhêtaheonovxoxtôv, he is thoughtful; eôhetanoiheonovo-eve, he is c., deliberate; ehotoheonovo-ve, he is c., charitable, accommodating.

consideration, Ôhetanôxtoz, c. in mind; Ôhaâtaestoz, c., judgement; Ôhatamazistoz, c., examination; Ôhavaamazistoz, the urging to consider; mohonoxaenî-t-estomass, do you not take into c.? Papass nasahessee-tamôhe, I have no c. for him; papass nasaahesseztomovo-he hêstetanoxtoz, I have no c. for his opinion.

295
consist, the substantive suff. -estoz, -estov denote "consisting of, substantiation, substance of"; ethetomestove, it consists in itself; evešemanhe, it consists, is made of; etotamakātaevston, it consists, is made of iron; vostan evešemanhe (or evešheta) mavů-xůz na mātasooma, a man (person) consists of flesh and spirit.

consistency, saaaxoesezistoz; toahestoz, c., steadfastness.
consistent, esaaaxsetanoheonevne, he is c.; esēheznetto, it is c. with; etohe, one isc., steadfast;
etōnhassoz' heēhīzistoz, his word is c.
consolation, zevēšeonazeaxaemestove, by which the crying, weeping is allayed, made to subside; vovoešamazistoz, c., comfort; zevēšoranatanoeoemetanoxtoz, by which sorrow is appeased; onazeoeometanoxtoz, the subsiding of sorrow, grief.

console, navovošeñemo, I c.; navovošemo, I c. one (or.); naonazeoeometano, I c. one, allay his grief; see comfort.

consolidate, nahekeonemanohanen, I c.; nahekonemanohanah, c. it; nahekonemanohanā, I c. them (or.); zehkonemanohanessh, the consolidated ones.
consolidation, hekonemanohanistoz; hekonemanahastoz, the being consolidated (state).

consort, see company; naveoxzemo, I go with one; nahāstovistavōna, I have many consorts., or also: hāesto navistavōnentto,

conspicuous, emāvōme, it is seen by all; tāxta, openly; etāxta enōvo, it is c., not hidden.
conspiracy, vesthozezevestoz; evesthozezestove, it is a conspiracy.

conspirator, vesthozezevōo or ēceheo, c., schemer; ēceheoneve, one is a c.

conspire, navehozezeve, I am a conspirator with, c. with; navehozezemo, I c. with one; namaheto, they all c. against me (bark at me); emōsetto emavehozezezemavōōæe zistoseñentōess, they all c. to be adverse to me.

constable, matanavēho, c., police, sheriff.
constancy, see steadiness; ūenovastoz, c.; toahestoz, steadfastness.

constant, inf. -hooomē- = constantly; hooomēto, constantly; nahooomēneevavōō, I watch one constantly; eōēnovae, one is c., persevering; eōōmae, one is c., unchangeable; mesēto, constantly; inf. -evehātse- = constantly, continually recurring; inf. -toom(e)- = c., perpetual, without changing; inf. -oxeam- = c., continual-
ly; hovae zetoometto, a thing which is c., permanent; inf. ūenov- = c., with perseverance; etohe, one is c., steadfast.

constellation, manohotoxceo, group of stars, the
Pleiades, also title of a tale. Zexchonetto, heszëvox, 
hesta.histaxeo, zeohonivosenasoe,mhayo,homë and moox 
are different constellations or groups of stars. There 
were names for other constellations, but they pass 
into oblivion with the few individuals who know them. 
See stars.

consternation, masðënëpôtanoozistoz, sudden fear; exahe-
pôtanooz, he is in c.

constipated, eōtsom, one is c.; eot'someoz, he becomes 
c.; zext'soms ehesseenhōe, because he is 
c., therefore has he fever.

constipation, ot'somestoz, eot'somestov, it is c.

constitute, zehetaestōn, all that constitutes it, all its 
parts (of a building, something framed up);

see compose; evësemane, it is constituted of, is made 
of; see consist.

constitution, zetchetaëveøætto, all that goes, belongs 
to; zehetaestovasetto, my whole c., all that 
is of me; zehetaestovaes esaahekoneozë, his c. is not 
strong; zehetaoxettena nasaahkoneozë, I am not strong 
in my physical c.; hoemaoxz zevešesheshoemanistov, the 
law from which regulations, laws are made. The Ch. have 
no special word ref. to the c. of the United States.

constrain, rendered to some extent by inf. -hoko-, -ho-
konše-, in the sense of "must"; see also co-
erce, force, strain.

construct, expressed by suff. -ston; nananston, I c., 
build; zehetaestōn, all the parts constructed;

ehōmston, a shelter is constructed; see make.

construction, manstonestoz, the c., making, building of;

pavstonestoz, good c.; zehetaestōn, all the 
parts of the c.; hōmstonestoz, c., shelter (consisting 
usually of poles stuck in the ground against which a 
sheet of some kind is hung to protect from wind or 
cold). See make.

consult, našenōztovo, I c. one, ask for advice, counsel;

našenhesto, I c., discuss about it; ešenhens-
tanov, they c., discuss about it; ēvešēsoeo, they are 
conversing, discussing, deliberating, consulting; ēvešē-
soetanow, they are in consultation, deliberation about 
it; našenōztovo nāhevēho, I c.a white physician.

consultation, ēnōztovazistoz, c., asking for advice, 
counsel; ōhetoxemazistoz, c., discussion 
about; ēvešēsoestoz, c., deliberation.

consume, navonāno (or: navonāono), I c., destroy one by 
fire; navonāha, I c it; evonāha, I c. it; evonāta, 
it is consumed; see burn. Evonhāe, one is consumed 
(state); evonhāe, one is consumed (passive); eahanā 
nūšēstovā, one is consumed by heat (or fever); eahā-
neōstāha, he consumes it by heat, fire (in a flash); 
eahanēnēstāeo, they are consumed by an ardent heat.
This could be said of plants if suddenly burned by a hot blast or hot wind, as sometimes is the case with the growing corn in Oklahoma. See destroy, waste. Inf. -mat- and -mhae-, also -mase-, denote wear, waste, away, devour, used up; namat’hoxtova, I sold it all up; namhaesta, I devoured, consumed it all up; namhaetôle, they c., devour me (by barking, clamoring); namhaetôle, they c., eat me up; ematxepeve, it is consumed, dissolved in water; ematxpetto or ematxeoz, it becomes consumed, dissolved in water; ematxepestâtâ, it is consumed, used up in heat; nistoha ešëva eamevonâoxz niâmetanèstovân, our life is continually (lit. every day) consumed; namhaeto, I c. one, eat him up (fig.); navostanevehâna, I c. eat up (fig.); emaseozzeo, they become consumed, wear away; emaseoz, it is consumed, exhausted.

**consummate**, expressed by inf. -vâxs- or -vâs, also -ox-sô-e-; evâxszeoz, it is consummated; Meahe etose-vâxtana nitao, God will c., perfect, fulfill all; xoem-sôpeva, the c., most perfect good; xoem-sôhaevsêva, the c., most perfect evil; xoem-xamazeztaheoneve, he is c. in politeness, courtesy.

**consummation, vâxszeozistoz, utmost development, vâxszeo-mazeoazistoz, c. of punishment. Nitao mans-tô, nitao hovae mataâsevâxsenhesso zetóheştanottôs Maheon, nhes zetânéhestanovenôs, at the c. of all creation, of all things, as appointed to them by God, then shall be the end of the world.

**consumption, matanôozistoz, gradual wearing out; emat-tane, it wears out (as a candle by burning, or chalk by being used in writing); vonânôozistoz, gradual destruction; kanozistoz, c., as a disease (lit. the becoming tired); ekane, one in the state of c.; ekanaevomoxta, one is sick with c.; mhaestohes-toz, c., ref. to eating up; xoem-xemhestomhestovhoe-vokad zistoha ešëva esaavanhetonetan, the c. of meat, every day, is not a small item (concern).

**consumptive, zekanasz, the c. one; zekanassô (pl.); Kana-eoche, Barnett Creek (flowing into the Washita river), so called because of a c. who died there. Esakanaha, he is not c.

**contact, zoexetôeovâzistov, the c. meeting (vertical); zeoxekonaevazistovc, by bumping, butting; zeoxemamovâzistov, the c. meeting broadwise, sidewise; pästovâzistoz, c., meeting "flatwise"; moxanizistoz, touch; zeenenistoz, c. by touch of point. See touch, collision.

**contagion, aaovoshestoz; eaavoshestove, it is a c. contagious, eaavoshetto, it is c.; eaavosheo, they (or.) are c.; kanavomoxtastoz eoxce-aavoshostonôs, consumption is to be c.

**contain, evehota, it contains; evehotane, it contains-**

298
ed; etoðvatoto vêhoemxêva, the barrel contains water (liquid); etovana, it contains it; ota zeto hohona etovana vêhoenamâkân, behold this stone (or mountain) contains gold; Maheonemxistônevéha etovânê, Maheonemxistônevéha etovânê; "God's word is contained in the Bible; emo-tonitêvehota, how much may it c? tontoha enhônêneva emevehotoz, how much measures may it c? Enoane, it is contained, is in connection with. Vehaneoneva evehote- tansâz, they (in.) are contained in the receptacle, envelope, etc.; nasaanotânneôneveha, I cannot c. myself, cannot have the patience; nahonêkotoma, I c. myself.

contaminate, see defile.

contemplate, naêvevehôsan, I c.; naêvehêtanona, I c., meditate, think about.

contemplation, ŝvevehôsanistoz, c.; ŝvehêtanonâtoz, c. in that.

contempt, inf.-taz- (reduplicative form: -totaiz-) de-notes c.; natazetanâtovô, I have c. for one; natazetanonaevenetovô, I look in c. upon one; natazevomôn, I suffer c.; tazetanox-tôz, the c. (in that); tazatâstoz, that which is c.; tazevomenhêstoz, suffering c.; tazemôzistoz, c. in words; tazevevêstoz, c. in acts; totazehonevêstoz, c. as character.

contemptible, etazene, he has a c. face; natazetanotovô, I think c. of him; natazetanotâ, I think c. of it; natotazemô, I speak c. of them (or.); natotazetotôxemô, I discuss about one with contempt; natotaza-heonevêton, I am held c.; etotazehonevêstovê, it is c.; natotazêvêoa, I act c.; natotazêvêoa, I act c. to one; etotazeôsz, he speaks c.; totazevostanehevêstoz, c. living; totazevostan, c. person. See despise.

contend, naêve, I c., debate; see contention.

content, popevomoxastoz, the c. feeling, contentment; he- kozetanoxtoz, the contentment in mind; emxomaec, they (or.) are c., satisfied; see satisfied; ehekoze- tan, he is c.

contention, ŝevâtoz, c., debate, quarrel; nonohevoanistoz, c., controversy; haonovâtoz, c., wrangling.

grumbling, contentious, etotonâsenhesta, he speaks contentiously of it nahesshaonovatô, they speak much, contentiously against me.

contentment, mxomastoz, c., satisfaction; hekozetanoxtoz, c. (mental); oanaxanhestoz, c., calm, quiet; oanaxanomoxastoz, c., solace, relief.

contest, ninovevâzhomba, we c., try to win; novetâzistoz, c., race, betting.

contiguous, see close to, along side of.

continual, inf.-amese- =c., without end; ohoomôsteto, continually, without interruption; mesêto, c.,
all the time; also meşsz =always; inf.-am(e)= =c.,
keeping on (as before).
continue, eama3, they c., keep on being; naamaome, we c.,
keep on being; eoxenäestov mavoxoz, oha matasto-
oma enšeamao, the flesh, body is mortal, but the spirit
continues, keeps on being; enšetoomatto ametaninistoz,
life continues unchangeable; eoxenõme oha enšhozeo-
he, although he be called he continues, keeps on working;
õxhesta enšepevomoxta, he continues keeping well; naa-
memavetanoaha, he continues worrying, annoying me.

continuous, rendered by inf.-saapoe = unbroken; esaapo-
enševê, he does it continuously, unbrokenly;
esaapoomashanëhe, he is continuously unreasonable; ze-
ametto or zeamestove, that which is c.; ametto, con-
tinuously; naamesetaetova, he is continuously with me;
zeanetto, that which has no end, which is c.
contort, see deviate, twist, writhe.
contract, see shrink, agreement.
contradict, nanonohevoan, I speak against; naėztomohe, I
\(c,\) deny; nahezeveoz, I turn back on (my
words); nasohezeveezê, I do not turn back on (my
words); nanonosta, I c.it; nanonostovo, I c.one.; onee-
osta naeszevo, I speak contradicting his (sc. speech).
See contrary; eonešsz, he speaks against, adversely.
contradiction, nononohevoanistoz, nonostatoz and nonostov-
azistoz, c.; eztomoezestoz, denial.
contradictory, eoneztehe, one is c., adverse, opposing;
eoneztaetozaz, he is self c.; eonehseovne,
he is of a character.
contrariwise, oneeta, c., opposite; inf.-eose = contrary,
c.; Hoxxokao oxoeoeosevostez, the Hoxxokao
act c.; nanosevoen, I act c.to one; see contrary.
contrary, inf.-one = c., adverse; eonezteheoneve, he is c.
eonezesta, he is c., not obedient, not agreeing;
nabnezto, I am c., adverse to one; onitaz, just the c., the other way; eoxhao, he is c.to one (being
unwilling, doing the opposite of what he was taught);
onbota shešetovatto, it means the opposite, the c. Vo-
zeva eonoka, he is a c.one! Hoxxokao is the name of a
certain band of Ch. who are the main actors at the
dance or ceremonies of "Mashaom". They train themsel-
ves to act always the opposite of that, which is na-
tural. In order to rush at each other they run apart;
in shooting with the bow, they turn the string away
from them, shooting backward; otherwise always doing
the reverse of things.
contrast, see difference; eohaonitavhonesz, they (in.)
grow very different, there is a c.between their
growing; oneeta zehxovonitavatamano hezeno na meto
notam, what a c.of temperature here and in the north!
Vehõmenan zeto mohênoham zehxoveonitavavoss, see
CONTRIBUTE

(though) these horses, how they c. in their furs! Ninino-
tevetovahewoss zehexoveonitawemahaetavoss, each one of
t them how they c. in their size!
contribute, navesseemaa, I c.; navesseemaa, I c.it,give it
with; navesseëna, hovae (from naëñanen, I
set, lay down + -vesse- =with); heto evessheznetto
zexhesshåmoxtastov, this contributes to the sickness;
mañätansz zëvesseëmätovësz, the contributed money.
contribution, vesseëmätaz and vesseënenistoz, mooë-
heësmätotoz, c., collection of gifts.
contributor, vesseëmeaz, the one who gives with.
contrite, hësthavz zëveësanovemëozz, the one who re-
pents from his sin; anovesësozistoz, con-
trition; nahasësanovozeta, nathavz, I am c. for my sin.
contrivance, otoxovenonaxetanoxtov, the contriving; meo-
zexanistoz, c., the contriving; hovae zene-
ësmeeene, a c., something contrived.
contrive, naneësmeena, I c.it; naotoxovenonaxtan, I am
able to c. (mental), devise; nameozexanen, I c.;
namozexana (in.); nameozexano (or.), I c.; nameoze-
ton, I c. with instr.; nameozetoha, I c. to make it with
instr.
control, nahoemaasan, I c.; nahoemaoxta, I c.it; nahoe-
mäcto, I c., rule one (or.); nanitaetov, I c.,
rule, master one; nanitaeta, I rule, master it; nanität-
san, I c., master; nasaahosaovohë, I c., have power
over him; nahoasov, I cannot c. one (in the sense of
not prevailing, being powerless); hoemaasanistoz, the
controlling; nitätsoñistoz, the c. mastery, ruling; na-
honëshëkomotë, I c., myself, hold my peace; nanitaetovavaz,
I c., master myself; zeniätsoz, the one controlled;
zenitätsoz, the ones controlled; natohaenzo, I c., res-
train, check one; natohaenazë, I c., check myself.
contuse, naoxosësvoto, I c., bruise one.
contusion, oxxosësvotazistoz, c., bruise; oxxosësvotazis-
tove, it is a c.
convene, emoëhëoxzeo, they c., come together, gather; see
gather, collect.
conversation, ëvëseshostoz and ësohostoz, c., discussion;
momätëseshostoz, religious c., vistovamaza-
istoz, c., chat, mutual information.
converse, etaëveësoeo and ëvësoeo (see consider), they
hold a discussion; etaëveësoetanov, they c.
about it; etaëveësoetovovo, they c. about one; naëve-
scheme, we c.; navesse-ësoemo, I c. with one; enëësoo,
they keep on conversing; nivëvesse-ësoemovë, have no
conversation with them.
conversation, nitavshëhazistoz, the becoming different
hearted; ezhavovotastoz, c., the being reform-
ed; evhavovotazistoz; evhavovotatëzo, c., changing
condition, being anew; ëveozistoz = the shaking off;
see convert.
convert, naëhvavovôsta,I change into a new state, condition; navovôtańa, I c., change it into a new condition; navovôtase, I am converted, reformed; navovôtan, I want to be converted; nanitavstahaoz, I become converted, changed at heart; enëhov Meaho zenitavstahanâez, it is God who converts us, changes our hearts; natâtamenôxta, I turn from it (and leave it); I am converted from it; see turn from; navovôș-vostancheve, I live a changed, new life; zehešetanoös naesënešetanoñan, I have become converted to one's ideas; eöveoz, he turns to, shakes himself - he becomes converted; this is an old fig. expression conveying exactly what we mean by the term conversion. An animal, especially horses and dogs, will shake itself after having been in the water or rolled in the dust; this action is called: öveozistoz by the Ch. and they apply it in the fig. sense to any one "shaking himself from what is obnoxious". Thus the term: naöveoz = I c. myself, shake from myself what bothers me; naöveozeta nathavs, I become converted from my sin, I shake it off; nista nat-havsevostanchevestoz naöveozeta, I become converted from my previous sinful life; Meheoneomotom tass ni-vešeöveozenon hevetov havs, with the Word of God we become converted. Zânehahavsevoštätto naëseöveoz, I am converted from having been an evildoer. convertible, eoxemetoenenistove, it is c., can be exchanged; see exchange.

convex, etotono, it is c.; etotononsz, they (in.) are c. convey, nataho, I c. one (on a horse or vehicle); see carry, bring.

conveyance, zëveštahohestove, whereupon it is carried.

convict, hoemaovavistoz nahetomemo zehešenomâz, by law I declare him true that he has stolen; hoemaovavistovâ nahetomeman zehešenomâzetot, I am convicted by law to have stolen; zehešëhatams hoemanistovâ evešëtåxtanöveoz zehešsaanomâžeš, he has not been convicted to have stolen; lit.having been examined by law he has been made plain that he has not stolen; hoemanemhayon etåxtanöveoz zehešenasens, he has been convicted (in court) that he murdered; nataëheneena zehešhavsevoštätto, I am convicted, convinced of my wrong doing; hoemaovavistovâ evešhotxeneenomoez' hesthavs, his evil (deed) is convicted by judgment; zëhemaâsz zëtošëhös aenonemhayon, a c., one who has been convicted to stay in prison.

conviction, onisomyamatzastož, the deeming, believing to be true; etahane zeheonisyamatzastovetto, this is my c., what I deem to be true; hoemanistovâ or hoemaovavistovâ zevešhotxeneenomoez' vostan hesthavs, the c. by law; lit. by the law the one convicted (revealed) of his evil; zehešëonisyamaztom naoxchekone-
tōsetanota, I hold firm to my c.; lit. to whatever I believe to be true I do hold strongly to.

convince, navâxsemeseemo, I c. one; navâxsešenoto, I fully persuade one; navâxseonisymaztasého, I fully c. one, make him believe or deem true. Tama nitová nasasëšëvâxsešenotané zeshetometto, for myself I am not fully convinced, persuaded that it is true; navâxseonisymazesta, I am fully convinced of it; našesçeozeta nthavas, I am convinced of my sin, am awakened concerning my sin; namehoestomevo, I c. one, bring it to view (in words) for him.

convocation, mhënëmënzistoz; ehoemanistove zetosemohë-oxxitove'z, a gathering is appointed; hane zëmohënësmëvoss zëvehonevessó, then, at the c. of the chiefs; lit. when the chiefs were called together; mohënësetanevatóz, the c., heralding of the same.

convive, nahestovahaemetova, he is my c. guest; navistoenamo, I am convive with one.

convoke, namohënëmëp, I c., call them to meet together (as a chief or one in authority); mahaciss emo-hënësetaneva, the old man is calling for a convocation (not on his authority, only as an agent or herald).

convolute, see circle, ring.

convoy, hëstahoxeneho.

convulsion, exoxhessezö, one has c., fits; nahessaxa, I have convulsions (local), jerks, cramps; nahessahamo, I make one to have convulsions, jerk him.

cook, nahomos, I c. (in general); homôsemhayo, cooking house, kitchen; homôsehe, c.; homôseheo, cooks; homosevâ, white woman c.; homosevëho, white man c.; nahomôxtovo, I c. for one (his benefit); nahooesz, I c. it; nahooeto, I c. one (or. as a bird); homôsetoz, c. tove; taehoessaz, go and c. it; nanitâno (or: nanitaëno) zethnoaho, I c. as he likes (ref. to cooking a bird, etc., more in the sense of roasting); nanetanotë ze-oxctahoae, I c. them as he likes it; nanistaexa, I have it cooked beforehand; nanistaexëoveo, I c. for, unto one; naexâno (-exâno), I c., prepare one (as a bird, etc.); naexåomevo, I c. prepare for one (by cooking); exâomevahâ, c. it for him! Naexâha, I c., prepare it; êx-exatto, it is cooked, ready; esaahatahan hovas, there is nothing cooked, hovas namone-oxâta, I am just cooking something; natâxtaenâha, I c. it overnight (during the night); eneheöstâeo, they (or.) are soon (easily) cooked; zeto kókho naheheöstâno, I have this quail easily (soon) cooked; ehôspâta, it is not sufficiently cooked, underdone; naamstanôn, I c. (or bake) in an oblong pan; naamstanoxo, I c. one (as birds, etc.) in such a pan; naamstanoha, I c., bake it in such a pan. See boil, roast, prepare, barbecue, warm. Ehômësetan, she
Cool, min.-tö- denotes c.; etöom, it is c.(liquids); etöeoz, it is c.(of an object); eevehatöeoz, it is (an object) becomes c.; see cold; nahoskomhëen, I c.it by pouring from one vessel into another); nahoskom, I c.it by blowing; nahoskomoe, I c.it (by dipping); hamos, c.! Haomoe naèvešhazesta, I consider it without temper; nahomoxta, I am c., appeased; see shade.

coon, mazkem, c., racoon; emazkomeve, it is a c. coop, mašq, small house; vekechemašq, bird's c., cage; ko-k~ax, hemašq, chicken c.

cooperate, expressed by inf. -nitov-. =in common, together; nitochnahee, we work together as one.

cooperation, nitochnahee, c.in work; nitochnahee, c.in trade; mamomochnahee, c., the working together (from -mamoe- =to join, unite).

coot, see duck.

cope, chosan, it cannot c., is powerless to c.; nahosova, I cannot c. with him; hovae, esahosiochuan or esahos (on this no is to be with), a thing can be coped with when all are of one mind; see power; nahoseneve, I cannot c. with, cannot do it; nasaatëstovhekoneoztoehe, I am not equal in strength to it; nasaatësh-zhekoneoztoehe, I have not the strength to c. with it; zehatëshoehotaetto natëstovhekoneozta; I c. with it: all that comes against me; exaasianista nameta Maheo zëvëshñëstovhekoneoztom hëomeozto. God gave me power with which to c. with misfortune.

copious, see abundant, plentiful.

copper, maemakät, red metal; the term "makät" itself may be derived from "matá-" = tough, hard [ematáta, one is tough, hardened; etamatávehoneve, he is a hard chief; emomata, he is very hard, rough, tough, violent; etamatáta, it is little hard = brittle] or from "mä-" = red; maq, emako, it is red; thus makät would mean "red and tough (or hard) substance". The letter "k" indicates a diminutive form and implies that the metal was not quite so hard as some. Subsequently the term "makät" was applied not only to copper but to any metal, by prefixing it to qualify the special kind. [Hekonemakät = steel; vehehomakät = gold; vokomemakät = silver; hoevomakät = brass]. Finally makät became the designation for iron, and this prefixed by "mae-" signifies "red iron" = copper. However the term maemakät is now oftentimes used for gold.

copy, natıxiston, I c. (in writing); natıxea, I c. it; natıxeova, I c. one; natıxeo, I c. by inscription
CORD (instr.in.); natōxeño, I c.by inscription (as from a
stone unto another one, or the brand on a cow unto an-
other cow) (instr.or.); natōszhō, I c., imitate one;
tōszehâzistoz, c., imitation (in words or acts); natō-
covo, I c., imitate, disguise myself as one (when putting
on something that looks like the one to be imitated
or represented [as Jacob did]. Havsevevan estâavo-
ôn šešenovoto, the Evil one made himself into a ser-
pent, took the form of a serpent, disguised himself
with a serpent. Naňxesžeňha (v.), he copies, imitates,
counterfeits me; hoxeszhâzistoz, n.
cord, see rope, string.
cordial, éhotoae, he is c.; emaseztahoneve, one is c.,
affable, polite; naňhoteutan, I am cordially dis-
posed; nihotoemaseztšen, he receives us cordially.
cordiality, hotoastoz; maseztahonevestoz, c., affabili-
ty, politeness; maseztovazistoz, c.; hotoema-
seztovazistoz, cordial willingness, c.
corduroy, see ribbed.
core, váš-sitov, the very center; heszhesta, its c., heart.
cork, nxpohō, c., stopper; nxpohōonoz, (pl.); enxpohōone-
ve, it is a c., stopper; nanxpoocha, I c.it; šše-
xpooche, it is corked; esaanxpoochânan, it is not corked;
nanesenxpooheonan, I take the c.off, uncork; nanesenxpoo-
cha, I uncork it.
corn, mâmên, the c., maize (kernel of); zeënësz mâmënoz,
shelled c.; mâmënoz, corn(s) (as we say: "oats");
namâmenam, my c.; namâmenânoz, my corn(s); nahemâmenam,
I have c.; mâmëmenhayo, c. crib; mâmënenpen'no, c. meal;
mâmënhâno, c. mush; zevokömenoesz mâmënoz, white c.; ze-
hevokomenoesz mâmënoz, yellow c.; xamamâmenoz, Indian
k. zemâmenesoz, red c.; zeacémêmenesz mâmënoz, kaffir
k.; heesçemâmenoz, wrinkled c. (=sweet c.); mxëvo-
mhayonoz, broom c.; t'semâmenoz, field corn (common c.
as raised on farms); hoxszemenênëc, c.stalk; hoxszemene-
âneve, it, is a c.stalk; hoxszemenôsz, c.stalks; hookozx
(hookozzo, pl.), c. ear; hookozz zapavezaosz, c. ears
well ripened; hookozzemekono, c. cob; hookozzemekonz,
(pl.); hookozz epanhonzoon, it sets ears; hookozx
epanheetto, the c.is setting ears; hookxx emâoxcâc, the
c.tassels; namenonanen, I roast ear c. (Ch. fashion, by
roasting the ears on live coals with some of their
husks unremoved). The Ch.as Algonquians were a sed-
entary and agricultural people. In course of their
migration to the "land of the buffaloes" they gradu-
ally became nomads and predatory, but we know by au-
thentic facts that they had not entirely left off the
cultivation of corn. The Cheyenne branch of Red riv-
er, North Dakota, was known to the Sioux as: "The place
where the Cheyenne planted". In 1802 the French
traveler, Perrin du Lac, met the Ch. and makes the
statement that altho most of their time was spent in chasing the buffalo, they yet planted corn and tobacco in the vicinity of their village, gathering their crops on their return from their summer hunt. The government explorers, Lewis and Clark, who visited the Ch in 1804 and 1806, distinctly state that the latter had lived in a village and cultivated corn on the Cheyenne branch of the Red river.

corner, zêvôxkoneo, external, outer c.; meo zêvôxceo, where the roads make a c., turn (crossing of section roads); zêvecevoneo, internal, inner c.; zêve-cetto, c., inner depression; zêvakoneo, rounded outer c.; hotoma zêvakota, inner sharp c.; zêvotano, outer c., bend, elbow; ëstavatto, it meanders, forms bends, corners. Hôma or ñeon zêhehêskozevez, the corners of a blank or sheet; nasz zêhehêskozevevs, one of its corners (of blankets, etc.); heskozeva hastanehâ, take it (or sp. of sheets, robes) by its corners; hoxooho-na, c.stone; hoxoheceoeësho, c.post; hoxemhayo zešme-popootaz', the c.house of a street. Navoavovo, 'I c. perplex one.

corpse, seoxz, c.; seoto, (pl.); zeseoxzevsz, the dead one, the one who is a c.; naseotam, my c., dead one; see dead.
corpulence, tâpetâtoz, c., bigness.
corpulent, etâpetâhe, he is c.; zetâpetaz, the c.one; zetâ-petassô, the c.ones; eohâtâpetasô, they are very c.
corrall, menao, c., enclosure; q'sâmenao, sheep c., fold; emenaove, it is a c., an enclosure (also used to designate the "windbreak" built around the tipi for the winter). Menaeova nanpxaoov, I c.them, keep them enclosed in the c.; menaeova nanpxaoovham, I c.the stock.
correct, rad.-ono- =straight, right; naonoanen, I c., set straight, right; naonoa, I c. it; naonoano, (or.); naonoae, I am c., straight, righteous; naonoahto, I deem one c.; naonoazesta, I deem it c.; eonoaze-neve, he is straight, c., favorable; see straight; naehapevan, I c., make good again, repair; nametônëvha-petanomevaž navostanehevestoz, how can I c., make my life better for me? Navoeto zezonoanastanotovo, I punish one with the desire to c., make him straight; see straight; enahân zeoxcenoemestov, this is the c., way of eating; nitozemômëmëvaž zeoxcëshëzoanistove, I will explain thee how to utter, pronounce correctly; eonoôsta, he acts correctly, straightforward. Nahetomé, am I not c., have I not right? Na nihetom, thou art right, correct.

correction, onaenanistoz, the c., straightening; vooetâ-zistoz, c., punishment, rebuke (in words); see
punish, chastise. Evahpeavenanistoz, c., the making better, repairing.
correspond, see write; esaanónettan, it does not c., is not related, has no connection; etaa, it corresponds, fits it; see fit; esåtonan, it is made fitting, corresponding; esåzo, it corresponds, fits with.
correspondence, åvemxistóvaistoz or hotxovemxistóvaistoz, the mutual writing.
corrode, ehoxsao, it corrodes, rusts; esahoxsaohan, it does not c., rust;
corrosion, hoxsaozistoz, c.
corrupt, emavao, it corrupts, gets old, worn; emavota, it is c., spoiled (sp. of medicine in bottles or bags); ehokteoxz, it becomes corrupted; ematoteoxz, it corrupts, decays; ematanõoxz, it slowly corrupts, dissolves, wears to nothing; åsåhoxsaoz, it is already c., putrid; see rot; exahxaveoxaoz, they (or.) are getting c. bad worse; saamavaohan, that which does not wear out; esahahekoxheonevhan, it is not corruptible; hovae zehematänõoxzistovetto, something wearing off, corruptible; zehetoxzistovetto and zehematotxoxzistovetto, that which is corruptible.
corruption, hoxeoxzistoz; matotxoxzistoz, c., dissolution, decomposition; mavaoxtoz, the getting c. corrupted, worn out; hekotxoxzistoz, the c., decaying; hovsenuoxzistoz, the getting worse (moral); saamavaoxtoz, incorruption; saahahekoxzistoz, the non c., decaying; saamatotxoxzhestoz, the non c.; see incorruption.
corset, ezceõhestoz, c.; eõhestoz, c., bodice, corsage; ekxtahestoz, c.(?).
cost, ehõston, it costs, counts; ehõhõston, it costs very much; esahahõstonhan, it does not c. much; ehõstos, naametanenistoz, it costs my life; ehõseme, it is costly; esahaõsemehan, it is not costly; zehoxvõeme naasaheneenohe, I do not know what is c.; etonistõsta, how much does it c.? Zetohetãhestamez etevahõston, our food is getting costly. Cost, count and worth are practically the same terms.
costive, see constipated.
costume, ås'anistoz; see dress.
cote, mašq; qsaåhemenoq, sheepfold.
cottage, mašq, small house.
cotton, voxõva, white wool; xamahoxzz, cottonwood tree.
couch, åeõstoz; åeõstove, it is a c.; see crouch.
cough, nahêya, I c.; nahêyaevoxmoxta, I have a c., sick with c.; høyaeõsõoxz, c. medicine; nahêyaeoz, I c., catch a cold; nahesovoxem, I have the whooping c.; na- tachaenõhêya, I c.a great deal. Høyaeostoz, c.(n.), the coughing.
could, rendered by inf.-meta- (which sometimes can also
mean "would") for present (pointing toward) and future meaning; -msta- is used for past meaning, also -mx-; nametaneoxz, I c.go there; nametapevetanooz heva metanetto hovae, I c., would rejoice, if given something; nimstašštovaz oha naxhōnetan, I c., would have spoken to thee, had it not been forbidden to me; nim-saaneševhemā heva veoxxemaezenā, we c., would not have done it, had he been with us. Pref.-momoxe- = c., in the implorative sense; momoxeševhanehemā, c. I only follow it!
council, vehonešszistoz, the chief's talking; ešszistove or emanohemanistove, it, or there is a c.; -mano- = together + -hoemanistove, the conferring, making a rule or law; hoemane, c.man; meošszistoz, c.of war. See counsel.
counsel, naššz, I speak with deliberation, counseling;
našsztova, c. one; etašvečšseeo, they c.together; namanoeshetanomē, we c., deliberate together (in that, also implying words); naonevātōe, c. advise; naonevētā, c. it; naonevēmo, c. advise one; naonevētomosan, I am counseling, advising; onevētōhestoz, c. advice; oneveňamazistoz, the counseling, advising; onevētomohestoz or onevētōmosanistoz, the counseling, advising (as a practice or habit); nioxxveššeone
vamaen nisaa- amātovohen, the he counsels us, we do not listen to him; lit.altho well he advises us, we do not agree with him (Fr. il a beau nous conseiller, nous ne l'écoute pas); nitapavonistomovo hooxeonenevamaez, let us well heed his c. (lit. when he counsels us); őhetanoištoz, c. deliberation (in mind); őšszistoz, c., deliberation, considering (in words); see consider, deliberate; őveššsohestoz, counseling, deliberating, discussing, conversing; našveššsoetanom, we c., discuss, converse about it.
counselor, ōšzst'sane; onevētomosan or onevētomohē, c., adviser.
count, nahōeston and nahōston (sometimes naąston) I c., read (similar to the etymological sense of the Ger. "lesen"); nahōesta or nahōsta, c. it; nahōmō, c. them (or.); natā(h)ōesta, I c. how much it is, the amount of it; natāhōmō zhenhestxevoss, I c.them, how many they (or.) are; natāhōesta zhenhestoha, I c. how much of it it is; nanohōsta, I c. it worth of; see worth; nanisōhōsta, c. it worth twenty; nanisōtxahōes-ta, I c. it worth seven; enisōhēme, it is counted two, is worth two; zeto hōmā eĥōhēme, this (or.) robe is counted, worth much; eĥēhōhēme, they (or.) have been counted (how many they were); mohonoxenitēnestomass, do you c. it for a simple matter; lit. you simply do not take it into consideration; eächōhēmézoe, they c. themselves apart; nimašemāzhemā, we are all related
together; navisthōemo, I c. one (or.) with; höestonestoz, the counting; eweshehōeston, one counts with, goes to school with; see numbers. When suff. -ōemo (for or.) is used it denotes: "considered, regarded, counted as"; eqsāevēome, he is counted, considered as a sheep. Maheo tass niqsāevōemaen, God counts, considers us as sheep, as it were; nahehyaevēme, I c. one as son; ehēhyaevēme Maheon, he was counted, regarded as Son by God; etoseeśemaseczensz naśiensz, my days are counted (lit. they become used up, exhausted).

countenance, ešienhestoz, c., face; našienhestoz, my c.; ześiens, one's c.; ezhešēo, he has this c., takes this attitude, posture; suff. -ven or -en = c., faced; eanoven, one's c. is fallen, he has a sad face; ememovene, she has a fine c., face; etazetanonaveneto, he has a contemptible c. towards one (or.); naōmenheme or naōomeneoom, we have a mourning c., face; see face.
counter, see against, contrary.
counterfeit, see copy, imitate; voz, is used in the sense of mimicking by acts or words.
countless, evonhōemense, they (in.) are c., lost in numbers; evonhōeme, they (or.) are c.; vonstoxno, c.; emaxevonenēoe, they are (or.) a c. sight; vonhōestonestoz, countless; vonhōestonestov, c., lost in counting [this became in use to designate a million (arbitrarily), when the Ch. first received payment for their land, in 1891]; evonvenonensz, they (in.) are c.
country, hoe, the land; nātce, my c., land; naśvasthoe, my c., land of my abode; niśvasto, our c.; tāma hesthoeva, in his own c.; oxs hoeva etazecz, he goes to another c.; zeoxtshetāo, all over the c., land; hoe zezheštāo, the c. of my origin, birth.
coup-stick, mātovo; nanotomasen, I strike the first coup; nahonavorhotanavena, I strike the second coup; nanahahotaneva, I strike the third coup; nanivanhotaneva, I strike the fourth coup; also nanonovenahan, etc. The coups were usually counted to four. This did not imply to kill the enemy, but just to touch or strike him with the coup-stick. It was counted a greater honor to strike the first coup than to kill the enemy. The coup was also given with the hand.
couple, nanōonen, I c., connect it; enōonenensz, they are coupled, connected; zenōonet, what which couples or is coupled; see connect, relate; inf. -nisov- = c. in the sense of pair or twofold.
courage, hēstaḥātoz, c., confidence; nahēstahaovo, I inspire one c.
courageous, ehēstahaoneve, he is c.; zehēstahasō, the c. ones; see bold.
course, is rendered by rad. -he- or heše-; heševostane-
hevestoz, the c. of life; zehetanenetto, during my life, as long as my life courses; eheznetto, it has the c. (Ger. es äussert sich); suff. -ën ref. to actual or fig. walk, c., process of, developement; naamën, I am walking; eześam'netto nivostanehevwstonan, our life develops, (Ger. äussert sich so), runs, shapes itself in this manner (pointing forward); when one or more syllables follow the suff. -ën the "ë" becomes elided, and an apostrophe (') takes its place; evmanënnetto or ev&amp;netto, it lasts but for a time; ekaseroxvenetto or ekasexov'netto, it has a short run, c., time; eënnetto or eën'netto, it courses to an end, stops; heşhezohehestov, c. of work; nahethozohehe, I am in the c. of working; nahevehömo, I am in the c. of going to see one; naheensz, it is the c., manner, way of my language.

court, onaatamano-hoestoz zoxeshehoemaoanistov, c. of justice; veheone, at the chief's c., place; nahestra-tamae, I c. danger, am bold; see bold; našmetoxina, I c. danger, challenge, go to the verge of, close to the hostile camp; nahešön, the one I c., my sweetheart; heme-öön, one's sweetheart, the one courted or courting; nahešöneno, I c., her, she is my sweetheart; see love.

courteous, emaseztahoneve, one is c.; ehotoa, one is c. (Ger. leuetselig).

courtesy, maseztastoz.

cousin, zhevis'onestovsz, the one being c., or half brother or half sister; nis'is, my c.; es'sis, thy c.; hevis'on, one's c.; nis'onan, our (excl.) c.; es'onan, our (incl.) c.; es'onevo, your c.; hevis'onevo, their c.; the pl. of the preceding forms is: nis'on, es'on, hevis'on, nis'onanoe, es'onanoe, es'onevö and hevis'onevö; zhevis'onestovessö, the cousins; nahevis'-onenoz, one is my c.; nahevis'onenotto, they are my cousins; nihevis'onetovaz, thou art my c.; nihevis'onentovazeme, you are my cousins; nihevis'onentove, I am thy c.; nihevis'onentoveme, I am your c.; see relationship mode in Ch. gr.; nihevis'onentovâzhemä, we are cousins to each other; hevis'onentovâzistoz, the being cousins. See brother.

covenant, vistomohanistoz and vistomöhao; nahoeamama-tovâzheme, we make a c., an agreement with each other; hoemanamatóvâzistoz, c., agreement by law. The expression vistomohanistoz used to imply an oath or promise (with threats against an attempt to break it).

cover, v. nahöëhasen, I c. with cloth or sheet (as a tent or wagon); nahöëhaz, I c. it; nahöëšemo, I c. one; [not to confound with nahöë = I reach at, come up to, am able; nahöëšemo, I reach at one, also: I light a pipe or cigar by coming up to or approaching]; esahöëhahan, it is not covered; esahöëèhenan, it is not reached at; nahovešemo, I cover one (or.) in a
lying posture; ehovoešeme, one is covered, lying; nahš-ešemo amoencen (or.), I cover the wagon (by spreading a wagon sheet over it); nahvočeno, I c. one, enshroud him; nanxpoha, I c. with cork or lid; hekonxpooxz, c. it tight (with instrument); nanxpenonaz, I c. my face with my hands; nanxpazenanáz, I c. my mouth with my hand; nanxpazena, I have my mouth covered (with something); nāâ-tohao, I c., hide one (bury) under; naâtooha, I c., bury it under ground; naâtohôno, I c., bury one under ground; âtohoešoz, the burial, covering under; naâto-oho, I keep one covered under; naâtohôva, I am covered by water; eâtohôvatto, it is covered under water; em- hašvatto, it is covered all over with water; naâtoëna, I am covered by snow; naâtoëneštôno, I c. one under snow; see bury; eâtoamoxto, it is covered with ice; eâtoamomoxtansz, they (in.) are covered with ice; eâto- honahâ, it is covered (the ground) by the wind; nahoo- maovo, I c. one over enclosing him in; eeyhaomôvatto, the water covers again, by coming together where it was before; eêmôxtošta, he acts under c., in secret; zeêmôxtoštassô, the ones acting under cover, in secret; eeyhan mâmakàtaeva, it is covered, sheathed in gold; etaxstoon, it is built, constructed by being covered, plated, overlaid; nitao hotoma etaxstoon, it is cover- ed, overlaid with paper in the interior; nahevaei, I c., my head (when sitting, covering with blanket, etc.); nahevacei, I lie with covered head; nahevaeoxz, I walk with covered head; nahômenenâz, I c. my face; nah ômeax- tanâz, I c. my feet; naaxtohoekonanâz, I c., my legs; na- eeyhanxpoñana, I c. it again (over an aperture); see close, cloud, uncover. Sound "m" in Ch. ref. to some- thing which covers over, forming a surface; rad. -ho- denotes "cover" in the sense of "come up to, meet the extent, comprise, include, etc.". Hence such expressions as nahôšeš, I come up to; esaa hôšešenahan, it cannot be covered, attained; choe, one is at a place, sits, covers the ground; nanhoeto, I hide one; ehoën, he has arrived, has covered his (or by) walking. The suff. -eš at times implies "covering" where it ref. to "spread, sprawl, surface", hence does the suff. -eš also ref. to "lay, be in lying posture"; naheškovoš, I am full of, covered by thorns; emomešeoxta, his leg is hairy, covered by hair; inf. -meše- =covered with hair; mešeševêho, nose-covered-with-hair-white man =Mexican; šistato, cedar tree; Šešistoz, bed; šeon, cloth covering; hòpâchemenеšše, covered by grape vine =vineyard; maxemenešše, covered by apple trees =apple orchard.

cover, n. npxhoheo, c., lid,cork; hēhaseo, wagon cover; npxpaženahestoz, cover for mouth, the covering of mouth; hōmstastoz, c., mantle; exochstōmstastovenov maheonōtastoz, under the mantle, c. of worship; see
shelter; honokon, bed c.; hōma (or.), c., robe, blanket;
covet, nahohĂtomevĂză, I c., for myself; nahohoetsan, I c.;
namaĂsemhoa, I c., crave for; nahohetomovo, I c. it
his; nahohĂvo, I c. his; nahohĂvonotto hesthozean, I c. his
horses; nahohohe, I like, desire it; zetohetĂhesthoĂsto-
vetto mĂzhesta, all that the heart covets; nahohĂhoake, I
strongly desire, c.; naanĂhĂtan, I c., want to receive;
naheshhoetan, I c., want to own.
covetous, ehoahoneve, one is c.; ehoahetomosaneoneve,
one is c., greedy for.
covetousness, hoĂtsenistoz, c.; hoĂtsenĂ, c. itself (per-
sonified); hoahetomavezistoz, c., greed for; hausehhoahetsenistoz, c., wantoness.
cow, věhochotoa, c., or cattle in general; mehe, buffalo
c.; voeĂsemhe, fat buffalo c.; meheonemhe, mysterious
buffalo c.; mamehe, poor buffalo c.; monemhe, young
buffalo c.; the following terms are proper
names ref. to buffalo cows or she calves: Hotoanase-
ova, Buffalo-c.-killing; HotoahĂ, Buffalo-woman; Hotoa-
vekahĂ, Lame-buffalo-c. (the ending -hĂ =woman); Ame-
oxeeaĂ, Walking-buffalo-c.; KeameexeeĂ, Young-walk-
ing-buffalo-c.; EsevoneamĂ, Walking-on-buffalo-c.;
EsevohĂĂenĂ, Going-out-buffalo-c.; Moceemeona, Heifer-
road; VĂstanoĂenĂ, Small-white-c.; MocahĂ, Heifer, or
She-calf; Monsce, Little-buffalo-c., Heifer; TaxeemĂ,
Buffalo-wallowing-woman; Hovooksahe, Yellow-she-calf;
Hovochesta, Yellowbeard-she-calf; MocenĂĂenĂ, Lame-heif-
er; EsevoneamĂĂatamĂ, Old-buffalo-cow.
coward, zeovaĂsz, the c.; zeĂtohtaeheonervsz, the c., fear-
ful one; zehĂpeasz and zehĂpehoensz, the c.,
scary one, inclined to take fright.
cowardice, ovhasto and Ătohtaeheonervstoz.
cowboy, TeksaevĂho, c., Texas people; zenxpavovess věhoe-
ťoata, cowherder.
cower, eĸaxĂeoz, he cowers, crouches (of animals); zehĂ-
ďoĂz eĸaxĂeoz, from fear he cowers. NaxaxĂeozeto-
va, he cowers before me.
cowhide, see hide.
cowl, hoxcaĂezhe, hooded coat; also: ̄Ăszhe zenomaes-
tocaz, c., coat with a hood.
coy, etotone, one is c., bashful; totonheztoc, coyness.
coyote, hokom; hokomeo (pl.); hokomeson, young c.
crab, hetoxtnec, c.; hetoxtnec (pl.), lobsters, crawfishes.
crabbed, see sour.
crack, eox, it c., leaks, breaks; eoxomaez, it cracks open
(ground); eoxomaeczĂta, it (ground) cracks from heat;
eoxeoz, it becomes cracked, broken; eoxonata, it
breaks, from weather (as walls); eoxĂta, it cracks from
heat (as a stove); eoxomaotĂa, the ice cracks open (as
on lakes, etc.); eoxomaotĂa, the ice cracks; epĂamotĂa,
the ice cracks with noise; naxomohhe, I c. (as nuts);
nioxomohemå, we c.(implying object); oxseonoz nioxomohetanonsz, we c.nuts; hetoxq etëëvatto, the cup has an extended c.; hohona etëëvaha, the stone, rock is cracked; etëëvaoz, it becomes cracked; natëëvavooha, I c.it with instr.; zistëëvatto, where the c.is; nanxpë-stana zistëëvatto, I fill in where it is cracked; pëc-vahaseo pëóëvahame, the whip is cracked (ref.to sound); epëcvon zeozeoz, it is heard cracking; epëhôo-vatto, it cracks with blast (light); see sound.
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craziness, mashanëhestoz; mashanësoiztost, the becoming crazed; vonszhëtoz, the being demented.
creak, ekökoevo, it creaks.
cream, zamesta matan, that which floats over the milk, or the fat of the milk.
crease, etaxemaacha, it is creased; zetaxemaacha, the c. made by the folding; axtono eamemaacha, the under c.; see fold; zexhësemacha, the edge of the fold.
create, emanhaosan, he creates, makes to be; emanhaostoman, he does the creating; namanhaen Maheo, God created us; emanhaoe, it is created; emanstown, he creates, constructs, shapes into a whole; emamanstown, he created, made all; see make; emanhaovu, he creates one; emanhaoxz, he creates it; zehetëmanhaouvoz, all who are created (or.); zetohetëmanhaouve, all that is created (in.); hovaе emstasamanhaоhan ëësaanëhovehë Maheo, nothing would have been created, had it not been for God.
creation, manhaoztoz; èmanhaoxtovoene, there was the c.; zëmonemanhaoxtove, at the beginning of c.; manhaustoz, the c. making of; zëmanhaouvoz vostaneo, at the c. of men.
creator, Manhaosane, Manhaostonehe, Mëmanstonehe, Mans tonneshet'san, all four terms mean Creator, but the last two ref. also to one who puts together, fashions, constructs. Emamanstoneheve, he is c.
creature, manstö (or. or in.), manstönoz (pl. in.), c., workmanship; manstönn (pl. or.); emanstoneheve, it is a c.; manstonheve, in the c., workmanship; hova, c. (ref. to animals).
creek, ohevaohoe, ohevaohesz, (pl. in.); ohec, little c. or river; see river.
creep, see crawl; pootovaozistoz, creepy feeling; napoe-tovaoz, I have a creepy feeling.
crest, kàkooeceo (of a bird, chicken); kamônôn, c., tip, top, pinnacle; hokakônôs, the c., summit, brow; ze-nipôszehaz, c. of feathers; sound "k" in Ch indicates c., rounding top; see tuft, tassel; naakaveoz, I am crestfallen, depressed; natahokoe, I am on the surface, c., top; etahokota, it sets on the c., top of.
crested, hooxz emaoczë, the corn is c., tasseling; emaoczëna, one is c., plumed; ebemaoczëneo, they wear head feathers, they are c.; emaoczënetto, it is c., it tassels, plumes; see tassel.
crevice, ëön zistovoë, the c. of a rock, crag; zistëvato- to, where there is a c., crack.
crib, mëmenemhayo, corn c.
cricket, heskosema, heskosemao (pl.), and masiskot (from
its posture).
crier, onːsetanevahe,c.,caller; hōxevahe,c.,herald; see herald.

crime, nasenistoz,c., murder; emaevhoneon, he wears blood, is a criminal; see blood.
crimple, see wrinkle.
crimson, ehəeməo, it is c.; see red or color.
cripple, natotone̞, I am crippled; natotonənə and natotonənestá, I am in a crippled condition; natotono̞n̞eto̞həo̞, I c. one; nanonoatamae, I am a c.; totonstəto̞z and totonstəna̞to̞z, crippleness; noonoatamahesto, state of being crippled, infirmity. Zetotonstənassó or zeto̞tonstənassó, the crippled ones.
crisp, see brittle, brisk, wavy.
crisscross, rendered by inf. -hotxove-, =crossing several times from one to another; also inf. -hotxave-, =crosswise; nahotxavxistən, I write c., across; see cross; eeoetoxo̞voeoz, it is crisscrossed.
critic, totoxsetanevahe,c.(more in the sense of fault-finder); etotoxsetanevaheve, one is a c.; nha ze̞chaeto̞m̞osansz, or ñhaetato̞he and ñhaeto̞mosanehe, the one who judges; ze̞chaeto̞mosansz na ze̞naako̞to̞m̞ostoezo̞s ho̞væ, the one who judges and does not approve (in words) of something.
critical, ehəzatahoeoneve, one is c.; etotoxsetanevahe, he is c., faultfinder; eohəvoxo̞voxe, oe, one is c., severe, strict; evovoxone̞həzatahoeoneve, one is very c., severe in judging; zhe̞s etono̞chotoa̞natto, this is the c. point (moment); -tonoc- =extremely + -hotoanatto =difficult; nanonaxkəmo̞, I look critically, sharply at one.
criticism, totoxsetanevatóz,c., the criticizing, fault-finding; ñhaztastovâ zeve̞seməe̞məostomo̞hesto̞v ho̞væ eopevaes' na mo hovahanehev', a judging by which a thing is bro̞t to view (in words) whether it be good or not; vovoxone̞haztastoz, sharp c., judging.
critsize, etotoxsetaneve, one critizes, finds fault; naheto̞setoxtoxeerna̞en, he has the habit of criti-
sizing us (finding fault); navovoxone̞hato, I c., judge one severely; nasaahoeto̞mo̞vvoxe ho̞szi̞sto, I c. one's speech; lit I do not approve (in words) of his speech; nahe̞səhaztomo̞non nsthozoehestonan na esaapevaestohe, he examined our work and criticized it; lit. ... does not approve of it; nahe̞zhastea heto na nahe̞məhe̞ta emetatono̞hơpepevaes, I examine this (in.) and bring forth (in words) how it could be better; nahe̞məhe̞ta nsthozoehesto, t'sa zsaapevaehan, nszenonoxo̞p̞evopevaeo̞van, I c. thy work, in order that thou makest it better.
crocodile, hestanová. The old Ch. speaks of a monster living in the water and sometimes coming to
land; they call it hàpanovahe or maxhàpanovahe; as the rad. -hàpan denotes clamping, clasping between, writer is inclined to think that the term hàpanovahe really ref. to the c.or alligator.
crook, see bend,crooked.
crooked, evoxq (or evoxko), it is c.(once); evovoxq, it is c.,several times; meo zèvoxceoz, where the road makes a crook,a bend,crossing of section roads; meo evoxceoz, the road is c., has several bends; inf. -voxce- (or -voxce- in denoting repetition or intensity of being crooked) =crookedly; ohe evoxceames-evo, the river flows c.; zeto hetan eohàvoxceovstame-heve, this man has (or leads) a very c.life; evoxceamèn, one walks crookedly; evoxkæ, one is c., bent; navoxkæna,I crook, make it c. Following are pr. names: Voxcèës, Crookednome; Voxcèëa, Crookednome-woman; Voxcenaëvo, Crookedbill; Masha vëxene, Crazy-crooked-face; Vëxene, Crookedface; Voxkoxene, Bentupface or nose; Nonomævëxen, Thunder-crookedface; Voxkaëës, Crooked-shoartnose; Mistaoxvëxens, Owl-crookedface; Oonevoxceës, Blind-crookednome; Voxêata, Crookedfoot; Voxkaæë, Crooked-woman. Voxkaemeno, c. fruits (berries) = bananas; evoxkoan, he speaks c., swerves from his subject; see bend curve.
crop, v. esenoz qós, the sheep is cropping, browsing; hoeva eemoxkó, it crops out of the soil, germinates, sprouts; etokstoeëësz moësz, the grass is cropped (cut) short.
crop, n. zehetëhono ënanoesto, all that grows, that which was planted; zehetëoenostov, all which is harvested; zehetëoenostom, all my crops, all of that which I harvest; zehoxhono ënanoesto nazanexov-haov na meto nametansamenëchehe, according as my c. is, I shall be rich or poor; lit. in the degree my planting grows in that degree I shall be with many things or again I may be poor; zëënanooxtem eohàpavn-hone, my c.is doing fine; lit. what I have planted is growing very well; eohàhoettonsz maxemenoz, there is a large c. of apples; see harvest.
cross, nahoxovën, I c. by walking; inf. -hotxov- is used for reduplication or repetition of the act; nahoxo vetaho, I c. on horseback; nahoxovëhesz, I c. with boat; nahoxoanavoxovën, I c. with difficulty (walking); ecoxoxovcoz, it is crossed many times; nahoxovstava, I c. travel across; nhoxovheto, we c. it (in moving with belongings, together); nahoxovota, I c. it; ho xo- vó, the crosser =bridge; hoxoxheto, the bridging; see bridge; naahoxoxoveoxzeta, I am a crossing it; na-amhoxo vcoxz, I am a crossing; naahávo, I c. one, act against his wish or instruction; eho xo vhestov, there is a crossing (ref. to a general moving across a
ENGLISH-CHEYENNE DICTIONARY

river); naexxovən, I am thru crossing, walking across; nasəpəoz hoeoneva, I go across, thru the field; nasoxpota, I c., go thru it; see thru; inf.-nəs- =crossing over, as a fence or any elevation; hohonə nanosznən, I c.a mountain (by walking); nanostahə, I c. over on horseback; see over; nanehoetovatovə, I am c.at one; ehəeseno, one is c., ill humoured. Nahotxamiston, I write crosswise; zehotxatto namxeə, I write, make a c. by writing or drawing; nahotxavenaevəo, I c. my arms; nahotxaveəta, I c. my feet; the rad. -hotxa- was no doubt -hotox- in former times; hence the term hotoxc for star, because stars or rather their rays look like crossed. In the early days a small cross in beadwork design represented simply a star for the Ch. cress, n. zehotxatto, nathotxaham, my c. (ref.to ornamental c.); nsthotxaham, thy c.; nsthotxahaman, our c.; hotxasəhəostoz, the Cross (ref. to crucifixion); (hotxə =c. + səhəostoz =the planted, fixed in the ground); hotxasəhəostovə ənəeə, he died on the c.; see crucify; heshtoxasəhəostoz, his c. crossing, zehotxatto or zehotxaveoz meo, at the road c.; zehoxoveoz maatameo, at a railroad c. crosslessness, həesenovastoz; nehoetovatovazistoz, c., surli-

crotch, zənisonaeto, where it forks.
crouch, exaxəzəo, he crouches (mostly of animals); nax-
exazəezetoə, he crouches before me; exaxəezə, he lies crouched; naxaxoezeto, I c.in lying posture be-
fore one; ekəkəmstəoə, he lies flat crouching, ready to leap (of animals); see lie in wait.
crow, hoxoxə, hoxoxceo (pl.); ehoxoxxceve, it is a c.;
ehoxoxceveoz, he turns into a c.; hoxoxcson, young c.; hoxoxc hemeo ehoxovemanisz or əeəemanisz, the c. builds his road across; hoxoxc henison ehoxovoozo, the c.brings its (his) children, makes a bridge for them; both expressions were much used at the height of the "Messias" excitement, meaning that God would provide a way for the Indians. Together with the crow the magpie has a prominent place in the minds of the Ch., their feathers were used in ceremonial dances and both birds were represented in bead and quill work on mocassins and buckskin coats. Both birds represented messengers from another world, also symbolized clearance from obstruction and oppression. Coats having above symbols are still greatly prized. At a recent delegation of Ch.an Arapahoe to Washington, D.C., one of the Ch. wore such a coat, no doubt to show the importance of his mission or to make it a success. Êhe-
tanco, Crow Indians; Êhetaneno, land of the Crows, Crow Agency (in Montana).
crowbar, hassə, hassənoz (pl.), the iron bar used to make

317
the holes in the ground for the tipi poles or to tie the picket rope to.
crowd, v. nanëokaosen, I c., take more room; nanëovaovo, I c. one (by taking more room); naëtäovo, I press one; eetäovâzo, they c., press each other; eoxchônotäzeo, they (or.) are crowding, are thick together.
crowd, n. maxehâhetanistoz, a large c. of people; eamhe-tanevon, it is a c., multitude; nahâetanevonheme, we are a c.; emâtanevon, they are all a c.; navesseame-tanevon, I am with a c.; haetanevoxzešë, a great c., multitude (ref. to the extent or spread of it); emaso- haetanevö, there is a great c.; see multitude.
crown, hoxca; nahetoixaena, I am crowned, hatted; eheto-xcaenaee, he has been crowned, provided with a hat; see hat, crest, top; inf. -oxsë- and -vâxsë- = the highest, topmost; oxsëiyaztastoz, crowning mercy. The Ch. had no idea of a c. in our sense of the word, but the rad. -maoxc- = crested, plumed, would have an equivalent significance, thus: namaoxcënaovo, I crest, c., plume one (on top of head); Maheo tass niheçëmaoxcënaënon ha-eçovostanchevestoz, God, as it were, crowns, plumes us with long life.
crucifix, zehotxatto, zehotxattosz (pl.).
crucifixion, hotxasëhoestoz; zeeenaesëhoestoz zehotxattoz', the stretching on the cross (ref. to outstretched arms); hesthotxasëhoestoz Jesus, the c. of Jesus.
crucify, nahotxasëhöno, I c. one; exhotxasëhoeë, he was crucified; hotxa = crosswise + sëhoe = fixed in the ground; nahotxasëhoha, I c. it; naxhotxasëhoevomo-taen, he was crucified for us; zexhotxasëhoes, as he was crucified for us; zexhotxasëhoes, as he was crucified; nazeeenaesëhöno, I c. one, ref. to the act of "fixing the arms stretched out"; ezeenaesëhoeë hotxasëhoestovâ, he was crucified on the cross; etaxeeenaesëhoeë zehotxattoz', he was fixed (by instr.) arms outstretched upon the cross; see cross; hotxasëhoestovâ (or zehotxattoz') estaxësëpënov, they stretched him on the cross; zehotxattoz' (or: hotxasëhoestovâ) eze-enaesëmovënn, they laid him on the cross with arms outstretched; epanënovën hotxasëhoestovâ (or: zehotxattoz') they "posted" him on the cross; epanësënovën hotxasëhoestovâ, they "posted" him hanging on the cross. Zehotxattoz' zeeszeenaesëhoes, or zëpanës, as he was stretched, "posted" on the cross. Estëneœës hotxasëhoesovë, he was crucified, nailed on the cross.
cruel, esaananonë, he is c., has no pity, is implacable; nasaananonetovoh, I am c. towards one (ref. specially to implacability); nameztomo, I am c. to one, torment, persecute him; nahoxomoamotovo, I treat one cruelly; emeztovoomen, he suffers cruelly, suffers
CRUELTY

torment; esaaxahešivaztastové, one is c., has no mercy.
cruelty, momeztomazistož, the tormenting; saananonehes-
toz, c., implacability; saananonetovazhehestoz, c.,
mutual implacability.
crumb, zepepeoz kókohnő, crumbs of bread; zehececa hoto-
ma kókohnő, c., the soft inner part of bread; ev-
xseonoz, crumbs, fragments of victuals.
crumple, naxaxoana, I c., press it together; examaxaxoexoz
navoxca, my hat is simply crumpled! See press.
crunch, eoxoxta heq, he crunches the bone (with teeth);
see crush.
crush, napéenên, I c., grind to powder or nearly like it;
napéena, I c. it; napéenô, I c. one (or., as a stone);
napéenomevo, I c. it for one; napéenoxta, I c., with
teeth; napéenomo, I c. one (or., with teeth); napenosoxta,
I c., chew the end of it; napenosomo, I c., chew one’s
(clothes) end; naxaxonoxta, I c., crunch it; naxaxonomo,
I c., crunch one (both terms ref. to action with the
teeth); napenôn, I c., pound (instr.); napenôno (or.);
napotâna, I c., pound it; see grind. Epešena, one lies
crushed; epešenao, they (or.) lie crushed; zeanhope-
esenasso, the ones (fallen) down to pieces, crushed;
chenoessên, they (or.) are crushed apart (scattered);
napéaovo, I make one (or.) to be crushed; zepôaôsz, the
one who crushes me; napôoa, I impart crushing to
it; zepôaom, that which I make to be crushed; napôo-
ho, I impart crushing to one; napéaatovo, I c. one’s
foot; napéâtano, I c. one’s foot; the first term im-
plies a longer, indirect action, to make one to be so,
while the second term ref. to short, direct action. Na-
péataastohe hohona, the rock crushed my foot. Napësze-
aovo, I make that one’s head is crushed; napëszeano, I
one’s head; napëszeanastño, I c. one’s head (instr. by
one stroke or flash); maxhohonæava emasëpëszeeastoë,
his head was suddenly crushed by a large rock; naso-
sozesæovo, I make one’s head to be crushed, stave in;
see stave; napëvoesan, I c. to pieces; napëvoëvo, I c.
him to pieces, by collision; epëvoëvoæeo, they c., col-
lide together; napëvoehaz, I dash, hurl it so it crush-
es; napëvoësem, I dash one (stone, etc.) so it crushes
to pieces; epëvoës, it is crushed to pieces, it lies
crushed to pieces (by being thrown, dashed); nakâgoeo-
vo, I c. one flat, thin; nakâgoæa, I c. it flat; naoninše-
oxzetovo, I c. one, by treading on; naoninšoexzetæa, I c.
it, by treading on; see tread. Napëpêna, I c., between
fingers; napëpênaoënoz, I c. them (in.); namamëhana, I c.
it by rubbing between hands (as an ear of wheat,
etc.); natsséa, I c., press it under foot; natsséovo, I c.
press one under foot [not to confound with "natsséovo"
= I meet, go against one]; naxaxoana, I c., crumble, press
it down; eakaveoz or emotâoz, one is crushed, de-
pressed, dejected; pëvoeovàzistoz, the c., colliding; see crowd.
crusher, penînehe, pounder.
crust, hestømoe, its c., bark, rind.
crusty, see cross, sour.
crutch, hokto, hoktonoz (pl.in.); see rod, staff.
cry, naaxaem, I c., weep; eaxaemoz, one becomes crying;
radi-axan-, vaxan and -taxan denote crying, weeping;
nataxan, I c. over; nahestaxanetovo, I c. on one's account; nahestaxaneta, I c. over it, on its account;
nanšëssezvaxan, I speak crying; ethàphän, he cries over much (as babies); eexamohähæma, one cries, sets up a great c., weeping; emaxetëpehahe, he cries out, shouts with a great voice; see voice; etonsesta, what kind of a c., noise does it (animal) emit? Etonsesta, what kind of voice, c. do they emit? Eoxectënšëšeme, what c. does it (he) emit (passive); esësesta, they (or.) emit the same c., sound; ešëseøošëšeme, one is wakened by the c., noise (ref. to suddenness); ešësevaosëme, one is wakened by c., sound of voice. Axaemoezoistoz, the falling into crying, weeping; axaemesto, weeping, crying, tears; maxetëpehaheesto, a great voice, outcry (either by weeping or shouting); nahaesta, I make a crying sound, noise (in crying or shouting); nivëhetosehas-tame, do (ye) not make a noisy crying (with purpose or without termination); zeoxchešenistisës, its c., the way one is heard (sp. of people and animals); zeoxchešes-zhehahestovs, the way one cries, has a voice; enësesta, they (or.) emit that c., sound; this ending -esta ref. to a hurried, anxious or joyous sound or c., similar to twitter of birds. Enistë, he cries, calls, makes his voice heard; ezhešenistës mohënomah, the horse neighs in this wise; etosenistëhetto tâpën, the trumpet is going to sound; ehënenistës, one is heard crying, calling; ehëxeva, he is crying, heralding; ehëxevahëve, one is a crier, herald; hëxevozëto, the crying, heralding; see call; emoxeva, he cries, calls for an invitation (to eat); moxevatëzo, the crying, calling for a feast; enësetaneva, he cries, calls (for another and to others); onësetanevëtozëto, the crying, calling.
crystal, vëståhona, vëståhonaeo (pl.or.); evëståhona-
evë, it is a c., ref. to white translucent stones.
cub, the term "henison" = its offspring, is used; nàkó- henisonëvë, bears' cubs; nàkos, bear cub, young bear; hënche henison, the wolf's puppies, cubs; mònazezess, wolf puppy, c., suckling wolf.
cucumber, heškovemân (or.); heškove = thorny + mân =
gourd, melon; see melon; namevo heškovemân, I
eat a c., pickle.
cuff, v, napoevoatanošëno, I c., slap him on the cheek; see
slap.
cuff, n. vohomohonoz; vohom =white + ohonoz =bracelets.
cull, naoéhana, I c., sort it; see apart; zeoéhanësz
zsaapevaehanehësz, the ones (in.) culled, not being
good.
cult, momátavoéťasťoz, c., rite, ceremony; zsessemomátavoé-
tasťoz, Ch.c.; ezhešemomátavoéťasťove, the c., ceremo-
ny is in this wise; momátavohestomohestoz, religious
cult.
cultivate, naeomaxova, I am cultivating (field, etc.);
esaaeomaxovattan, it does not c. (sp. of instr.).
esaaeomaxhan, it is not cultivated; eomaxe, it
is cultivated; naeomaxà, I c. it;
cultivation, eomaxestoz, the being cultivated (ground).
cultivator, eomaxovâtoz, c. (instr.); eomaxovahe, the c.
(person); eomaxovâtovce, it is a c.; eomax-
vaheve, he is a c., one who cultivates.
cumber, see encumber.
cumbrous, inf. -mane- =bulky, c. of size; inf. -hestm- =
, c., hindering, preventing.
cumulate, see heap, pile up.
cumulus, see cloud.
cunning, enonaha, one is c.; eohåoxzezeve, one is c.,
shrewd; nonahahestoz, the c.; ohåoxzezevestoz,
the c., shrewdness.
cup, heterx, heterxkonoz (pl.in.); nazhetoxq, my c.; na-
zhetoxkonan, our c.; tonesq, handled c.; toneskonoz
(pl.in.); natonesq, my handled c.; ehetoxkoneve, it is
a c.; etoneskoneve, it is a handled c.
cupidity, hemakåtaemanoxtoz, the desire for money,
riches; saaešťåhemakåtaemanoxtoz, the never
ceasing to want money, riches; hetoseamhåtnanoxtoz, the
"getting" greed (as habit); from "hetose" =habit, bent
on; -amha- =to get, receive; naamhåtan, I want, desire
to get, receive.
cupola, zehesksota, the standing on the point; -heškos =
tapering; the term zehesksota ref. more to point-
ed, tapering, steeped part of a tower.
curative, esöozx zepaveexasonetto, a c. remedy, medicine;
heto esöozx esaaexasonettan or esaexasonis-
tovan, this remedy is not c.; eënomoxtashestove, it is
c. causes healing; see heal.
curb, natohaena, I c., check it, hold it back; natohaeno-
ham, I c., check in the horse; onistohaeno nsthoa-
estoz, try thou to c. thy desire; natohaeno, I c. him.
curdle, emomèhmeoz, it curdles (milk, blood).
cure, naénostoman, I cause a c., healing; énostomanistoz,
the making a c.; naenoomxta, I am cured, healed;
cured, healed; inf. -ën- =end, stop; naenöhe, I c., heal
one; zeñoësz, the cured, healed one; naenostomevo
zexhåmoxtas, I c. one of his sickness; lit. I make "it"
stop his being sick; énomomxtasoz, c. of sickness; see
curiacity, eotståaztaneoneve,one is c.; eotståstatamano, it is c.(general aspect); eotståstatameone, c. is c., attracting attention,mysterious, wonderful, astonishing. See astonish,wonder; eotståhesso, it is c. strange; eotståthoncon, he is curiously, strangely dressed; see strange. Eotstånistomonetc, he is c. to hear; eotståneenatan, he is c. to know; eotståsevĕsenetan, he is c. to see. Enxăs, it is c., funny, queer,"cute",delicate; enxooxta,he is c., queer, quaint (said also of babies in a good sense).

curl, eacemaeș,one (or.) curls, lies curled in a heap or ball (as dogs); eacemaeșenătoș, the curling, forming a heap or ball like appearance; see coil; eonistaceș and eonistaseș, he lies curled up, in a circle; enimatao and eonimatao, it curls (as leaves, leather, paper, etc.); enimataonsz, eonimataonș, they (in.) c.; naonimotaotonbomo, I c. her hair, braid in curls; onimotaoto-noestoz, curled braid, lock of hair; onimotaovestoz, c. of hair; eonimotaovess, one has curls of hair; see wavy, wind, twist.

currant, hestațzenem, hestațzenemoz (pl.in.), wild black currants (Ribes Fliridum); hestațzenemozș, c. bushes; ehes ațzeneneve, it is a c. bush; hestațzeneme-oeșe, c. patch.

current, zenxevetto, the c.; see flow.

curry, nanhovăno, I c., stroke one (with instr., sp. of a horse).

curse, nachșan, I c.; nachșoșmo, I c. one (or.); ehsanis- toz, the cursing; ehsnestoz and ehsnestoz, the being cursed; ehsnehe, the curser; ehsneheve, he is a curser; ehsnehevestoz, the being a curser; ehsneheon- eve, one is a curser (by habit and character); ehsne- heonevestoz, n. of preceding; zehșmessenș, the cursed,
curtain, nahōstōn, I build a c., shelter, said of anything put up to shelter or screen; etāmbōsena, it curtains, hangs before (Ger. vorhängen); vōnhanistonvā zeoxcetaombōsenasso (pl. or., ref. to dry goods), that which hangs before window; taombōsenátōz, the c., curtaining, hanging before; see apron; esōo, arched c., dew cloth over the bed to protect from rain, cold and draft; esōoneve, it is a c., tipi lining or dew cloth [not to confound with "hessox" =threshold]; enimaesōoneve, it is curtained (provided with an "esōo") all around; etāxtaesōoneve, same meaning as the preceding, only ref. to "standing around"; nataombōsenaoxz vōnhanistonvā, I c. the window.

curve, see bend, crook; eoxcemonxoe, it is written in c. cushion, hōmaoestōz, c., seat.
custodian, zeneekavōsansz, the one who watches; neevavō-sanche, c., guard; eneevavōsancheve, he is a c., a watch; naneekavōsanetōvō, I am c. for one (or.), concerning one; naneevavōsaneta, I am c. concerning it; neevavōsanistōz, the watching, guarding; neevavōsanthovazistōz, custodianship; nahoosan, I keep in custody; see keep, hold.
custom, eneēsevostanestōvā, it is the c., way of living; inf. -oxc-e- denotes "in the habit of (Ger. pflegen zu....)"); eoxcenoevx tānō, it is his c. to go there; inf. -oxcenede- (pointing back) =custom, manner, way of; eneēse sł, it is his way of speaking; inf. -oxchede- = c., manner of, how to (ref. to course of); nimēstomevz zeoxcēsħačnavossa, explain thou to me the c., manner of their praying, how they pray; -oxc(e)- denotes some-
thing done in the same way oftentimes. English speaking Ch. commonly translate it with "always"; they will say, "the old man always told stories at night", instead of saying, "it was the custom for the old man to tell stories at night"; (in Ch.: mahakseo eoxcemeha-hoxtahaneo tēva). Eoxcensestovstov, it is customary to do it; eoxksaaneśevstovhan, it is not customary to do it; this also implies a mild forbiddance. The Ch. are great sticklers for custom and precedence, not only for their own old ways, but for whatever has been done repeatedly in the same manner. Whatever is spoken or done in the same way, with the same motions or the same garb etc., always will make a great impression on them; changes are bewildering to them and make them the more conservative. They dislike to constantly tread upon new ground and hold tenaciously to all that has become well known to them and which they can do without mistake. Writer believes that this disposition influences greatly their reticence in adopting the "whiteman's way". In the line of their secular and religious education one ought to keep this trait in mind in order to gain a hold upon them. Writer knows from experience that even the ututored Indians will be disturbed by a talk "which has too many changes" or digressions. As an Old Ch. expressed it by saying: "we Indians like to hear a speech in a straight line, it must not have many branches".

cut, rendered by suff. -ax =to go thru, sever (for generic term), -xā (in.) and -aso (or.); when the cutting is done with one flash or sweep of instrument the suff. is -stax, -staxā and -stasō; when the cutting is done by striking, severing by force, ending -ōno (or.) and -ōha (in.) is used. See Instr. m. in Ch. gr. Naoxax, I c.in two, split; naoxaxā (in.); naoxaso (or.); naatax, I c.by accident; naataso, I c.one by accident; naatxesz, I c.myself by accident; nazetax, I c.; nazetaxā kōkonhō, I c.bread; nazetāxan, we c.it; nazetxova, I am cutting; nazetxomax, I plow; nazetxomaxā, I plow it; nazetxomaxova, I am plowing, cutting the ground; zetzomaxovātōz, ground cutter =plow; nameemomaxā, I c. it with drawknife; rad. meemax ref. to cutting off a surface; nameemxova, I am cutting with drawknife; nameemxaso, I c.(or. as a tree) with a drawknife; meemxovātōz, surface cutter =drawknife; naēmomaxomax, I c. while thinking, whittle; naēmomaxomaxā, I whittle it; naheēksax, I c. tapering; naasetax, I c., start running; naamax, I am cutting away, on, am running away; naēstax, I c.in =enter, step in; nahōx, I c.out =step out; navovesaxā, I c. it in small pieces; navovesasō, I c. one (or.) in small pieces; navovesaxēho, I cause one (or.) to c.in small pieces; navovesēno, I c., chop one
(or.) in small pieces; navovesoha, I c., chop it in small pieces; náevoaxá, I c. apart; náevosó (or.); see break; napoevoax, I c. off; napoevoaxomovo, I c. it off his; náevoaxá, I c. it in two apart; náoxotxal, I c. hair; zeoxotxsész, the one with hair c.; zeoxoxtxessó, the ones with hair c.; nátatovaso, I c. one open (cutting forward, away from self); nátatovaxá (in.); navoxesetxal, I c. one (or.) in many small pieces; navoxesetáxá, I c. it in many small pieces; navoxesetáxanoz or navoxesetxanoz, I c. each one of them (in.) in many small pieces, slices; náeco, I c. meat (in sheetlike pieces to hang up to dry); násépoxaxá, I c. it in bunches; násépoxaha, I c. it (by stroke) in bunches (as hair, fur); navoxavá, I c. diagonally; zeto hohona zenovaxész, this stone is c. diagonally; navoxasó, I c. (or.) diagonally; navoxase, I c. rip one (by pushing knife forward); nátovaxá, I c., rip it (forward motion); [náoxo, I rip one (drawing inwardly)]; náoneevaxá šišínoxóz, I c. the rattlesnake, (rad. cone-ref. to the long round body); this could also be said of a rope (which is or.); náoneevaxá, I c. it, sp. of an in.cylindrical body; navoxesceaxá, I c. it in small slices or parts; navoxesceasó, I c. them (or.); each one in small parts or slices; náceaxá, I c. it smaller, make it smaller by cutting; náceaso, I c. (or. sp. of clothes, etc.) smaller; náxasó, I c., gash one (see further for cutting or gashing parts of the human body); nátaxomovo héaxá, I c., gash it his hand; náxetaxaxá, I c. a notch; návatseasó, I c., notch one (sp. of stones or dry goods, or.); náséxostesxexá, I c. it in square shape; náséxostesxexánose, I c. one (sp. of clothes) in the same square shape, lit. with the same corners; náamistxasó, I c. (or.) round; náamista-xá, I c. it round; náoesxasæxaváxá, I c. it in triangle form; náoesxasæxavaso, I c. (or. sp. of dry goods) in triangle form; also náoesxasæsó, I c. (or.) tapering; náamoother, I c. it asunder (by stroke, as with chisel); námoona, I c. (or.) asunder; navoxetasa, I c. (or.) for a dress; navoxetaxá, I c. it (out, as sample); navoxetxoxo-va, I am cutting (as a tailor or dressmaker); náeßetaxoxova, I prune, c. off the branches; náeßetaxoxo, I prune the tree; náeßetaxoxo, I prune each of the trees; náeßetaxoxo, I prune (or.) by cutting with strokes; nátaxtanaoxá, I trim it around, all around (by cutting); nátaxtanaaxaxá, I trim the cloth all around, by cutting. The few following examples will show how other verbal modes are made: náxetaxá, I c. (rad. ze- denotes "on, forward, busy, occupied with"); náxetaxá, I c. it; zeto, c. it thou! zeto, c. it you! názetaxetan or názetaxetan, I want to c.; názetaxetano- ta, I want to c. it; zetoxva, let him be cutting!
násceţxohá, let him c.it; násaaztxé, I do not c.; násaaztxohé, I do not c.it; názetzomóvó, I c.it his; názetzemó, I c.one (or.) his (obs. term with this form of verb, but navhethexe m hëvoestoto, I c. it [or.] her dress); navesceţxemó, I c. with, in company with one (or.); navëceţetomáxevaevenotto hësthozeñ, I am cutting the ground (plowing) with (instrumentalis) his horses; natotaxész, I c., gash myself; nitotaxészevomotánëñ, he is c., gashed for us; etotaxeóëñë̂, he is c., gashed; the inf.-to- denotes frequentative, several times. Naëëstaso, I c. one's scalp; naënotovaso, I c. one's head (by drawing the knife); naënotovànò, I c., chop his head (by striking); naënotováëstaso, I c. one's head at one sweep; énotovæ, one is decapitated; naëëno hoxxz, I c., fell a tree; nataxaso, I c. gash one; natotaxaso, I inflict several gashes on one (or.); nataxeëstaso, I c., gash one (or.) at one sweep of knife; natotaxeëstaso, I inflict several sweeping gashes on one (or.); nataxeëstxesz, I c., gash myself with one sweep; naaëtoësz, I c.myself by striking; naaëtòno, I hit, strike one (or.); napöëstaso, I c., chop off one's ear; napopöëstaso, I c., chop off both of one's ears; napöëstàëstaso, I c., chop off one's ear (with one sweep); napopöëstàëstaso, I c., chop off, each of one's ears (in a flash); also napoevoaxamovó hestovo-oz, I c., chop it off, one's ear; napopoevoaxamovó hestovoxzetto, I c., chop them off, each of one's ears; napöësevoaso, I c. one's nose; nataxëseaso(?), I c., gash one's nose; natotaxamovó hëhevo, I c., gash it one's nose (several times); napöësevoaso, I c. off one's nose; napoevoaxamovó hëhevo, I c. it off his nose, or bill; napoevóha, I c., chop it off (with stroke); napoevoamovó, I c., chop it off his...; navöëno, I c. one's face; navovehen, I have cuts in the face; suff. -ëno (or.) always ref.to face, any part of it, and implies c.or any instrumental action upon it; see slap, wipe, wash; evovche(n), he has cuts in the face; rad. -voû denotes "c.in,cuts, scarify" and has ref.to the depression or mark left by the c.; inf.-totax- ref.to the inflicting of the cuts over or across surface of any part of the body; natotaxhestoonaso, I c., gash his chin several times; evovehestoonë, he has cuts in the chin; natotaxehevotanosëno, I inflict cuts, gashes on one's cheeks; evovehevotanos, he has cuts in his cheek; natotaxëzenaso, I inflict cuts, gashes on one's cheeks; evovehevotanos, he has cuts in his cheek; natotaxeëzenaso, I inflict cuts, gashes on one's cheeks; evovehvax, or evovevazëna, he has c.lips; evovehës, he has cuts on his nose; navovehexanëñ, I c., gash on one's eye; evovehexan, one has cuts on the eye; natotaxcoxtanëno, I inflict cuts, gashes on one's forehead; evoveheoctane, he has cuts on his forehead; evoveheota, one has cuts on the throat; navoveheotaso,
I inflict cuts on one's throat; natotaxemono hesze-oxz, I c., gash it, one's throat, several times evovehe- hané, he is in the nape of his neck; evovehenotovae, he has cuts in his neck; navovehehostovaso, I inflict cuts, gashes on his neck; nahestataménasơ, I c. one's arm at the shoulder; nahestataménasơ, I c. each of one's arm at the shoulder; evovehestatamén, one has c. in the shoulder; natamekinaa, I c., amputate (leaving a stump) one's arm; natotamekinaa, I c., amputate each of one's arms; natotamekinaa, I c. each (both) of their arms; both arms of each one of them; natame- kinaa, I c. inflict cuts on each of one's arms; evovekena- va, one has cuts on his arm (or arms); navoveheszėnaasơ, I c. in one's elbow; nononasz navoveheszėnasơ, I c. in the elbow of each one of them; evoveheszėna, one has his elbow c.; etotaxemone kė, one has cuts, gashes (caused by one sweep or sudden tear); this term ap- plies to any part of the body; natamekinaa, I c., ampu- tate one's hand; natotamekinaa, I c., amputate each of his hands; etotamekina, he is with both hands amputat- ed; rad.-tam=blunted, abrupt, flat ending; Tamamekina- he, short or Amputated-arm, pr. name of a Sioux (Broken- arm) and also name given to Judge Talkett, who survey- ed the Ch. allotments in 1891-92; evovehenaeva, one has cuts in the arm; natamekinaa, I c., gash one's hand; natotamekinaa, I c., gash both of his hands; na- totamekinaa, I c., gash their hands, each of each of them; natamekinaa, I c., gash one's hand in a flash; evove- heona, he has cuts on his hands or hand; evovehe- oka, one has cuts in palms (of hands); nahtamotaxa- sơ, I c. inflict cuts on one's palms or palm; natotax- hekinaa, I c. gash each palm of one's hand; etotax- hekinaa, one got both palms of his hands gashed, c. up (by a sudden sweeping motion, as from a machine or the breaking of stretched barbed wire); napoe- osevoaso, I c. off one's finger; napopoesevoaso, I c. off one's finger; napopoexevočno, I c., chop off one's finger (with an ax); napopevoaxomovo hemoškono, I c. it off, one's finger; napopoexovomovonoz hemoškono, I c. off each of one's fingers; napopoexevoaxomovonoz hemoškonewoz, I c. the fingers of each one of them; napopevoaxomovo hemoškono, I c., chop it off, his finger (with ax or by striking); napopoexovomovonoz hemoš- konoz, I c., chop them off, each of one's fingers (with ax or by striking); natameksosta, I c., amputate one's finger (the ending -ōstaso denotes one sudden act of cutting the finger blunt or short); natameko- sơ, I am with a c., amputated finger; etotameko jae, he has all his fingers c., amputated (staticive); naheškse- ūstaso, I c. the end, tip of one's finger; evoveheškos,
cut

ENGLISH-CHEYENNE DICTIONARY

cut

he has cuts on his finger or fingers; nathooxesevoas-o, I.c. off one's little finger; nasitoveosevoaso, I.c. one's middle finger; evoveheōheva (or evovehēheva), one has cuts in his finger nails (also claws); napeehēhevaštaso, I.c. off one's finger nail; napoevoaxomo-vo hesthōhevo, I.c. it off, one's finger nail; natoxoē- xomovo hesthōhevo, I.c. trim it, the edge of one's finger nail; nataxhešeccionaso, I.c. gash one's chest; natotaxhešeccionaso, I.c. gash one's chest several times; evovehešecone, he has cuts on his breast, chest; evovea hetanan, her breast has cuts; naōseno, I.c. one's abdomen open; natotaxepaonaso, I.c., gash one's back several times; evovepaono, one has cuts on his back; evovehešcn(a), one has cuts in the small of the back; evovehetonea, one has cuts at the seat, buttocks; evovehetonea, one has cuts on the back, ham part of the thigh; evēxtanes, one's end of flesh is, one is circumsized; naēvxtaneso, I.c. the end of his flesh, I.c. circumcise one; naenomaso, I.c. one's thigh; naenomāsta-so, I.c. one's thigh at one drawing of knife; naenomā-stōno, I.c. one's thigh with one stroke; naenomaso, I.c. each of one's thighs; naoxenomaso, I.c. one's thigh open (lengthwise); natotaxenomaso, I.c. gash both his thighs, or several times; evovehenoma, he has cuts on his thigh; nazeooso, I.c. one's hip; evovehezoonea, he has cuts on his hip; naeoxtaso, I.c. one's leg (above knee); naoxeoxtaso, I.c. one's leg lengthwise; naaeoxta-vočo, I.c. off one's leg (with ax); na(ε)nstanēso, I.c. one's knee; naenstanēso, I.c. each of one's knees; suff.-ēso (or.) and -ēxa (in.) ref.to the cutting thru the whole object, to c.it off; see further on; natotaxenstanēso, I.c. gash one's knees; naēškoxtaso, I.c. thru one's leg, below the knee; naēškoxtaso, I.c. off both of one's legs, below the knee; naaeškoxtās-tōno, I.c. each of his legs (below knee) with one stroke of the ax; evovehexota, one has cuts on the leg; nahaononaso (nahaonaso?), I.c. one's popliteal, hamstring one; evoveheaconon, one is hamstrung, has cuts in the popliteal; naēonaso, I.c. one's shin; naēonaso, I.c. each of one's shins; naexeōnaso, I.c. one's shin lengthwise; natotaxeōnaso, I.c. gash one's shin; natotaxevevaso, I.c., gash both the calves of one's legs; naorxevevaso, I.c. lengthwise the calf of one's leg; evovecheso, one has cuts in the calf of his legs; naesetaso, I.c. both of one's tendons (ref.to legs; naehesestonaso, I.c. one's heel; naenškovanonaso, I.c. one's ankle; nacaxtaso, I.c. one's foot; naeeaxtaso, I.c. both of his feet; naenaxtāstaso, I.c. his foot with one sweep or drawing of the knife. Naēso, I.c. one; naēxa, I.c. it; naēs (obs.), I am c.; the rad. -ē in preceding endings ref.to process of cutting thru an
object, to sever it, or parts of it across the length; naéšo hoxzz, I c., fell, hew down a tree (by chopping); šistato natašo, I am going to c. the board (at either end); naamšešo šistato, I c. the board across its width (šistato is or., whether it ref. to the coniferae or any piece of lumber); naamšéxa namxistonestoz, I c. my pencil across its width; naoxezanoz hecëšesonož, I c., sever the posts thru (at either end); naéxova, I am cutting; naoxezanoz móšz, I am cutting grasses; oxovatóž, cutting machine (ref. to mower); the term "naoxenva" is now understood to mean "I am mowing"; naexova, I saw across; oxoxvatóž and ššoxvatóž, cross c. saw (ref. to large saw, used for logs etc.); naexoxva, I am cutting, sawing lengthwise; oxoxvatóž would be the saw used in a saw mill or a rip saw; hoxxeo, logs c. lengthwise; naoxezanox hokoxzz, I c. standing corn; naeočže, I c. in small pieces, ends; na-poššéšo, I c. one's nose (ref. to the end of); natamšešo, I c. one's nose short, truncate it; natameošeš, I have the end of my finger c.; naenstanéšo, I c. one's knee across (cutting the leg off at the knee); naenstanéš, I have my leg c. off at the knee; naenstamoš, I c. the end off (by striking); natamsohou (in.), natamsošono (or.), naenxtanéšo, I c. the end of one's flesh (circumcised); see above for same term; naenešéšo, I c. one (at either end), ref. to an extended round body, as snakes, worms, etc.; naeoneevokono, I c. it apart (by stroke); naenešéxa, I c. it (something, like sausages, etc.) natoxočxova, I am cutting along the edge, trimming the edge with knife or scissors; natoxočxe eszechen, I c. its (or.), the coats edges; natoxočxe hetomxistč, I c., trim the edge of this paper; nahonocěxova, I c. the end, point; nahonocése, (or., as of a dress, etc.); nahonocěxa, I c. off its point, end; the participle ending of this form in -ěšo is -ěš; etoseš, he is going to be c. asunder; esaaššečan, it has not been c. (as hair); naéšo, I c. one (part of him) off; ničšz, thou cuttest me asunder, across; eččš, one has been c. asunder (as a tree is c. across either end); such terms are hardly used for people, unless in such instances where one's body is sawed in two or several pieces; ššmeq, the cuttings of hair; ovočš, when it is c. ( passive); matašš, when it shall be c.; cokočš, it is mowed (ref. to land, whose grass has been c.); móšz etokstoešensz, the grass has been c., mowed short; móšz ekočšensz, the grasses are c.; the Ch. uses grass in the pl.; eoxočš, it (or. sp. of dry goods, clothes) is c.; eoxočšo, (pl. or.); eechoš, it is c. (as wood); našha kamon, I c. split wood; načoeman, I c. fire wood; načehanoz maxšz, I c., split wood (max = wood); nanoose-soхetovavž, I c. my way thru (as when escaping thru a
cute, enxōs, it is c., neat, funny, curious; enxooxtae, one (or.) is c., funny, neat; usually said of small children or animals.
cyclone, maxevovetas (or.), the great whirlwind (ref. to tornados). The small whirlwinds that often occur in the summer are believed to be the spirits of dead people; sticks are thrown at them, to drive them away, they are called "evovetas" = turning around self; the maxevovetas is believed to be a great and powerful spirit bent on destruction and being especially wroth at the white people; eneameox maxevovetas, the c., tornado is on coming; maxevovetasoneva, by, thru, with the c. or tornado.
cylindrical, inf.—one— denotes the rounded form of a
long body; see rope.
cymbal, kokoevahaseo, that which clanks by hurling, dash-
ing (together); rad. -koko- = to knock, tap, rap;
ekokoevahasenistove, it is a clanking, clashing; ckoko-
evahaseonove, it is a c., something making a knocking 
sound; nakokoevahasen, I make a noise by clashing 
something together; nakokoevahaz (in.); ozsemaa ehes-
sonz koko evahaseonoz, disc or wheellike are the cymb-
als; heto kokoevahaseonoz eoxcekokoevahasemensz, the 
(in.) cymbals are beaten, sounded. Kokoevahaseonova 
eoxcevesemenistove, it is played with the c. The 
word nistonevahaseo may be applied later to c., but it 
ref. to the so called "bull-roarer or whizzer", which 
Ind. boys used to play with. This plaything looked 
like a whip to whose end a flat strip of wood, about 
six inches long, would be fastened. According as the 
piece of wood was twirled it produced a whizzing, 
moaning sound. See whizzer.

D

Letter "d" is not used in the Ch. alphabet altho a 
few Indians pronounce "t" like "d", and will say: epe-
vadaman instead of epevataman. The exclusive form 
of the third person has a sound similar to "d" + "s" and 
is represented by "z'".
Dab, napoponono and nahecepoponono, I d., pat on gently.
dabble, see sprinkle, splash.
daddy-long-legs, atocoeoxtavého, the spider with "mixed up 
legs": inf. -ato- = not in order + -exo-
taxa = legged + -vého = spider; also called haestoeoxta-
vého, the many legged spider (haesto = many) and tose-
oxavého, long legged spider; see spider; -tose = long, 
prolongated.
daft, emashanë, one is d., weak minded, silly, imbecile; 
emashavostà, she acts wildly, frolicsome, wanton; see 
crazy.
dagger, mozc or mota zehestovonenetto, knife with two 
edges; -hestov = on each side + -onen- = teethed, 
bladed; see stab.
daily, oešëva, d., every day, day after day; see day.
daintiness, vuonitomeo, pleasant feeling in eating or 
otherwise; oneeasotz, d. in the sense of fas-
tidiousness, nicety; oneetanoxtz, d. in disposition, the 
being particular.
dainty, eoneetan, one is d., fastidious, particular; zeo-
neasz, the d. one (Ger. wählern); ehomeoneetan, 
one is over-d., over-nice, squeamish; see particular.
diary, matanemhayo, milk-house (matan = milk + mhayo =

331
house); ematanemhayoneve, it is a d.; zezchoxtovaz matan,d.man, the one who sells milk.

Dakota, Natovon or Natovona, applying to Mdewakanton, Sisseton, Wahpekute and Wahpeton (Hayden, Ethnog. and Philol. No. Val., 290, 1862). The Winnebago are also called Natovona by some Ch., likely from confusion. The word Natovona is evidently a corruption from the verb -notova= to be alien, not from the stock.

dale, zeameveetto,d., vale, little valley.

dally, natotatoştä, I d., trifle with it; natotatoştä, I act dallying; see trifle, waste.

dam, v.nahoxovenxpöena ohe, I dam the river; hoxove= across + -xpöena =to obstruct it (fluid), ohe =river; enxpövatto, the water is dammed, held back, obstructed; nanxpövanen, I d. (water).

dam, n.nxpöneon; enxpöneonevve, it is a d.; homä nxpöne-on, beaver d.; nxpöneon emansenov, they (or. are making a d.; enxpöneonan, he builds a d.; hecham, d., female parent (of animals); zehämhszm, the d., the female one; see female. [zehetanehamsz, the male one].

damage, v.nahavsevana, I d. it, make it bad; nahavsevano, I d. (or.); nahavsevaa, I d. it (with feet); natototanana, I d. spoil it; natotonitoş, I do d. to one (or.); natotonitoşsz, I do d. to it; see spoil, harm; heto etahavseveoz, this is damaged; etotonito, it is damaged, spoiled; inf.-toto- =spoil, damaging, hurting, harming; natotonšetan, I feel damaged, hurt in my feeling, that; nivétotonšetanoozo, do not thou become offended! Natotonšenesta, I speak damagingly of it; natotonšenhe, (or.); etotonhe, he is damaged, crippled, infirm; natotonšeyve, I d. etotonetho, he does work hurtfully (real work); etotonsetamo, he thinks damagingly of one (or.); he hates one; natotoni-tomen, I suffer d., undergo harm, spoiling; natotonevoxta, I feel (physically) hurt, damaged; hane zeavoto évešetotoneoz heto kokčase, then (at that time), when I fell, this watch became damaged thereby. Ehas-toha zeoxevešetotonševostanchoesstove, there is much whereby life is damaged, ruined; zetotonitoštaseš, the ones (or. who do d.; hemxistö natotonitanomov, I d., spoil his book; etotonitošvatto, the water does d.

damage, n.havseveozistoz, the having become damaged, bad; havsevanenistoz, the damaging, making bad; tototoni-tanazistoz, d., spoil; tototonštastoz, d.in acts; tototonšťazistoz, mutual damaging; totonekoistoz, d., done; totonštanoxtoz, d. (mental), offence; totonštanoozistoz, the becoming damaged (mental), offended, hurt; totonšvezistoz, damageable doing, work; totonethozehestoz, work of d.; totonsetamaižistoz, thinking damagingly, mutual hatred; totonseztastoz, hatred; toton-
hestoz, state, condition of being damaged, crippled, infirm; tonitoomoeo or tonitoomenhesto, the suffering, enduring d.; tonitevoanisto, the damaging utterance, word; toniteeszistoz, damaging speech; (inf. -to- is not to be confounded with inf. -toto- which implies a "following along a line or border"; nitotoxstanon, we discuss about it); natotonehnanon (or natotoneeshestanono), we speak damagingly of it; see d., v. damn, see curse, condemn; naehimo, I d. one, cause evil to come upon him; naehxta (in.); zehehness, the damned, cursed ones (or.); zehehehenevsoz, the one who damns, brings evil by occult power; zehesevenoanovoz Maheon hevehesto, the one who combines the name of God with evil utterances; nivhavsevenoanov Maheo hevehesto, do thou not utter curse, damning; rad. -oan = to utter, pronounce; inf. -no- = to connect with, combine; another term is this: nanonoanomov novehesto, Maheo, I d., curse; lit. mix with it (see my words) his name God; inf. -no- = connect, combine; [nanoana, I mix it, combine it, add it to; nanonoana, I add it several times; nanonoanov, I add, mix it with it his]. Now Eng. speaking Ch. have heard white men uttering the "— dam" so often that they have adopted the term in the form of "katam"; katam chevo, — damn he says. The Ch. have no equivalent for the sulphurous words of the white man.

damnation, aenehehehesto, eternal d.; aenemaxeoosazzistoz, d., eternal punishment; nomoss aenettovo haysevoomenhesto (or haysevstaomeo) zetoseamhevoss zehetatenotovaeoxzetovohevoss Maheon, the eternal evil state of suffering which those shall be given (shall receive) who have alienated themselves from God; aenemaysevstaomeo mataezenestovoz', the unending evil state after death; etosemateoo haysevstaomenhestovomomoss aanettovoz', they (or.) are going to be given over to eternal evil condition or state of being; eho- vahan ehohehesto or eaaevohehhehehesto vahan hevetovov, there is no more d., condemnation for them.

damp, ehekoova, it is d., wet; see wet; chestoneo, the grass is d.; ehestoneoz, it becomes d.; ehestoneomao, the ground is d., moist; see moist; hoe zehestoneatamamoa, a land, country of dampness, moisture; eaahestoneomaehan, the ground is not d., moist; ehestoneatamamao, it is d., sp. of the weather, of a place or in general.

damp, n. (dampness), hestonee8, the d., moisture; hestoneo-zistoz, the becoming d.

dampen, nahekvoxz, I d., wet it (a little); nahekvotto, (or.); see wet; naanoanoamo, I d., soothe one, urge him to cool down, check one; eanoemoz, he becomes dampened, soothed, checked (Ger. beschwichtigt); namotā-
vomoxta, I feel dampened, depressed, dejected; see depress; zëmehohësevetanos naanaoyamo, I d. one's ardor, diligence; eanaxaæoz, one becomes dampened (fig.), checked; naæxævamo, I d., overcome him (by urging).

damper, n xpathovanë, smoke checker, stove damper; n xpathovanë, I close the d., (sp. of stoves).

damsel, kasehë, young girl, maiden; ekasehëheve, she is a d.; see girl.

dance, naahosso, I d. (moving on the same spot); namëtao, I d. (the dancers standing in a half circle, not moving singly, going back and forth on the same path), also naaaoz or naahaoz, (ref. to rejoicing over victory; the dancing being on the same spot, as on a blanket, etc.); naovavhosso, I d. (magical d., rad. -ova- = magical); nanaheonhosso, I d. (ceremonial, religious); nasonoxvomohëme, we d. (the dance of or for the dead); niniñaxaomohëme, we d. the double (by two) d.; ninoxtomohëma, we d. the kissing d.; ninovoxevomohëma, we d. the d. of light, also niakomohëma; enimoomoey, they d. encircling, around something; enoxchanoxtxvomoeoey, they d. the Ponca d. (also called "drum" d.); conistakoomoeoey, they d. in the form of a ring; chëhoshoshestove, it is heard dancing; chëmoomoey, they are heard dancing; etatosheëçecnëtove, the d. is going to be started; naahosoetan, I desire to d.; zexhossa, When dancing (he or her); navesshossohemo, I d. with one [navesthossoemo, I play with one]; nasahossohe, I do not d.

dance, n.hossohestozone, ref. to dancing, when single ones d., but not standing on the same spot; ehososhesto, it is a d., dancing; ehosoenov, there is dancing; mataeëhoshoshestove, when the d. shall be over; esahossohestovhan, it is not a d.; hane zexhossohesto, then (alluding to) at the d.; the term hossohesto is closely related to vhossohestoz = play, the playing; hossohestoz used to be a play or representation by dress, acts, pantomim and shouts, of different important phases of the Ind. life, especially warfare. The dancers' apparel, their individual decorations by way of paint or quill and bead work, their peculiar way of jumping, or gliding, always with a well kept rhythm of motions, all this had a symbolical meaning for the onlookers. In other words the term hossohestoz in its broad meaning should be translated "dramatic representation". That many of these "plays" have lost this character and run into a meaningless display of finery by half educated boys and girls is far from being an improvement on the "old". The participants in battles or hunting expeditions would expand in telling of their feats while sitting around the lodge fire. But this was not enough; to the words gestures were added and finally the whole recital was
made in public by way of pantomimes and decorations, interspersed with short monologues, or none at all. For one who understood all this the drama or play had a strong fascination, especially in former days when new feats created new plays. At present the display of Indian finery, and the social gathering with what it gives to the eye and to the flesh, makes up the main attraction for these plays or dances. Seozevomohestoq, ref. to a religious d.in which the participants forming a half or lesser circle stood very close together, moving with a slow rhythmic shuffle of the feet sideways in one common direction of the circle to come back again in the same manner. This dance was accompanied by the incantations of the participants, oftentimes with alternate singing between men and women. This dancing was at its height in the days of the "Messias-craze", but it has not been entirely discontinued, and has been called Ghost dance (from soz =dead person +omohestoz which ref. to ring or circle). A dance related to this "seozevomohestoq" was the "vohoksevomohestoq". The name is derived from vohokas which means light, shine. It is the name of a young Northern Ch. man, living near Lamedeek, Montana, some eighteen years ago. As he introduced this dance it was named after him as: "the dancing circle of light", [the English name of the man is Eugene Stand-inglek]. Akomohestoq is another name for the same or very similar dance. Nixaomohestoq, the dancing by pairs, not white man fashion, but standing side by side, close together and increasing by addition of such pairs into a small or large circular line of dancers, according to room and attendance; there is usually a fire in the centre of the circle. Related or merging into this form of dance is the one called naxtomohestoq, kissing d.; onehanotxevomohestoq, Ponca or Drum warriors d. (Onenha =Ponca + nox =warrior); nimaomohestoq, the dancing around in circle; onistakomohestoq, the dancing in a ring; ovavhosohestoq, magical d.; maheonhossomohestoq, sacred, mysterious d., (name given to dances in connections with ceremonial, as the Sun-d.); mëtaaotxotz, the dancing on the same place, not moving to and fro; also circle fashion, and similar to seozevomohestoq; haozestoq, dance of rejoicing, victory. Oxheheoom, Father-lodge, called "Sun-dance" is a religious ceremony with which some dancing is connected. See Sun-dance. Mashoam is another ceremony which has become in disuse for lack of competent leaders. To the knowledge of writer it was not held for over 22 years among the Southern Ch. The Northern Ch. had it in connection with the Sun-d. in 1911. Mashoam means Crazy lodge and crystallizes an
old tradition concerning the intrusion of contrari-
ess and hostility among animals which had hitherto
lived in harmony with each other. The participants
of the Mashoam are called (H)oynokahee (see contrary) =
the Contrary ones. These (H)oynokahee (or (H)oynokaá)
also formed a band called the "Reversed or Inverted-
bows" ([H]oxnokavé =Inverted-bow). The inverted form
of their bows was symbolical of their actions. After a
certain time spent in training themselves, exhibitions
of their odd performances were given publicly to the
delight of the onlookers. As many as possible of the
larger animals are represented by the players who don
the pelts or horns of such animals. Whatever the act-
ors do is the reverse of the natural order. In ap-
proaching each other, they turn each other their
backs; when one is called to a place he walks away
from it; when told not to come he does just the re-
verse; the tips of their arrows are chewed instead of
being sharp and in shooting with the bow, they turn it
the wrong way and hit the man behind them instead of
the one they seem to aim at. In short it is calculat-
ed to represent the utter reverse of things in order
to represent the existing disharmony between animals
and people (also between animals among themselves and
people among themselves). To hold such a Mashoam re-
quires skillful training, which however is hardly
possible now, because of the disappearance of men like
Lon Wolf who were the only experts in the intricacies
of the play. Writer is told that such a Mashoam is to
be played this summer (1914) by the Southern Ch., but
there is little to warrant it to become the genuine
old representation; it will have to be conformed to
the new conditions and environments.— The Ch.be-
lieve that also different kinds of animals, birds and
insects have their own plays or dances to give out-
ward knowledge of their inner feelings and experi-
cences. So, among other things, they have noticed that a
certain kind of grasshoppers will fly very high in
the air, as if in play, and come down again with the
color of their wings changed to a nice red; emaño-s-
zo = "they go to receive their red wings", (as the In-
dians say).

dancer, zehossász, the one who dances; hossoheo, d.;
ehossoheoneo, he is a d. (one who likes to d.);
zehossoessá, the dancers; zeseozevomoessá, the "ghost-
dancers"; zeonehanotxevomoessá, the Ponca (or drum
warrior) dancers; zenimaomoessá, the ones dancing
around; zeakomoessá and zevohoksevomoessá, the ones
dancing (as described above under dance); zenoxtomo-
essá, the kissing dancers; zeonistanomoessá, the ring
dancers; zemátaoz, the d. (on same spot); zemátaoss, pl.
form of the preceding; zehaozz, the d. (on same spot, for joy or victory); zehaozessô, pl.; oxhehetan, the Sun-dancer; oxnkao, Mashaom d. (also Inverted-bow warrior).

danger, hestatamahestoz, d., risk, exposure, imminent d.; esaaheshhestatamahestovettan, it has no d., risk; asetoéstoz, d., perdition; easetoéstestové, it is a d., perdition; vestanevetatamahestoz, d. of losing one's life, at the risk of life.

dangerous, ehćätamâno, it is d. (condition, aspect, weather), not safe, is fraught with accidents; eva-venaeteto, it is d., perilous, threatening; emoowoatatto, it is d., attended with difficulties; inf. -moomoana- = difficult, complicated, not clear; ehtoowaatto, it is difficult, perilous, d.; ehtoowaavoma(o), it is d. ground, (also fig.); ehtoowaavoéstâ, he does a d., hazardous thing; ehtoowaatamâna, it is d., complicated, fraught with difficulties or danger (general aspect, condition, weather); ehtoowaavomoxta, one is dangerously sick; inf. -hotooana- denotes hard, terrible, awe-inspiring, fraught with peril, hazard, not easily trifled with; hence the term "Zehootoanahesz" =the mighty one in connection with Maheo ref. to God's might and majesty, as an awe-inspiring being, a terrible one with whom one cannot trifle; ninëho zehootoanahétto Maheo, thou who art the mighty God (sc. terrible for those who disobey thee); heto ehdstatamahestové, this is risky, dangerous.

dangle, emoowoahôsta, it dangles, swings back and forth while being suspended; emoowoahôstanz (pl.in.); hotanoneva eakavoeto, it dangles, hangs from a thread; möheno ear'xevootooto, it dangles from the horse's neck (rad.-ax'x- ref. to the swinging with noise, rattling, metallic sound as jingling or sound of bells); toneo-eotôsanistovâ eakavoeto, it hangs, dangles from a hook, holder; ear'xepanoeto, it dangles, swings against it (?); see hangs, suspend.

Daniel, Maheonhoemansz, God-judge.

dapple, see spotted.

dare, namenâno, I d., challenge one; see challenge; naâ-metozan5, I d.them (or.), take risk (as by going or stepping out towards the enemy); inf. -ise = hesitate, not d.; nasaaiseeszotuvohe, I d. speak to one; see bold; zetaeëshôstahëatto, as far as I dare (lit. heart-ed); naheomoštâta, I act daringly, go to far; nasaaheomseneëvë, I do not d. do it. Inf. -heomse- is of difficult understanding; in general it denotes "to go beyond, overdo it."

daring, ehëe and ehätamâz, one is d., brave; Nâkoxhâsz, Daring or Bravebear (pr.n.).

dark, éëdenonitto, it is d.; éëdenonevëman, the atmosphere.
DARKNESS

ENGLISH-CHEYENNE DICTIONARY

is d.; eáenonive, it is d., ref. to substance or quality; eáenonitéve, it is the d., darkness; ehetóevóman, it is getting d. (the day); esaapevómaoxehân, it is d., not well day light; inf.-aenone- = d.; aenonemhaya, d.house = prison; aenonevostanehevestož, d.life; eaeonevostae, one is in a d. condition, situation, being (fig.); eaeonevostaha, one is d.hearted (fig. = benighted); enxpeáenonitito, it encloses, shuts in darkness; in colors inf.-hâe- has the meaning of d., deep, as: ehae-mao, it is d.red; eáenoneoz, it gets d.; aenoneomê, in the d. lodge; aenonevox, d.pit, hole; eáenoneomooë, it is d., in the day. [Zevónitito, the light, day light; áenonitito = from the light]. Eeáenonittan, it is not d. darkness, zeáenonitito, the d., that which darkens; aenoneván, d. (in person); èmanszeno zeáenonittož', he created d.; aenonevstahâatoz, d.of heart; aenonevstaezenestoz, condition, state of d. (fig.), aenonevstaeome, the benighted state; aenonevomemhestoz, d. as suffering; aenonevoom, place, region of d.; eáenoníte- eve, it is d.; zenxpeáenonitito, enclosing d.; zeáenoneáenonitito, eternal d.

darken, naáenonefan, I make it dark; naáenonena, I d. it;
naáenoneno, (or.) naáenonexaneño, I d., blind
one (or.) aenonevstahâez, he becomes darkened at heart; eáenoneoz, it (or he) becomes darkened; eáenoneozistoz, the becoming d. See secret, cover, cloud. Naáenonevstahano, I d. one's heart; naáenonevstaezenesêho, I cause one to be in a darkened state; naáenonevomenesêho, I cause one to suffer in d.; eáenonevstano-vêo, they are darkened, live in darkness (as a people); zeáenonevstano vessó, the benighted ones (as people); see dim.

darn, naevhapêvano hoxeon, I d., repair the stoking; na-
evahâpênoteno, I sew it again; see mend, patch.

dart, rad.-ohe- denotes "darting, rushing, running out", hence ohe = river; this rad. becomes infixed in the verb and expresses rush, rapid motion; naaseohetovo, I d. away from one; navovistovënohtovo, I instruct one in a rush, give one a hasty, hurried instruction; navovessonovo, I lose one quickly (in the sense of hiding one hastily); naamehoh, I keep rushing, running; aame-hestož, d., run, race; māohhestož, race of all or for all; toneš etosemâohhestovê, when will the dart, race or run be? Emûššोeš-aseoheo, they all d. out at the same time; see emit, radiate; nano̱ôhtovo, I d. away from one; rad.-še- = d.in, pointing into; inf.-soho- = in a darting manner, suddenly; nasehoâcho, I startle one. In Ch. the terms for d., start, startle, plunge, cause, go thru, have usually the rad. "se" or simply "s" incorporated. The rad.-šš- incorporated in the instr. m. denotes action done in a sweeping, rushing, darting,
flashing manner; see verbs "cut, dash, thrust, hurl, throw". Naaeeozotovo, I d., dash, rush at one (or.);
ehotxovessevanooxzo, they (or.) are heard rushing, darting to and fro.

dart, n.moxoz,moxozz (pl.); moxozz zehoestavësz, fiery
darts; emoxoz eve, it is a dart; the word ref. to the
flint head of arrows and spears; see flint; namo-
oxozz, my darts, arrow heads (flint); namokoxzenanoz,
our (excl.) darts; hemoxkozetto, one's darts; namoxo-
taoz namë, I provide my arrow with d., flint stone;
esaamoxoxxevhan, it is not a d., it is not provided with
flint head; æomë, ref. to spear, lance, but is also ap-
piled to dart.

dash, rad.-ăhe denotes "dashing, hurling, thrusting,
throwing; the term ohevăhe means the "dasher", and
is applied to creeks (in Okla.), but must have refe-
red to torrents or dashing streams; navăhenotto hoho-
naxco, I hurl stones; nahcëvăhe, I hurl it out; see
hurl; rad.-aha- denotes with a dash; napëvochăz, I d.
it to pieces; epëvochä, it is dashed to pieces; epëvo-
eëz, one (or.) is dashed to pieces (as stones); epëvo-
eëzëna, it is (state) dashed to pieces (or.); epëvo-
ehansz, they (in. ) are dashed to pieces; napëvoësëmo, I
d. one (or.) to pieces; nähaneoësëmo (shortened from
naahaneoësëmo), I d., hurl one; nähaneoíchz, I d.
it down; nähaneoësëna, I am (state) dashed down; nähane-
oxësë, I dash, am dashed against; nähaneoxësëmo, I d.
one (or.) against; nähaneoxschăz, I d. it against; this
rad.-aha- also much used with verbs of "blowing,
throwing, hurling"; see these terms; inf.-ahan(e)- im-
plies dashing, hurling down, also intensity of action
or being; natënevaxtax, I d., bump my foot against;
natënevaxtaxenanoz, I d., bump my toes against one
(or.); natëневoxseës, I d., bump my finger against; na-
tënevëstëno, I d., bump against one's toes; see bump.
date, etonehëemé híz eëśva, what d. is it today, what is
it counted (Ger. der. Wievielste)? Nexoveva, at such
a d., time; navonetanota eë̃ zetoseeë̃zetto, I forgot the
d., day, when thou wilt speak; usually the term "ton-
eë̃" = when, is used in ref. to the future (near or dis-
tant); han eëśva, at that d., day; see day, time.

Following are the more important dates in the his-
tory of the Cheyenne, which to a large extent were
compiled from James Mooney's "historical Sketch of the
Cheyenne Indians". [See M. Anthorp. Assoc. Vol. I,
Part 6].

1656, First contact of the Ch. with the French.
1680, A party of Ch. visit Fort La Salle on the Illi-
nois, inviting the French to come to their country, at
the head of the Mississippi.
1700, About this date the Ch. must have left Minnesota
and moved west, for Le Sueur who had a trading post near the present Mankato, Minn., does not mention their presence.

1740, Driven from the Red river country, N.D. across the Missouri by the Ojibwa and possibly by the Sioux. At some time they built a fortified village, which was still visible in 1804 on the west side of the Missouri, a few miles from the present Fort Yates, N.Dakota.

1802, Perrin du Lac, a French traveler, meets a party of Ch. at the mouth of White river on the Missouri and states that their principal range then was along the Cheyenne river, S. Dakota.

1804 and '06, Lewis and Clark hold friendly communication with the Ch.

1811, The overland expedition under the command of W.P. Hunt stops two weeks with the Ch., who then camped at the eastern base of the Black Hills.

1825, First treaty of the Ch. with the U.S. Government, at the mouth of the Teton river, on the Missouri near the present Pierre, S. Dakota.

1828, Part of the Ch. move to the upper Arkansas river, in consequence of Bent brothers establishing a trading post near the present Pueblo, Colorado.

1832, Bent's fort is built on the Arkansas river in southern Colorado.

1833, The main body of the Ch. remove permanently to the upper Arkansas, arriving in the vicinity of Bent's fort just before the noted star shower of '33.

1837, Forty Ch. warriors are massacred by the Kiowas.

1840, The Ch. make peace with the Kiowas.

1846, Officially reported that the Ch. are demoralized and plundered by whisky dealers. — In this year the first resident agent is appointed in the person of Thomas Fitzpatrick with head quarters at Bent's fort.

1849, The Ch. are visited by cholera and suffer great losses.

1851, Treaty of Fort Laramie, Wyoming.

1853, The Ch. make their first raid into Mexico.

1854, Battle at the Republican river.

1856, First Ch. war with the U.S. troops.

1857, Colonel A.V. Sumner routs the Ch. at Solomon river, Kansas.

1861, Fort Wise (built by William Bent in '53 after the old Fort Bent had been blown up) treaty. — In the same year an attempt is made at mission work among the Ch. west of Fort Laramie. It was done by several missionaries of the Lutheran church. The disturbances in the following years caused the work to be abandoned.

1864, Sand Creek massacre of the Ch. by the Colorado militia.

1865, Attack on Fort Sedgewick by Ch., Arapahoe and
Sioux. Encounter with the troops at Rush creek, and at Mud spring, Nebraska, also in the Powder river country, Wyoming. Bridge battle (old Platte Bridge, now near Casper, Wy.), where 600 Indians (mostly Northern Ch.) invested the stockade protecting the emigrant crossing. In October of the same year a treaty of peace was made near the present site of Wichita, Kansas.

1867, Battle on Pawnee Rock, near Fort Larned, Kansas, where General Hancock destroyed a village of 300 tipis (Ch. and Sioux). Treaty concluded on Medecine Lodge Creek in Southern Kansas with the Ch. and Arapa-hoe.

1868, Similar treaties with the Northern Ch. and Arapa-hoe at Fort Laramie, Wy. Outbreak of the Southern Ch. with several engagements. It was from Sept. 17 to 25 of that year that Colonel (General) Forsyth and a company of 48 scouts, one Lieutenant and a Surgeon held off for eight days the force of several hundred Ch. warriors (on the Arickaree Fork of the Republican river) led by Roman nose. In the same year (in November) General Custer destroyed Black-kettle's camp near the present Cheyenne, Oklahoma.

1869, Several encounters with the troops, after which 1100 Arapahoe and 1500 Ch. were gathered and held together at Fort Supply, Okla. The territory between the Arkansas and Cimarron rivers was designated as a reservation for the Southern Ch. and Arapahoe, but substituted later on for the land where these Indians are now allotted.

1870, The Agency was established in Darlington, Okla.

1872, School established in Darlington by Agent D. Miles.

1874, New outbreak of the Ch., Comanche and part of the Kiowas, led by Chief Quana Parker. Numbering seven hundred men they attacked the Adobe Walls fort of buffalo hunters. Altho the fort (which was an abandoned trading post) was defended by only twenty five men with a small field gun the Indians withdrew. Several encounters with the regular troops took place that year.

1875, 33 Ch. and 2 Arapahoe are sent as prisoners to Florida.

1876, Custer's massacre near Crow Agency, Mont. - Mackenzie defeats the Indians on Crazy-woman Creek, Wy.

1877,Complete surrender of the Northern Ch. to General Miles. 1000 are brot from the north to the Okla. reservation, among them the chiefs Dullknife, Littlewolf and Wildhog.

1878, Flight of Dullknife and his band, his capture in Fort Robinson, Neb.

1879, Escape of Dullknife from Fort Robinson.
1880, Mission school work started by the Mennonites in Darlington, taking up the work which the Quakers had begun several years before.

1882, Starting of the Mennonite mission school work in Cantonment, Oklahoma.

1884, The Northern Ch. are assigned a reservation in Montana.

1885, Trouble between Ch. and cattlemen in Oklahoma.

1889, Messias Craze takes hold of Ch.

1889, Mennonites starting mission work along the Washita River, Oklahoma.

1890, The Ch. and Arapahoe are allotted in severalty.

1892, Reservation opened for settlement.

1904, Beginning of mission work by the Mennonites among the Northern Ch. at Busby, Montana.

1905, Active spread of the Peyote worship.

1906 to the recent time (1914) has been a period of settling down to quieter life influenced by the different factors of civilization.

dates, (Fruit) matkaemenoz; this is the name given to persimon or American date-plum (Diospyros Virginiana).

daub, napapanoena, I d., spread it with hands; epapanoene, it is daubed, spread on; hetanomaoxzeva eveseapanoesh, one is daubed with mud (clay); napapanoah, I d., spread it (with instr.); nanxpeam, I d. it, close the apertures with fat, pitch; as the instertices of a basket.

daughter, matona, that which is d. (as: Ger. das was Kind heisst); naza, d.! natona, my d.; natona, thy d.; hestona, his d.; natona, our d. (excl.); nstonan, our d. (incl.); nstonavo, your d.; hestonaavo, their d.; the pl. of the preceding terms is made with the sub. c. j.; zhestonaatto, the one my d.; zhestonatton, the ones my d. (pl.); zhestonaateto, the one thy d.; zhestonat toss, the ones thy d. (pl.); zhestona(s)z, the one who has a d., or ... who has her for d.; zhestonanass, the one who has them for d. (pl.); zhestonaez, we who have a d., or ... who have her for d.; zhestonaez, we who have them for d. (pl.); zhestonaeess, you who have a d., or ... who have her for d.; zhestonaeEss, you who have them for d. (pl.); zhestonavoss, they who have a d., or ... who have her for d.; zhestonavosE, they who have them for daughters. Nahestonanoz, she is my d.; nahestonanotto, they are my d. (pl.); nihestonatovaz, thou art my d.; nihestonatove, I am thy d.; nihestonatoveme, I am your d. (sp. to several); nihestonatovemeno, we are your daughters (sp. to one or more persons); nihestonatovazeme, you are my d. (pl.); nihestonatovazemo, you are our d. (pl.); nahestonatan, I want a d.; nahestonatanoz, I want her to be my d.; nahestona, I
have a d.; nahestōnæton, I am a d.; zehestōnästovsz, the one being a d.; zehestonästovessō, the ones being d.(pl.); navesshestonëmo, I am a d. with her (association); nahestonëvemī, I count, consider them as d. (pl.); nātonamō, my step or remote d.; nātonamēn, my step d.(pl.); hestonästovestoz, daughterhood; zemahaettaz nātōna, my older d.; zehaaxcettaz nātōna, my younger d. daunt, nahēpōzesēho, I d., cause one to fear; natāpōehe, I d., subdue one; natāpsta хаоvo, I d. one, make him disheartened.

dauntless, esahezevavoetaheoneve, one is fearless, undaunted, intrepid; ehātamahetaneve, he is a d. man (bold, courageous); see courageous.

dawn, evōnēoxoz, it dawns, is getting morning; neevō, d.; eenevōmano, it is dawning, clears up; rad. -vō ref. to light seen; inf. -meo- ref. to the dim light of the early morning; etosemeeoasxoz, he is going to leave at d., early in the morning; nahotxheenennon, it dawns upon me (knowledge); tass eenevōmano natsētanoxtvō, as it were it dawns in my throat, mind

day, ēsē; ēsēiensch (pl.); ēsēva, in d. time; hiz ēsēva, today; han ēsēva, the other d.; nistaēsiensch, the old days; oeēsēva, each d.; naēsēeme, my d.; nieēsēeman, our d.; heēsēemevo, their d.; tāsēsēva, the following d.; hooxeēsē, the last d.; hooxeēsēva, at the last d.; mxhō- hooxeēsēve, when the last day has come; maheonēsē, Sunday; mahoneēsēva, on Sunday; emaheoneēsēve, it is Sunday; epaveeēsēve, it is a good d.; pāveēsēva, on a good d.; ehavseveeēsēvensz, they are bad days; esaasēvahan, it is not the d.; nohase nāsetonstoēsē, for a number of days; neevōn, in d. time, day light; oneevō, each d., morning; suff. -enē ref. to night and as a "day's" part and is used in giving the number of days, counting night and day as one: zenoceenēsē, the first d.; zenišeenēsē, the second d.; zenahaeneēsē, the third d.; zeniveenēsē, the fourth d.; zenohoneenēsē, the fifth d.; zenasōtoenēsē, the sixth d., etc.; maheonēsē, Sunday; zeēnemaheoneēsēve, Monday (lit. when the Sunday is past); zenoceenēsē, Tuesday; zenišeenē, Wednesday; zenahaeneēsē, Thursday; zeniveenēsē, Friday; zemahaoneēsē, Saturday (lit. the little Sunday); prefix ze- in above terms is changeable and means "when". Speaking of the days of the week as past, one says: zēmaheoneēsēve, when it was Sunday (last Sund.); zeēnemaheoneēsēve, when it was Monday (last Mond.); and thus on: zēnišeenēsē, zēnaheenēsē, zēniveenēsē; prefix ze-e-ēsē =after it has taken place, it being over; zeēsēnišeenēsē, after Wednesday was over; prefix ma- and ma- denotes the coming day, as: matamaheoneēsēve, when it shall be Sunday; matanaheenēsē, when it shall be (next) Thursday; matamataōtoenēsē, after ten days = when ten days shall be; zeamstoēnēsē, a course of days, a
week; zeešmatoenêt, when the days are all over, accomplished; chaostoënêt, it is many days; etoxtoenêt, which day is it? (of the week); esaahaestoënëchan, it is not many days; sec night. Nahehamoxzneoon, three days distance (nahe = three times + hamoxzneoon = stop for over night); noka oxtaeneon, one day’s distance, journey (noka = one + oxtaeneon = overnight); nišehamoxzneoon or nišëoxtaeneon, two days distance or journey, etc.; nocënistovâ, nišënistovâ, nahënistovâ, niçënistovâ, etc., also ref. to days of journeying as: one, two, three, four day’s journey or distance; the suff. -tovâ indicates "within that space, sc. time": nocënivomao, it requires one day’s journey; nišënivomao, it requires two day’s journey; niçënivomao, it requires four days journey, etc. All these terms were adapted to the former life of the Indians; they imply traveling and camping.

dazed, naooenêt, I am dazed, dazzled.
dazzling, esaavotënovhän, it is d., cannot be looked at, (as the sun); emasó-oóeneéstovâ, it is a d., blinding, a flashing intensely; amëmâistova ehevovë-enov, it dazzles like a mirror; evoomeoasëstahâ, it is d., shining white; evoomeoasëstax, one (or.) is d., shining white.
deacon, zehnaovenitâesz eëståenotxiştovâ, the second in rank (sc. after the minister) in the church, (eëståenotxestoz =baptized band, warriors). Honaovenitâhe and honaovenitâsanehe (eëståenotxiştovâ) are other forms for d. Instead of eëståenotxiştovâ either mahonecëzemhâyo(n) (church, as building) or eëståemanhaustovâ (band of the baptized) can be used.
deaconness, vëhoz zezexzovvnethozechetovoss zehmâoxtaeziss, the white woman who works with solicitude, tender care for the sick ones; nëzëvëhoa, the white woman physician.
dead, eësenê, one (or.) is d.; eësenêo, they (or.) are d.; zenësz, the d. one (or.); zenêss (pl.); zënëto, that which is dead; zenëvstasovsz, the one d. but living as a spirit; zenëvstasovs (pl.); sehân, the place of the d.; seozemoi, the road of the dead ones, the milky way. No Ch. was ever able to tell writer where the sehân was supposed to be. Altho the seozemoi (milky way) points above, the rad. -sec = go down into. seozx, dead corpse (or.); setto, pl.; naseotam, my d. one (ref. to the corpse); nanëame, my d. (ref. to the person); esoexzeve, it is a d. one; Seozevâtä, Deadman’s foot (pr. name); zenëvënësz, the one d. (lying d.); zenëvënëss, the ones lying d.; zenëvënëss (pl.) tohohestovâ, the ones being (who lie) in the graves; sezehoe, allotment of a d. Ch., also nëehoe; pl. of each is: seozechaz and nëechaz; vavenëetto, courting, inviting death, reckless; evavënëse, one is reckless of d.
DEADEN

ENGLISH-CHEYENNE DICTIONARY

DEATH

(Ger. ..... setzt sein Leben auf's Spiel); the word carries also the meaning of "deadly": maxestö, is a term difficult of translation, it implies a short while before death, when all is settled for death. Sometimes rad.-nēc- is infixed to denote "paralyzed, deadened"; enonæocta, one (or.) has both legs d., paralyzed; enonæeona, he is paralyzed of both hands; nā-enēhan, Dead Sea; nāveoom, region of the d.; nāeomē, at the d.lodge, home of the d.; ēshovanē, one is d., no more in existence, absent; matāvanēetto, when I shall be d.

deaden, see paralyze; esēoxz zevešenanhomoxtastove, medicin st to d.the feeling.

deadly, evavenēetto, it is d., inviting death; vavenēetto ehēmoxtae, one is deathly sick; evešenēeozistove, it is d., causes dying; vavenēetto zetotonsetamaess, the ones who hate me d.

def, oneată, one is d.; zeoneâtaz, the d.one; zeoneâtas- sō, the d.ones.

defen, naoneâtasēho, I d. one (cause him to be deaf);

navonevahasen, I d., disturb by making noise; na-

vonevahasen, I am deafened (by noise); eohēvonevahasen-

netto, it deafens; zeveonehasenistove, that which is
defaening, disturbing noise.

defaensness, oneātātoz; see ear.

deal, with ref.to business in selling and buying, the

same word is used as for trade, barter; zeto

hetan eoxchoxtova hoevoxkōz, this man deals in, sells

meat; suff.-ōēho (or.), oēsz (in.) and -ōeta ref.to
"d., do unto, act toward one"; nahavsevoēha, he dealt
evil with me, treated me bad; naxanovēho, I d.right
with, unto one; naxanovēta, I d., act righteously; na-

xanovētaetovo, I deal with justice towards one. Hox-
tovazistoz, the d., trade.

dear, emaxhāeeston, it is d., expensive; ehēmatame ni-

tov, one is d. to me, in the sense of having much

worth to one; zeto hōma eohēoeme, this robe is very
d., expensive; zexoveva eohēoeston hoevoxkōz, at this
time meat is very d.

deadth, nāestoz; enēstove, it is d.; nāveoom, region of
d.; nāestxe, realm of d., or of the dead ones (the

place where many dead ones are); Nāevhan, Death (per-

sonified); seozevomohestoz, d.dance, Ghost dance; see
dance. [The d.or Ghost dance was believed to bring
back the dead ones, with whom communication could be
established. One evening (during the time when the
dancing of the dead dance was at its height) there
was a séance in a large lodge, where many Indians had
convened. A woman was praying and calling a departed
one, when presently the spirit of the dead seemed to
be answering her from the back or western part of the

345
tent, outside. One of the Ch. participants being of an
inquisitive and sceptic turn of mind, slipped out un-
noticed, wrapped himself in his blanket and made a
wide détour to come back to the place where the "dead
one" was heard to be. The night was very dark and the
inquisitor came very close to the tent before he saw
a half crouching figure, which however bore every evi-
dence of a live human being. A leap from out of the
darkness and the investigator had the would-be
spiritualist in the clutch of his arms. The unearth-
lessly yell of terror which the latter uttered was the
only thing ghostlike about him, but it shook the cap-
tor with unrestrictable laughter]. The above is not
an Indian tale but a real happening some 23 years
ago. Nanonhêsz is a fig. name that was given to
death to describe its grimness and implacability, it means
the "Implacable-one". Hovanêhestoz, is oftentimes used
in place of nêestoz, it means "the no more existing"
(Ger. Das nicht mehr Vorhandensein) and is used as a
less grim term than nêestoz. Etoxestta hestovanê-
hestoz, he discusses his (own) d.; matahovanêevo, at my
d., when my d. shall take place.

debate, nahestovhestanon, we d. about it; nahestovhesta, I
d. about it; rad.-hestov = on each side +-hesta
= to say it; naêsetâzheme, we d., argue, have a word dis-
pute; see argue, discuss, converse; hestovhestoz, d., n.
êsetâzystoz, word dispute.

debauch, pepeestaeonevestoz, disorderly, condition; cê-
manistoz, drinking + lewdness; cêceman-he, is en-
gaged in d.; cêcemanche, debauchee; zêcêmansz, the de-
bauched one.

debility, onohomastoz; nasomaozistoz, d., languor; see
weak.

débris, pectto; evanconoz, d., fragments.

debt, naamhasen, I make d. (ref. to the writing down of
the amount owed); naamhâtomevo, I am indebted to
one; amahasenistoz, d., n.; amhaseneo, d., the thing owed;
nanistastanen, I maked., lit. I take (sc. buy) on time;
nistastanenistoz, the buying on time; nistastaneneo,
d., the thing owed; naênanen or naevhânanen, I pay my
d. (from naênanen =I depose, set down); evhaênanenis-
toz, the paying of d.; naamhasenetovo, I have a d. con-
cerning one; ehâsto ha tass zemahasenetovoz Maheo, we
have a great d. towards God, lit. it is much the amount
we owe concerning God.

debtor, zemahasensz, the one who makes debts; zenistas-
tanensz, the one who buys on time.

decadence, havseveoxzistoz, the getting bad; shovoêtas-
toz, d. in activity; shovepaveostanehevestoz,
d. in living.

decalogue, zematôtovatto hoema, the tenfold law.
decapitate, naénotovaso, I d. one (with knife), lit. to end one's neck; naénotovašťaso, I d. one (with a sweeping motion); naénotováno, I d. one (with axe); zečénotovasz, the decapitated one; eššénotovae, one (or. and in.) is d., beheaded.

decay, ehekotxoezx, it decays; ematotxoezx, it decays all away; ematotxae, one is decaying (state), as in disease like leprosy, where part after part decays away. See rot, corrupt. inf. -šov - denotes "d." in the sense of "gradual decline"; see decline; hekotxoezxistoz or matotxoezxistoz, d., n.

decese, ešho-vaně-he is deceased, departed; see die; ho- vaněħestoz, d., n. (departure); zehovaněš, the deceased one; zehovaněšessó, (pl.).

decet, ečechestoz; hovenesåzistoz, the deceiving; see deceive; hovenesđetanoxtoz, d., mistake (mental); ooxsenosåzistoz, d., the leading astray; ećetovazistoz, d. to; ećetsanistoz, deceiving (habit, nature).

decetful, ećécheoneve, one is d.; eohhóexezeve, one is d., shrewd; ećechonevestoz, deceitfulness, shrewdness; see deceive.

decieve, naćce, I d., lit. shut one eye (from winking at one); naćetovo, I d. one; ećet'san, he deceives, doing it from habit or nature; rad. -hóy - = by deceit, mistake, deceptively, nahovemeto, I give it to one by mistake; nahoveneto, I tell one by mistake; nahüveno- seho, I cause one to be mistaken, d. him; nooxsenosého, I d., lead one astray (oxs = another place; ooxs = to other places); nahóeyoosetan, I am deceived, led astray by mistake, deceit; navessecém, I d. with one (in association with); naćechenoz, I d. one (nićechetoz, I d. thee); ećenéšve, he does it deceitfully; ećovečta, he acts deceptively; ećevostaneheve, one lives deceitfully. Ocehe, deceive; ećetsanhe, deceive (promoting deceit); see adultery, delude.

decency, kōmastoz, d., virtuousness; pevēmsoshestoz, d., comeliness; epevēmsoshestove.it is d.; pevēmsos- hetanoxtoz, d., comeliness (in that, desire).

decent, ekōmae, one is d., virtuous; ekēmevostaneheve, one lives decently, virtuously; ekōmeheve, she is a d. woman; epevēmsohe, one is d., comely; esaavotaehan, it is not d., is rude, not becoming; see becoming, comely; epevēmsoshe-tan, one wants to be d., look becoming; ekō- mevhonecon, one is clad decently; ećenitamone, one utters ind., obscene words; see indecent, filthy.

decception, see deceit; hovenesåzistoz, d. (cause of); eć- cetovazistove, it is a d.; ećetovazistxe, full of d., place where deceptions are; ećetovazistxestove nivostanehevstoman, our life is full of d.

decextive, ećechonevestov, it is d.; eho-venososhettó, it is d., causes deception; see deceive.
decide, nahoeaman, I d., decree, make a rule; niēvehoeaman-hemâ, we are deciding; niexhoeamanhemâ, we have decided; niešexhoeaman, thou hast already decided; see control, rule; nahethoemaovo, I d. for one (that, ...); ēshoemanistovse, it has been decided; eonis(t)hoemanoeo, they try to d.; esaaxhoeamanistovhan, it is not decided; nahoemaoxta täma nathoe, I d. about, control my own land; ēshoemanoeo zistashtovavoss hesthoavo, they have decided to sell their land. The term "hoeman" is also used for law, control. In former days the Ch. discussed the woe and the weal of the tribe in councils, and the decisions taken there were the "law" to which all the members were bounden. Natšehoeaman, I am decided, determined; see decided. Naēvehazesta tona nasz zetoshestanom, I am deciding which one of both I am going to take.

decided, rendered by inf. -t'sē- =decidedly, determined; et'sepeva, it is decided, indeed good; et'sē- hoemanistov, it is decided, determined; nat'sēhoeaman zetosasneshan, I am d., have determined that it shall be removed; sometimes inf. -t'sē- is detached (tōsē) and denotes "indeed, purposely, determined, decidedly"; inf. -hetōse- = by determination, a decided course, by purpose or habit; ehetōsemaneo, they drink, not so much from thirst as from habit.

decision, hoemanistoz, the deciding; hoema, d., decree; see law.

dock, see dress; naēs'an, I d., myself.
declaration, hosestomohestoz; see declare.
declare, is rendered by verbal suff. -ooto and ohoosemo or -oosesta (for the or.), -oxta (or ooxta), -oosesta (or ohoessta) (for the in.). The ending in -ooto and -oxta has a direct, transitive or transient meaning, similar to the value of Eng. pref. "be-"; napevooto, I d. one good (tell him that he is good); napevootz, I d. theee good; the ending -oosmo or -oohosemo has more an indirect and permanent meaning; napveosmo, I d. one good; tell something good of one; nipveoosmaz, I speak well of, about, concerning thee; naxanovooto, I d. unto one that he is righteous; naxanovosemo, I d. of one that he is righteous. Nahoestan, I d., tell, testify of it; nahosemo, I tell, testify, d. of one (or.); nahosestomoe, I d., am a declaring; nahoestomo-san, I d. (from nature, faculty or vocation); epevoieose-neve, one has a good report, reputation. Another way to express "d." is the adding to the verbal rad. of suff. -(e)mo, for the or. and -esta for the in. which simply denotes "to tell of"; nahavsevevo, I d. one (or.) bad, speak, tell evil of him; nahavsevasta, I speak evil of it; nahetomemo, I d. one true, tell the truth concerning one; napevemo, I speak well about him.
DECLARATION

ENGLISH-CHEYENNE DICTIONARY

DECLINE, nashovôte,I am declining (in acts, deeds); navösanožṭ eshoveozetto, my sight is declining; inf. -shov- =declining, diminishing, getting less; inf. -shovstoe- = on the d., getting less and less; nasaamátohe, I d.; zémootas nasaa-amátovohce, I declined his invitation, lit. when he invited me I did not consent to him; eshov'netto niametanenistoz, thy life is declining; nacoxshovhekoneoz, my strength is declining; eoxshovstoa, one is declining (in condition, being); vostaneo zoeoxsaaševetanohevoss eoxshovstoaomeno, people who are not diligent ( . . . do not want to make headway) are undergoing d.; eshovhanova eožavhahistanoventhovóss Maheon, they d. as a people who estrange themselves (as a nation) from God.

declivity, zeanoesetto, the d.; see slope.
decompose, see decay, rot, dissolve.
decorate, namanseonan, I d., adorn; namanseonao, I d. one (or.); namanseonaoz, I d. it; napevseonan, nap.evseonao (or.) and nap.evseonaoz (in.). I d. beautifully; navaxe, I am decorated, adorned, decked (when an Ind. is "fixed up" with paint, feathers, finery and his best dress); navaxeeno, I d., adorn, fix one (or.) up.
decoration, mananseonistoz or vazhonestoz; see decorate.
decorticte, naexoestmoano hoxz, I d., peel the bark off the tree (by hand); naexoestmoano me- noceo, I d. willows (or.); naexoestmoano, I d. it (or.) by striking (also bruising off) the bark; naexoestmoaso, I d. it (or.), by peeling off the bark with knife; see peel, bare.
decoy, naoce-hessenoxhohe, I d., attract by cheat, deceit; naocoxhessenosého, I d., draw, attract one by deceit; šeše eocehessenoscheo, the ducks have been decoyed; see attract; ocehessenoxsohestoz, the decoying; hovae zevexhessenoxsohestove, thing by which it is decoyed, the d.
decrease, tæšehe eshovemanoxz, the moon is decreasing; eoes, it decreases (moon); ezceozo, one (in.) is decreasing, getting smaller (in size); ezcetaoz, one (or.) is decreasing, becoming smaller (in size); emaseoxzeo, they (or.) d. in quantity; ematanoxoz, it decreases (slow process of wearing out); see abate, subside.
decree, naheoaman, I d., ordain, decide, make a law; naheomaoo, I make a d. for one (or.); zetožehoemaos Maheon, all that God has decreed for me; hoema, the law; naheomaosan, I make a d. (as a vocation), judge; see decide; hoemaooz, the d. (as such, by itself, subjective); ehoemaoxozeve, it is a d. (from its nature); nahesthemaoozzeve, I have a d. law; nathoemaoozze, my
dedicated, namómátačana, I d. it (=mómáta= with ceremony + čnana, set it down); mómatóvočástová ēveščěnane ēeto maheonečšzemyayo, this church is dedicated, lit. with ceremonial act this holy house is set down, offered. Nameatovăzetovo Maheo, I d., give myself to God; nameavomotă navostamehevěstotz Maheo, I d. my life for God.

dedication, mómatóvačănaničstoz; hane zémómatóčănane ēeto mhayo, then (past) at the d. of this house.

deduct, naasétana hosz, I d., take off some; zhenestohā naasétana hosz, I d. some from the whole (in.); zenistxevoš naasétanō hosz, I d. some from them (or.); matőte makátansz niōxtosegencezno, nohō asetano zexhozeoččto nitovą, ten dollars thou otherwise wouldst give me, d. five for thy work for me.

deed, mačšızistoz, d., the doing; hoevızistă, land d.; see do, perform. Etahavševočástovę, it is a bad d., evil acting, doing; mačšızistovă na mačšızistovă, in deeds and words; ēeto zheševěstotz, this kind of deed.

dee, rendered by suffix -atamo (or.) and -očest (in.);

see estimate m. in Ch. gr. Napevazeta, I d. it good (or well); napevatamo, I d. one good; napevatomo-vō, I deem it good, his. . . ; naonisyomatza, I d. it true; naonisyomatamo, I d. one true; namasheonazeta, I d. sacred, mysterious, supernatural; namasheonatamo, I d. one to be God; namoevazeta, I d. it grass (moee = grass, hay; emoeve, it is grass); namxevazeta, I d. it wood (mox = wood); naohonaevatamo, I deem it (or.) a stone; ehavsevatameo, they (or.) are deemed bad; ehavsevatamensz, they (in.) are deemed bad; ehavsevatamae, he is deemed bad (state); ešivatamae, he is deemed merciful; naonatamo, I d. one (or.) straight, correct, noble; naonazeta, I d. it proper, correct, honorable; zhešetanotto, as I d., opine; zhesessezam, as I d., think, judge of it; zhesestotza, as I d., think of one (or.); namesestovazeta, I d. it food; emesestovatame, it is deemed food; esaapevatamehan, it is not deemed good (well); nasaapevavžohe, I do not d. it good. Nitoňhesselam, what dost thou d. of him? ēeto zeeševōxtom-ass nitoňhessezantanóvę, having seen this, what do you d., think of it? Vovož nahešessezta (or.): navovozhesszeta, I d. it first, I prefer it; ēeto emesaavovozhesseztamah, this (in.) should not be deemed, that of first; nanomážistovazeta, I d. it a theft; nanomážeonevatamo, I d. one a thief; see consider, count, judge.

deep, -octam ref. to water, while -eotō ref. to holes. Ehoetam, it is d.; ezoctam, it is little d., shallow; etahomoeoctam, it is too d.; nixā tāheo en(h)oe-tam, it is two miles d.; oxasam enevazeta, it is
waist d.; véoon ezoetam, it is ankle d.; matatamôn ezoetam, it is shoulder d.; zezoetam enhoetam, it is as d. as it (sp. of another body of water); esêtoetam, it is d. alike; evonetoetam, it is excessively d.; emanosoetam, it is of the same depth (all over); evosêetam, it digs (the water) d. holes; etoneoetam, how d. is it? Suff. -eotō ref. to depth of holes, wells, caves (made or natural); etoneoetō, how d. is it? ehêêtotō, it is very d.; ezeceotō, it is not d.; etaeheoenteotō, it is too d.; see ditch. Enšënettō, it has a d. meaning (ref. to weighty utterances, etc.). Eênosehahe, one has a d. base voice; ensovōn, it is a d. sound; inf. -hā̃ = intense as: ehā̃= anovetanoxtovē, it is a d. sorrow; ehā̃moktavē, it is d. black; ehā̃mākta, it is d. red; zexotam, the place where it is d.; inf. -momoaanã = hard, difficult; heto ḋsizistō etaeheome-momoanoxtovē nitovē, this saying is too d. for me (too difficult of pronouncing or understanding).

deepeñ, cashâceotameoxz, it deepens, gets deeper (sp. of bodies of water [not wells]).

deepest, evonetoetam, it is d. (water); evonetoê, d. (as hole, space); zevoneotō, bottomless abyss.

deer, vaozeva (bobtail raised); moktaevasėva-vaozeva, blacktailed d.; heovovās-vaozeva, yellowtailed d.; hotoavaozeva, stag; meevaozeva, doe; hotörpevaozeva, about two years old d. (ref. to male); vakozeva, small d.; motovæson, young d.; hestooce∫, fawn; hestoveškonoz, dew claws of d., used as lodge decorations; vaozevânoz, d. hide; vaozevânoz (pl.); vaozevâeņa, d. skin, pelt; see buckskin. Hešksene, d. hound (lit. long or tapering face).

defeat, navovonanō, I d. them (or.); naeæavo-o, I d., over- power one (or.); navovonoē, I am defeated, suffer d.; nivovonoēmā, we are defeated; navovonoēstoman, I occasion a d.; navovonoēstomanistō, the occasioning of d.; zevovonoēssē, the defeated ones.

defect, rad. -hōētov- denotes defective, not quite it; ehōētovatto, it defects; ehōētovae, one has defects; see defective.

defective, ehōētovē, it is d.; ehōētovonsz, they (in.) are d.; ehōētovoezō, it becomes d.; ehōētovos-tō, it is built, constructed defectively; ehōētovō, one's sight is d., he sees defectively; ehōētovatōmon, he hears defectively; ehōētovoan, he speaks defectively; ehōētovattoz' hesehenecnovastōz, one's knowledge is d.

defend, naḥōnēvoto (also nahoonevoto), I d. one (hold back, free, deliver from); niḥōnevōx, thou defendest me; nahoonevosehahzetovē, I d. one, lift my voice, shout in one's defense; nahesselāetovē, I d. (ward off); nahesselāetovāzetan, I want to d. myself
defender, zehōnevot' sansz, the one who defends, keeps
from; see ward; niahāne zeoxchōnevotaez, here
is our d., lit. the one who defends us.
defense, hōnevotazistoz, d., deliverance from; hessetāe-
tovāzistoz, d., protection from; nonohomohetovā-
zistoz, self d., resistance.
defer, inf. -hestom- denotes "delay, prevent by"; see de-
delay.
defiance, sāahezevahestoz, in boldness; sāahezevavoētas-
toz, d. in acts.
defiant, esāahezevahe, one is d., bold; esāahezevavoēta,
he acts defiantly; nasāahezevaeztovo, I behave
d. towards one, with audacity; nasāahezevemohe, I speak
defiantly of him; see defy.
deficient, rendered by inf. -hōsp(e)- = incomplete, not
materialized, not full, undone; ehōspāta, it is
d., not cooked, undone; ehōspeoz, it becomes d.; ehōs-
pae, on is (state) d.; nahōspōmo, I fail to see one
(or.); nahōspetan, I am d. in mind, thots; nahōspeto-
vo, I am d. towards one (or.); Hōspenako, Deficient - bear
(pr. name); see defective.
deficiency, hōspezistoz, the becoming deficient; hōspa-
estoz, state of d.; hōspetanoxtoz, d. in mind.
defile, etasetto, it defiles; etasehe, one (or.) is de-
filed; natasehō, I cause one defiling; nataseovo,
I d. one (or.); nataseavo, I make one (or.) to be de-
filed; hovae zevēzetasehestovē, that which is defil-
ing, lit. thing with which defilement takes place; natas-
esz, I d. it, cause it to be defiled; etasea, it is de-
filed (state); etaseaae, one (or.) is subjected to de-
filement; zetasēsz, the defiled one; zetasēss, (pl.);
ehosoto, it defiles, soils, makes dirty; ehosotae, one
(or.) is soiled, dirty; nahosotavo, I make one to be
soiled, defiled, dirty; ehosotaeo, it or one is subjec-
ted to defilement, made dirty; nahosotazesta, I deem it
defiled, soiled; nahosotatamo, I deem one dirty; naho-
sotatamamo heeszehen, I deem one's coat soiled, defil-
ed; see soil, dirty, filthy.
defilement, tasehestoz; etasehestove, it is d.; esaat-
sehestovhan, it is not a d.; hosotastoz, d., the
being soiled; saaheoxehehezoz, d., uncleanliness; see de-
secration.
define, namēsta, I d., explain it; nameemo, I d., explain
one (or.) (what he is, reveal him); see explain.
nameemonotto, I d., explain one (or.) to one (or.).
deflect, see turn aside; inf. -vōx- is used sometimes
as: navoxceēesz, I d., bend away from my speech;
navoxkoan, I d., turn from what I was talking about; inf. = nime- = deviate, q.v.
deform, inf. = toto- = to spoil; etotonhesta, one is de-
formed; zetotonstassô, the deformed ones (or.);
etotoneoz, it becomes deformed; etotonîtoîta, one acts
deforming; natotonitanâ, I d. it; natotonitano (or.);
see spoil.
deformation, totonitanazistoz, the deforming, spoiling;
etotonîstâtoz, d., of condition, being; ehoeto-
tonhestaooz kašgon, the child came deformed, crippled
(at birth).
deformity, totonståtoz.
defy, namenâno, I d., challenge one; namenaštôno, I d. one
(with dash, rush); papass esahesseltohe ho-
vaâ, he defies anything, lit. he does not care a whit
about anything; t'së nasaaonemoňe, I d. one, lit. pur-
posefully I do not heed him. Nasaahezevahe, I am defiant,
bold; nasaahezevavočta, I d. in acts; see defiant; naš-
metoxano, I d., challenge, dare one.
deregenerate, eshohevsevoeoxz, one degenerates; shoń =de-
clîning + havsevoez = becoming bad; nha ze-
havsevoezz, the d. one (or.); zeahansenovasz, the d.,
evil one; zeahansenovassô, the d. ones.
deregeneration, shohevsevoezistoz; shoствâtoz, condi-
tion of d.; shovemanhestaomenhestoz, d., as
a race or generation as: zexhomasaahenezonehevoș
eshovenhestaomenco, for the reason that they have no
children, they are degenerating, lit. declining as a ge-
neration.
deradication, momoxevomenestoz, enduring d., humiliation;
momoxhestâtoz, d., condition of; anoatamahes-
toz, d., state of dishonor; eshohevovôemeozistoz, d. in
value.
derade, see degenerate; namomoxano (or.), I d., humili-
ate, lower one; nianoatamo, thou dearest one
(or.) degraded; eotaeanahe, one is a degraded, fallen
one, renegade; eshohevovôeme, one (or it) is degraded
in value, esteem; eshovêame, he becomes degraded; es-
hohevovânetto, it has a degrading course; manistovâ
evešhesse-shovânetto hetanevestoz, from drinking (li-
quor) manhood is being degraded; havsevoetastovâ na-
veshaysevoezetomon navostanehevestoz, by or thru evil
doing, my life is being degraded, lit. made worse unto
me.
deréed, rendered by rad. -exov- which is derived from
"ex" = to cut thru by process; zehexov- is a pre-
fix of the sub. cj. and means "that, which one (or it)
degrees"; zehexovaes nanexovaes, I am as much as he is,
lit. I "degree" (state) what he "degrees"; zehexove-
pevaes nanexovaes, I am as good as he is; zehexovstaz
nanexovsta, I am in the same condition as one is; ze-
hexovomxtas nasaanexovomoxtahe, I am not as sick as he is; nahexovazesta, I deem it to be of such a d., grade; zehexovẽems, in the d. of value one (or.) is; zehexovatams, in the degree of esteem one is; zehexovemesess nszhoxomazem, in the d. that you eat I shall give you to eat, feed you; zehexovheniastamistovez nszenexoveistonäame nes Maheo, in the d. of trust we have, in that d. shall God help us; ehexovae, it is in the d., has attained the grade; ehexovo, it "degrees", actually reaches that grade or mark; esaanexovohan, it does "d., grade up to"; esaanexovõemehan, it does not reach that grade of value (when compared to something else). From the above the use of rad.-exov- as applied to "period of time" will be readily understood; hâexov = long period, long d. of time; essaahexovahan, it is not a long time; nahâexovana, I make it (last) a long time; ekasexov, it is a short time; essaakasexovhan, it is not a short time; ekasexov'netto, it lasts a short time; nakasexovana, I make it a short time; ekasexoveoz, it has become a short time; amexov, all the time; amexoveva, in all, thru the whole time; nexo- veva, at that time (mentioned); zexoveva, at this time; ninovexoveva, for a while. Hepevastoz Maheo nasaatono- Šenexovăvohe, I cannot "d." God's goodness; eohamem- hoxtanov hays zehexovaztomevoss zepevaez', they love the evil more than they do the good, lit. they love more the evil than they "degree" that which is good; instead of zehexovaztomevoss the v. "love" could be repeated, as: zehexovemehoxtomevoss = in the d. that they love it; this is however not needed. Nanexovao- vo, I make one (or.) to attain such a d.; zehexovĂvo hovanĕ nasaanexovahahe, no one "degrees" my d., or: no one reaches up to that which I have reached; nasâhe- xovatan, I compare (in that); nasâhêexovazesta, I compare it (sc. to see its grade together with another one [in.]). Nasaanexovatamané zemehetanetto nĕhia, I deserve not (do not "d.") to be said (called) thy son; nasaanexovõemané, I am not counted worth (do not "d." in value) that much; nasaanexovatamaţe zeheshe- hoxtamistom, I do not deem myself having "degree" to have attained it; nanexovooito, I declare one in such a d., grade = I praise one equal to ....; nanexovoohe, I deal unto one (or.) in the same d.; nanexovoēta, I act, perform in that d. Nexoavastož, the reaching (Ger. das Vermögen, from "vermag") of the d. (state); nixhe- tõxemeno nexovastoz emeexaovoz Hâmoxtvâhan, bestow upon us the attainment that we overpower Sickness (as a person); [Ger. gewähre uns das Vermögen, die Krankheit zu überwinden]. Nahestatana, I reach its condition, d., grade. - Inf.-oha- = intensely, very much, high d.; eohâmoxtae, one is sick in a high d., intensely;
Èmehaohoshatahaoz, he was in a high d.of wrath; etone-xovhëchota, what d.of heat is it?
dehorn, naéeveso, I d.one; ééevseš, one is dehorned; na-novevesso, I d., (leaving stumps); enovevesso, one is d. with short stumps left; see horn.
deification, maheomanenistoz; namahaonana, I make it godly (obs.).
deity, Maheo; Zehemaheonevstovsz, the one who has a divinity; see God.
deject, namotàozi, I become dejected; namotatanooz, I become dejected in mind; namotàzhesta, I am in a dejected, depressed condition; Motàva, Dejected-woman (pr. name); namotàvostancheve, I lead a dejected life; naanovae, I am dejected, sad. See depressed.
dejection, motàozistoz, the becoming dejected; motatano-ozistoz, mental d.; motàzhéstatoz, d., condition of; motàvostanehevestoz, d., of life; anovastoz, d., sadness.
delay, v. rendered by inf. -hestom- which denotes "prevented by, behind the present action", meaning to say: "after the present action or condition is over", i.e. nahestomemixston, my writing prevents me, comes first, the other can come afterwards. Nahestomae, I am delayed, am tarrying (state); nahestomehozohe xeavo-vala, toneš natamonenešev, I am delayed by working at this time, sometime I shall do it (Ger. .... ich werde es erst ein anderes Mal tun); nahestomeoz, I become delayed, prevented, held back by .... nahestomàz, I d., prevent it; nahestomàtovo heszeoxistoz, I d., prevent his coming here; nahestomàtovo heùzistoz, I d., prevent one's speaking; nahestometovo, I d., prevent one; nahestometan, I d. in that, preoccupied; nahestomosan, I d., cause d., have the faculty or habit of delaying; nahestomanen, I am delayed from being busy; nahestomošeoe, I d. by conversing, talking; nahestomóeho, I d. one, act to d. one; nahestomevam, I urge one to d. pospone; epopeaetan, he is delaying, dilatory.
delay, n. nahestromezistoz, the becoming delayed; bestome-tanoxtoz, d. in mind, preoccupation; bestometovazis-toz, the delaying of one; bestomaestoz, the d., tarrying; bestomëesoestoz, d. by conversation; bestomanenistoz, d. by being busy; bestomochàzistoz, the delaying.
delectable, see delightful.
delegate, zeasenénahasze, the one sent; zeasenénahessz, (pl.); zevehonevezz zemateovessz Zeváštaitae-eveziss (or Washington), the chiefs sent, delegated to Washington (D.C.). Zeto kasovaheo nitameanoneo Zevaštaitae-eveziss, let us send these young men to Washington (as. as delegates); naasethozeto, I send one as d., messenger; naasethozetan, I am sent as a d., messenger; naasethozeemo, I send a d., messenger to tell one; ze-
asethozész, zeasethozésző (pl.), d., messenger.

delegation, Þezestass zeasenénahessó (or: zemeatovessó)
Zevesitaevesziss, the Ch.d.to Washington, lit. the Ch.sent or given to....; eșevehāozesesto zemeha-
asethozésző Zevesitaevesziss, the d. to Washington is said to have come back; eoxtasethozetazistov Zevesi-
taveeziss nistohá ēneva, oha eoxksatonešsanistovhan, altha a d. is sent every year to Washington, it does not prevail; epaveziztesesto zeasenénahessó (or: zemeatovesső, or zeasethozesső), the d. was well receiv-
ed, it is said. [The suff. with rad. "s" in the Attri-
butive m.is equivalent to "it is said, they say, it is
to be, they are to be"; Ger. "man sagt, soll"; choeoz-
esz, er soll angekommen sein, oder: man sagt er sei an-
gekommen].

deliberate, v. načhaetan, I d. (in mind); nāhazesta, I d.
about it; načhatamo, (or.); načveočošeme, we are deliberating, discussing, conversing; načošetanona,
we d. about it; ničveočošetovon, we d. about one (or.);
see consider.

deliberate, adj. čošan, he is d., careful, cautious; čoša-
zeoneve, one is d. (of character); ečošanoneve,
his is d. thorough; inf. -momesto = d. in the sense
of slow; namomestoe, I am d., slow; emomestōas, he
starts slowly, deliberately; emomestōtan, he is d., slow
in mind; eamomotevočesē eoxcemomestōtan, he does
not speak in a hurry, he is d., slow; inf. -t'sō = with
purpose, deliberation, deliberately; t'sō naneše, I do
it deliberately, on purpose. See careful, cautious,
considerate.

deliberation, čvočošestovazistoz, d., discussion, conversation;
čvočošetovazistoz, d. about one; čažtomoste-
hesot, the deliberating (as a course of doing); čaž-
tomomestanoz, d., the deliberating (as a vocation or
habit); momestohesot, d., slowness; hetosazistoz, d.,
purpose, determination; see consider.
delicious, eohēpeveeno, it is d. (to the taste); evovonì-
tomoneve, it is d., delectable (of pleasures,
enjoyments); eohēhetotan, it is d., delightful.
delight, navešhetotane, I am delighted with it; navešhe-
totanenoz, I am delighted with him (in his posi-
tion); navesshetotanemo, I d. with him (association);
nahetotane, I am delighted; nahetotaetanoha, one (or.)
delights me; zeto mohēno navešheshetotanenoz,
I have my d. in this horse; niohēhetotanemā zex-
hoexzevoss, we are delighted that they (or.) have
come; heto enahan zevešhetotanetto, this is wherewith
I am delighted; inf. -hetota- = happy; see happy; heš-
hoemanistoz navešhetotanevo, I have my d. in his law;
navovonitoomen, I am delighted (undergoing pleasure,
living a joyful life); see blissful; enahane zehetho-
Delightful, eohâhetotane, one is d.; zehetotanozevësz vhosoz, the d., delectable, happy mountains (peaks); ehetotanozeve, it is d.; ehetotanatamano, it is d. (ref. to general aspect, weather, vista, etc.); zehetotano, that which is d., zehetotanosz, (pl.).

delirious, evonszeha, one is d. (von = to lose + (e)szeha ref. to head); nshöestovâ evësevonszeha, he is d. from fever; evonszehaoe, one is made d.
delirium, vonszehâtoz; evonszehâtove, it is the d., there is d.
deliver, naevhaênano, I d. one (or.), let him go free again; zëmehaohes aenomehayon naevhanonizeomënano, I d., let one go free from prison; rad. -šëx- or -šëx- = to loosen from, disengage, rid from, disentangle; it is susceptible of taking divers suffixes as -ax (with knife), -øxta (with teeth), -ana (with hands) -ähaz (by throwing, blowing); etc. Našëxano, I d., loosen one (or.); našëxana (in.), našëxanoomevo, I loosen it from one (or.); našëexoxta, I loosen it with teeth; našëxomo, I loosen one (or.) with teeth; see loosen; našëxehoevo, I stand delivered, freed, loosened from one; ešëzëz navitanov, my tongue is freed; našëxanohom, I d., free (unharness) the horse; navostanevëho, I d., save one (from death, but also used fig.); zevostanevëshës, the delivered, saved ones (or.); see save; nave-nootan, I want to be delivered, saved (from sickness, fear, anxiety); zevnootanoss, the ones who desire to be delivered; zevnooohësz, the delivered one; navennoho, I d., save him; navennovevamo, I urge one (or.) to be delivered, saved; zevnoooveamessë, those urged to seek deliverance; see deliverance; našënevoto, I d. one, in the sense of defending, see defend; zehënevëssë, the delivered, defended ones; enhëstësehëam, her moons are "all" (sc. that she should be delivered of a child). Namezevaeno, I d. to one (as goods, tools, etc.); see give.

deliverance, šëxanazistoz implies the act of being rid from, loosened, disentangled, etc.; vostanev-hazistoz, salvation; vënoohazistoz, d. (from anxiety or sickness); venootanoxtoz, desire of being saved; rad. -venoo- denotes succor from..., deliver; venooxevâtoz or venootxevâtoz, d. (instrumental act, as redemption); hënnevozistoz, d., defense; vostanevstomanistoz, the making, occasioning of d., salvation (from danger, death, sickness); see salvation; venooxevâtohestoz, the urging, admonition (itself) to be delivered; venooxevâ-tomohestoz, venooxevâtomosanistoz, the urging to deliver (implying state of action, vocation); evhaênazistoz, d., the letting free again; evhanonizeomënanazistoz,
the d., being freed from bondage, prison; both terms require a complement indicating "from what", for the v. -énan itself means to "let, set down, depose". Venoo-

hazistoz zohéšezistove etovan, the d. which has been wrought for us.

delivcrer, nha zeevanonizeoméñancsz, the one who de-

livers, frees from (bondage); nha zešexanensz or zešexanomosansz, the one who delivers, loosens, makes

rid of; nha zevenooxtomansz, the one who delivers, succ-
cors, saves; venootxevahé, the d., n. agent.; evenootx-
evahé, he is a d.; nha zevostanevstomansz, the one who

delivers the life, saves; Vostanevhan and Vostanevsto-

manehe, Deliverer, Savior; evostanevstomanchehe, he is a
d., Savior; navostanevstomancham, my Savior; navostan-
evstomancheh, my Savior; see save. Zehönevotsansz, the

one who delivers, defends; hönëvotsenehe, defender, d.

deleude, nahövenosého, I cause one to err, make mistake;

zewëvenoséssó, the deluded ones; naoxsetan, I am
deluded, misled, led astray (in mind); naoxsetanoho, I
d., mislead one; nahénoñésého, I d. one, cause him to
turn aside; nanohénoñéta, I act deluding; nanohénoño-
ého, I act deluding unto one; nanohétan, I am deluded,
distracted; nanohénoñéhatanotovo, I want to cause him
to be deluded; nanohétanoho, I impart delusion to one;

see deceive, detract.

deludge, emhàovatto, it deludes; zemhaovatto, the d.(rad.

-mha- = cover all over + -ovatto = action of water). Zëmhaovatto, when the d. was; èmhaovatoeóñ, they

were deluged; see engulf; namhàovasóho, I d. one

(obs.).

delusion, hóvenésetanoxtoz, the being under delusion,

thinking by mistake; hóvenosoñestoz, cause of
d.; hóvenosazistoz, d. to one; ooxsetanoxtoztz, d., being

misled; nohétanoxtozt, d., distraction, being turned

aside (in mind); see delude.

delusive, hóvenosoñehetto, it is d., it deludes; hóvene-

setanoxtovatto, it is delusive, misleading; hó-

veneñésetanovonov, it is d.; esaahhóveneñésetanovanovhan, it is

not d.; hóvenosoñehnov, it is d. (also "a deluding").

delve, see dig.

demand, v. inf.-vovépon- = exacting, strict, impartially;

navovéponevčstomevo, I d. of one (or.), lit. ask

of one with exacting; navovéponhozeto, I d., request of

one to do; navovéponehohaztomevo, I d., strictly desire of

one; see request; navovéponenøztovato, I d. of one, by

questioning.

demand, n. vovéponevčstomevyazistoz (by asking for some-

thing of one); vovóponhozatistoz, d. (requiring

one to do); vovóponenøztovazistoz d. (in questioning);

ehkö-hohohencez maxemenoz, there is a great d. for

apples; eköhöhohänov, there is a great d., desire for;
zexoveva esaaxahohâtoehan maheonecêsziştoz, at this time there is no d. for the Word of God; lit.it is simply not desired,......; zeto zezehâmao esaavhahohâtoheo,these shawls (or.) are no more in d., no more liked,desired.
demarkate, see bound,boundary.
demeanor, see behavior.
demolish, navonenoxxz,I d.entirely,destroy it; see destroy. Naonexxan, I d.,take apart to pieces,undo; naonexxana (in.); naonexxaneo (or.); naonexxana mhayo,I d. the house (take it apart); oninšemhayo de- moled, damaged house; the rad. -oninš- or -onex- does not imply entire destruction, it also denotes "damaged,hurt,harmed,spoiled,made incomplete,rendered shapeless"; naoninševoehâsz,I d. it (by throwing down); mhayo enoinševoeha, the house (lies) is demolished; macohona eoninševoë, the large rock lies shapeless, broken apart; see hurt,harm.
demolition, vonenotazistoz,d.,destruction; onenxanenistoz, the demolishing, damaging. See destroy.
demon, nisimën, the spirit conjured,attendant or familiar spirit; nanisimënâm, my d., ninisimënâm, our (inc.) d.; nahanisimënâm, I have a d., familiar spirit; nahenisimënâmenoxxz, he is my d.; zehenisimënâmsz, the one having a d.; zehenisimënâmessô (pl.); enisimënêve, he is a d.; henisimënâmestoz, the having a d.; zehenisimënâmestovsz, the one had as a d.; zenisimônëvsz, the conjured d.; zenisimônëvessô, (pl.); enisima, he conjures (a d.), may also mean: he is with (provided with) a d., an attendant spirit; nisimâtoxxz, the conjuring of a d., or the being with (provided with) a d., etc. A few priests claim to have such an attendant spirit or d.whom they call and consult at certain occasions. The hearing of the demons as they answer or speak is obviously connected with ventrilouism.
demonstrate, navistomosan,I d.,explain, show; navistomevo,I d., show to one; nazeomosan, I d., teach by pointing at; nazeomevo, I d., point at it for one; navoséo, I show it to one (or.); naméstomosan, I explain; vâsonevea navešeméstomosan, I explain by demonstrating, by objective sight; see explain; navôstoman, I d. exhibit; navôstomevo, I d., exhibit it to one (sight). Rad."z" =pointing to, at, here or before; ze- =pointing at, extending ahead; rad.-az =pointing to subject or reflexive state; rad.-ez denotes demonstrating, showing. Thus many verbal forms incorporate "ez", i.e. nataneheztovo, I show consideration to one; navessetzovo, I show hurry (before) one; načêno-vaeztovo, I show patience towards one; navešetzovo, this is my behavior towards one; nanoheztovo, I show caution towards one; etc.etc.
denote, ehešetovatto, it denotes, purports; evešenhesto-he, it denotes, signifies, is said thereby; heto zhešezistoz etonšetovatto, what does this doing, deed

Christian d. doest thou belong? See class.

demonstration, zemomosanistoz, d. (by pointing); zeomevamizistoz, d., by pointing at object to one (or.); vëstomanistoz, d., exhibition; vëstomevazistoz, the d., exhibition to (for) one (or.); evëstomanisto-ve, it is a show, exhibition.
demonstrative, emoxtotan, one is d., wants to be noticed, to be at the front; evëstomanetan, one is d., wants to show, exhibit; moxtotanxtoz, demonstrativeness, desire of being noticed; vëstomanetanxtoz, demonstrativeness, desire of showing, exhibiting.
demoralize, nahëpsenoavaovo, I d., make one worse; nanoimetano, I impart demoralization (twisting of disposition) to one; enimoëta and enimöêta, one acts demoralizing; tass e(oj)imstahaoz, as it were he becomes twisted, deviated at heart, demoralized; ešho-vöêta, he is demoralized, declines in well doing.
demoralization, shovoëtastoz, d., decline in well doing; pepeestahoevoestoz, d., disorder; onime-tanoztoz, d., pervertness; onimstahàtoz, d. of the heart.
demur, see delay, hesitate. Epaponhoe, one demurs, refus-es or is unwilling to move (from a center).
demure, emoëmà trophies, one is d., grave, decorous, prim.
den., vox, d., lair, hole; nszevox, thy d.; heszevox, one's d.; voxsz, dens, heszevoxeva, in his d.; evoxevo, it is a d., hole (in the ground). See hole. Zexhoazenatto heszevox, at the exit of his (its) d., hole; ehoza-zenatto, it forms an exit; eavövox, devil's d.; eavö-vöoxel, it is the devil's d., hole (hell); esavövex-ehan, it is not a d.
denial, étomohesto, the denying (not telling); hotomom-Ochazistoz, self d.; ñènovoomasazistoz, self d., restrait, repress, quelling. See deny.
denizen, zehesstassô, the denizens, the ones having their being, existence; nàköo esaahestaheo hezeno, the bears are not denizens, have not their being, existence here. Zeëvassô màpeva, the denizens of the water (eeva = one has his habitat, lives at a place); zeëvassô ma-taestxoe, the denizens of the woods. Zehestass = having their being, existence (Ger. Dasein); zeëvassô = the ones having their whereabouts, habitat; zevhistanovessô, the human denizens; zevhistanovetoss, the denizens of that country; vhistanovestoz, denizenship; nahevhiastonovstovheme heama, we have (our) denizenship above (in heaven); navhistanovaovo, I make one to be d.; navhistanovemo, I am d. with one; vhistanovemazisto-z, denizenship with one; -vhistanov- ref. to people.
denomination, nitonhestavonoevē éstahahestovā, to what
d. Zehešetovatto nasaheeneenohe, I do not know its purport; zehešetovatőez, what it denotes, implies for us.

denounce, see accuse, betray; nahaysevemo, I d. one, as bad; nahaysevbhesta, I d. it (bad); namomaxemo, I d. one; namomaxhesta, I d., it.

dense, see thick; eohāo, it is d. growth (of vegetation in general); inf. -oḥā- = intense, acute; eōhāo, it is intense, acute (active meaning); eohāmarshanē, one is densely ignorant, also: very foolish. Ehaonotto, it is d.; ehonotāzeo, they (or.) are d. (as in a crowd); zex-honotāzevoss, where they are d. (of people, animals); inf.-haonov- = densely; ehaonovevoevoe, it is a d. cloud; ehaonoveoz, it becomes d.; naahonovana, I make it d. [ehaonova, one is talkative, loquacious]; ehaonotovā, it is d. smoke; ehaonōme, it is d., mushy (of liquids); eozzesso, it is d., of the consistence of gelatine, jelly.

density, zehexovhaonoto, its d.

dent, v. -tovo- = dented, gap; etovōazena, one has (is with) a dented lip (harelip); zistovoš, where a d., crevice, gap is; zistovošs hohona, where the rock, mountain looks dented (where a cut, gap, usually V shaped, appears in the ridge of a mountain); natoovon-en, I have a gap in the teeth (Ger. Zahnlücke); etovoonenetto, it is dented, nicked; natovokenen, I have a short tooth, nicked tooth; natovoevoss, I d., nick it (by blow); natovoesēsemo hohona, I d., notch, nick the stone (or.); etovoeoseha, it is dented, notched (state); etovoeoseš, it (or. of a stone) is made dented; tovosesēheo, the dented, nicked one (= hand saw); natovoaxā, I d. it, by cutting; natovoonenesāz, I d. it (ref. to the teethlike forms obtained by denting); etovoonenesohsa, it is dented, provided with teethlike projections; evokonenen, one (or.) is dented (has several teeth missing); inf.-vo- ref. to space between, see apart, asunder, off.; etovoeoz, it is dented, nicked; natovooezheme, we are dented, as in Eng.: there is a gap in our ranks (when one of a party or organization becomes missing). See gap, indent, tooth. Esoonoz, it becomes dented in, ref. to stave in, or small depression; see stave in; nasoonaohe maesto, I impart a d. in the pillow (an impression).

dent, n. zetovōo, the d., gap (in a line); zetovōoesz, (pl.); ezetvōoove, it is a d. gap; zesosona, the d., small depression, stave in (on surface); zesosonos, (pl.); see stave in.

dentist, usually the same term is used as for "white physician (naevēho)" with a complement as: nae-vēho zeoxoczetanosz vēsoz, the white doctor who treats teeth; vēse-naevēho, tooth—white doctor.
dentition, vēsanistoz; see tooth.
denude, see bare,striped,naked.
deny, naéztomoe (and naéztomosan when it is a habit, course of), I d., also: refuse to say (Ger. verschweigen); rad.-éz- =miss, not realize, negative result; naézeovo, I missed seeing one, did not realize a sight of him; nasaázevōmohe, I cannot not see one, I must realize his presence; naézesta, I d., do not realize in words; nasaáztomohohe, I cannot d.; naézesta-ta, I d. it; naézemo, I d. one (or), of him, do not tell of one; naézetātāxтанvōhoese, I d. him, do not tell of one openly; naéztomoe zehešcheneenovan, I d. that I know them (or.); naéztomoheta, I d. concerning it; naéztomoheto, I d. concerning one; naéztomoheno, I d. one (or.); nanizestaha, I am one who denies (does not believe); nanizesteta, I d. it (disbelieve it); nanizestato, I do not believe in one; zenizestaetovōss Mahon, the ones who d., disbelieve in God; see doubt; nasaáztomohoe, I do not d., I tell the truth; nasaani- zestaha, I do not d., doubt, I believe; načenovomosaz, I d., restrain myself; nasaanizeovehe, I d. one, do not allow him; inf.-hotom(e)- denotes self denial; nahoto-mohaz, I d. myself; nahotomoe, I endure self denial; nahotomemese, I d. myself in eating. See privation.
depart, naas, I d. start off; nitaashemā, let us d., be off! Naaseoxzetovo, I d. from one; naaseoxzeta, I d. from it; naaseoxhetovo, I d. from one (quickly); naaseoxhe, I d. from it (with a rush); see disappear. Zeneaseto, as I departed (sc. from there); zeasevo, at my departing, departure; see start, begin, leave. Zehovanēess, the departed, absentees or deceased ones; naasenitavevo, I d. from my way of living; inf. -as(e)- =d., leave, quit, start + -nitav(e)- =different + -vostaneheve -to live, lead a life: inf. -nōhe- =d., deviate from; zēmehavostanehevevoz enohēvo, he departs from our way of living was. Tanāsz, d., go on thy way! Ševesaz, hurry away! Hazz or tanōxz, get away, d. from me! Hazz is usually said to one person and is equivalent to "get away, out of the way!" See abandon, forsake.
departure, aseoxzistoz, d. start; emoneaseneševstove, it is a new d. (in doing something).
depend, nanietameno, I d., rely, trust on one; ninietameto- tav, I d. on thee; ninietameto, I d. upon one; ninietameta, I d. on it; zeto nistxevos (ninietameto), all these (or.) d. on, trust in thee; enietatome, one is depended on, trusted in; heto emesaanietatōhan, this (in.) cannot be depended on; tāxa zeoxhēs, it depends on what he says, (let's see what he says); tāxa zeheovatamano māvōna, it depends what weather condi-
tion will be tomorrow. Esaanietamistovhan, it is not dependable; esaanietametoehe, one is not dependable. See lean.
dependence, nietamestoz,d.,trust,confidence.
dependent, tass nahoktoeeoenoz or nahoohxtoeeoenoz, I am d. upon one; lit.as it were I support myself on him; nahoosxšenatova,he is d. upon me; nahoosxšenatovo, I am d. upon one; see lean.
depilate, naookasoi,d.(with knife); nańeszeha or navő- eszeha, I have a depilated head (see bald); eő- kae or eookae, one is depilated, has his fur or feather's picked, plucked; zeőkasső, (state) the depilated ones (or.); zeokanesső (from nańkano, I d., pluck one by hand); zeőkansz, the one plucked; ŋenako, Depilate- bear (pr.name); ŋeszeha, Depilate-head (pr.name).
deplore, namomoxzenavsta, I d., regret (Ger. verwünschen, but not as strong); namomoxzenatana, I d.; oanhomo- metto, deplorable, it is a pity! momoxtemetto, it is de- plorable, pitiful.
deposit, nahoozan, I d., leave, let at a place (to keep, hold); nahooső, I d., cache; nanțotana, I d., leave it there (not implying that it will be taken again); nahooz, I d., keep it at a place; nahooztovo, I keep it his (for one); see keep; nańevaena, I d., set it down; nańevaeno (or.). Makătansz zeőxehooztoimoősz, the money (pl.) deposited (kept); hońae zehooztoimoősz, something which he keeps, has deposited for me. Nańe- nen, I lay, set down, d.; nańanana navostanehevetoz, I lay down my life: (nańanana for or.); makătaemhayo natańnomotanoz makătansz, I will d. (also: lay for one) money for him in the bank; natańnomotanoz makă- tansz makătaemhayo, I will d., keep money for one at the bank; hoosene-mhayo, d., house, store house; nathoo- senhayo, my d., house; nahoosőnoaatąz, I d., store up for myself; nahoosőnoaovo, I d., store for one; hoosőnő, d., that which is deposited; nathoošen, nathooső- noz (pl.), my deposits.
depot, maatameo-mhayo, railroad house; hoosenemhayo, d., storehouse.
depraved, eahansenova, one is d.; eonimetan, one is d., perverted; emašėha, one is d., villain; eohamse- nova and ehępsenoa, one is d., utterly bad.
depravity, mashałočtaostoz, d.(in acts); aahansenovastoz, d., wickedness; onimočtaostoz, act of d., pervers- ity; ohamsenovastoz and hépsenovastoz, d., utter bad- ness.
depreciate, eshoweemoz, it (or one) depreciates in worth, value; see decline.
depredate, see rob.
depress, naanolavaoo, I d., sadden one; ematąhstetamana, it depresses, is depressing (general aspect);
DEPRESSED

ENGLISH-CHEYENNE DICTIONARY

DERISIVE

namotátanohó, I impart depressing unto one.
depressed, eanovae, one is d., sad; emotáoz, one becomes
d.; see dejected; esosovočha, it is d., stewe
in; esosovočhangsz (in.pl.); esoonaoz, it becomes d.,
stove in, dented (in); see dent, stove in; eázepaset-
to, it is d. (something pressed before);
depression, esoonatto, it is a d., stove in; see stove
in; Šoeneč, Depression-in-skull (pr.n.);
eeniveetto, it is a d.; see concave; anovastoz, state
do f., sadness; matázistoz and motátanooístoz, d., de-
jection; evosaomohetto, it leave a d. (as the bridge of
eyeglasses leaves on the nose, etc.).
derive, našénomevo, I d. one of it; see rob, take away.
derth, zexhāoetám, where it is very deep (water); zexhā-
eotó, where it is very deep; həetoamoxešé, the
depths (of water); zhévonoetám, where it is beyond d.
(water); zevoneotó, where it is beyond d. (hole), abyss;
zeheXoetoam nasaaheneenohe, I do not know its depth;
zeheXovoeotó naheneena, I know its d.; inf. -von- is
used to express d. in the sense of "out of, beyond
reach"; vonešivatamahestož, depth of mercy; vonhetota-
etanoxtoz, d. of happiness, indescribable bliss.
deputation, see delegation.
derange, natotahapanen, I d. put in disorder; natotaho-
pana, I d. it; natotahopano (or.); natotahope-
manisz, I make it deranged, in disorder; etotahopeoz, it
becomes deranged; etotahopane, it is put in disorder;
natotahopetan, I am deranged (not demented), confused
in my mind, muddled; natotahopac, I am deranged, muddled
(state); natotahopakovo, I make him to be in a state of
confusion; etotahoponeoz, it becomes deranged, entangled
(sp. of strings, ropes, thread or anything with a
cylindrical body); natotahoponeano, I d., entangle
(ropes, etc. or.); see entangle; makát zeštoneye na-
mhayo etá-totahoponeane, the (phone) wire connected
with my house is deranged, entangled; etotahopéeta, he
is one who deranges, entangles, muddles up. See disor-
der, confusion; emasahaneoz, one becomes deranged, un-
balanced, unreasonable, insane.
derangement, totahopemanshestož, cause of d.; totahop-
enistoz, deranging; see disorder, entangle-
ment.
deride, nanxooxtaemanház, I d., make one ridiculous, fun-
ny; natohosohazetowo, I d., laugh at one provokingly;
etohosohazetóo, they (or.) are derided, ridicul-
ed; natotonšenheto, I d. one (slander, harm); nataza-
notovo, I d., sneer at one; see mock.
derision, tohosohazistoz; tohosohazetovazistoz, the act
of deriding one; see mockery.
derisive, can be rendered with inf.-taze- =derisively,
contemptibly; etazešš, he speaks derisively;
see contemptible.
derivation, nxhessázistoz, the "wherefrom".
derive, rendered by inf. -nxhessé- =to "from"; t'sa nin-
xhesseanovan heto nito, wherefrom did you
d.all this? enhesshez'netto, it derives from; enheses-
vehemostat, the name is derived from; nanxhesshesta-
ná, I d.it from (by taking); inf. -vešhessé =thereby,
wherewith; heto hozeohestová navešhesseamhæ zepevaæ,
I d.good from this work; heto észistová navešhessepe-
van áz, I d. profit, am bettering myself by this word (or
speech); zexhès navešhesseheneena zehešháomenës, by
what he says I d. that he is in misfortune.

descend, eanhoxoxt, he descends, goes down; eanhoхоzeo-
he, he descends to work; heama enhessanhõen, he
descends from above; see down; inf. -ahó =down; inf.
-se ref. to downward, down into; nášécen, I d.into it
(ref. usually to a body of water); náseovahan, I water
the horses (lit. I make the horses d.to water); nata-
séoxv vêheno, I Will go, d.to town; eanhoxoettó, it
descends, slopes (speaking of a hill); eanhoxoxtó meo, the
road descends, slopes down; see slope; sétto, de-
scribing, sloping towards a river; naháen eanhoxoév, the
tears d. (sc. cheeks); eamewevo, it descends, flows (of a
river); inf. -hessé =coming, descending from a center;
nanxhesta, I am from; nahestoneeši, I d.from (lineage);
nixhonestoënenâ, we are descendants from; nanxhesto-
noetovã, I d. from him; ehestoneha, one is descended
(state) from; enxhestonoeávé hó zepevaæiss, he de-
cends from a good woman; ekaás, it is descending
(of the sun, near its setting); eanhoxe, it descends (of
celestial bodies).

descending, rendered by inf. -se =downward.
descent, anhoxoxtistoz and anhónistoz, d., the going
down; see nóistoz, the d., going, stepping down
into [rad. -én ref. to the going in its parts or steps
(grade), while rad. -oxz ref. to the going as a whole].
See lineage.

describe, náhotahan, I d., narrate; namësta zehesso, I d.
 it, explain how it is; namémo zehestaz, I d.how
one is; see explain; namësta zehešeneeavxeos, I d.how
one is marked, branded.
description, nôtahanistoz, d., narration, story; mëstome-
vasi stoz, d., explanation.
descry, na(h)anõmo, I d. one (from a distance and without
being seen); na(h)anôxta, I d.it; see detect, see.
desecrate, naástóman, I d.; naásého, I impart desecrating
to one; naásesz, I d.it; naásesztovo, I d.it
his (also naásesztomo); naásesz Maheôneš, I d.the
the Sunday. Rad. ás- is found in ástometto and ástome-
tto =in vain, for nothing, falsely; eástomoxan, he
desecrates in words, utters false or vain words [ásto-
mhotahanistoz, fable, false story; eášehe, it (or one) is desecrated; naástomoanevo hevehestoz, I utter, pronounce one's name in vain, falsely, desecratingly.

desecration, ástomanistoz, the causing d.
desert, v. nańovanoz, I d. one (flee from him); nańova-
notto, I d. them; ninńovatove, thou desert,est me; see forsake abandon, leave, flee. Enńovatőo, they (or.) are deserted; enńovatoensz, they (in.) are deserted, or left, abandoned in flight; evępomanta, it is deserted, empty, uninhabited (of a lodge or house); enńhe, one (or it) is deserted, forsaken, left. Ethove-
toeve, it is a d., lonesome place, land.
desert, n. voxpenoemao, d. white sandy place; zconinxonom-
ao, barren, d. (Ger. Heide); maxeneomeæše, great sandy place; emaxeneomeæševee, it is a d.; ookomaoxze-
še, d., barren land (without vegetation); eookomaoxzeš-
peeve, it is a d., barren land; toxtoeše, d., prairie country, wilderness (implies vegetation); tothove, d. (implies empty, lonesome) place.
desertion, nńotazistoz, d., the forsaking; nńovatozis-
toz, d. by flight, fleeing.
deserve, etamoneneșeșhâz and etamoneneșetovâz, he deserves it, brings it upon himself (for wrong); enexo-
vôme zemehesetôsz, one deserves to be done unto; enexo-
vôme zememesz heto, he deserves to be given this; enexovôme = one is counted, is worth that much; inf. -vœše = well, fittingly, good and proper; emevœšeme, one may well be given it; zehozejenessô emevœšhoxo-
meo, those who work d. to be fed (lit. ... may well eat, or; eat with joy); evošhozevôxta, he well deserves it; zechetôvoňovepevoetovass zevoshozevôxтанov pavstaomenestoz, all who persevere in well doing, shall d. happiness; esahovae- hozevôxothe, he deserves nothing; nanošetaa, I d. it, am fit for it; zepevoetassô zenošetaeovon zepevazâ', the ones who do good d. the good (lit. ... are most fitted for the good); ekoxe-
nitâ, it is deserving, meritorious, of special importance; see merit; nanohëneman maxesâzistov, I d., am counted worthy of punishment; enohëneme heto nitao, he deserves all this (in either sense, good or bad); the v. rad. -nöhêmë = reckoned with or unto; nasaanohënêmâ-
zę, I do not reckon myself worth it, I do not d. it for me. Esaanexovatamehe zemehoževôxtoz heto, one is not deemed deserving this.
desiccate, see dry.
desiderative, rendered with the suff. -atan, -atanotovo
(or.) and -atanota (in.), see Ch. gr.
design, is expressed by suff. -tan which denotes "to have in mind, purpose, want, intend to"; nataxe-
zetan, I think of going, intend, want to go there; na-
hešetan, I think, d. in my mind; rad. -heše- and -neše-

366
often denote "d.", especially in terms of building, putting together, constructing; nasaaheneenohe zeheštovatto, I do not know its d., purpose; zeheštovatto Maheo, God's d. for us; eneševe, he does, designs it; zehešetanotto nešetovsz, what thou thinkest, designest, do unto me; nanešstonao, I am thus designed, made; emahonešton, he is a divine designer; ehoḥātamešston, he is a powerful designer, maker, builder; nasaaheneenohe zehešstooneha, I do not know how it is designed, put together; see make, build. Nanistavxea zetatoshesso mhayo, I d., draw beforehand how the house will be.

designate, inf. neeva—denotes "sign, mark by which something is known or recognized"; enevave-oe, it is designated, marked by writing; enevahene-noe, it (or one) is recognized by; nanevavo-o, I d. one (or.), make him to be known by; see sign; nanitáo-o, I d., choose one; see appoint, select.
designer, heštonehe; hešstoneheve, he is a d. (obs.);
see maker.
desirable, ehoḥāzistove, it is d.; emomoxenōhe, one looks on d.; emomoxenono, it looks d. Zehoheozetō (or nihoheozistoz) esaahōāstovhan, thy coming is not d.
desire, v. nahoāmazesta, I d. to receive it; nahoāzesta, I d., covet in that; see desiderative m. in Ch. gr.; nahōāhe, I d., or d. it; hena zehōōhāatto, what dost thou d.? nahoahenoz, I d. one (or.), like, covet him; nihohe- tovaz, I d., covet thee. Nihōāton, thou art desired; ni- nethoaztomon, it is desired, required.
desire, n. hōa(he)stoz, the desiring; havsevhoa(he)stoz, evil d., lust; hoahezistoz, d., showing d.; zeve-mahethoastovatto, its d.
desirous, nahoāzesta, I am d.; nahoāzatomovo, I am d. of it his; nahethōāhe, I am d., center my desire to, towards; nanethoāztomōenotto naqsoño, one is d. of, has a desire for, requires my sheep; nataamotavhōōoz, I am sick from desire (lit. I become d. in my physical feeling); see crave.
desist, see cease, stop, end.
desk, taxemxistonestoz, taxemxistonstotoz (pl.), that upon which writing is done; etaxemxistonestove, it is a d.; taxemxistonestovea eheštooneha, it is built like a d. Ethota taxemxistonstovà, it is (sets) on the d.
desolate, etohove, it is d., desert, lonesome; ehōnōs, it is d., solitary; etohoveto-eve, it is a d. land, country; see bare, desert; naxavstaomenesēho, I d., cause one to be d., left as orphan (real or fig.); nava- naēsz, I make it d., devastated; nitoa hesthoe navo-naēstovo (or: navonaēstovo), I make d., devastate it his land, country. Enxavstaomen, one is d., left as orphan; see orphan; eoseekae, she is d., left without
desolation, vonanazistoz, d., devastation; evonaē, one
undergoes d.
despair, nanīnitameoz, I d., am despairing, give up; nanī-
mitameozeto, I d. of, concerning one; nanīmitame-
zo, I d. concerning it; nanīmitamsta, I d. at
heart; nanīmitamstaosemo, I institute d. to one; nī-
mitameozistoz, d. (n.); Maxenīmitameozevhan, Giant Des-
pair (of Bunyan’s Pilgrim’s Progress); Ninitameozēn-
han, Slough of Despair (or Despond); nazeneco, I d.
of life (?); namotātanooz, I feel despairing, depressed,
deplected. Motātanoozistoz, d., depression (mental);
see depressed.
despach, nāseveasenēnāno, I d., send one with haste; na-
tōmenaho, I d., kill one summarily; nāvēshotono
hōtahanemakātaeva, I send a d. to one (by wire), lit.I
inform one by means of the “telling wire”; nāvēsho-
nan hōtahanemakātaeva, I am informed by wire; ehoao
hōtahanistoz, a d., message has come. Inf. -šēve-
denotes despatch, diligence; ševeneševsz, do it with d.:
desperate, ehestatamahe, one is d., bold, reckless; vave-
ņētto ehāmoxta, one is desperately sick; eah-
hansenova, he is d. (in character), mean, hopelessly bad;
emashanēez, one becomes d., raving, insane, unreason-
able; emaseha, he is a d. character; see despair.
despicable, see contemptible; eotapeoseoneve, it (or
one) is d.; eotapeoseonevatame, one is deemed,
held d.; napeosemo, I speak despicably of one; napeo-
sesta (in.), napeostomoe, I speak despicably.
despise, napeosan, I d.; napeoto (or.); napeoxevaeno, I
just d. one; napeoxta, I d. it; napeoxtomovo, I d.
it his;... napeosetan, I d. (in that); napeosetanoto-
vo, I want to d. one; napeosetanota (in.); napeosemo, I
speak of one in despite; see despicable; napeosenhe-
to, I tell him in despite; napeosenheta, I tell it in
despite; epeoseoneve, one is a despiser; napeoxevaeno,
I d. one (see mediative m. in Ch. gr.); the v. suff. -vaen
denotes "for an interval, meanwhile, acting as medium";
thus napeoxevaeno = I d. one for a while, I just d. him
(not seriously). Pexeoxenazistoz, n. of preceding
(difficult to render in Eng.).
despite, peosanistoz, the despising; peoxtaostoz, d.; peo-
semaazistoz, d. (in words); peosetanoxtodz, d. in
thot, disposition; see spite.
despiteful, epeoseoneve, one is d.; napeoseonevetovo, I
am d. towards one; peoseonestoz, despiteful-
ness; epeosetanoheoneve, one is d. (in disposition,
mind). Rad. -peose- can be used as inf. to denote "des-
pitefully"; epeoseész, one speaks despitefully; epeoseseneşeve, he does it despitefully.
despoil, našëno, I d., rob one; našénomevo zaeeno, I d. one
of what he has; see rob; namhonheszhovanetovo, I
d. one, appropriate his belonging; şënovheahe, despoli ser, robber;
esënovheahe, one is a despoyer; nìahane zeamešënomevata nivostaneehevestoz, he is the one who ever
despoils thy life. Našënan, I am despooled; našënova, I
am despoothing; şënovastoz, despoulng, the despooilng;
našënatontovo, I want to d. one; zešënsz, the despooled
one; zešënomeesz, the one despooled of it.
despond, see despair, depress, deject.
despondency, nìnitameezistož, d., the giving up, discour-
agement; motäezstatócondition of d.
destitute, ehaëvnova, he is d., penurious; eaomene, one is
d., bereft; emhaomeeoz, one is d., bereft of
all; evoomene, one is utterly d., bereft; examanstamenë-
heve, one is simply d., poor; see desolate. Eoseekaha,
one is left d., without anything; zeoseekassë heeo, the
d. woman; see orphan, bare.
destitution, haëvnovastoz, penuriousness, poverty; mhaom-
eezistoż, d., the being poverty-stricken;
stantamenëhevestoz, d., poverty.
destroy, navonenot’san, I d. (doing it habitually); navo-
enoxz, I d. it; navonenoxtovo, I d. it his....
navonenoto, I d. one (or.); navonenotamo, I d. him his.
..; nanitoenaho, I d., by killing, murder one; nanitoen-
àz (in.); navoneóstâno, I d. one (by heat, fire); navo-
neóstâa, I d. it by fire; navonhâa, I d. it by fire
(slower process); navonànà (or.); navoneovoto, I d. one
by water; navoneòvoxz, I d. it by water; see demolish;
navanen, I d., devastate; navonana (in.); navonano, I
d. (or.); navonaësz, I am at it destroying, devastating;
navonàstovo, I am at it destroying it one’s....; evo-
nane, it (or one) is destroyed; evoaë, it is being
destroyed, it undergoes, suffers destruction, devast-
ation; hovae esaahenehoon, they left nothing undes-
stroyed. Namasenotë, I d., exterminate them (or.) all;
emasenoheo, they are all destroyed, exterminated; ema-
senoxzenov, they d., exterminate it all.
destruction, vonenot’sanistroz, the destroying; vonenota-
zistož, d.; vonanazistož, d., devastation;
voneóstâestož, d. by fire; vonoëvotazistož, d. by water;
nitoenahazistož, d. by killing (also: nitoenahanestoz,
d., murder); vonaëhestoz, d., devastation. Żëvonenho
mâevëhoen, at the d. of the town; masenotazistož, d., ex-
termination; onenxanenistož, d., demolition, ruin.
desultory, see changful; eneheoxzsevene, one is d.; tass
ekokaaxstove, as it were it is a jumping (sc.
from one thing to the other); nóvetto eoxksaësze, he
speaks desultorily; lit....not in line; esaanóonetta-
369
nehez' zexēsz, he spoke desultorily (lit. what he spoke was not connected); tass kokaaxevostanehevkevstoz, desultory living.
detach, see disconnected, apart, separate, sever; inf. -áe- and -ás- = apart, detached from, disunited; naonehaena, I do., untie it.
detail, n. rendered by inf. -totā- which denotes "the whole in its single or each parts"; nimeta-totāhemēstomevaz, I could explain thee in d., all of it in its parts; zehetotāhēstōn, all its details, parts (of something constructed); zetotāehōtahanistovote nasaaevahheeneenohe, I do not know any more the story in its details; nasaatotāheneenohe, I do not know all the details.
detain, see delay, prevent; nahestomeeztovo, I am detained from speaking to one; nahestomeoz, I am detained; nanxpaovo, I do., hold one back by hindering his exit.
detect, namēṣenovovo, I d. (notice) one; namēṣena, I d. it; namēṣēsz, I d., bring it to notice; namēṣēno, I make one to be noticed, detected; nameāta, I d.it by taste; see "bring to view"; nanhaēmo, I do., one, catch a glimpse of him. Nameēsenomovo, I d. it one's....; nanhaēxəta, I d., catch a glimpse of it. See notice.
detection, mešēnovostoz and nhaēmazistoz.
detector, zemēšenov's ansz, the one who detects (faculty, vocation); zemēšenovasz, the one detecting, noticing (state).
detention, hestomeozistoz, d., delay; see delay, prison; nxaovazistoz, d., by not letting go out.
deter, nahestomewamo, I d., urge him to delay; nahēpoemo, I d., one, warn him of danger; nahēyawamo, I d., warn one from; naahēvātoeci, I d., warn from; nahēpoemo, I d. one (by inspiring fear); nahēpoestomeo and nahēpoestomosan, I d. (as a habit or vocation); hovae zeoxē-poestomohetto, something that deters.
detergent, eoxēhoxcanovatto, it is d., it purges; esēoxzeoxēhoxcanovatto, a cleansing medicine.
deteriorate, eahvsevoezox, it deteriorates, gets bad; esēhohavsevoezox, it deteriorates, gets worse; see corrupt, bad.
determine, čēxhoemanistov, it is d., decided; nistav-etto eēxhoemanecnoven's zistosenēsavoss hastano, it is d. that people should die.
determine, see decide; nahoeeman, I d.; nahoeamaovo, I d. for one, make a decision for one.
determined, rendered by suff. (also used detachedly) -t'sē- = set, with purpose, determination; nivēneševe nakhet oha nat'sēneševe, he told me not to do it, but I am d. to do it; t'sē emashane, one is d. to be foolish; heto niešxhoemaoxtonenon, this has been
DETERMINATION

ENGLISH-CHEYENNE DICTIONARY

Determination, exhoemanistoz, d., decision; inf. -t’sē- = with d.

detest, natotazesta, I d. it; natotazatamo, I d. one; inf. -totaz- = to hold in contempt; natotazeēsz, I speak in detest; nansezesta, I d., hate it; nansetamo, I d., hate one; našēnezesta, I d., loathe it; našēnitamo (or.); napeosan, I d., dislike, despise; see despise. Naho xo amotovo, I act with d. towards one, maltreat him; napeoseneoxz, I go detesting, with dislike, reluctance; napeosematōtomovo, I d. one’s breath. See contempt. Na- oxstazesta, I d., abominate; naxostatamo, I d., abominate one.

detestable, etašenitamae, one is d.; etotazātov, it is d., contemptible; ensetamae, one is d., hateful; etahavsevatamae, it (or one) is d., bad.

destation, see abomination; nsetastoz, nsetamahēstoz and nsetamazistoz, d., hate, q.v.; peosanitoz or peotazistoz, d., dislike, abhorrence.

détour, rendered by inf. -ahē- = around about, deviation from; eahēoxz, he makes a d.; niahēoxzetēvo, he makes a d., goes around about (sc. to avoid, keep away from) you; see keep away from.

detract, rendered by inf. -nōhē(še)- = turned from, away, aside by; nanohēšenaoz, I am detracted by sleep ing; see turn aside. Nanohētanooz, my attention becomes detracted; naxo xetam, I d., am misled (mental); naxoxseoz, I am detracted, misled, led astray; nanohē- zēhö hōzēhēstovā, I d. one from work; enohēvoēta, one is detracted from well doing.

detrac tion, nōhēozistoz, the becoming detracted; nōhēvo étastoz, d. from well doing; nōhētanoozistoz, d. of mental attention.

devastate, namasevonana, I d. it all; namasevonana, I d. them (or.) all; emasenevēśva, the water devastates; emasevonevōvatoō, they (or.) are devastated by water; emasenevēvatoēnsz (also -tōnsz), they (in.) are devastated by water; emasenonīōv ĕmoxtastoz, they (or.) were devastated by disease. See destroy.

devastation, masevonanazistoz, d.; masevonevēvatoz, d. by water; masevonevēstāestoz, d. by fire; masenotazistoz, d. by killing.

develop, is expressed in divers ways, the equivalents of which are difficult to give in Eng. Rad. "ē", še,ēš,ē,ševe and šex have the etymological value of "unfolding, loosening, spreading, radiating, extending on in an uninterrupted course". Thus inf. -eše- = unfold, done; našēmesē, I have developed, unfolded my eating; napeveeše, I am growing well; etašeeše, one is done
developing, is fully grown; the word éšóva, day = that which is unfolded before one; inf. -něše- = developing, unfolding on, keeping on; nanešěsztovo, I keep speaking to one; heše- can be prefixed before verbal nouns to express "course of, developing, unfolding"; heševosta-nehevestoz, the course of living; nahešetan, the course, unfolding of my mind = I think; nahešeta, I do it in mind = I think (over) it; naheševe and naneševe, my developing, unfolding it = I do it; -eš as suff. denotes "spread, extended". Inf. -še- = unfolding; -šeše- = gradual unfolding, loosening; -ševše- = fast unfolding or developing. Rad. "v" and "ve" not combined with "še" denote "plying, bend, bent on" and would mean "d." in the sense of "furthering, getting stronger"; etaventonetto, the cold increases, or: it is getting colder; etavomata, the pain develops, is getting worse. Zehetaesaaveonisyomatahevoss, all who do further not believe, the ones who develop, are bent in non believing. See further. When "d." carries the meaning "to become", suff. -ozz (slow process) is used after certain verbs, e.g. nahetaneve, I am a man; nahetaneveozz, I d. into a man, become a man; ekašgoneve, one is a child; ekašgoneveozz, one develops into a child, becomes a child; naheneenovaoezz, I d. in knowledge; emasheaneozz, he develops in foolishness. Rad. -man- (see make, create) implies "increase, development in size or quantity"; emasheaneoezo, they (or.) are increasing, developing; emasheaneozzetto, it develops, increases (itself); emasheaneozzostovato, it develops (has the power to make d.); namanewamo, I make it d., increase (as by watering a plant); namanetanotovo, I desire that one d., increase, prosper; namanestamoven, I d., prosper my condition. Nahotcheneenomon, it is unfolded, unveiled to me; inf. -hotx- = uncover, unveil, q.v.

development, maneozozzostoz, the d., increasing, growing; maneozozzostovatoz, d. (having power or faculty to make develop); ešcheztoz, d., growth; manenotovaztoz, the desire of d., increase; manenestamestoz, d., generation, increase.

deviate, is expressed by the inf. -nime- = aside from a straight line, diverging off at an angle; enime-taho, he rides leaning, tilting to one side; enimāz, he twists his mouth to one side; see side; enimoēta, he deviates from the straight doing; Nimēš, Deviating-nose (pr.n.); Nimešna, Crooked-pipe-woman (pr.n.). The inf. -nōhē- = turning aside from a line, not referring to the deviating line, but to the deviating point or start; enohēvoēta, he turns aside from the right doing. deviation, nimeozstoz and nimoetasto; see deviate.

devil, Eavó is very likely a corruption from either the Mexican or French. This term however resem-
bles the verbal form avao =to fall over, and avoséo =to cause one to fall. Writer noticed that the term Eavo was foreign to the Ch. who always applied it to an evil being mentioned by the white people. He remembers an old Mexican woman living with the Southern Ch. and who was called "Eavo" by them, because she always would speak to them of that evil being and warn them against him. The real term for devil is "Havsevemáho=Evil-god", but "Havsevévhan = the Evil one" (personification of all that is bad) is preferred by writer. See evil. Havsevémátasoomao, devils, evil spirits; other names are: Moxozevase, the one whose tail ends in spear head; Zeništetanevaz, the two-tongued one; Mosiskanezenōna, the leather winged one =bat; Amehaomen, the winged serpent; Nistaomemen, Ancient dragon; Havsevstomane, Evil-maker; Havsevevnohohtanaya, Evil-influencer. Eavóó, devils; eavoeve, he is a d.; ehavsevemáheoneve, he is a d., an evil god; eavoeno, the devil's place, hell; eavóvóx =devil's hole; eavo-evóhta, he acts devilish; eavo-evo-óstaz, deviltry; naeavoeveóhó, I deal devilish unto one. An old priest told writer a story of an evil being in the form of an horned animal, similar to the buffalo; his name was Havevsz and the informant thot that this being came next to the Eavo of the white man. Vovoxkaemenoz, devil's claws (a plant, Scabiosa succisa).

devious, see deviate, wind, crooked.

devise, see contrive.

devour, rendered by the negative inf. -saahe= not hav- ing; esaahešivaztastové, one is d.of, has no mercy.

devote, see dedicate, vow; inf. -vovóne= devotedly, with devotion, solicitude, care; evovónitoéta, she is devoted (in acts); navovónešótovo, I do it unto one with devotion.

devotion, see devote; vovónešetanoxtoz, d.in that; vovónezetanenistoz, d.in preparing; vovóvónitoéstazoz, d.in acts; vovóneševostanehestoz, life of d.

devour, namhaesan, I d.; namhaesta, I d.it; namhaeto, I d. one (or.); see swallow. Mhaeanistoz and mhaetazistoz, the devouring.

devout, emómátahe, one is d., dignified, austere; emómáta- voéta, one performs a ceremony; emómátavostanehe- ve, one leads a d.life; mómátavostanehestoz, n.of the preceding; mómávostan, d.person, priest; mómáhetahe, d.man; mómátahe, d.words; emómáavóan, he utters d. words; inf. -mómáta= devoutly, with reverence, dignity, ceremony, austerity.

dew, hekövñeoxx, the d.; hekövñeozzeve, it is d.; naz- hekövñeoxxetam, my d.(as in Isaiah 26:19); hekövñe- neo, there is d.; esaahekővénohan, there is no d.;
This game is played by women and girls, especially in the warm spring days. It is played with a small basket averaging 7 inches across and 2 inches deep, made of closely woven grass or willows. The dice, five in number, are plum stones, bones or wood, either round, elliptical, diamond or some other shape. They are marked on one side with burnt in designs. Of the five dice two are of the same shape or design while the others are of a different shape or design. Each player has 8 sticks, representing the points which she will win or lose. Any number of women may play, one set of partners against the others. The first toss of the dice is made by each player by hand alone, while the subsequent throws are made with the basket, the dice dropping back into the same. The marked side counts in the game, except where the throw gives 3 blanks or when all five turn up blank. A successful throw entitles to another one, but failure requires the basket to be passed on to the next in line. The formula is: one only of either design or shape counts nothing, three of the same shape falling with marked side up while the two others (of the different shape) show blank; counts 3; when four turn up marked sides, it counts 1; five blank sides up counts 1; five marked sides up counts 8. When the basket reaches the end of the one set of players it is past to the opposite set. The women losing the game usually cook or furnish a meal for the winners. While the game is on, the players engage in chattering and jokes.
dictionary, neevavenszistoz, the "by which language is recognized", also neenovenszistoz (perfect, clear speech, language); zesseneevavenszistoz or zesseneenovenszistoz, Ch.d.

did, see do.
die, v.enäezo, one dies, becomes dead; enäetan, he wants to d.; enäetto, it dies; zenäeozz, the dying one; this is also said of one fainting; etoseesenäe, one is dying, is at the point of death; enaazeane, she dies in child bed (see kill); naavon mesestovâ, I d. of hunger; naavon manistovâ, I d. of thirst (naavon =I do not eat, I fast); nataveesenäemo or natavesshovanêmo, I will d. with him; see dead.
die, n. see dice.
differ, nanitavetan, I d., think different; zenitavetan-
ost, the ones (or.) who d.; nitavetanoxtoz, the differ ing, different opinion; emesananitavetanoxtoxvhan, it cannot be a differing, a difference of opinion; enitavezhestaoz, it differs in being, condition; see different.
difference, expressed by inf._-nitav_ =different, q.v. different, nanitavae, I am d.; enitavaeo, they (or.) are d.; enitavaen, they (in.) are d.; eonitavaeo, they (or.) are d. (each one of them); enitavazo, it (or) becomes d.; enitavazozeo, they (or) become d.; enitavazoensz, they (in.) become d.; eonitavazoensz, each one of them becomes d.; nanitavevostaneheve, I lead a d. life.; nanitavevostanehevevo, I live d. from his living; nanitavemese, I eat d.; eonitavemeseo, each one of them eat d.; nanitavezhesta. I am in a d. condition; nanitavstaha, I have a d. heart; nanitava na, I make it d.; see change; naonitavmano, I make them (in.) d., each one of them; nanitavetan, I think, opin d.; nanitavetanoz, I become thinking d.; zenitasz, a d. one (or.); zeni tassô, d. ones (or.), others; zeonitasz, the d. ones (or.), each one d.; zenita, a d. one (in.); zenitaesz, the d. ones (in.); zeonitaesz, the d. ones (in. each one d.); enita, it is d., it is not it; enitate, not him, a d. one (or.) eonitavstamaneo, they are a d. men, nation; eonitavstanoveo, they are a d. people, they live d. as human beings; enitavston, he constructs d.; enitavân, he has d. shoes; enitavoxca, he has a d. hat; enitaveshezen, he has a d. coat; nanitavâto, I understand him (of not well); enitavenô-he, one (or.) looks d.; enitavenono, it looks d.; enitavensz, he has a d. language; enitaveësz, he speaks d.; enitavoëta, he acts, performs d.; enitavextv, it is of d. color (striped); zeonitavevxtavês, the ones (in.) of d. colors; enitavova, he has a d. fur; enitavovess, he has d. hair; eonitavoëvao, they (or.) have a d. skin; enitavetao, it is of d. size; eonitavetaetao, they
(or.) are of d.sizes (or.); zeonitavetaosz, the ones (in.) of d.sizes; zeonitavetaetassō, the ones (or.) of d.sizes; eonitavetovaeo, they (or.) have d.bodies; eonitavexosseo, they (or.) have d.flesh; enitavexoz-eve, it is a d.flesh (body); nanitaveešeexan, I have d. eyes; nanitavevxiston, I write d.; nanitavevxea, I write it d.; nanitavsan, I dress, am clad d.; emaxhaeš-nitaeva, he is by far d.; zehetoe–oisešeneota, all the d.rooms; –oaeše– = each one for self, separate; eheom-nistxnoan, he talks too many d.things; eheomosēnita, it is too much d.

difficult, rendered by inf.–hotoana– = hard, direful, terrible, d.; ehtoanatto, it is d.; nahotoanavoé-ho, I deal hard, terrible unto one (or.); nahotoanavoé-ta, I do a d.performance, I am doing a terrible, direful thing; ehtoanahe, he is terrible; nahotoanavoomen, I undergo difficulties, hardships; heovasz hehēhotoanat- to, all sorts of difficulties; ekoxcehotoanatto, it is very d., complicated; ehtoanavono, he utters hard, terrible words; ehtoanavhozehostove, it is a d., hard work; zetohetachehotoanatto, all that is (each thing) d.; nahotoanovo, I make it d.for one; ehtoanavoma, it is a hard, d.situation, ground (also fig.); hotoanavomatóz, n. of the preceding term; ehtoanavomaoz, it becomes d.(condition, situation); hotoanavomazistoz, n. of preceding term; ehtoanavstaoen, one (or.) is undergoing a d., hard, terrible state; hotoanavstaoemo, state of being in difficulty, hardship; hotoanavstao- menestoz, d., hard, terrible state; hotoanatanoxz, d. like, direlike, problem; hotoanatanoxtoz, d. problem, mental d.; inf.–momoana– denotes d., complicated, rough-like; emomoanatto, it is d.; namomoanovo, I make it d. unto, for one (or.) emomoanavoan, he utters d., complicated words; cheomhotoanatto or eheome–momoanatto, it is too d.; nahotoanavazesta and namomoanavazesta, I deem it d., hard, terrible, complicated; ehtoananan, he entangles himself in difficulties.

difficulty, see difficult.

diffuse, see spread, scatter.

dig, navosan, I d.; navotan, I d.a burrow; navosanen, I am digging (with hands); navosōn, I d. with instr.; navosoha, I d. it with instr.; navosā, I d. with the foot; navosaogetto, I d.(unconsciously); nahaeto- vosōn, I d.deep; namenōn, I d. out, up, mine; namenoha, I d.it up; namenōno, I d. one (or. as a stone, animal) out of the ground (with instr.); namenōmen, I d.up my fruit (as potatoes, peanuts, etc.); naokōno, I d. one (or.) up with stick, said of certain roots or edible bulbs; namēnoōvsoan, I d. up by means of water; namēnoō-voto, I d. one (or.) up with water (said when small burrowing animals are brot out by pouring water into
their holes); navosohanoz amoneoeseonoz, I d. post holes; mescess eménevsevoého hozzetto, the worm digs its way into the tree; eménevsevoész, it digs its way into it); see wormeaten; mokav evotan, the lynx digs (sc. a den); máp evosanetto, the water digs; evos- amohetto, it digs, makes a depression (as the frame of eyeglasses into the bridge of the nose); nanimaoevo- sóno hoxzz, I d. around the tree; evosoetam, it digs deep (of rivers washing out deep holes in their beds); nákó ememon, the bear digs; eaenéemaana maveš emeeene, he dug all along, at last he is caught (a pro- verb meaning to say: he comes to his desert, or: he falls into the ditch he dug); naéstotan, I d. into the ground; eéstotaneó, he digs, burrows into the ground; zenxsseéstotaneó, where he has dug entrance; eta- taeooteanó, he opens the ground by digging (from being inside the ground); nanimaemenóno, I d. around one.

dignified, expressed with inf. -móµáta- = grave, austere, ceremonious; zeto vezehovenzv etamóµatázhes- ta, this chief has a d. countenance, bearing; see re- ligious, pious, sacred, ceremonial.
dignity, móµatamahestož, d. (state), also móµátavatama- hestož; móµatazhestótož, d. (in bearing).
digress, evoxceēsz, he digresses in speech; taeos eho- tahan, he narrates, tells "off the track". Navox- koan, I d. in uttering; nanhócoxve, I d. in saying; na- nohéhółahan, I d. in telling.
digression, voxceēszistoz, d. bending in speech; voxkoao- nistoz, d. in utterance; nohóxhestoz, d. in saying; nönehóthahanistoz, d. in narrating.

dike, nanxpëvanen, I d. (water); nanxpëvana, I d. it; see dam; xpëvaneneo or xnpëvanenistoz, d. n.
dilapidate, is rendered by rad. -oninx- or -onīnē- = spoil, hurt, demolish; naoninxana, I d. it; eon- ninšezoz, it (or one) is dilapidated, comes apart; onin- šemhayo, dilapidated house; eoninxenono, it looks dilap- idated.
dilate, emahaeozz, one (or. and in.) dilates, enlarges; see extend, swell.
dilatory, epopaetan, one is d., slow, tardy; popaetanox- toz, dilatoriness.
dilemma, xanisxkonaoetanoxtoz, the not knowing what to do, between two things; naxanisxkonaoetan, I am in a d.; examisxkonaoetanonov, it is dilemmatic.
diligence, ševastoz, d. (state); ševetanoxtoz, d. in mind, willingness; ševaztastoz, d., willingness in disposition; nákastoz, d., industry; ótsetanoxtoz, d., zeal, endeavor (in mind); ótsehestoz, d. (active).
diligent, rendered by inf. -ševe- denoting promptness; eševenezoz, he goes with diligence, promptness; enàkæ, one (or.) is d., industrious, active; inf. -ótse-
or -ót'se- denotes persevering, endeavoring and assiduity; eōtsehvōnao, they pray with diligence, perseverance; naötsetan, I am d. in purpose, mind.
dilute, nāaestoevōvana, I d., mix water with it; see mix; namāpevōmana, I d., thin it with water (also some other liquid).
dim, napōman, nanxpōman or nanxpōmaexan, I b., bedim; eaenoneomeoe, it is getting d., dark (as by a cloud, or anything obscuring the sun’s light); zeaenoneomeoz, when it becomes d., dimness, twilight; nameonō, I see dimly; meonōxtoz, dimness of sight; also meonōsanistoz; nameonōmo, I see one (or.) dimly; nameonōxta, I see it dimly [confound not with: name-onōmo = I may call him].
dīme, nasz vokomemakāt, one d. (lit. one white money or silver).
 diminish, inf.-šhov- denotes diminishing, gradually lessening; ešhoveoz, it has diminished; inf.-masezd, become exhausted; emaseoxzeo, they are diminishing, becoming exhausted; inf.-ona-, onat- and onaz= = d. in the sense of subsiding, abating and ceasing; eonatooko, the rain diminishes, subsides, ceases; eonazetevoneo, the crowd is diminishing, ceasing to be; na-shovevōsan, I see less, my sight is diminishing; nashov-stoevōsan, I see less and less, my sight is diminishing more and more.
diminutive, is characterized by sound "k", denoting "not full size, short off"; ohe, river, ohec (soft "k" after "e"), little river; kōesz, short grass (mōesz = grass); kāsovā, young man; kasechee, young woman; kās-gon, child; mhayo, house, mašk (or mašq), small house; emoxtav, it is black; emoxtv, it is little black; emaa, it is red; emako, it is little red; vēhoa, white woman, vēhoka, little white woman; kao, short gun, pistol; sīs-tato, pine tree; šis-tatoc, little pine tree; ehēes, it is far; ekas, it is little far, near; zehēaessō, the old ones (or.); zetocaessō, the young ones (or.); see short, small.
din, see sound; eohēevon or ehēestao, they make a d., noise, see noise, clutter.
dingy, ehoosezhesso or ehooseve, it is d., dirtylike; see soiled.
dinner, sitovešēva mesestoz, d. (lit. midday meal).
dint, see dent, stove in.
dip, nānōhan, I dip (using a dipper); naenōhan (naeno-ha), I am dipping; navoxca māpeva našōmaoz, I d. my hat into the water; nasēomēseoz māpeva, I d. my nose into the water; nasēomeoseoz, I dip my fingers into; nasēomēsz, I dip it in; našōmaoho nameśq māpeva or naseomheškseoz, I d. my finger (or toe) into the water, (quick action); našēos māpeva, I d., introduce my
finger into water; nazeömäna, I d. (touch with tip of) my finger into water; nazeömäa, I d. the tip of my foot into the water; nazeömäha, I d. touch the water with something; namomäha, I d. it (in a skimming way). See plunge, soak, touch. Naveszeovahemo, I d. with one, in eating; namomeavšemo, I d. him (as a coat) in blood. In Ch. the sound of "s" denotes "dipping, inclining downward, to lie at an angle of inclination"; seteto, land dipping towards a river; see incline, slope, etc.

dipper, nōhanistoz; enōhanistove, it is a d., shovel; he-xavamešq, d. with a long handle. Moxz, Dipper (the group of seven stars in constellation Ursa Major).

dire, inf. -hotoana - = direful; see difficult, direful.

direct, letter "t" implies "direct, before, transitive"; hence rad. -ze- = pointing to [in Ch. the sound of "t" becomes "z" after a final vowel or before "e"]; nazeamosan, I d., teach, point out; nazeomevo, I d. one (by pointing, demonstrating); see demonstrate, teach; nha zezeomōsz, the one who directs, teaches me (by pointing); etazeoxz, one goes in that direction; ehetometto, it is d., true; nstatomahaz, I will directly kill thee; inf. -neeva- = to be directed by, to know by; see sign; naoneevaovo, I d., guide, advise one; heto navešeneevaon, I am directed by this; inf. -xanov- = straight, direct; natatošxanovnoxza, I go directly there; totahoeosta, in all directions (of the compass). See lead, leader.

direction, zeemosanistoz, d., teaching, demonstrating; see pointing to; totahoeosta, in all directions; tānotam etazeoxz, he goes in a northern d.; tāsovovon, in a southern d.; tāesenhasto, in an eastern d.; tāonxošvon, in a western d.; neevaosanistoz, the giving d., instruction, advice; neevatse, sign to be directed by; neevavostonestoz, written d.; neevavxistō, paper of d.; etazeoxvostoezoeve zeoxchešemanistove esēoxz, the d. is written upon, how to drink the medicine.

director, zenitātsanzs, the one who governs, directs; ze-nitātāntsos, the directors; see ruler.

direful, ehoanatamano, it is d., terrible (in general); ehoanavoma, it is a d. situation, condition; ehoanavōša, he is acting direfully; see difficult.
dirge, anovetanonoxz, anovetanōšotos (pl.), song of sorrow; see song, sing.
dirt, hešīeevovz, d., mud; māes, d., excrement; hovaemaes, animal d.; āxenitam, d., filth (referred originally to the scum of dirty water, mixed with all sorts of debris and detritus); zemāhosozzeve, all that is dirty, soiled like.

dirty, ehosozzeve, it is d.; ehosozezhesso, it is d. like; ehosoto, it "dirties", it soils; ehosota, it is d. soiled; etasetto, it makes d., defiles; ehosotae, one
(or.) is d.,soiled; ehosovöme, it is d., soiled (water); see soil; nahasotazesta,I deem it d.; nahosotamonoemotz, I deem one (or.) d.; etaešieva, it is d., soiled with dust,dusty; ôxenitamoanistoz, d., filthy utterance; ôxenitamoëtastoz, d., filthy deed; eôxenitamoëta, he acts d., in a filthy way; ehosotaoz, one (in. and or.) becomes d.; zexhozeohétto nivešhosotaon, thou art d.from work.

disability, totonstätoso, d., crippled condition, infirmity.

disable, natotonstaoovo, I make one to be disabled, crippled; etotonhesta, one is disabled; etotonhestaon, one becomes d.; zetotonstassó, the disabled ones (or.). See spoil,hurt.

disaccord, esaaanohotemoàžeho, they (or.) are in d. [emanohotemoàže, they (or.) are in harmony].

disadvantage, hovae zeveshehtomeozistove, something preventing, delaying; hovae zevesêxpaozistove, something obstructing.

disagree, nanitavetan, I d., differ; zehesetanos nanitavetanomowo, I d.with his opinion; esasëheznettan, it disagrees, does not coincide, agree; esasëheznettanchez'h esthôtataheonevo, their story, testimony disagrees, is not the same; esaaanohotemoažeho, they (or.) d., are not in harmony; see quarrel; heto etotonesta nitová, this disagrees with me, is discordant, disabling

disagreeable, hovae zsaamomoxenonoehan, something d., looking undesirable; hovae zsaamomoxenoven, something d., not fine; nasaamomenovomoxatahe, I feel d., ill humored, crabbed; zsaamomenovomoxastovan, d. feeling; see rough, tough; esaaamomenovatamanoehan, it is d. (weather or general condition).

disagreement, nitavetanoxtsoz, the differing; saamanohotemožeho, d., in harmony; see quarrel.

disallow, nasaanizeovoh, I d. one (or.); nasaapevastohe, I d. it, disapprove of it.

disappear, eoxksehv–hovahan, it suddenly disappears, is gone; eoxksehv-hované, he suddenly disappears, is gone; inf.–tata–=disappearing behind, getting out of sight; etataezox, one disappears behind (in going); etataevoneoz voeva, he disappeared and was lost behind a cloud; etetaçeanao, one disappears by falling into; etetaen and etêen ešehe, the sun disappears, sets behind; etatahôsta, it disappears behind (something suspended, as behind a cloud); ehômhôs, one (or.) disappears behind a cloud; ehômhôsta, it disappears behind a cloud; ehotataín, it comes to be hidden, eclipsed, disappeared behind; nahevetovana, I make d., hide it behind; see hide.

disappoint, navenomooz, I feel disappointed; nahévaemo, I
disapprove, nasaapevazestohe or nasaapevastohe, I d.of it; nasaapevatamohe, I d.of one (or.); nasaahotohestohe, I d. it, am not agreeing with it (in words); nasaahotoaztohe, I d. of it, do not deem it fair,agreable,have displeasure in it; nasaahotoatamohe (or.); saapevaztahestoz,disapproval; saahotoaztahestoz,disapproval,displeasure; heto esaapevamahen, this (in.) is disapproved, not deemed good; zeto he-tan esaahotoatamehe, this man is not approved of,is not deemed agreeable,fair; heto natšezistohe nasaapevaztomoné, this my doing is not approved (sc.by others, concerning me).

disarm, nahestanomevonoz heszheskovaneonoz, I d., take his weapons away from him; namæsenaovo, I make one to be without arms,weapons,so that he has nothing in his hands; see arms,weapons.

disarray, is expressed by inf. -ato- and -totahop-;
-ato- denotes "not in line,mixed up,entangled, jumbled"; -totahop- =in disorder,pell-mell,higgledy- piggledy; eatokonsh,they (in.) are in d.; eatoszeha, his head is in d.; eatoëta, he causes d., he transgresses; see transgress; nanës'an,I d., undress; see dress,disorder,line.

disassociate, navovenosâz, I d.,separate myself, withdraw from; navovenosého, I cause one (or.) to d., separate; vovenosâzisto, disassociation, separation from,withdrawal from.

disaster, mhaomeeozisto; emhaomeeozistove, it is a d.; see misfortune; veoomenhesto, great d., misfortune; hotoananoveo,dire d.

disastrous, emhaomeeozistovatto, it is d., occasions dis-aster; veoomenhesto, it is d. a disaster.

disavow, nasaanaanyohe, I d.,do not recognize one; načz- tomoe zhešhenenevo, I d.one,lt.I deny that I know him; t'še esaananoche, one is purposely disavowed.

disband, chénevetaneveno, the crowd disbands, scatters; nihëneoxzhemâ,we d.,go apart; see radiate; ché- nënistóve, it is a disbanding; chéneoxzenov,there is a disbanding,scattering apart; eodešhistanove, they d. as a people, live each for themselves; eevehnonokao, they (or.) are disbanded,scattered; nanonokaovë, I d.
them (or.).
disbelief, nizestanoktoz, d., doubt; tazatàtoz, d., dis-
dain to believe, unbelief.
disbelieve, nanizesta and navenezista, I d.; nanizestovo
and navenezistovo, I d., doubt one; nanizes-
tazeto, I show one disbelief, behave disbelieving to-
ward him; natázest, I d. (with disdain) it; natázisto-
vo (or.?): natazàta, I d., disdain to listen, believe
it; natazatovo (or.); see believe, disdain.
disburden, see unburden, unload.
disc, see disk.
discard, naasenaten, I d., put away; naasetana, I d., put
it away; naasetano (or.); see put away, re-
move; navoohto, I d., cast away one (or.); navoohosz
(in.); evoohtosz hesheem, he is said to have dis-
carded his wife; načnan, I d., it, lay it down or aside;
haws zemehaoneem našešnana, I discarded, laid aside
the evil I had; naaseetana, I d., exclude, put it out;
naoasetana (or.); zeto hetan češeoseetana čoštaemanahe-
evestová, this man has been discarded, excluded from
the church.
discern, nanano, I d. one (know him by sight); nanana, I
d., recognize it (know it by sight); nanamoo, I
d., descry one; nananóxta, I d., descry it; nanevažezs, I
d., discriminate, distinguish it; nanevažésó, I d.,
discriminate one (or.); neevazéss zepeva na zemavse-
va, I d., discriminate between good and bad! Esaatonšene-
evazészenoz zepevažësz maxemenoz, he cannot d. the
good apples; načhazesta, I d., judge it; načhatamo (or.);
discernment, nanovazistoz, d., recognition; hanamazistoz,
d., detection; neevazástoz, d., discrimination,
distinction; čhaheonestoz, d., judgment; ečha-
heone, one has d., judgement; čhaevstan, a person of
d., judgment; ečhaevstaneheve, one is a person of d.;
čahacetan, a man of d.; ečheketanozov, he has d., judg-
ment; zečhanessó, the ones (or.) having d.; esaatotoxo-
vahe, he has no d., is not wise.
discharge, see remove, unburden, unload; voohtoe, one is
discharged, discarded, cast away; napoena maa-
tamo, I d. the gun.
disciple, vovistomoseo; evoovistomoseove, one is a d.
nahevistomoscon, I have a d.; nahevoistomosconet, I am a d. to some one (obs.); nahevistomo-
seonoz, he is my d.; nahevistomoseonetova, I am his
d. [navistomosan, I am teaching; vovistomosanehe, teacher];
vovistomostovezestoz, discipleship; matxó,
one who is ordained, also a pupil, d.; namatxónn, my d.,
pupil; see pupil; anehevxsoe, d., one who is trained;
eanevseove, he is a d., a trained one.
discipline, naoneevatoe, I d.; naoneevamo, I d. one (or.)
by urging, coaxing; see punish; naaneemo, I
ENGLISH-CHEYENNE DICTIONARY

DISCLOSE

train one; see train; notxoe evovòpone–anneemoo, the soldiers, warriors are under strict d.; nianeemaenesh Mahee, God disciplines us; naoneevoavo, I d., redress one (or.), see reform. Oneevâetoestoz, the disciplining; oneevamazistoz,d.n.; aneevâtoz,d., training; aneeamazistoz, the disciplining one. Zetoheetâehotoanatto zehotehotaez, etahanez' heaneevâtoz Mahee zevêshoxeetaez, whatever difficulties, hardships come to us, it is God's discipline wherewith he does train, exercise us.

disclose, nahotxanæ, I d., uncover it; nahotxanó (or.); nahotxanonomevo, I d., for him; nahotxheneenomon, it is disclosed to my knowledge, revealed unto me; nataena, I d., open it; heto nitao nitataenomonon, all this is disclosed, open unto us; etoshotxanen's zetoheetàehesèveez, all that we do will be disclosed, unveiled, uncovered, see appear, reveal.

disclosure, hotxanenistoz, the disclosing; hotxanainistoz, d.; hotxanomevazistoz, d., made known; memazistoz, d., revelation.

discolor, enhoeoz, it discolors, fades; conitovanevöva, it discolors (from dampness or fluid); see fade; eheoveoz, one discolors, turns yellow. [The Indians being brown do not turn pale but yellow].

discomfit, nahomosemo, I d. one, put him to confusion, upbraid him; nahomoseztovo, I act so that he be discomfited. See upbraid.

disconcert, similar to discomfit; naoxsenazesta, I am disconcerted; navovaovetan, I am disconcerted, perplexed; navovevetano, I d. one; naninitameoz, I am disconcerted, disheartened; naninitamstahaosemo, I d., dishearten one.

disconnect, naonehænnen, I d., untie; naonehæna, I d., untie it; nanitaenæ, I d. it; nanitaeno, I d. one; nanit'aeno, I un hitch (sc. the horse); enitaene, it is disconnected; enitaæ, it becomes disconnected; enitavoæha, it is disconnected, dislocated; evoeveznisz, he speaks cut up, disconnectedly (as children do); inf. oneevà = particular, disconnected; eoneevænsz, one speaks particularly, with accent, not connectedly; naoneevavâtovo, I do not understand him well, not in connection; see particular.

disconsolate, esaatonševvoešemehëhe, he is d., cannot be comforted; nasaatonševvoešemané, I am d.; zsaatonševvoešemehessö, the ones who cannot be comforted.

discontent, nasaahotoetanohe, I am d., not satisfied; Ox-saaahotoetanösz, Discontent (pr.n.); esaahotoeozé, he becomes discontented; nasaahotohestohe, I express d. about it; esaahotoahe, one is discontented (state), dissatisfied, ill humored. Saahotoetanöttoz, d., n. (in mind); saahotohestohe, d., n. (state); saahoto-
eozhestoz, d., n., the becoming discontented; evenomox-ta, one is discontented, feels sour; venomoxtaoztoz, d.,
 n., regret, sourness (fig.); zsaahootanohessō, the
discontented ones; nasaavehōtoozhenoz, I am d. with
one (or.); nisaavehōtoozetoztovazē, I am discontented
with thee; esaahootanovanōvé, he is discontented (from
disposition), unpleasant; esaahootanovanovan, there is
d.; nasaahesthotoetanotovohē, I am discontented on one’s
account; nasaahesthotoezetozovō, I become discontented
on one’s account.
discontinue, rendered by inf.-ēn- = to stop, end; naēne-
ēsz, I d., stop talking; the inf. -saaevha- =
no more, implying that the action is broken off, dis-
continued, not taken up again; nasaaevhavistōmohe,
I have discontinued helping one; nasaaevhametahe mxis-
tō, he has discontinued to write to me, lit. he gives me
no more letter(s); esaapoeneēsevé, he does not do it;
esiaapohestanenē, he does not d. taking; inf.-saa-
po(e)- = not discontinuing.
discord, see disagree, discontent.
discount, zhebtoza naasetana hōsz, I d. some from the
whole (number, in.); heva seeya ēnanevosz makā-
tansz eoxceanavhostovazistov, when paying cash, there
is a d., it is sold cheaper; hen namakātaemoz mamezet-
tossov nataasetananoz hōsz zsaamezechossov, when
thou givest me my money I shall take off some. See
concession.
discourage, enēnitameoz, one becomes discouraged; see
dejected, depressed; nanimitameozetoze, I be-
come discouraged concerning one (or.); nanimitama-
haosemo, I make one discouraged, disheartened (by talk-
ing to him).
discouragement, nlnitameozizostov; nlnitametanoxtsovzd.(in
mind, disposition); nlnitamstabātoz, d.
of heart, disheartenment; see dejection, depression.
discourse, enēēsoco, they are discussing, have a dis-
cussion, conversation; navesseēseco, I d. with
one; see converse. Totoeēsizizostov, d.n., see discuss.
discover, nahehōmo, I d., detect one; nahehōxto (in.);
see detect, nameenēn, I d., find out, bring to
view; nahotxanen, I d., uncover, unveil, reveal; nahotxa-
na (in.); nahotxano (or.); naameoxtovaz, I d., find
for my seeking; naameoxtovov, I d., find for one (by
seeking); emonemonēheto, this is just discovered;
haesto easæhezoxheneenōnianehēn’s, much has not been
discovered, unveiled to knowledge; naešemēovo, I have
discovered, found one (or.), where he was; naeēenēnena,
I d., invent, bring it to view; see find; heho ni
zexēv’vevoss xamavostaneo haexoveva es’aamēohan, this
country where formerly the Indians had their where-
abouts was not discovered for a long time; zenitass
emoneméôo,others (or.) have just been discovered where they were); esaaéméhe zezeåtòoezzozevo,he did not d.the place where I was hidden (under).

discovery, meemonistoz, the discovering; hotzheneenome-
vazistoz,d., unveiling to knowledge; zéméøe, at its d., finding (where it was); zéméøes, at his d., being found (where he was).

discrédit, natázesta, I d.it; natázistovo, I d.one (or.);
natázata, I d.it, listen with d.to it; natazâ-
tovo, I listen with d.to one (or.); natotazemô, I speak with d., disdain of each one of them (or.); see con-
tempt, disdain, disbelieve.

discréditable, esaaonisymatamehan, it is d., unbeliev-
able; etazatátòve, it is d., not worth be-
believing.

discrepancy, saashez'nehestoz, that which does not agree or correspond; esasheznistovan, it is a d.; esasheznettnenhæz, there is a d. between them (in.).

discrepant, hoven zeve'zesasheznistovhan,something thru which there is disagreement; see disagree.

discretion, stëotoxovastoz,d.,cursëception; taomehaz-
tastoz, own d., judgement; esztovô nitaomehaz-
tastová, speak to him at thine own d.

discriminate, naneevazesz (actual) and naneevazesta
(in mind), I d.it; naneevazelhó (actual)
and naneevatamo (in mind, judgement), I d.one (or.), in the sense of discern, distinguish, note the difference between; nasaatotaestovohoeo, I d. between them (or.), do not treat them equally; eohamatamô, hosz, he discriminates, in favor of some (or.); Maheo execto-
toesstovohô, vestano, eorksaaohamatoheo hosz zênoce-
pevoehoss, God treats people equally, he does not d. (toward) some, in doing good only to them; hoxtovavõhe
emæaaohamatoheo hosz zhešenocenavhoxtovas heve-
tovevo, a merchant must not d. toward some, selling
cheaper for them; oxcepaveneevatzom zhešänovevoste-
nevstov, do ye d. which is the right way of living.
Nanitavazesta, I d.it, think it different; nanitavata-
mo (or.). Maheo eoxceneeveyô zeötשehozebehizs na eoxcpenhoxomô, God discriminates the ones (or.) who
work assiduously and feeds them well.

discrimination, neevazäistoz,d.(in fact); neevazast-
toz,d.(in mind, judgement), also neevata-
mazistoz; ohamaztastoz,d., preference; nionone, without
d., at random.

discuss, natotoxesta, I d.it, speak about it; natotoxemo
(or.); nitatotoxstanon, let us d.it! Hovae zeto-
toxeme, something discussed, under discussion; natotox-
stonevo, I d.it for one; totoxstom, also oxhestom, d. ye
it! See consider, debate, argue, converse; etotoxseoneve,
he is a discusser; totoxseo, the discusser, or the matter, topic of discussion.

discussion, totoxestoız or oxhestoz, d., the discussing; totoxseo and oxhesteoseo, the matter or topic under d., also the discussing one; etotoxseoneve and eoxhesteoseoneve, it is a matter, topic of d.; totoxema-zistoz, d. about some one; see debate, consideration, conversation. Esaatotoxseonevhan, it is not for d.

disdain, rendered by inf. -taze- and -totaz- = with d., discredit, contempt; natazetanotov, I d. one (or.); natazetanota (in.); natozetanotov5, I d. each of them; natazeno, I speak distainfully of one; nato- tazevočho, I treat one (or.) with d.; natazevoemen, I endure d.; natazata, I listen with d., discredit; etaze- cheoneve, one is disdainful; tazatătoz, d. (in believing, obeying); tazetanoxtso, d. in disposition; etazene, he has a disdainful face; etotazenshive, he has a disdainful look; etazevočta, he acts disdainfully; natotaze- netov, also: natotazeneotovo, I have a disdainful face (countenance) towards him; etotazeneševe, he does it with d. The syllable "to" is a reduplicative particle and implies the action repeated several times or done to several objects.

disease, hāmoxtastoz; ehāmoxtastov, it is a d.; see sick.

disengage, expressed with rad. šeš- or -šex-; našexanen, I d., set free, disentangle; našexana, I d. it.

našexo (or.); našeševevo, I d. from it his; našešeoz, I become disengaged; ešešešeta, it disengages, loosens (something suspended). See unwind, spread.

disentangle, see disengage.

disfigure, see spoil, harm.

disgrace, etaeanae, he is in d., in disfavor; čananotoz(?).

disguise, navonenova, I act in d.; vonenovatoz, d.; navo- nenovaž, I d. myself.

disgust, natotazesta, I am disgusted with, loathe it; see loathe, dispise, contemptible; totazastoz, d., n.; naxotazesta, I am disgusted with, abominate it; na- oxstatamo (or.); see abominate.

dish, v. naonovoeaen, I d. out (from pot, kettle to plate); ēveveonistaxq, it is dished (in shape, concave disk).

dish, n. heoavsz, hešetoxtkoñoz, dishes in general; xamahe- toxq, dishpan; makatašehaneo, iron washer (ref. to iron d. rag or also an iron wash machine); enšehananoz hetoxtkoñoz, she washes the dishes; nanhohanoz hetoko- noz, I wipe the dishes; nhöz hetoq, wipe the d.!

dishearten, nanînitamstaha, I am d.; nanînitamstahano, I d. one; nanînitamstahaovo, I make one to be disheartened; nanînitamstahaosemo, I d. one (by talking to him).
dishevel, eatoeszeha, she is disheveled.
dishonest, esaamesëhahe, one is d., not open, frank; nasasamesëhatohote, I deem it d.; eçëheoneve, one is d., deceitful, see deceive.
dishonesty, saamesëhahestoz, the not being open, frank;
ëçëheonevestoz and ëçhestoz, d., deceit.
dishonor, nahavsevooseonaovo, I make one to have a bad reputation, d.; him; vehonekašgoneo zehavesevä-
tassë enëshehavsevooseonaovo tòtëma hehevë, children of chiefs doing evil thereby d. their fathers; emähav-
sevooseoneve, one is dishonored by all; see honor;
havsevoostomohestoz, d., bad reputation; ehavsevoësz
tëma hevechestoz, he dishonors his own name.
disintegrate, rendered by inf. -oninx- or -oninš-; naon-
inxana, I d., demolish, break into pieces;
eoniñšëoz, it becomes disintegrated [eoniñšoz, it hurts, harms]; eoniñšëoëzen hohonaco, the rocks lie disin-
tegrated; eoniñšëoëha, it lies disintegrated.
disjoint, enitaëvoeha, it is disjointed, dislocated; eni-
taezoë, it becomes disjointed, disconnected.
disk, epëpoeonistaq, it is flat and round, disklike;
ëveveonistaq, it (concave or convex) is d. shaped;
penomavòtaz, d. harrow, also penomahëo; both terms ref-
er not to the d. but to the harrow only as the "ground
 crusher or pounder"; axkoaneo (also axkôo), hoop, wheel
d.; see hoop.
dislike, nasaahoaha, I d., I have no desire for, care not
for; nasaapevażtohe, I d., disapprove of it; na-
poexta, I d. it, it is repugnant to me; napeosan, I d.,
despise; see despise; peotazistoz, d., repugnance; na-
saahoahenoz, I d. one (or.); nisaahoahetovazë, I d. thee,
do not desire thee. Sometimes suff. -tan is used for
"d." in the sense of "want not"; nasaanezozetanohë, I
d., do not care to go; inf. -peose- denotes repugnance,
aversion; epeoseheëve, he dislikes to do it; napeose-
veoëzëzoë, I d., it is repugnant to me to go with him.
dislocate, see disjoint.
dislodge, naasetxeovo, I d., drive one away, making him
run; natæevo, I d., chase him from a place; na-
asevoevo, I d., displace one (from a place); naaseta-
naso, I d., remove it; see take away; naasemomoozësz, I
d., start it by moving it; naasetaovo, I make one to
d.; naasetaz (in.); naasetaoho, I d. one (with a rush);
nahënetxeovo, I d., drive him out from. See disengage,
loosen; naasetaa, I d. it with the foot.
dismal, evavenatamano, it is d., the gloom of death; ehô-
nòs, it is d., lonesome, forsaken; ehônôtatamano, it
is d., gloomy, solitary, doleful (general); eañonehôn-
nòs, it is d., gloomy and d.; aenonehônôtatamanoestxe, a
place of gloom and dismalness; zistaænomezoë éma-
sôñôtamatamano, as twilight came on, it became suddenly

387
d. See lonely, lonesome, solitary.

dismay, naȟèpoetan, I am dismayed, have fear within me; eniinitståhaoz, he becomes dismayed, disheartened; navovoneto, I am dismayed, lose courage, apprehend; hěpoetanoxtoz and yovoneto, d., n.; namhètepoeto, I am dismayed, excited from fear or surprise; ohètanoozisto, d., n.; ežetanooz, he becomes dismayed (from anxiety); ežetanoozisto, one is dismayed (from trouble, anxiety); ežetanoozisto and ežetanoozisto, the Agent has been dismissed, rejected by Washington.

dismount, rendered by inf. -ome- =from upon (Fr. de des- sus), down from upon; naomévone, I, d., from horse or vehicle (by climbing off); naomèkaux, I, d. (by jumping); eomahame, he is dismounted (by being thrown from the horse, unhorsed); naomaoman, I am thrown off the top of (vehicle, horse, table, etc.); naoména, I d. it, (take it off from a mounting, a top, etc.); kašgon zistahoe zsaataome -onevon'ñës naomana, the riding child not being able to dismount, I take it off (sc. the horse).

disobedience, saa-amàtahehestoz, the not obeying, agreeing; saa-amàtaheonestoz, d. (state, characteristic); hoanahehestoz, d., refusal to work; hózema, he is disobedient, he is unwilling; hehètovanozesto, d., refractoriness.

disobedient, saa-amàtahe, one is d.; esaa-amàtahe, he is a d. one; ehoanahe, he is d., refusing to work; ehehètovano, one is d., unruly, refractory; ehózema, he is d. unwilling; naasa-amàtaetohevohe, I show disobedience, behave disobediently towards one; zsaa-amàtahe, the d. ones; zsaa-amàtaheonevehe, the d. ones (from character); naasa-amàtaetohe, I am d. concerning it; naasa-amàtaetohe (or.); zehoanahe, the d. ones (refusing to work); hoanahe, d. men; hoanahe, d. people (refusing to work); Maheo et' sèhoeman zistoshoehesto' eha hosz vostanco ehoanahe, God has made work to be the rule, but some people refuse (sc. to work); zehehètovanovess, the d. ones (unruly).

disobey, naasa-amàtahe, I d.; naasa-amàtohe, I d. it; na- saa-amàtohevohe, I d. him; naasa-amàtomovohè hesthoemanistoz, I d. it his law; nahoana, I d., refuse to
work; nahózema, I d., am unwilling; eehéhtovanov, one disobey, is refractory, unruly; zsaa-amatóhess, the ones who d. it; zsaa-amatóvohess, the ones who d. him.

disorder, pepetahostz, d., disarray (as if strewn about);
totahopastoz, d.; tohatopepehastoz, utter d.;
also pepetotahopastoz, utter d., confusion; inf. -pepe-
denotes "mussed up, crushed, crumpled", while inf. -tota-
hop- ref. to disarray, disarranged, mixed up"; inf. -pe-
petahop- or -totahopepe- is the combination of both inf.;
epetah, it is in d., muss it; epepeoz, it is in d., mussed up;
natatohapan, I am "swamped" with work; natatohapana, I
put it in d., confuse it; etotahopeoz, it has come into
d., confusion, disarray; tohatopanoxtoz, d., confusion
of mind; etotahopeta, one is confused, mixed up (in
mind, that); natatohopemanisz, I cause d., confusion;
see disturb; etotahoponeoz, it becomes in d., gets en-
tangled (of thread, rope, line, etc.); natatohopae, I am
in d. (state); natatohoponeano, I put it in d., entangle
it (or., speaking of ropes and suchlike bodies); nato-
tahoponeacház, I entangle myself (with a rope, in a
rush); natatohoponeavo, I make one to be entangled;
see entangle; etotahopoćta, he acts disorderly; nato-
hopavo. I make one to be in d., confusion; natatohap-
ocho, I confuse one, mix him up (in a rush); eatoesheha,
his hair is in d.; see disarray.

disorderly, etotahopepeha, it is d.; epepeestaeoneve, one
(or.) is d. in conduct; epepeesta, he is in a
d.condition; zetohetepetahopapa, all, every thing
that is d.; epepetahopita, it is d.; etotahopevostane-
heve, he leads a d. life; epepeevon, d. sound; epepečs-
zistoz, d. speech; epepeevoneon, he is dressed d.
disorderliness, tohatopahostz and pepetotahopastoz;
pepeestatóz, condition of d.; pepeestaeo-
nevostz, d., deaubch, revely.

disparage, nahestočhó, I d., slight one (by treatment);
nahestočm, I d., slight one (in words); nahe-
točta, I am a disparager, one who slights; see slight;
nahaysevemo, I speak evil of one, d. him.
disparagement, hestočhátz; hestočmazistoz, d., slight-
ing; hestočtastoz, act of d.
disparity, onitavastoz, d., difference.
dispel, naaseohaovo, I d., drive one away; ēšehe easeohaa
ťāe, the sun dispels the night; also easevoe-
ha, one (or.) dispels it; see disperse.
dispense, see distribute, give.
disperse, naaseoveovš, I d., drive them away; chénevsta-
noveo, they d. as people; inf. -hēne- =scatter
apart; nihéněnhe, we d., disband, go asunder (walk-
ing); chéneoxxevo, they (or.), d., go asunder; zistoshé-
neoxxez, as we are about to d., go apart; nihéněoxzhe-
mā, we have become dispersed; nahénevoneozhemā, we are lost and dispersed; ehénevetanevoneo, they (a crowd) d., scatter; see scatter; natahėnéen hótahanistoz, I d., spread the story; nahénevñosta, I d., spread the news; nahénehasen, I d. by throwing (as grain, etc.); nahénehñaz, I d. it (by throwing); ehénehamensz mazemenoz, the oats are dispersed by throwing (sowed); ehénevoeha, it disperses, spreads apart (usually in the pl.); ehénevohansz, they (in.) d., spread, scatter apart (as grains, beads, etc.); hohonaeo ehénevoešemo, the rocks are dispersed, scattered apart; ehénevoešen, they (or.) lie dispersed, scattered apart (as potatoes); ehénevōvatto, the water disperses (in different directions), scatters, radiates (as in pipes); ehénevatorōa, the smoke (or light from fire) disperses, scatters, spreads, radiates; see radiate from; Maheo ehénevstanoveshō, God causes them (or.) to d. as a people; ehénevōsthansz, they (in.) are dispersed by the wind; ehénevoešōthansz, they (as leaves, in.) are dispersed, scattered by wind; easetoaoe, it is dispersed, blown away; emomenohōsta voe, the clouds are dispersing (the Ch. has the singular).

dispersion, hánevstanovestoz, d. of a people; hánehamazi-stoz, d. by throwing; hánehahasenistoz, the dis-persing (by throwing), scattering broadcast; hánevone-ozistoz, d. and disappearing.

dispirited, see depressed, dejected.

display, navōstoman, I d., make seen; navōstomevo, I make a d. of it for one; vōstomanistoz, d. n.; na-sepemaena, I d., unroll it (something folded in a roll); eoxtaxsēpezenāna, he displays the wings (spreads) over; ezezenōnāo, they d., spread their wings; see spread; navešemenonoz namakātaemoz, I make a d. of my money; see show.

displease, navenėhō, I d. one; navenae, I am displeased; navenomoxta, I feel displeased; navenemo, I speak with displeasure of one, also I make him dis-pleased (by talk); navenazesta, I am displeased (in disposition); navenatamo, I deem one displeased; nave-nomoxtascho, I cause him to feel displeased; navenomoxtaeto, I feel displeased towards one; natšezistoz nahuševonomoxtaetoa, I feel displeased about my doing, regret it; naasetaoveoza, I go away displeased, frown-ing, angry; inf. -taove= displeased in the sense of frowning, angry.

displeasure, venhastozy, d.; venomoxtastoz, d. (in feel-ing), regret; venemazistoz, d. in words, also off ense.

dispose, nahoxeosan, I d., place in order; see place; na-masemean, I d. of it all, give it; namasemeavo zeme-haeno, I d. (give away) of all he had. See distribute.
ENGLISH-CHEYENNE DICTIONARY

disposed, expressed with suffix -zesta, -(h)esta and -tan; the ending in -zesta or -(h)esta signifies "hearted so", while suffix -tan implies "in mind, will or that"; naaaxaesta or naaxesta, I am kindly, firmly d.; navevazesta, I am well d. [do not confound with navevazesta (last "a" is short) which means, I deem it good, approve of it]; sometimes suffix -staha is used and means "hearted", see heart; emeotan, he is d. to war; eneoxzetan, he is d. to go there; naoanaxan, I am peaceful, calm in disposition; naoanaxaesta, nnaaxonaxesta or nnaanaxastaha, I am peacefully, calmly d.; evenaxesta, one has a surly, displeased disposition; eonoaxesta, one has a noble, straightforward disposition; ezhesta, one has this disposition, makeup, being; nahnesta, I have this disposition, am thus (ref.); see condition, being. Evovonhesta, he is fondly, helpfully, kindly d.; navovonhestaetovo, I am kindly d. toward, am helpful to one; navevetanotovo, I am well d. toward him; nauaxvsetanotovo, one is evil d. toward me; esaa-amåttanoho, he is not d. to obey; esaanevsetanoho, one is not d. to do it; esaahoevsetanoho, one is not d. to work; inf. -mase = d. in the sense of "willing, ready to, with courtesy"; zehethoemaasė eameseheve, he was well d. to do what was required of him (by law, rule, decree, decision); zeto hetan enonizeomazesta, this man has a mild, kind, inoffensive disposition; nonizeomstahatoto, mildness in disposition, heart. See heart.

dispossess, nanöoseheszhovaovo, I d. one, make him to be without possession; našeno, I d., rob one.

disputant, zehestonovaz, the d. (verbal); zeësetázesso, the d. (pl.) in words or deeds.

disputation, hestonovatoto (verbal controversy) and eësetázistoz, d., in words or acts; see debate, argue, quarrel.

dispute, nahestonova, I d. (in words only); niësetëzhemə, we d. among us (in words or deeds); zehestonovassə, the ones who d., combat (in words or acts); see argue, debate, quarrel.

disregard, nasaapopæmohe, I d. one; nasaapopæstohe, I d. it; natotazetan, I d., transgress, trample (in mind); tse nasaanovohoe, I d. one, purposely do not recognize him; papass nasaahesetamohe, I d. one (in consideration), care not a whit for him; esaapapostomovohe Mahoet hesthoemanistoz, he simply disregards God's law; nasaanemohe, I d., do not heed him; nasaanistohe, I d., do not heed it. Zehešemashanəs coxcetotazetano hohevæ zemōmtatoz', as he is ignorant, unreasonable he disregards that which is sacred, ceremonial; naëtotaz-saa-amatóhe, I d. it in contempt, disdain; naëtotaz-saa-amatóvahe (or.).

391
disreputable, ehavsevoosoneve, he is d. (character);
ehavsevoosonevateame, he is deemed d.; hav-
sevoose, the d. one, also ill, evil report.
disrepute, havsevoosonevestoz, the being in bad reputa-
tion; havsevoostomohestoz, d., ill reputation.
disrobe, naénhāmano, I d. one, take off his robe or blank-
et; nanēs’an, I d., undress (entirely); nanēs’-
ano, I d., undress one (male); nanitoostana, I d., undress
(female sp); nanitoostano, I d., undress her (not en-
tirely); navovkanāz, I d., strip of all clothing; na-
vovakono, I d., denude one; navovokana, I d., denude it.
dissatisfaction, saahoteozistoz, d., discontent, dis-
pleasant; saamxmahestoz, d.; saamozeeo-
zistoz, d., discontent. greediness, the not having
eough, not frugal; venomoxstazo, d.; see displeasure;
taoveozxistoz, d., the frowning; saahoteetanoxtoz, d. in
disposition; ẻvaevozistoz, d., grumbling; onneztastoz,
d., hostility.
dissatisfy, see discontent, displeasure; esamxomahe, one
is not satisfied, contented; evenetan, he is dis-
satisfied (in mind), feels sour; evenomoxta, he feels
dissatisfied, displeased; navenomoxtasēno, I cause one
to feel dissatisfied, displeased; navenomoxtasētovo, I
show one dissatisfaction, am dissatisfied towards him;
see satisfy; naēvevaoz, I am d., grumbling; nasaahote-
tanohe, I am dissatisfied, displeased; nasaahokvovoz-
heszezothe, I am dissatisfied with it; nasaahokvovoz-
hesetamo (or.).
dissect, naanēn, I d., cut apart, as in butchering; anēni-
stoz, the dissecting, butchering; naanēno, I d.
one; eanech, it is dissected, butchered.
dissemble, see pretend; also rendered by inf. –hezeva-
or –ezeva; esaahezevahi, he does not d.; nahe-
zevaoşta, I act dissembling; nahezevemo, I d. concern-
ing one.
disseminate, nahēnehase, I d., scatter abroad; nahēnehā-
zeno, I d. them (in.); nahēnehahmān, I d. them
(or.); nahēnevēsta and namōnēsta, I d. the news
abroad; see spread, disperse.
dissemination, hénehaseistoz, the disseminating; héne-
voštomohestoz, d. of news.
dissent, see disagree, disobey; enitavetan, he dissent,
think different; zehēhoemanistov nanitaveşha-
zesta, I d. from the decision, ruling, think or opine
different.
dissimulate, see feign.
dissipate, see disperse, drive away, dispel; nanonaseősz,
I d., waste it (by carelessness); enonaseős-
zezo, hemakitaemoko, he dissipates his money; ehavesv-
ematoősz, he dissipates, wastes it in an evil way; epe-
peestāheoneve, he is dissipated; eononismanetoősz, he
dissipates, fritters away unwisely, foolishly; see waste.

dissipation, nonaseéhazistoz; havsevematoéhestoz, d., evil wasting, squandering; pepeestaheoneve-
toz, d., debauch, revelry; ešeeomotazistoz, d. (of health, with women); mashavoetastoz, d., lewdness; mashavosta-
nevevestoz, d., lewdness.

dissolute, epepeestaheoneve, he is a d. one; eahane masha-
voeta, one is utterly d.

dissolution, matotxoozistoz, d., decay, decomposition; matxpeozistoz, the becoming dissolved; mata-
néoxzistoz, process of d., dwindling; matxpevoovatoz, d., liquid solution.

dissolve, ematxpevoova, it dissolves (as sugar in liquid);
ematxpeoz, it dissolves, becomes annihilated;
ematxoozettzo, it decomposes, decays; ematxpetto, it
dissolves, becomes entirely exhausted; ematanéoxz, it
dissolves, dwindles (something wearing out by pro-
cess); evonaneoz, it becomes dissolved, wears away;
ematxpeoštata, it dissolves (by heat); chopeoz, it dis-
solves, melts; see melt; namatxpeovoana, I d. it in li-
quid; vecemápxo ematxpevoovatto, the sugar dissolves
(in liquid); emasevoneéšeëezo, it dissolves by evapo-
ration; see evaporate.

dissuade, nanōsosevamo, I d. one; nanōsosevatoe, I d.; nanō-
osevata, I d. it; enōsosevoatomoe or enōsosevo-
mosanz, one who is dissuading (as from habit or voca-
tion); nitanōsosevamon, let us d. him! Zenōsosevamsz, the
dissuaded ones; zenōsosevamessó (pl.).

dissuasion, nōsosevathestoz, the dissuading; nōsoseva-
zistoz, d.

distance, v. nanovono, I d., outrun one; see race.

distance, (distant) n., vohēs, at a d. apart; etavohēso, it
is at a d. from; esaavohēsohan, it is not at a
d., not far away, apart; etakas, it is a short d., not
far away, apart; evohēseve, it is a d. apart; etonocha-
ešvohēseve, it is very far distant, apart; vohēs nanhe-
eto, I stand at a d. from one (or.); vohēs nanheēta, I
stand at a d. from it; tonoachesvohēs, the most d.
apart, farthest away from; hako vohēs, very distant
from; vohēs nameoxezvo, I walk at a d. from him (his
goings); vōneē, at a short d.; vōneē navëcovon, we camp
at a short d. from his camp; ehāeso, it is far; ehāes-
ve, it is a great d.; vohēs nasoqeyesəsan oha vōneē
tass nameonə, I see well at a d., but closer I see dim-
ly; esaahēsohan, it is not far distant; etahāeso, it
is d. to it; ekas, it is not d., it is near; etakas, it
is very near to it; enecēso, it is that distant, that
far; ezēso, it is that distant, far long; see far, long.
Navohovaovo, I keep distant from one, apart from him;
see keep; haesto zetašetəoheoneve, many miles distant;
inf.-vohov- denotes the "being apart from each other, severance, separation"; haeš nitašeševohovezovetovâžehmâ, we have become distant to each other; nivoahovezovemâ, each of us, we have become distant, apart; hâv enahân zevë̩s hes evohovezovetovoz Maheo, the evil is that by which we have become distant from God; inf. -ahâ̩- denotes "keeping distant, away from, avoiding, making a round about way"; zëvë̩moss zëhâmoxtomaziss eahâゾeoxzeô, when he saw the sick one, he walked at a d., made a round about way (sc. to avoid him); naahâ̩amêmêtenovo, I walk at a d.away, avoiding him; sometimes the suff. "-ô̩" (for the or. obj.) and -no (for the in. obj.) is used in relation to d. (of time or place). This makes a special mode of the Ch.v.(see Reflective m.in Ch.gr.). Toneš, at which d.? (of time or place).

distaste, see aversion, dislike, repugnance.

distended, éstovome, it is d., inflated, blew up; see expand, stretch, spread.

distinct, inf.-nonaose- and -nonaox- =d., articulate; nonaoë̩së̩zistoz, d., articulate speech; nonaox-toanistoz, d., articulate utterance; inf. -mesê̩ = d., plainly, openly; natamesë̩hô̩tahan, I will narrate distinctly, honestly; ohañô̩s (adv.), plainly, clearly, distinctly, obviously; inf. -nô̩ve- =d., open; enô̩voez, it is d., plain, evident; nahô̩xô̩go, I see clearly, distinctly.

distinguish, nanevnat' sän, I d.; nanevavë̩szô̩, I d., discern it; nahê̩neevavë̩szô̩, I d., discern apart; nanevavohovoaixz, I d. it from, keep it apart; nanevavë̩zô̩, I d., discern, set one apart; nanevavë̩stô̩a, I d. it (in mind); nanevavohovaixvo, I d., keep one (or.) apart.

distort, rendered by inf.-nimë̩- and -onî̩me̩-, see twist.

distract, nanò̩hê̩tano, I am distracted; nanò̩hê̩tanohae, I am (state) distracted (by something); nanò̩hê̩tanobo, I d. one; see disturb.

distraction, nohë̩tanoxtoz, d.; nohë̩tanohazistoz, the distracting; heovasz hešenô̩hê̩tanohazistoz, all sorts of distractions.

distress, maxë̩së̩zetanonoavoonemhestoz, d., great anxiety; namaxë̩zetanonoavoonem, I am in d., anxiety; hotoanavoonemhestoz, dire d.; ehoatonavomâtove, it is distressing; naô̩zetanonoavó̩hô̩, I occasion one d., bring anxiety upon him; asetoë̩hestoz, d., in a perishing state; easoë̩, one is in d., is perishing; maxë̩saeetoë̩hestoz eotoñehoñeroñenov, d., perdition is coming upon them; see misfortune, calamity; eanovetañononoavoonem, he is in d., suffering sadness, sorrow; anovetanonoavoonemhestoz, d., sorrow; anovevoomeo, d., sorrow; oeometanonoavoonemhestoz, d., grief; oemovevoomeo, d., grief.

The n. ending with -omenhestoz is verbal while the one ending with -voomeo is the thing itself.

distribute, navhozenohova, I d.(acting as such); navho-
zenohovo, I d. to one; navhozena, I d. it; navhozenomovo, I d. it to one; see divide.
distribution, vhozenohovào, d.; vhozenomevazistoz, d. for, unto one; see division.
distrust, naœcezesta and naœcevazesta, I d. it, think it deceitful; naœctamo and naœcevatamo, I d. one, think him deceiving; natazâtovo, I d., disbelieve one (with disdain); tazatâoz, d., n.; nasaanoëstamâmohe, I d. one, do not deem him straight; nasaanoisymatože, I d., do not believe it to be true; nasaanoisymatâmâmohe, I d. one, do not believe that he is true; nasaanietamèhenoz, I d., do not trust in him saaonisyomâzâtoz, d., not believing to be true; nizestatanoxtôz, d., doubt, incredulity; enizestahoneve, he is a distrustful, doubting one. Zeoxhetomâsz eœcevatame, altho he be true he is distrusted; eaestomâza, he distrusts,deems it false; eaestomezâ, he distrusts, deems one (or.) false; nasaanoisymatâmôhe zehešetoms, I d., do not believe him that he be true; nasaanhetomâzâto, I d. it, do not deem it true; nasaanhetomâmohe (or.); nanahe- tanotovo, I d., beware of one; see beware.
disturb, nahešomôsâsan, I d. prevent, delay; naheštomoëho, I d. one (or.) naheštomoësz, I d. it (in the sense of preventing, delaying); nahešamoëho, I d. meddle with one (or.) meddle with it; nahešamoësâ, I am d. meddled with; nahešamoësâ, I d. meddle; nahešamoestâman, I occasion disturbance; nahešamoëtâ, I am one who disturbs, is meddlesome; na- homöomanisâ, I make a disturbance, commotion; natotahopemanisâ, I occasion a disturbance, disorder; see disorder; natotahopemansohe, I am the cause of disturbance, disorder, confusion; nahomaszesého, I cause one disturbance (of peace); homaszesëho, disturber of peace; nahomaszesëhe, I am a disturber of peace; novožetânôoz, I am disturbed, bothered (while eating); nivénovožetânôohe, do not (thou) d. him in his eating! Namistanoëho, I d. one in his sleep; navonevamo, I d. one in his talk (also nàatônëvo), in the sense of interrupt; navonevahasë, I d. by making noise, sound (of bell, etc.); navonevahamo, I d. one (as by sounds or noise of bells); navonevâno, I d. one by noise or sound; navonevâha, I d. it (by sound); navonevaosemo, I d. one by talking.
disturbance, hastomóesanistoz, d. preventing; hemeemo- estomanistoz, d. meddling; homôomanistoz, d. commotion, q.v.; totahopemanistoz, the making d., disorder; totahopemansohostoz, cause of d., disorder; homaszesohostoz, cause of d. (of peace); novóožetânôhazistoz, causing d. while one is eating; vonevahasenistoz, vonevaosemâzistoz and vonevamazistoz, d.; see disturb.
disturbed, evōzetanooz, he becomes d., fretting, bothered;
emomoxtēmeoz, it becomes d. (of a body of water), agitated; see move.

disunion, onisovanâzistoz; onisovanenistoz, the disuniting; onisovastoz, d. (state).

disunite, naonisovanō, I d. them (or.); naonisovana, I d. it; evohoveoz it becomes disunited, separate, asunder; enisovanēoz, it sets disunited (slow process); enisovaoez, they are disunited (state, or.); see separate, apart.

ditch, zeamotōhe, trench in the ground, that which is dug lengthwise; see dig; amōvaneneo, irrigation d.

ditto, hapo and hapevetto, in like manner.

diuretic, evešxaestove, it is d.; esēoxz zevešxaestov or zexaesohetto, d. medicine.

diurnal, see daily.

dive, naseax, I d. plunger; navēpevonēoxz, I am under water; see plunger.

diverge, expressed by inf. -héne = to extend in different directions; see disperse, radiate.

divers, inf. -onīta(v) = d. in the sense of various, of different kinds; onitavaensz, they (in.) are of d. kinds; onitavhetšetanoxtoveo, they (or.) have d. opinions, thots; onitavxtavensz, they (in.) are of d. colors; zeonitass vestaneo eoxconitavestaneheveo, d. people have d. customs; see different.

diversify, see change.

diversion, hessetanoxtoz, drawing the attention to; no-hētanohazistoz, d., distraction.

diversity, onitavostoz; onitavevostanehevestoz, d. of customs; onitavevenszistoz, d. of languages; onitavhozebestoz, d. of work; onitavevostaneo, d. of people; onitavsanistoz, d. of dress. Etc. See different.

divert, expressed by inf. -nōhē = turn aside, also inf. -nine = off from the straight line, aside; nanohētanoh, I d. his that from; nanohévoēho, I d. one from his doing; enāmēz, he has a diverted, twisted mouth, lip; naooxsetan, I am diverted, turned from my course, misled; naooxsetanoh, I d., mislead one; see detract, lead astray.

divest, navovokanāz, I d. myself (of clothes, entirely); navovokano, I d. one (or.); našēno, I d., rob him.

divide, naoēēxa, I d. by cutting; naoēēxanoz, I d. them (in.); naoena, I d. it in parts (by breaking with hands); naonisovanō, I d. in two; naonisovanō, I d. them (or.) in two, separate them; navovesax, I d., cut them in small parts; naooxeoeha, I d., break in in several parts (with instr.); nasēstoxtanomaen, I d. land in several equal parts or portions; nasēstoxtanen, I d. in equal parts or numbers; nasēstoxtananoz makātansz, I d. the money in several equal parts; totēma nisēstocto-
novaematanenoqoz, each one of you have been given.
equal portions of them (or.); inf. -sêstóxtnov- = equal in number; nasêstóxtnovana, I d. it in equal numbers, parts, portions (when each of the parts is a collection by self); inf. -âe-, -âe-, oâe-, and -oâe- denote dividing apart, asunder; naoâehanâ, I d., sort them (or.) apart; inf. -çeone- ref. to dividing a line (or anything having the cylindrical form) leaving space between; eçoneeoxeoe, it is divided in parts (a line of written words); naçoeoneoxeoa, I d. my words (in writing); navhozena, I d., distribute it; see distribute. Zehesêto, the divide, ridge of hill or mountain, also zemaeês; nahessée, I move along the d.; nihessêhemâ, wé move along the d. journeying; ehessêhestove, there is a moving, journeying along the d. Hessêhe, Divide, or Ridge (pr.n.).

divine, homatăn (or homatañ) nanšheneena, I d.it; neamos nanšheneeno, I d. (from behind the hill). Both terms are seldom used and writer heard the first one only once from an old priest (Medicene-crazy); nanšheneena, I am conscious of it; see conscious, feel; emaheona, it is d. sacred; emaheonazeoneve, it or he is a d. one; emaheoneve, he or it is a d. one, divinity; namahenazesta, I deem it d.; nasamaheonaztohe, I deem it not d.; namahenonatamo, I deem one d.; namahenovenasta, I deem it a divinity; namahovenatamo, I deem one a divinity; emaheonatan, he wants to be d.; namahenonatanocta, I want it d.; namahenonatotonov, (or.); namahonenova, I make one (or.) to be d.; namahenonazxoxz, I make it to be d.; namahenonaxtoxvo, I make it his d.; nimahenowanoxtono, it has been made d. for us, unto us; see sacred; hova, zemaheona, things d.; see God. Inf. -maheon- denotes, mysterious, d., godly, sacred; Mahoneês, d. day, Sunday; maheonhetan, d., sacred man; maheonkaâgon, d. child; maheonomotom, d. breath, inspired Word; emaheonês, he speaks (about) d. (things); emaheoneôta, he acts mysteriously, divinely, ceremonially; emaheonovax, he has a d., mysterious dream.
divine, n. maheonhetan and maheonêszetan, d. man, minister, missionary.
divinity, maheonetoæstoz, that which embodies God; see God. Nha zeononóvôss Maxaheon heovaz eoxešehamaheonetoæstovenov, the ones who do not know God will have all kinds of divinities.
division, onisovanenistoz, d., the dividing in two; onisovanâzistoz, d. in two; onisovastoz, d. in two (state); see branch, fork, separate; vovesaxestoz or vovesxivoz, d. in several (usually small) parts, portions; eoxeohestoz, d., open in two (instr.), from naâxeoxeâ, I divide it open, so there is a space between the parts divided; eoneoxizistoz, d., spacing between words (syllables) in writing; see space; sêstóxtane-
nistoz, d., the dividing into equal parts; sêstoxtanâzistoz, d. into equal parts; sêstoxtovanenistoz, the dividing into equal parts, each of which is collective; vozenohovâtoz, d., distribution, see distribute.

divorce, onisvanâzistoz, d., meaning really division and understood for d. only when special ref. is made to separation of married people; zeto hetan na heszheem êšeonisolovaneo hoemanemhayon, this man and his wife have been divorced by court. See divide.

divulge, natartanvenêsta, I d., reveal it openly; nameemosan, I d., reveal, disclose; nameemo, I d. one; namêsta or nameesta, I d., reveal, explain it.

dizzy, naêveneoz, I become d.; naêvenenae, I am (state) d.; navešêveneoz, it makes me d., I become d. by it; naêvenevomxta, I feel d.; êvenevomxtastoz, feeling of dizziness; êvenevozistoz, the becoming d.; êvenenastoz, state of dizziness; etâvenenovatto, it causes dizziness; oxnhêstovêsz tsa haeş heamâ exêvenenovatto, the standing on a high place causes dizziness.

do, expressed by means of rad. -êšêve- = doing and -êšez= = actual, demonstrative doing, accomplishing; naneševe, I am doing it, I am thus diligent about it (alluding to); navešêtovo, I have done unto one; nanešêta, I have done unto it; zehêseteüz, what one does to us; nahešêho, I do to him, cause it to one (or.); nanešez, I thus do it, accomplish; zehêsetez, what he has accomplished, wrought for us; ninešezevomotaenon, he has done, wrought, worked it out for us; zeëvemazhešêzeohonévessô, those who keep on doing so, the doers, those who actually do it; esaavhenœšêzeohonévê, mathapo exochešêzeohonewe, he is not only a talker, he also is a doer, he practices what he says; neševestoz, doing, n. (in general); tonševesto, doing, n.; hetonševstovâ, in whatever he does, in his "whatever—doing"; matšezistoz, doing, n., deed, the "working out"; natšezistoz, my doing, my deed; natšezistotoz, pl.); exhešezistevôtoz, it is done in this wise (actual doing); eneševstove, it is a doing (in general); enahan havs zœxchêzehoistovatto, thus (alluding) does the evil work; etônševe, what is he doing? [etônševêhê, what is his name?] Natonœşyovônitonoma, I do all I can to the ground, cultivate it that much; hena emeheševetto, what can I do? Hena emehešezetto, what can I actually do? Nimesaatonšeto, he cannot do anything to thee. Etonšezistove nivostanevhâzistonan, how is our salvation done, worked, wrought, accomplished? Naêvetana, I am doing it (by hands); nazetana, I am busy with it, handle it, work at it; nazetanen, I do, work (manual); zetaneneo, tool, implement; nazetôn, I do, work (with instr.); see work. Inf. -exan- denotes to work out, prepare, q.v.; naexanomevo, I do it, prepare it for one (or.); suff. -ôêho
(or.), -ôész (in.) and -ôêta (stative) signify "to do, effect, produce a result"; næpevoêho, I do good, to treat one well; natanševoêho, I do much to one; näñoêho, I do healing to one; näñoêszh, I do heal it; näanovôêszh, I do act justly to it; namatoësz, I do spend it, produce the result that it is all spent; nanasoêho, I do make sport of one; nahavsevoêho, I do evil to one; nahotoanavôêho, I do a dreadful, terrible, dire thing to one (or.); næpevoêta, I am a good doer; nahavsevoêta, I am an evil doer; cohôoêta, he does act bravely, does a great deed; nanooêta, I do perform in connection with; zenoôêtastov, the connection with a doing, performance, ceremonial; enisovoêta, he is a double doer; evovônitoêta, he does take care of (in the sense of acting kindly, fondly, helpfully); eamöêta, he keeps on doing, performing; emômâtavoêta, he performs a ceremony, rite; cohôoêtastove, it is a great, dreadful deed; éenoêêtastove, it is the close of a doing, performing; heovasz hetôêtastov, all sorts of doings; vistöêtastov, the doing with (especially in ceremonials). These endings -ôêta, -ôêtastov, -ôêho and -ôêszh, can be suffixed to all verbal forms susceptible to take them; navesshayevoêtamo, I am an evil doer with him; nahavsevoêtaetovo, I am an evil doer concerning, towards him; nahavsevoêtaeta, I am an evil doer towards it; easetoêêtastov, it is the opening, start of a doing, ceremonial; enisovoêêtastov, it is a double, twofold performance; eoneitavoêêtastov, it is a different doing; zepevoêtassô, the well doers; zemas-havoêtaz, the evil (unreasonable, lewd) doer; see act, perform. Esaaheneenohe zemetaçvenestas, he does not know what he should do, what condition he should be in. Rad. "-e" oftentimes implies to "be at it, engaged at, do, develop", ref. to an action or state in its process or its detailed parts, e.g. nanôztovo, I ask him a question; naenôztovo, I ask questions of him, I do question him; navômo, I see him (one action); navehômo, I do see, I look at him; niešëmz, do give me, thou! Naesemese, I am done eating; naešeêsz, I am done speaking; zehešetanenetto, as long as I do live; nasaatoneešanë, I can do nothing, cannot prevail; nasaatonee-tohe, I can do nothing, prevail nothing against him; nasaatoneoësëz, I can do nothing for it, against it.

doctor, v. nanâeto, I d. one (or.); nanâesta, I d. it (as a limb); nâestoz, the doctoring; excemâñestove, it is a doctoring; zenâesz, the one who is doctored; nanâetan, I am doctoring; [nanâetan, I want to die]; enâe, one is doctored [enâe, one is dead; enahe, one is killed; henë, what?]. Zeoxtëšenâestove, during the doctoring; evenëeva, now proceed (one of the doctors speaking to his colleagues); haevaehona ševastovâ, now at it.
with a will! (said by doctors, stimulating each other to earnest effort in the treatment of the patient); natameanham, I get the d. (with pipe); zetoestheticenanistove, the different uses, formulas (of acting) in doctoring; toneš evešezetanenistove, when is it used? both terms refer to whatever is done by Ind. doctors while treating a patient.

doctor, n. náé, náé (pl.), Ind. d.; náhetan, the d. man; ená-eve, he is a d.; náevêho, d. (white man); náevêhoa, woman d. (white woman); enáevêhoave, he is a d.; enáevêhoave, she is a d.; navessenâemo, my co-d.; heszeesotam, his (sc. the doctor's) medicine; vešeeseo, doctor's bag, medicine bag; hozoneena, servant in doctor's ceremonial; nánootoz, d.'s songs; matoovätoz, fomenting, incense; hooaseenoz, ingredients for incense, burning; hesthösteezo, d. his burnings (of a d. or priest); náoon, patient (the one doctored); henoon, his patient.

doctrine, voivostomosenistoz, d., teaching; mómátavistoz- mosenistoz, religious, ceremonial d., teaching; heovasz hešemómátavistomosenistoz, various religious doctrines.

dodge, naheštâhe or nahestohe, I d.; naheštâhetovo, I d. one (or.); naheštâheta, I d. it.

doe, meevaozeyo, d.; see deer.

doff, nanitaenâz, I d. it; nanitoxca, I d. my hat; nanêszen- hen, I d. my coat, shirt.

dog, hotam, (general name); hotameo (pl.); veksehotam, setter (lit. bird d.); pépeehotam, shaggy d.; péat, nickname for preceding n.; acenhotam, build., ball faced d.; ővehotam, scabby, mangy d.; nasânabhotam, blood d., (Nasâna, Nasânaho [pl.], Seminole), Seminole d.; Ceka- poehotam, Chicapoo d.; qsehottam, collie, sheep d.; ñêQ, ñêsiss and őseiss, scabby small d. (when the hair comes off in spaces); acês, small d., pup; heškse- ne, greyhound (lit. long tapering face); sâkove, very small d., ears pointing up (Shipperke); sâkoveciss, same as precedent, but young; zestoonessâve, small d. with long body (Dachshund?); mešseesees, d. with hairy face; esica, d. with pups; hotam zenonotovstahaz, mad d.; hotam eozzenoxz vox, the d. watches, stays at attention, lies in wait, before a hole; hotam eozzenotto vekse, the d. catches birds; hotam evehonaeta, he sits watching (not to catch) it; hotam evehonoetovo, the d. sits watching one (or.), hotam etasehestoha kókonô, the d. carries off the bread; hotam easetotomo, the d. chases one (or.); easetotoxta, (in.), hotam emâe, the d. barks; hotameo námêtôe, the dogs bark at me; nâmêtôe, they bark at me (fig.), [confound not with nâmhaetôe, they are all against me; nâmhaetôe, they swallow me]; hotam eahanosan, the d. is mean, bites; neheox- zetsane, trailing d.; ononevonsceo, prairie dogs; ono-
nevonišq (sg.); ehotameve, it is a d.; hotamevestoz, doghood; nathozo, my d.(servant), when hotam is implied, otherwise the term is also used for a horse or a cow; nathotam, my d.(obs.). Hotamhetaneo, Dog Warriors, name of a band of Ch.soldiers; (see organization); henentato, Rose (wild rose, Rosa canina), also name given to tomatoes, because they resemble (the small kind) the fruit or berries of the d.rose; hotamẽva, d. skin.

dole, see distribute.

doleful, hępõhaheheo, the doleful ones (ref. to voice);
epoetovaozistovatto, it is d., causes a creepy feeling; see moan.
doll, menekson, d., partly made of chinaware; meškaẕeson, d., made of leather or buckskin; meškaẕesoneve and emeneksonneve, it is a d. Both terms are considered or.
dollar, makąkak, large piece of money; makąkaksanz (pl.), in combination with numbers the pref. ma-xe- is left out; namatotemakatema, I have (am provided with) ten dollars; when worth in the sense of cost is implied the word makat is left out; eniisẽme, it is worth or costs two dollars; eniisẽmensz, they (in) are worth four dollars; eniisẽmeo, they (or.) are worth or cost four dollars; oxemakat, half d.
domain, hoe zoxxcenitato, one's d., the country, land he rules over; suff. -estxe for nouns in -estoz and suff. -eše for nouns ending with a vowel or -oxz denote "domain" in the sense of "field, sphere, where many of the same kind are": havsevstxe, d. of the evil; pavaštxe, d. of the good; hohnaẽṟe or hohnaestxe, d., field of stones; maxemenoëve, d. of apple trees, apple orchard; ȩzetanoxzeše, d. of anxiety; heevaestov, their d., range, habitat; heẽnivostov, their d., range, whereabouts; ėvaestoz, d., habitat; ėnivostoz, d., whereabouts.
dome, the suff. - (h)om ref. to d. shaped, and is usually translated by "lodge"; hoveeom, arbor, summer house built of branches; vëhoeom, square tent; maheo-nenom, lodge of the ceremonial arrows; mashaom, lodge of the "Crazy ones"; see lodge, home. Otatavoom, blue d., sky; see arch, vault; ehomēve, it is a lodge, d. shaped.
dominate, nantāetsan, I d., rule; nantāetsen, I do d., rule; nantāe, I d., rule (state); nantāetovo, I d. over one (or.); nantāeta, I d. over it; zenitāesz, the one who dominates; also zenitāešz (see Lord, ruler); zenitāetsanz, the one who dominates (has the faculty); enitātit, he wants to d.; see control, rule; evehoenitato, he dominates as a chief, king.
domination, nantātsanistoz, nantātsenistoz (actual), d.
dominion, nantāestoz; nantāevoemanistoz, d., authority.
Nantāevoemanistoz ẽheména ẽveva, d., authority has been given him, on earth and in heaven.
Heto havs nivénitáetōc, let not this evil have d. over thee; nahenítáestov, I have d.; nahenítáevhoemanistov, I have d., authority; nahenítástovetan, I want to have the d.; nahenítástovetanototo, I want to have d. over ođe; nahenítáevhoemanistovetovo, I have d., authority over, concerning one; veheonenitához, supreme d., chief d.; veheonenitátsanistoz, supreme d., verbal n.; nahevenitához, I have the supreme d.

don, naēstå, I d., dress; nanhōmanāz, I d.a robe, blanket; — naēsēzhena and naseszhenanaz, I d.a coat, shirt; naēståna, I d.it, ref. to clothing in general; see put, dress, clothe.

donate, namea, I d., give; navesemea, I d.with, contribute; — see give; naveész, I d.it (when the donation is announced as a promise to give later on); eoxvhehnx haestro makātansz, oha esaatōmeatovhanehnxsz, much money was donated (by promise) but it was not really given; moksna natavého, I will d.a calf, I promise to give a calf.

donation, meåtov, meåtotoz (pl.); hovae zevēhe, d., something donated, promised; see promise.

done, inf. -eše = done, finished, accomplished; naēsēmesē, — I have d.eating; naēsēevsēsenheme, we are d. looking on; matēsēevstanehevez, when we shall have finished our life; nivēsēoxzhemezetēshoexoz, do not leave until he has come, lit. until d.is his coming; inf. -ex- has a similar meaning (may have been the same particle formerly as -eš-), it denotes "enacted, d., passed thru" implying a thru process: naēxoeaman, I have passed, enacted a law; naexoan, I am d., am thru, uttering, speaking; čēsexhono, it is d.growing, thru the process of growing; čēsexāta, it is done, ripe (by heat); see boil, cook, prepare; eexane, it is d., ready, prepare; naexanan, I accomplish, bring it thru the process of being d., prepared, executed; naexanomevo, I do prepare it for one.

donkey, vohokoxta or vohooxta, d., ass; vohokoxtaeson, young d.; see ass

doom, nachōsan, I d., condemn, damn; nachomo, I d. one (or.); — zeēhōmsz, the doomed one; zeēhōmessē, the doomed ones; see damn, curse.

doomsday, hooxēsēva matatosehōmevoz zehetosehoneoss havs, the last of all days when doomed shall be those who persistently did evil: hooxēzhōnestoz zeto-sevešēasetoēvevoz zehavevōtass, the last doom by which evil doers will perish.

door, henitō, henitōnoz (pl.); ehenitōneheve, it is a d.; — henitōneheva, by, thru the d.; henitōne, d.like; estæatta and zeestæatta, d., entrance; zexēsznisto, d., entrance, where entrance is; see enter; zexhenitōneheve, where there is a d.; henitō zevešheceē, d.hinges,
DORMITORY  ENGLISH-CHEYENNE DICTIONARY  DOUBLE

lit.that by which the d.is held in position; zeneevo-
voxtò henitò,d keeper,watcher; henitò nitataotomon, the
d.stands open for thee; henitò nitataenomon, the
d.is open for thee; see open. The term henitò ref. to
the d.itself,as held in position by divers means; ze-
èstaetta or estàetta =doorway; zexestaetta,where the
d.way is; also zexësznisto,where the entrance is;
nxpeoxtam,before the d.(blocking).

dormitory, šešèmhayo,d.,lit.bedroom or bedhouse; ešèse-
-mhayoneve, it is a d.

dose, zetonitaemanistov, the amount of drink; esëozx
ècxæxhèštonitaemanistov, the medicine is taken
(drunk) in such doses; heto esëozx tonitò ècxæxemama-
istov,what d.,how much of medicine is to be taken
(drunk) all along? Zehetay nitosemhsan's esëozx,
that much,such a d.of medicine thou art to swallow.

dot, zeexo,d.,mark,spot, point; ezeoxtv, it is dotted
in color; zeoxeo,d.,point (in writing,as over the
"i",or a period); nazemana,I make it dotted, spotted,
soiled; ëzæmoez,it becomes dotted; rad. -hehem- de-
notes dotted,spckled; ehehamae,he (ref. to animals,
specially horses) is speckled; ehehæmeoz, it becomes
dotted,spckled; nazeoxvexa,I d.it (with writing); na-
zeoxveoxha,I d.it,inscribing dots (with instr.): see
point.

double, rad.-h)estov-=d.,lined, on each or both sides,
parallel; eestovenoe, it is lined (by sewing);
næxestovenoto,I line it (or.),make it double; eestove-
vonhanistove also enixaestovananesz, it is a d. window;
næstovana,I make it d.(as a box,etc.); eestovane, it
is made d.; eestovhommeoneheve, it is a d.floor; ë(h)e-
estoveox, it is d.,becomes lined; eestovoecha, it is d.,
(lines); vèxochom zenscepaonatto eestovoecha, the roof
of the tent is d. (provided with a tent fly); niva
eestovoecha zenscepaonatto mhayo, the roof of the house
is lined four times; hestovsìå, on each (or both) side
of the river,lake; en̂shestovepeva, it is both good;
nahestoveoz, I am hesitating, in suspense, between both;
ehstoveøsetto, it is d.pointed (as the two points of
a pen); enìshèøsetto, it is d.pointed, has two points;
ætahestovaohe, he is d.mouthed,a liar; enìshetaneva,
he is d.tongued; zenîshetanevaz, the d. tongued one;
eenehestovèòta, he acts d.,hesitatingly; eestovovos-
taneheve, he leads a d.life; the inf.-niš- =two; while
-nìsoy- =twofold,two in one; enìshìstaha, one has two
hearts, is distrustful,doubtful, has misgivings; niš-
stahàtoz, d.heartedness; estovnoestoz, the lining (by
sewing); estovananistoz, the making d.; estoveozistoz,
the becoming d.; hestovaohestoz, d.tonguedness; nišhe-
tanevàtoz, d., two tonguedness; nišhetanevàtoz,d., two
tonguedness; hestovevestanehevestoz, the d.life; hes-
tovetanoxtoz,d.mindedness; enisovëta,he acts d.,twofold,performs both acts; nha zeoxcezesemâtavoëta,he who worships in the Ch.way and also is a Christian is a d. performer; enisovëheškoss, it has d., twofold point (ref.to extended tapering object); enisovavësetto, it has a d., twofold point (as a pen, clevis, etc.); inf.-honaovdenotes d. in the sense of "added to, second to, twice as much"; ehonaovho, it is a d.box(ref.to farm wagon); zehonaovosz, the d.box of a wagon; see wagon; nahonaovana, I d.it,makes it twice as much, add again as much to it; etoschonaoveamhâe, he is going to receive d., once as much; namakâtaemoz eoxchonaoveozensz, my money gets doubled; etoschonaovenâestoven's, it is to be a d.dying, a dying once more; nszhonaovanalmenon nivoe-šetanoxtoran, our joy will be doubled, increased; ehonaovnitâe, he is the d.master, second master; honaovan-enistoz, the making d., twice as much; honaovanazistoz, double increase; honaoveamhatosz, d. gain, receiving; zehonaovevašitaevsz, the Vice-President; nszhouaoveme-taz, I shall give thee d.; natahonaovanomevo, I will make it d. for him; nszehonaovevostanehevheman's, we are to live a second life.

double tree, amsekanax zevešhestosems amoeneo, cross piece of wood, by which means the wagon is pulled; see tree.
doubt, nanizesta, I d.,disbelieve; nanizestatan, I am in d., incredulous; nanizestovo, I d.one; see disbelief; naništaha, I am doubtful, apprehensive, have misgivings; nanizestahe, I am a doubter; nanizestaeto-vo, I d. concerning one; nanizestaeta, I d. concerning it; nanaszestovo, I d. one, disbelieve him; naoneameta-no, I d., am uncertain; nanizestanoxtoz, d.(in mind); nanizestatoz, d., disbelief; ništahâtoz, d., apprehension; omezestanoxtoz, d., uncertainty, naeovetan, I d., am slow in believing.
doubtful, rendered by inf.-ononov- = not well known, not certain of; naononoveoz, I am d., uncertain; naonoovo, I am d. about him, do not know him well; naono-noa, I am d., uncertain about it; hovae esaanononóhan zëmëstomone, nothing is d., uncertain that has been explained to us; ononovëhestoto, d., uncertain, not well known relatives; ononovëszistoz, d. speech; ononovoani-stoz, d. utterance; ononovoan, he speaks doubtfully, not knowing well; naononovetan, I am d. (in mind); ononovetanoxtoz, the being d., uncertain in mind; ononovstahâ-toz, d. heartedness; ononovstahaoz, he becomes d. hearted; ononovevostaneheve, he leads a d. life; ononovevostanehevstoz, uncertain, d. life; apon, d. ! (old exclamation); tometo, d., incredible!
dough, zeastoene pen'nhôo,mixed flour; zehekëvohe pen'-
DOVE  ENGLISH-CHEYENNE DICTIONARY

hôo, wetted flour.
dove, hemen, hemene (pl.), d., (Mourning Dove [Zenaïdura macroura]); vôhômen, pigeon (tame kind); ehemene,
et is a d.
down, rad.—an— and –anô— denote "d., below, from a
height"; naanoën or naanonô, I walk d.; anöñistoz,
n., naanôozx, I go d.; anôoxzistoz, n.; naanana, I take
it d.; naanano, I take one d.; zeanañe, that which is
taken d.; zeanañsz, the one (or.) taken d.; ananazis-
toz, the taking d.; naanaôao and naanao, I fall d.; ana-
oxtoz, the falling d.; see fall; naanahasen, I throw d.;
anahsenístoz, n.; naanañâz, I throw it d.; naanahâmo, I
throw one d.; anahamazistoz, n., the throwing d. (of
one); zeanañame, that which is thrown d.; zeanañamsz,
the one thrown d.; naaanhoënàna, I set it d.; naanavo-
nàna, I put it d.; anovanazistoz, n.; naanavanoan, I put
one d.; naanañavàna vónhànanistoz, I let d. the window;
naanovae, I am d. cast, sad (anovastoz, sadness); naano-
oxvo, I make him to be d. cast; naanovetan, I am d. cast
(in mind); anovetanoxtoz, n.; see sad; eanoveoz, he be-
comes d. cast, saddened; anoveozistoz, n.; naanavóstonë-
no, I let one (or.) d. with rope; naanañatamo, I deem
d., low; anhoatamañestoz, dishonor, low estate; eanavó-
hémee, it is d. in cost, cheap; zetô hêmà eanavóhémêe, this
robe is cheap; eanavôhtòvà, he sells, buys d., cheap;
eanôx, she lets d., gives birth to; eanévèpozevoaz
hozz, the tree sheds its leaves; eanévèpozevoazax, same
as preceding term only by slow process; eanévèpozeva-
ha, the wind blows the leaves d.; eanovànsz and ean-
hànsz, they (in.) are blown d. (by wind); naanoeôstax, I
am suddenly blown d.; etatañeñanà, one falls d. into
and disappears; zeanañhoskoneô, d. fall of water, cas-
cade; naanoseñanà, I fall down backward; nataxeñanà-
tovo, I fall d. upon one; nataxeñanà, I fold down upon;
zeññëseñanà, he will fall d. from there (towards the
speaker); zetaxëseñanà or zetaxëñanà, he will fall
down from there (away from the speaker); see fall.
Naanôhoe, I run d.; eanohôzôe, he works downwards;
eanohôzôe, he goes d., and works (has first to go or
come d. to the work); naññôhô, I look d. below; anhoôx-
toz, the looking d., below; eanoven, his face is d.
fallen; eanôñistôvà, it is taken d. (speaking of
lodges, camps); see tent; naanexzêho, I lead one down-
ward; anôxto, d. below; vaxseñhôto, d. to the bottom;
pono, d. the river (Fr. en aval); eponexzô, it becomes d.,
drained, dry (said of anything that was watery and has
decome drained or dried); ponoxta, d. in the sense of
nothing, flattened out, empty (stomach, etc.); ponoxta
nahoeoxz, I come having nothing, being flattened, hung-
ry; see empty. Verbal suff.—anôto (or.) = beat, knock
d.; nêhaneanôto, I knock one d. with blows; inf. —ahan—

405
itself implies "downright, d. and out, extremely"; nas-
xseveanoto or nasëxseveanoto, I beat one d. to ex-
haustion; esxseveanoe, one is beaten d. to exhaustion;
nasxseveanota, he beat me d. to exhaustion; namomea-
vanoteono, we beat them d. bloody; the in. form would be
úmero, if ever used. Inf. -sè- or simply -se- denotes
"d. at an angle, d. hill, d. ward, sloping towards, extend-
ing, throw, launch, cast, dive into, entering d. at an
angle"; nasèösösz, I launch it, cast it into the water;
naseovoham, I let the horses d. to water; nasëèn, I step
d. into the river, lake or pond; nasëøëmsëmë, I throw him
d. into; nasëóono, I put, cast one d. into the water; na-
seeë, I lie d.; naovšëš, I lay d. (to rest or sleep);
naovšëmëoz, I lay d., from a sitting posture; naëmëna, I
lay, set it d., deposit; nièënanomotënon hevostaneheve-
stož, he laid d. his life for us; nasëóena, I drive it d. 
into (as a stake); nasëáahasen, I hurl, throw d. into;
nasëahamö, I hurl, throw one d. into; nasëáaház,(in.)
etasëaháme màpeva, one is hurled, thrown d. into the 
water: natasëeozz, I go d. into (usually ref. to going to a
town); naseaëaëo, I fall d. into; emasösëétooxzeo, they
mass into the river (to drink); eamesëéehoxzoë, they
are moving, traveling d. towards the water (to drink),
said of animals; nasëax, I plunge, dive d. into; nasëo-
naozz, I put my hand d. into it; nasëonatozoz, I put
my hand d. into (it) his (sc. pocket, coat, etc.); inf. 
-šóv- =d. ward, d. grade, lessening, diminishing; seetto,
sloping d. towards a body of water; see slope, slide, 
enter.
down, n. eeceas, d., downy feather; eeceasonoz (pl.).
downcast, eanovetan, one is d. (in mind); eanovae, one is
d., sad; see depressed.
downdfall, anaaxtoz, d., from a height; av aanoxelz, d., fall-
ing over; eavao, he had a d.; zeavaooss, those
who fall over, the downfallen ones; eohatetë zeavao-
ziss, he raises the downfallen ones (or.).
downdhill, seetto; hohamosz, d., the slope of a hill, hill
side (seen); neamoss, d. (behind the hill or
mountain); canhoe-setto, it slopes d. , downward; see
slope.
downpour, maso-anamaonevookoxtoz, d. of rain; emaso-an-
amoonevooko, it is a d. (of rain).
downright, inf. -tóm- denotes "on the spot, downright,
forthwith"; nszetómenaaz, I shall kill thee
d. ! Inf. -ahan- also expresses d., down and out, ex-
tremely; eahanemashanë, he is d. unreasonable, fool; eah-
hansenova, he is d. mean; nähanatatamëe, I laugh d., ex-
tremely; eahanepeva, it is d., out and out good; niahana-
neanoton, we beat him d.
downward, see down.
downy, rendered by inf. -mëhova- which means fuzzy, soft,
hairy, downy; emehovatto, it is d., fuzzy; mehovamaxemeno, peaches (d., fuzzy large berries); see fuzzy and wool.

dozen, matótótniso, d., twelvefold; matótótniso vovotoz mometa nononaszh zeto heeo, give a d. eggs to each one of these women! Ematótótniso vovotoz, it is a d. of eggs; momeno matótótniso (or is momatótótnistov) eoxchòtovat Owensz vovotoz, eggs are sold by the d. Ematótótniso vovotoz, there is a d. of them (or.); zematótótniso vovozo, the d. of them (or.); zematótótniso, the d. of them (in.); ematótótniso vovotoz, it is a d.

doze, see drowse, drowsy.

drab, zeosepok, yellow gray; eosepokēme, it looks d. (liquid); eosepokovāne, it is d. (also or.); eosepokovānez, it turns d.; zeosepoo votto, d. paint, color (material); eosepokovāve, it has a d. fur (?).

draco, see dragon (lizard).

draft, namxe and navxe, I d., draw it (with pen or similar instr.); namxe vovo and navxe vovo (or.); see draw, write; onchasenistov, a d. of fishes; see draw.

drag, nahestohoe, I d. (something heavy, burdensome); ehest'san, he makes, occasions a dragging, ref. to Sun dance performance, when buffalo skulls are dragged; hest'sanistov and also hestohoeistov, the dragging (usually ref. to the Sun dance); tonēs eotoshestohoeistov, or tonēs eotoshestohoeistov, when will the Sun dance take place? This part of the Sun dance has been eliminated (at least from public eyes) in recent years. Nahestosāz, I d. it: nahestosemō, I d. one (or.); zehestosemsz, the one dragged (or.); zehestoseme, the one dragged (in.); naastosāz, I d. it away; naaakosmo, I d. him away; naamastosāz, I d. it on; naamakosmo (or.); nahosāz, I d. it out; nahostosemo, (or.); nhestosekzēs, I d. it after me (in walking, going); nanēamhustosekzēs, I keep on dragging it after me (while going); eam(he)stoseho, he drags while running; eamstoseheta, he drags it in running; eamstoseheto, he runs and he drags his bowels while running, or he runs dragging his bowels, entrails; eamstosehetovovo, he runs and he stocks him; naamēna, I d. it (as net in water); namamathoesteo, I d. one (or.) by force, violence. See draw, pull. Naheanaevosoxta, I d. a burden, see burden.

dragon, amehoamemēん, flying serpent. The description of this animal was given to writer by several informants. They all agree that it is a kind of flying lizard (genus Draco) of good size, living on trees and inflicting disease and death on people upon they alight. They were usually seen in deep and heavily wooded canyons in the south west. Maxemēn, zehešszemēnsz, big flying d., serpent. Vovetass, d. fly; evovetas-
oneve, it is a d. fly; see whirlwind.
drain, naponomaenà, I d. it (from -pono- =low, drying up, as river beds); ponomàasene is the name of the spring moon (corresponding with March) when the land begins to dry up from thawing; ponomàasenistoz, the draining, see dry; eponoeoz, it becomes drained; see strain in the sense of "exertion".
drake, šeš zhetanehamsz, the male duck; šešeo zhetanehamessō (pl.).
drape, nanì̪manâz, I d. myself (by putting a robe, blanket etc. around); etaomhōsena, it drapes, hangs before; šeon zeoxcetaomhōšenas võñhanistovā or henitīșneheva, the cloth which (or.) drapes the window or door; na-taomhōsenaozx, I make it to be draped; taomhōsenatoz, the drapin', curtaining.
drapery, šeon zeoxcetaomhōšenas, cloth which (or.) hangs before, curtain.
draw, nanōhan, I d. (liquid), dip from; zenōhansz, the one who draws (liquid); naonōšena, I d. it out (of fluid); naonōšeno (or.); naonoozēsz, I do d., straighten it out; naonovēšena, I d. it ashore; naonovēšeno (or.); naono- novoheslz, I d. it to shore (by rowing); see shore; naho-stano, I d. one out of, pull him outside of; nahōstana (in.); nanī̪tōxtovo, I d. out liquid from; nanōhāsen, I d. out, (of water, by force [as in fishing]), make a draft (as of a fish, turtle); nanōhāz, I d. it out (of water, as a stick); nanōhamo, I d. one (or., as a fish); namzēa, I d., write it; namzēovo (or.); eamēšena, one is drawn, written, pictured; ezetēšena, it or one is thus drawn, pictured; eamstoevxešēna, one is drawn, pictured sitting; eatōoevxešēna, one is drawn, pictured with eyes lifted up; nanmēšēnaovo, I make one to be drawn, pictured; namēšēnaozx, I make it to be drawn; see picture, write. Etātameas, he draws away from, withdraws; nahessenoshoe, I d., attract; nahessenoxēho, I d., attract one; nahessenoxēsz (in.); nahessetanotovo, I d., attract him (by thinking of him), also: I d., attract his attention to me; nahessetanota (in.); ze-tohetēhessetanotēz, all that draws, attracts our attention; ehesesanosan, he draws, attracts by charm, power, magnetism, also "by power of mouth"; ōnhao exch-esesaxonotē hēsē, the frogs d., charm the flies (or fly) by mouth; eshesesanotata, he draws, charms it; ehesesanosanetto, it draws, attracts, charms; nahestōn, I d. by mouth (as ind. doctors do to suck out blood, etc.); nahestoha, I d., suck it out; nahestohomovo, I d., suck it his (as in above manner); nahestōno, I d., suck one (or.), also nahesseostōno; see suck; eyyahā- poñevaz, he draws his claws in; esēposeoz, he draws, stretches out his fingers, claws; esosoxpano, he draws in his claws (having caught something); naonistoeña, I
d.it (the bow, to shoot); nasèponeano, I d., stretch a rope; nas'seana, I d., stretch it (anything elastic); eas'seox, it is drawn, stretched tight (as canvas); nas'seoso, I d., stretch it (or.) tight (as the cloth of a tent, wagon sheet, etc.); see stretch; nahesse-san, I d., pull; nahesseco, I d., pull one; nahesseész, I d., pull it; see drag, pull; hesseescoeno, a harness (pl.), q.v.; naanösona, I d., pull it down (as a bolt); nameovaéna, I pull it up to the surface (of liquid); nameovaéneana, I d., pull it up to the surface by means of rope, string; naheamoneana, I d., pull it up (to a higher place, not out of a liquid) by means of a rope; nanitana, I d., extract it; naosco kokóax, I d.a chicken (disembowel); see rip; ehehescooz, it draws together, shrinks, q.v.; nahessá, I d. breath, aspire: see breathe; meemeaótó, d. knife; nameemexá, I cut it with d. knife; nameemaso shistató, I cut the board with d. knife; nameemaso hooxe, I work the pole with a d. knife; nanotovanoexe xovatóv, I carry a drawn sword.

drawback, hovae zevešestomeozistov, something by which a d. is occasioned; see prevent.

drawer, zenchéansz, the one who draws water; zeemístonsz, the d., writer; vépémax zeoxcenitane, hollow wooden receptacle which is drawn out.
drawers, vešešenhestoto (or., pl.), d. pants; evešešen-hestove, they (or.) are d.; navešešenhestona-vó, I provide one with d. pants.
drawing, amešešató (and mxezistoz), d., picture.

dрай, see wagon.

dread, namaxeáta, I d. it; namaxeéovo, I d. one (or.); namaxeétosta, I am in d., fearful; see fear; inf. -maxe- =great; nahépoetan, I d., have apprehension; inf. -isë- =dreadingly; naiseneox, I d. to go there; naisečstovo, I d. to speak to him; nasaaícnécévë, I d. not to do it; naéšivaenó, I merely d. one (not seriously); exameétamano, it is dreadful (condition, aspect); maxeétosta, d.; hépoetanoxto, d., apprehension; nahéséta, I d. it very much; naohésétan, I am in great d.; ohésétanoxto, great d., apprehension; nahestohésétanota-vó, I am in great d. on his account.

dreadful, eohétemano, it is d. (general aspect); eoháé- tote, it is a d. deed, act (also awful); nio-hááeszeno, we did a d. thing, dealt dreadfully with it.
dream, naovax, I d.; naovaxéná, I am dreaming, d. for myself; nanoovaxená, I d. of it; nanoovaxenanoz, I d. of him; ninoovaxenatovax, I d. of thee; zeovaxenavo, while at dreaming, in my d.; nitonetoovax, what didst thou d.? Nitonšévéveovax? How doest thou d.? Hena ze-zenoovaxenatto, what is it that thou hast dreamt? Zeovax ezhestohe, he was told this in a d.; naózetanona-voovaxenanoz, I have an anxious d. about one (or.); na-
DREARY

ENGLISH-CHEYENNE DICTIONARY

otéstoołas, I had a strange d.; niotéstoołasenatovazeme, I had a strange d. of you; ovaxestoz,d.,n.; eovaxestov, it is a d.; evhameovaxestov, it is a mere d.; ovaxenaheo, a dreamer; zeovaxenaz, the one dreaming; hovae nioceovaxenagenon, something made us d.; tāeva coceovaxestov, one (in general) dreams at night.

dreary, see desolate, lonesome.; ehōntatamano, it is d., (general aspect).

drench, nanhatōva, I am drenched; see soak.

dress, naēs'san, I d. (term used by men); naēs'saneno, I d. one; suff. -eno added to -san gives the trans. or. form of this verb; namoonsan, I am dressed beautifully; namnastovsan, I d. gorgeously; navoonsan, I am dressed, clad in white; namonoenovsan, I am dressed, clad with security, immunity; epavsan, he is well dressed; natēs'san, I am fully dressed, have a suit on; navohavaevsan, I am dressed in buckskin; ehetooshōes'san, he dresses for show; naēvaevsan, I am clad in wool garments; namēskonsan, I am dressed in leather; nahekovavan and nameovavsan, I d. in soft raiment; enxōsan, he dresses funny; napēs'san, I have ragged clothes; ēs'sanistoz (in.) and ēs'sanistoto (or.), d., n.; the first term is v.n., while the second ref. to the clothes themselves; ēs'sanenistoz, the dressing, donning, putting on of clothes; moonsanistoto, beautiful attire; moonsanistoto, beautiful d., attire, clothes; mxastovsanistoz and mxastovsanistoto, gorgeous d., attire; voomsanistoz and voomsanistoto, white d.; pavsanistoz and pavsanistoto, good d.; moenosanistoz and moenosanistoto, d. of protection, security; tēs'sanistoz and tēs'sanistoto, suit of clothing; vohavaevsanistoz and vohavaevsanistoto, buckskin d.; hetosohōes'sanistoz and hetosohōes'sanistoto, d. for show; ēvaevsanistoz and ēvaevsanistoto, woolen d.; mēskonsanistoz and mēskonsanistoto, leather d.; pēs'sanistoz and pēs'sanistoto, ragged d. The suff.-toto is always or. Keep in mind that the term -ēs'san ref. to male attiring and that it implies the putting on of clothes by special "fixing and adorning," in the sense of "attire, raiment, arrayed in, clad with". Nanes'san, I undress, put off my attire. Naseszehenano, I d. one with a coat; naneseszehenanāz, I put off my coat; see clothes, v. Vōstoz, vōstoto, woman's dress; evōstove, it is a woman's d. (also őestoto); evōstovetan, she wants a d.; natōstano, I d. her; emoxtovōsta, she has a black d. on; the same term can be used for any one wearing a gown or robe (like Catholic priests wear); evoomōsta, she has a white d., gown on; epevōsta, she is well dressed; etonitōsta, how is she dressed? [Etontiñoōstä, what does it cost? Etonitōsta, how high is it? (being suspended)]; nanitōsta, I have my d. off; nanitōstano, I und. her; eodsevso-
zevano, it is bespangled (of a d.); nāoáseysozevano, my d. is bespangled; niñoáseysozevanhōmā, our d. is bespangled or we have a bespangled d.; nāmanēho navōstoz, I make my d.; nāmanēho navōstoz, zetatōxsozevano, I make my d., it will have trimming around the bottom; nāmanēho navōstoz zetamaha-toxsozevano, I make my d., it will have a wide border (at the bottom); nahoneosēho, I cause one to d. Maheo eoxchoneosēsēzono moesz, God dresses the grass. Vokāenōstoz, woman buckskin d.; evokāenōstove, it is a buckskin d.; evokāenōstovelan, she wants a buckskin d.; vohaevozevōstoz, woman's buckskin d. with fringes; meskōnōstoz, woman's d. made out of leather (other than buckskin); esmekōnōsta, she is dressed in leather (usually from a buffalo hide).

dresser, amōmāzevehoseo, d.; receptacle with mirror; ea-mōmāzevehoseoneve, it is a d.

dressmaker, nha zemanēhoss vōstoto or ēs' sanistoto, the one (implying either man or woman) who makes women's dresses or men's clothes

drift, eomemnēhōsta voe, the clouds are drifting apart, segregating; voe eamōhōsta, the cloud is drifting by (also eamaesta, when drifting slowly); eamōhēsta, it drifts, floats (on water or other liquid); see float. Evōzeo, it drifts in; eboheneovax (?). Eoxksenomaeoxx, he drifts along with (any wind), is changeable.

driftwood, zemōhēsta kamāx, d.; zemōhēstaesz maxsz, (pl.).

drill, see pierce, bore; emonhoonee, they are drilling (as soldiers do) (?).

drink, naman, I d. (water or liquor, something cold); namanenon, we d. it: nanomen, I d. (something cooked, like coffee or soup); nanomenheme, we d.; oftentimes nanomen is understood to mean "I d. coffee"; hovaeh nasaanomenē, I have no coffee to drink; manistoz, the drinking (water and liquor); nomenistoz, the drinking (of cooked food); emanistove, it is drinkable, it is a d.; emanenov, there is a drinking; enomenistove, it is drinkable, it is coffee (cooked) to drink; enomenov, there is a drinking (of coffee or soup); zemanszh, the one who drinks; zenomenszh, the one who drinks; nana-voe, I d. in or while eating; no voestoz, beverage drunk at meals; nanōxta, I d. (from a vessel); navistōvoemo, I eat and d. with one; zevistōvoema, the one who eats and drinks with me; vistōvoemaistoz, the mutual eating and drinking; emaneheoneve, he is a drinker, drunkard; maneheonevistoz, d. habit; ećemaneistoz, drinking and lewdness; ećemane, n. agentis of precedent; etanomeneoxoz, they went to d. coffee; nahameoxoz, I go to d. (am on my way to); suff. -seš denotes throwing water or liquor into or down the mouth; enonotovseš, he is drunk; nonotovsešezoz, the being drunk; enonotovsešequoeve, he is a drunkard; nonotovsešeho, the
drunkard; eahansē, he is drunk downright, is staggering, tottering; etōômssē, he drinks lemonade (-toōm = cool, cold liquid); toōmssēstoz, cool d., lemonade, etc.; navestseșemo, I d. with him (usually liquor); namêsstse, I d. by bending over and supporting on hands (in drinking from a spring or river); naamênevase, I d. while walking (or riding) thru a river; also naam'-neman naàzenwa, I d. (in passing, walking; done without stopping the going, using the hand to throw or jerk up water to the mouth). Namanova, I give d.; manovhâtôz, the giving of d. (as medicine, etc.); heto hoham eoxce-manovatto, this spring gives d.; nimanovatēnon, it is a source of d. for us. Tass emhaesta zeoxcemēstovoz, as it were he swallows (where we say "drinks") that which we explain to him.

drip, eheôzx, it drips; esēanha, it forms drippings, it drips thru (as fog or vapor on tent cloth); esē-ozx, it drips, leaks thru; naheôxzesz, I let, make it d.; see drop.

drive, nazetaenoham, I d., guide the horse or horses, (specially ref. to the use of reins); naamaenoham, I d. horses on; nahceamaenoham, I d. the horses slowly; naamaovō, I drive them (or.); nanomotovaenoham, I d. the horses fast; nahosovaenoham, I d. the horses back, making them back up; naevhavaenoham, I d. the horses back (where they were before); vēhoehotoa naamaovō, I d. cattle; natāêovo, I d., chase him out, forth (from a place); naaseoavovo, I d. away, make him leave; naaaseta-ovo, I d. him off; naaasetaoho, I d., push one away; eamohâ, it is driven off by the wind; tass eamoaexeo, as it were they (or.) are driven off by the wind; eēmohânsz, they (in.) are driven before the wind; eēvahavoaha, it is driven, waved to and fro by the wind (like the wavy motion of standing grass or wheat); enēva-oe, it is driven, made to go fast; vēhoemē eohânsēvâhe-toensz, bullets are driven at a terrible speed; heto eoxcōhânsēvenimaâstohe, it is driven, turned around at a very great speed; naevoen or naaemoen, I d., roll (in a wagon); see turn; navoxkeno (amoeno), I d. crooked (with a wagon), lit. I roll him crooked; namomotonoe-no (sc. amoeno = wagon), I d. to make a turn (with a wagon); naschoesz, I d. it down into the ground; nasehō-no (instr. form), I d. it (or. as posts, poles) down into the ground, or below the surface of; nasehoha, I d. (in. instr.) down into; natomsehoha, I d. it down into (half standing out). To express driving, hurling, force, see Instr. m. in Ch. gr. Suff. -aha denotes d., swept by force, blow, wind; easetoeštahansz vēpotoz, the leaves are driven, blown away; see blow.

driver, zezeataenohamsz, the d. (ref. to the guiding with the reins); zeamaenohamsz, the one who drives the
horses; zeamaovsansz,d.,the one driving; zeamaöz,our
d.,the one who drives us; zeamoensz, the one who
drives a wagon; nha zeamoenoz ni amoenoan, the d.of
our wagon, he who drives our wagon.
drizzle, eoaneha, it drizzles; evessaneha, it is drizzl-
ing (very fine, like fog); see rain.
droll, enxos, it is d.; enxosan, he dresses d.; see funny.
dromedary, paepaonahe, paepaonaheo (pl.), d., camel, the
humped back one.
drone, evavaostoheteto, it makes a lulling, droning
sound, swinging to sleep; see drowsy, sleepy.
droop, rad. -akav- denotes "hanging down, drooping";
ea-kavae, he sits drooped; eavës, he drops his
ears (animal); eaaveo and eakaveo, he becomes bent
down, drooping; eaavota and eakavota, it sets drooping;
eaavhoe and eakavhoe, one sits, stands drooping; inf.
-maks- or -macse- denotes drooping, stooping; see
stoop; ehosheheoxz, he walks with drooping head; na-
oszehe, I d., bow my head; see also languish, wither.
drop, naënevaena, I d., let it fall, cease to hold it: na-
oháena, I d.it; naoháeno (or.); 
aoháenomaota, I
let it d. to the ground; naoháetan, I d., shun (in mind,
disposition); naoháetanaoto, I d., shun one; naoháeta-
nota (in.); see miss, shun; eoháox, he drops his pack
(what he had on the shoulder); naoháoxenoz, I d. one
(or.), from carrying him on the shoulders; this ex-
pression is used in the fig. in the sense of abandon-
ing one who needs one's care [for Ch. mothers carry
their babies on shoulders and back]; Maheo emesaahá-
ëxehenotto henison, God cannot (will not) d., forsake
his children; nszaaoháenëxetovazeI, I shall not forsake,
d.thee; zhescesetovsz emesaaháenëxehenz henison, a
mother will not d., abandon her child; nasaaësetov-
vohe, nivëoaháenëxetovemeno, we are not yet able (sc.
to manage ourselves), do not forsake us! Nitaoháoxan-
on havs zevësohoñaoxo, let us d. the load of evil
with which we are burdened; eheëxz, it drops, drips
(liquids); naheëxzës, I let it d., make it d. (as medi-
cine); heëxzëszz, make it (thou) d. Heto esëoxz heëxz-
zezeo, let it, make it d. (then) this medicine; heëxzë-
ze, let it (then) d. (medicine); heto esëoxz heëxzene-
ha matõtoha, let now this medicine d. ten times, pour
out ten drops of the medicine; zeëz màp, a d.of wa-
ter; emameotoanaoz, it falls in large drops; maneanao-
ne, large d., blob (of something like blood, viscous).
See fall. Eanaoz, it has dropped, fallen; maxemenoz e-
a뉴스, the apples are falling; eanaenëoz, he dropped,
fell dead.
dropsy, màp eveşepohoxos, he has d., has swollen flesh by
water; emämàpevzos, his flesh is all (full of)
water; emämàpevxoseo, they (or.) have d.
drought, saahestoneatamanohestoz, general condition of non moisture; saahestoneatamanohehan, it is droughty. See moisture, dampness.

drove, nokov zeeamaosso véhoehotoa, a d. of cattle.
drover, amaovsanche, zeeamaovsansz, the one who drives (as cattle, sheep, etc.).

drown, namemstan, I d.; ememstancoe, they (or.) d.; namemstanoto, I d. one; memstanistoz, the drowning; zememstanessso, the drowned ones; nszaamemstanotahe, it or one shall not d. thee; véhoemapeva eoxchéveševéonisi—vonméostoha hezzetanaotzoz, he tries in vain to d., engulf his trouble with whiskey.

drowsiness, nomoneozistoz, the becoming drowsy; nomoneatanotoz, the desire of, disposition to d.; nomonomoxtastoz, feeling of d.; nomonaosanistoz, the making drowsy; nomonaosemazistoz, d. from sound, talk; vavaosemazistoz, the lulling to d.

drowsy, nanomon, I drowse, doze; nanomoneoz, I become d.; nanomonez, I am in a d. state of mind, I want to drowse; nanomonomoxta, I feel d.; nanomonaosan, I cause drowsiness; enomonaosanetto, it causes drowsiness; nanomonaovo, I make one d.; nanomonaosemo, I make him d. (by sound, droning, talking); enomonaosemotto, it (the sound of, as the droning of bees) causes drowsiness; hñom hevéniistiñestovevo navešenomonaoseman, the droning of the bees makes me d.; enomonevátomon, he is d. from listening, hearing; enomoneváz, he has a d. mouth; enomoneva, he is made d. by the sound of rain; navavaosemo, I lull him; swing him d., to sleep.

drug, ésoox zemapevéme, d., liquid medicine.

drum, oneavo, oneavoensz (pl.); napoponôn, I d.; napoponôh, I am one d.; oneavo, it is a d.; oneavoevensz, they (in.) are drums; ovaoneavo, magical d.; maheoneoneavo, ceremonial, sacred d.; oneanotax, onanotxo (pl.), d. warrior; oneanotxeve, he is a d. warrior; oneanotxem, lodge of the d. warriors; poponônistoz, the drumming. See stick.

drunken, enonotovses, he is d.; nonotovsesestoz, drunkenness; nonotovsesheo, drunkard; enonotovsesheoneve, he is a drunkard.

dry, épone, it is dried up, drained, absorbed (of liquids, rivers), not flowing; époneo, it becomes dried up, drained out; éponomoata, the ground is drying; esoxkomepómeoz, a strip of water which has become dried, drained; naponomaea, I d. it, absorb the moisture from it; also said when any d. substance is used to make a surface less wet and slippery; naponomaeona, I d. my hand (as in kneading, when flour is sprinkled over the hands to make them less wet or slippery, by absorbing the moisture); ponomásaene, drying moon, (about March); naponomaeuxta, I make my feet
d. (by tying rags or skins around them to avoid slipping); naponomaexa, I have dried eyes (from having wept before); epononazo, it becomes d. (by natural or weather process, and said of wood [when wet before, or painted], paint, etc.); epononatto, it dries (by weather process); epononata, it dries by heat, fire; eoō, it is d.; eōene, he has d. eyes, is blind; eōōō, the grass, vegetables d.; eōoveneo, the dew is dried; eōaoz, it is becoming d.; eōez, it becomes d.; eōahe, it is in a d. state; moesz eooeozensz, the grass (pl. used in Ch.) becomes dried up; naōāno and naōāno naeszehem, I d. my coat (as by holding it before the fire); naōāha, I d. it by heat; eōāta, it dries by fire, heat; nataōanoz maxemenoz, I d. plums (after they have been stewed); eō- azessensz, they (in.) d. (in the sun, shriveling); ea- seōeoezetto, it begins to d.; eōomao, the ground is d.; naōestēna, my throat is d.; naōeoz, I am d.; naōēeso naeszehem, I d. my coat (or.), by hanging it; naōeoēso naeszehem, I d. my coat (by spreading); naōeoeesz, I d. myself (by the fire or by means of heat); naōëehoa, I d. it out; naēs'sonazenoz, I d. them (in., by weather process, so they shrivel or shrink); ees'sonaha, one (or.) is dried up and shriveled; es'sonata, it dries up, natural process of heat, bringing on shrinkage, (as meat, fruits); zees'onahessē hākotao, dried grasshoppers; zees'sonataesz maxemenoz, dried plums or apples (if the latter be whole); naēs'sonaz hoevoxq, I d. meat (in the sun); hestovoheškonoz, dried apples (when quartered and shrunk together); this term ref. not to "d." or to "apples" but to daw claws, which resemble dried apples; namazezenoz, I d. prickly pears (cactus berries), leaving them meaty; namazez honovoxkēz, I d. beef, meat; namazemonāha honovoq, I d. meat, beef (hono- voxq is of the loin piece) by smoking; emazemonāta, it dries by smoking (heat); emazemonāe, it (or.) is dried; naōëoeseesē, I d. my hair (by standing in the sun); naōëovesennā, I d. my hair (with something); nan- hohoa, I wipe it d. (Instr.); see wipe; eexao, it is d. (of wood that is not green); eezaoneta hoxzz, the tree is d. (not green, but mature as in the fall); emoooko- nae, it is dried up, shrivelled (surface of); emoookon- āta, it dries, shrivels from heat; namooxonāha, I d., shrivel its surface by heat; eaaamooxkonathan, it does not d., shrivel; see shrivel; eēenēneoze, it is dried up (of vegetation becoming naturally dried, dead, as in the fall); enōnoe, they (or.) are dried up; enōnoōō, it is d. grass, vegetation; enōnešeeye, it is a patch of d. grass; enōnovā, it is of dried grass color (fur); enōoeehe, it is a d. creek (when the vegetation in it is dried up); Ponooeehe, D. creek (name of Sand Creek, a tributary of the Arkansas east of Fort Lyon, Colo.).
evokonaota, it sets white (speaking of bones or limbs of trees dried up and white, also any object resembling whitened bones or tree limbs); evokonaoe, it is dried up, bleached; evooneaonaë, they (or.) are in a d., bleached state; evooneaona, it lies d. and white; evooneaonahansz, they (in.) are white and dried; also evooneaohansz; eaahestoneomaoshehan, it is d. ground, a ground with no moisture; saahestoneatamanohestoz, dryness, drought; eaahestoneatamanoehan, it is d., droughty; rad. -ô- =d., is also used to denote suffering, soreness, e.g. naoœen, I have d., sore eyes (also: I am blind); naœëata, I have sore feet; navovoaz, I have dried, sore lips; naœesta, I have a d., sore ear; this short, abrupt "ô" is incorporated in the terms ref. to heat, e.g. chëchôta, it is very hot; evonôhêta, it is consumed by heat; usually the "-ahô-" is pronounced "â", (evoנâta); see burn, fire, heat, suffer.
drygoods, šèon, šèonono (pl.), (considered or.); ešonone- neve, it is d.; šèononeva, with, by, thru d.
dubious, see doubtful.
duck, see dip down into, plunge; rendered by rad. -së- = down into. Šëš, šëšèo (pl.), d., n.; ešëševe, it is a d.; màaxta, red legged d. (mallard ?); ôxœm and xaxœm, teal (blue winged); pàpoesešës, flat billed d.
duck, (cloth) monata and monatova; tonovšen, thick cloth.
due, in the sense of "bound to, the very one, exactly" inf. -tô can be used to denote "d.". Etoœtehñeeoxz hiz ešëva, he is d. to come to day; tôxœveva eevhâ- naniestovensz makâtansz, the money is d. (to be paid back at this time; tonexox eoxctôhœchetto maatameo, when is the train d. (to arrive) ? Nssøtûnešetonhemà, it is d., bound to be done unto us. Due in the sense of "in straight direction" is rendered by inf. -tæ- and also -ta-; tànømat, d. north; tæsøvon, d. south; tæsitov, d. in the middle; tâheam, d. upward; tæøxos, d., straight in another direction; inf. -tæ- = in the direction of, forward to; tsaamøn ziöstevëmoss zehâmoxtaziass, he is walking (on the way) to see the sick one; tæanhotto, d., straight down.
dull, enxâpô, it is d., not sharp; enxâponsz, they (in.) are d.; enxâpeoz, it becomes d.; see blunt; emashanë, he is d., stupid; esaanàka, he is d., not brisk, not industrious.
duly, see due, fitly.
dump, esanotovenszé, he is d., cannot speak; saanotoven- szezo, the d. one; eaaaxaëszë, he remains d., does not speak (altho he could).
dumfound, natotoneoz, I become dumfounded; natôhesstoto- neoez, I am just dumfounded; totonoezistoz, the being dumfounded.
dumpness, saanotovenszestoz, the not being able to talk.
dump, namashénen,I d., pour out; nahöståhàz, I d.it out (throwing); see throw, overturn.
dung, oxahos,d., manure; oxahosz (pl.); hovaemès, feces of animals; nahénéházenoz oxahosz, I spread, scatter d., manure; naešhosoha, I have manured it; naohosoha, I d., manure it.
dungeon, aenonevox,d., dark hole in the ground; eaenonevoxve, it is a d.; naeštahaman aenonevoxeva, I am cast into a d.
duplex, see double.
duplicate, rendered by inf. -honaov— = added a second time; nahonaovmœxe, I write a d.of it; ehonao-vemxeoe, it is written in d.; nahonaovana, I d. it; see double; honaovenitáe, the d. of a master, ruler, a substitute.
duplicity, estovoahesto, d., double mouthed; ehestovoahhe, he is double dealing, lying.
durability, heahestoz,d.
durable, eheahestov, it is d.; eheahetto, it is d., lasts, strong; chehëetto, it is d., last, strong, endures (process); eesaahaehestovhan, eesaahaehettan, eesaahheëttan, it is not d., lasts not strong; cheeoz, it becomes d. (after having been weak), strong; nähëezo, I become strong, durable, lasting.
duration, ehëexov netto, it is of long d. (ref. to time); ekaseexov netto, it is of short d.; see during; zeheësevostanehehevstov, the d. of life.
during, inf. -heeš— = d., while, lasting; zeheeësetanenetto, while I live, d. my life, as long as I live; pref. zeoxtoëš—, zeoxtohetš— d. the whole process, length of; zeoxtoësemazeomeve, during the whole spring; zeoxtoë-šëëzetto, d. my whole speech; zeoxtohetëomao, all over, thru all the land; pref. zeoxnesto— d. the course, also zeoxneeš—, d. the course, from there on, (ref. to past time or place); pref. zetaheše— or zetaše— = d. the time of, while implying that another action takes place; zetašëneozx mëavehono nitapavhozeoheämë, while he is going to town let us work well.
dusk, ehetoëvëman, it is d.; zexhetoeve, at d., evening; emokoëvenöna, it (or.) has a dusky color (ref. to an animal’s fur or a bird’s feathers).
dust, v. naasevoohra hešec, I d., brush the dust; naasetoha hešec, I d., brush the dust; nanhoah hešec, I d., wipe the dust.
dust, n. hešie and hešec; ehëseceve, it is d.; hešëceva, in, with d.; zehešëcevevëšë, the dusty ones; ehësecevëme, it looks d., turbid (at liquids); ehësievëhe, he looks dusty; nihešëcevevëhemë, we look dusty; ehëseceveno, it looks dusty; nahešëcevëhemë, we are d.; nahe-šievëoxta, I have dusty legs, feet; ehësecevëmano, it looks dusty (atmosphere); mahešie, red d. (bricks);
emahosleeve, it is red d.; hešecea, d. like; exama-maheshievoamoo, it is full of d. (floor); hošec ezevaa, the d. is rising (by wind); zevō, rising d.; nahezevōon, I raise d. (in walking); nihezevōonhemā, we raised d.; nazevoon, my d. (which I cause to rise); nazevoonan, our d. (which we cause to rise); hezevōonevo, their d.; ezevaton, it is dusty (the air); ezevatonomaroxova, it is dusty (the air) from plowing; nazevatoeoxz, I raise d. in walking, going; nazevaenōsan, I raise d. (in any way); nazevatoenōsan, I raise d. (with something); nazevatoeohan, I have dusty shoes; emeezevatoeō, a rising d. comes up, appears; emeezevōoneve, it is red d. (rising or raised); Maezeveona, Red d. rising, p.n. emasozevatoeō, it is a sudden arising of d.; nazevatoahāz hešec, I throw up d. (as in throwing a handful of d. in the air); nazevatoahasen, I throw up d.; nazevatoea, I make d. rise (with the feet); examanxpōmanōsan, he makes a blinding d. (also said of vapor, steam, smoke, snow, etc.); eōveoz, he (horse or dog) shakes the d. (or water) off himself; naōveaxtax, I shake the d. from my feet; naōveaxtaxetovo, I shake the d. of my feet at him; esaaevhazevoatenōhan, d. is laid, lit. the d. does not rise any more; esaaevhazevoatenonoehan, it is dustless. dutiful, see duty, obedient.

duty, hozehohestoz, d., work; zehozetanetto, my d., that which I am expected, told to do; hovae zehozēsz, d., the thing one is asked to do; hovae zehozehe, something required to be done; nahethozeto, I request one to do; nanethozetan, this (ref.) is my d., what I am requested to do; zehozestomonetto, that which is requested of me, my d., task; zeto hetaneo ehōzehozeovenco, these men do not have their duties, they fail to be servants; enōsenešave zemehahozēs or zēnēthozēs, he left his d. undone, lit. he left undone what he was requested to do. Etahan zehethozetanez (or zehetozestomonez) hevetov Maheo, this is our d. towards God. Ehaestnovaen’s zemetanez na etkomooha zehethozetanez, our privileges are many, our duties few; lit. much it is, that has been given us, not much (lit. few) that which is requested of us to do.

dwarf, see short, small. Only in the proper name Macēta, Ace, Zcemacēta which means Diminutive-man, is the adequate to "dwarf" found.

dwell, navē, my dwelling; zevētto, where I d.; naēvēn, I d., have my whereabouts; naēvae, I d., have my habi-
tat; rad.-ē- =d. to be at; t’sa nivē, where does thou d.? Ėvētotoxesta, he dwells (talking) about it: nivēē-
vehavseveto, do not d., keep on feeling bad.

dwindle, ematanēoxz and evonanēoxz, it dwindles; see dissolve, diminish, decrease.

dye, namachooaha and namovaoha, I d. it red; nachovaoha, I
d. it yellow; naatatavaona, I d. it blue; naatatavano navostoz, I d. my dress (or.) blue; naatatavaha, I d. it (in.) blue; niotatatavano nee nivostonaneo, we d. our dresses blue; naheovano, I d. it (or.) yellow; namabano, I d. it (or.) red; namabhono, I d. it (or.) red (as yarn, rope, string); naheovono, I d. it (or.) yellow; naheovoha, I d. it yellow; the ending in —on— implies string, yarn or rope, something round and long; niheovoneo, we d. them (or.) yellow; naatatavovohosemo, I d. it (or.) blue (by soaking in cold water); naatatavovoesz, I d. it (in.) blue, by soaking in water; naatatavovoto, I d., make it (or.) blue with water; naatatavovozz, I make it (in.) blue, with water; navoxpovaoha, I d. it whitish; namoxtavovaoha, I d. the fur black, see fur, color.
dysentry, maevasomestoz, bloody flux; emaevasom, he has d., bloody passage of bowels.
dyspnœa, nxopotomoxastoz, difficult breathing, asthma; enxopotomoxa, he has d., asthma.
dysuria, nxpexaenœsustoz, d., obstructed urination; enxpexaenœsoez, he has d.
dysticus, pavemeeotson, well smelling little one.

E

E, in Cheyenne is pronounced as in "net". With a makron — "é" sounds like "a" in "same"; "ó" has a short, abrupt sound (hiaus) of the Fr."é" in "été"; "é" has the sound of "e" in "net" followed by aspiration (like a whispered cough). The etymological value of "é" is "at,on" with the ramified meaning of these two words.
each, nononasze, e. one of; taetto, e. single one; nistoxs, e., every one; nistoxeze or nistoeze, e. one of us, all of us; nistoes, e. each one of you, all of you; nistoevoss, e., one of them, all of them; inf.—no— followed by a numeral inf. denotes "e. one that much"; nonish, e. time two, or two at a time; enonisewnado, they (or.) e. had two wings; enonasotoenado, they each had six wings; nonish hefo oacemeno nitosemhaestanoz, thou shalt swallow two pills at a time; nononis zetamhaestanovoz, they shall swallow e. two (sc. pills); nononive momezenan, give 4 to e. of them; nameto, I give to one (or.); nanometonov, I give it to e. one of them; evoho-voez, it is coming apart; evovohoveozoee, they (or., as boards) are coming apart, e. one of them. These examples show that reduplication of the first syllable of the verbal stem implies "e. one of, or every," or distributive meaning of a collection; epevoeta, he
does good; epopevoëta, he does good e.time, repeatedly; epopevoëtao, they, e.one of them do good; ešëva, by day; oešëva, every, e.day; tæva, by night; totæva, e., every night; etahoe, he rides; etahoeo, they ride; etotahoeo, e.one of them ride; zehetë — the whole of; zetohetë —, e.one of the whole; zetohetæepevaevoss, e.one of them who are good; zehetæevëstomaz, all, the whole of our asking; zetohetæepevaevoss, all, e.thing we ask; the redundant particle however does not always imply "e.one" but may only ref.to repetition of the action; namometo, I give him repeatedly, many times; evoxq it is crooked; evovoxq, it is crooked several times; epanota, it is pasted against; epapanaota, it is pasted at different places; ehavsevoëta, he does evil; chavasevevoëta, he repeatedly does evil. Inf.—hazto = each side; haztoveηa, e.side or shore of a body of water; inf.—totaom — = e.one (speaking of several) for self;enišco kašgonesson etotahoeo betahëstovã, they are two small children, e.sitting on his chair (for self); totama, each for self, each one’s own; totama oxcehaztom, each one of you judge it for yourselves; totama nimakàtaemevoz niešemometanovenovoz, you have been given each your own money; soss = one’s own, particular; ose-soss, e.one’s own, particular; nonameto (either detached or infixed), e. other; nonameto mehotaz, love e. other.

eager, nahëtætan, I am e.; nahëtætanoz, I become e.; nahë-e~ nitam, I cause him to be e.; naheneetan, I am e., anxious, impatient for; oxcheneetanotom zepeva, be ye e. for that which is good! Inf.—ohë — = very much, intensely, in connection with the suffix. —tan = desirous, e., wanting, expresses "intense eagerness, desire"; nauhëneoxzetan, I am e. to go; evehoneve = he is a chief; eohëvehonestan, one is very eager to be a chief; na- mesetan, I am e. to eat, am hungry; nauhëmakàtaetan, I am very e. for money.

eagerness, hëtænoxtoz; heneetanoxtoz, the being eager, anxious, impatient for; ohmakàtaetamenoxtoz, e., greediness for money. Zexheneetanos estaševenovoz, he went there with e. (lit. being eager, anxious he went there with diligent eagerness).

eagle, maxevëcess, maxevëkseo (pl.), general term for big birds, but usually ref. to e. (lit. large bird); niz, nizeo (pl.), e. (ref. to eagles and vultures in general); enizev, it is an e.; nizevos, eagles’ nest; some pr. names are: Nizmaha, Bige.; Nizvokomësz, White-e.; Nizevos, Eaglenest; Voaxa, Balde. Voaxa, bald e.; totëhe, totëheo (pl.), small black tailed e.; manhé, manhéo (pl.), a kind of e. or vulture; ëno, e., hawk; see hawk; vavanön, side wing of e. used as a fan; evavanö-oneve, it is a fan (of e. wing); evotonsz, tail feathers (used for warbonnets); emahatañexan, he has e., strong.
Ears.

Ear, matavąxz, matovoozo (pl.); kakątątoz, the external e., concha; natavąxz, my e.; natovoozo, my ears; hes- tavąxz, one's e.; ematovoozeve, it is e., an e.; emamă- tovozeve, it is all e.; nahestopoozetovo, I have ears for one (or.). listen to him; nahestopoozo, I have ears for it; hookoxz, hookoxtoz (pl.), e. of corn; ehookoxzeve, it is an e. of corn; suff. -est =eared; etapavest, he is well eared, has good ears; also etapav- hesstopoxz; eniscesta, he pricks, points the ears; eno- niscesta, they, each of them, prick their ears; enocesta, he is one eared; eoxceavest, he droops the ears; nanxpesta, I have my e. stopped; naonxpesta, I have both ears stopped; naonxpęstaną, I stop both of my ears; naonxpęstanę, I stop one's ears; nahekonxpęstanáz, I shut my ear tight; naestea or naėsta, I have a sore e.; etośesta, he has long ears; esoxotoosta, he has a slippery e., one who is not willing to hear, also one whose concha is off; conisyomhekonöstata, he is ill bred, one whose ears are stopped or unopened (see bred); naėskseovo hesstopooz, I insert my finger into his e.; natopęstanọ, I hit (a stick) into one's e.; hesstopoxz nāoaevo or naėmšsėzt, I speak into one's e., speak secretly to one; napoępstašas, I cut one's ear off; napopępstašas, I cut both of his ears off (with two strokes); napoevoaxomo hesstopooz, I cut it off his e.; napoevoaxomovonoz hesstopoozeto, I cut both of his ears off; namenonanan, I roast ear corn. Following are pr. names connected with ear: No- cesta, Oneear; Momahaesta, Bigear; Oneata, Deaf; Niscesta, Pointingear; Nišėest, Twoears; Mazeesta, Running- ear; Evoeseese, Earring; Tovocesta, Dentedear or Nick- edear; Mėnevoseest, Featherearing; Oxsaveseveaseesta, Badearring; Vehoesees or Vehokošes, Whitemanearing; Nakoematooz, Bearear; Sitoxcevoest, Longearing; Hotoavąesta, Bullwhiteear. Zexosomęsto, tragus, root of the e. shell; mesemeetątoz, auditory canal; hoseesto, earring, q. v.; naotėmxistomovo hesstopooz, I pierce one's e. (thru the lobe).

Earache, ņstątoz; naėesta or naėsta, I have e.

Earless, esoxotoesta or esoxotąsta, he is e., has his ears cropped off; also means: he is unwilling to hear, he has no ear; nasoxotąstaeto, he has no ear for me.

Early, inf. -meo- = e. in the morning, at dawn; also used in the sense of "to-morrow morning"; enstosemeo- hooezx, he will arrive here to-morrow e.; namotee, I get up e.; zeotameovęna, very e. in the morning; motot- to, earlier (morning or evening); mototto ehooeozx, he comes earlier; nistaešiensz, e., former days.

Earn, nahoozeo, i e.; nahoozeoeto, I want, desire to e.,
to gain; hoozehoestoz, the earning; (hoozemestoz, earning, as wages received); see gain; nahozevstå, I work expecting remuneration.

earnest, nahetom, I am in e., I mean it so; eonisyometan, he means it earnestly; onisyometanoxtoz, earnestness; naótsche, I am e., in a purpose; inf. - ótse- = with tenacity, earnestly; naótsetanosan, I am in e. (to do it); vavekôxz, in dead e. now!

earring, hoseestoz, hoseestotoz (pl.); choseestove or evoschestove, it is e.; evoseosës, he has white man's earrings; navoseosoz, my earrings; nivoseseanoz, our earrings; nivosesevevor, your earrings; naheveoses, I have earrings on; zehevooseesessô, the ones with earrings on; zehevoosevosësz, the one with the habit of earrings.

earth, hoe, the e., land; nathoe, my land, country, e.; nathan, our country, e. (in the sense of land); nsthamaan, our e. (in ceremonial language and meaning the whole e.); nsthoevo, your e., land; hesthoevo, their e., land, country; hoeva, on e.; zethoeva, on this e.; hoe na voe emanszeno Maheo, God made e. and sky; choevoe, it is e.; nahoezesta, I deem it earthly (obs.); eotahoeve, it is earthly; ehešeceve, it is earthly, of dust; hešec is used for e. when "soil" is understood; see ground; hovae zehesso hoeva (pronounce: hovae zhehesshoeva), thing of the e.; hovaeoxyz zehessoesz hoeva, things of the e., pertaining to the e.; evhanetoxetanaota hovae zehessozh hoeva, he considers only that which pertains to the e.; hoe zémomooz, earthquake; taxtanoom, e. lodge, habitable e. [sitovoom, sky lodge, heavenly space]; following terms were used in ceremonial language: votostoom, the habitable e.; votostoo-më, on, upon the e.; votostatan, earthly being (lit. living on top, surface of, on the outside, other beings are supposed to live beneath and above); votostataneo, earthly beings; evostatanove, he is an earthly, a human being; votostatanoveztostz, the being upon e., as its inhabitant. Notostovoom, term closely related to the preceding and meaning "the earthly region" or the whole surface of the e.; notostovoömë, on the e., the fullness of the e.; notostovoneta, earthly inhabitant, human being. The Ch. believe that the e. is hemispherical, similar to the upper part of a beaver house or like the back of a turtle. It is guarded by certain powerful spirits stationed at the cardinal points, to each one of which the pipe is offered at many occasions. Another being is supposed to be within the e. The term "esceheman, our grandmother" is applied to the Earth in prayers. Following is what Lethandbull, an old and prominent priest of the tribe, told writer concerning the creation of the e.: "There was a time
ENGLISH-CHEYENNE DICTIONARY

when there was no earth, only the Great-Mysterious ruled in the wide space. It was all like fog in a dreary evening when one cannot distinguish objects. The Great-Mysterious one had four great servants, the ones whom he has set to watch the four quarters. He told these beings that he would make the earth and also human beings. 'Go about and you will soon find that earth', said he to his servants. They went about for quite a time but came back and reported that they could not find anything. 'Go again and look carefully', he told them. But in spite of their efforts they found nothing. Four times they were sent and came back without having seen or found anything. The fifth time the Great-Mysterious told them 'now you will see something'. And it happened, as they were floating about, they noticed a shapeless and dark mass looking like one about to give birth to a child'. They returned and reported what they had seen. 'Go again and see what I have created, you will find a new being here, bring it to me', the Great-Mysterious told them. They went and found the earth shaped and on it a new being they had never seen before. They brought this being to the Great-Mysterious, who took it in his arms and said: 'This being is man whom I have made to inhabit the earth, it is my child and I shall love him'. After that the man was brought to the earth to inhabit it and live on it".

-Zeoxtohetōmāo, all over the e. (ref. only to land, not the bodies of water); eōxomāez hoe, the earth quakes, cracks open; emaxeōxomaeoz, it is a great earthquake (ref. more to the opening, breaking or cracking of the ground); enonxpomaeoz, the e. (ground) shakes, shakes; zenonxpomaeenetto, the shaking, quaking of the ground, earthquake.

earthen, zehešecevstoon, that which is made of earth, earthenware; hetoxkonoze zehešecevstoonēsz, cups, plates, vessels made with earth.

ease, inf. -oan- implies "easy, settled, calm, quiet, sub-sided into repose"; eoanaanomoxta, one (or.) feels at e., at peace; naanoahzeohe, I am at e. (from working), cease working oanaanesteroz, e., rest, relief; naanoanoeoz, I become eased, calmed; oanaanomoxtastoz, e. (in physical feeling); oanaan, the e. itself; naanaxano, I e. one (or.), naanaxanomoxtamaneo, I e., make one feel eased; see calm, peace, quiet; naosotomoe, I am at e., I rest; naosotomoxta, I feel at e., restful; naosotomano, I e., make one to have rest; osotomoxtastoz, e., restfulness; osotomanistoz, the causing e.; heto esēoz eoxcevešeanōvātovā, this medicine brings e. (from suffering, pain); rad. -vēpan denotes easy, light in weight; vēpanamoxtastoz, easy, light feeling; navēpanamoxtamaneo, I e. one, give him relief; vēpanēoxistoz, e.
from burden; navêpanëox, I am eased (from burden, pack); vêpanan, the e., lightness; zeheanatto, that which is easy, not difficult. See easy. Naheanaamên, I walk with e.; momoxeman, with e., nimbly; inf.-hece- = with e., quietly, q.v. See also easy, relieve.

easiness, oanaxanomoxtastoz, feeling of physical e.; oanaxanestoz, state of e.; anôxvatóz, e. from pain (understood only in connection with pain, otherwise it may also mean "the receding of the water"); heto esê- ooxz naoxceanôxvatoe nathëmatakristovâ, this medicine brings me e., relief in my pain; momoxeman, with e.

east, hesen, hesenoazeôto, hesenhasto; heseneta or hesen- ota, the e. (ceremonial language, ref to the guardian spirit or god, stationed there); many Ch. do not pronounce the "h" in preceding terms; Hesenetahe and Hesenovahe, ref. to the spirit of the e., the god of the origin; hesenevoome, in the sphere of the e.; hesenha- stoeno, in the eastern country, place. Light and life originate in the east. The entrance to a lodge must be towards the east. Only dead bodies are carried out on the west side of the lodge. In former years writer saw oftentimes how at dawn and sunrise Indians would step out of the lodge and extend their arms towards the east to ask for a supply of life for the coming day, not in worship of the sun (for the sun was called by a different name, ceremonial and otherwise) but of the god who originates life and light and whose servant the sun is. There was a half forgotten tradition that a white being or brother would come from the east. If the Ch. were of the last Indians to begin spilling the blood of a white man and starting warfare with him, it was because of their reverence for beings coming from the east and looking white. When, some 24 years ago, writer visited a Ch. camp along the Washita river and began to speak to some women in their own tongue they fell before him in an attitude of worship. He experienced the same demonstration when arriving suddenly to a Ch. camp in Montana, some 15 years ago. They had met with white people long before this, but probably none that addressed them in their own tongue and spoke about God. Evidently the "Messias belief" with its expectations and revival of old traditions had made the Indians more excitable and inclined to view things and people with the glasses of superstition.— Hesenhabstoeno enzhoozoxz, he comes from the e., an eastern place; hesenhabstoeno zeêv'nessê, the ones who live (have their whereabouts) in the e.; hesenhabstoeno zenxhestassê, the ones from the e.; sitov hesenhasto na notam, north e.; sitov hesenhasto na sovon, south e.

eastward, òhesenhasto, due e., straight e.
easy, eheanatto, it is e., not difficult; eheanaamēn, he walks easily; eheanaamooezetto amoeno, the wagon runs easily; zeheanatto, that which is e.; inf. -hece= easily, lightly; heceno, as e. as., easy like; ... mo-moxeman, easily, nimbly; eheanataaoneve, it opens (as lid., etc.) easily; esaanōvenaesenahē, he is easily persuaded, has no backbone; esaanōvenohē, one is pliable, credulous, obeys easily; naoxksaanōvenotohe, I find him an e. prey, have no trouble in overcoming him; Havsevevhān nioxksaanēvenotohen, The Evil one finds us e., not resisting, credulous, pliable; nisaanōvenothen, he is an e. mark for us, we have no difficulty in persuading one; eneheokeseoneve, one is easily led astray, misled; ehec, it is soft, pliable, e., plastic; echeckēe, one (or.) is soft, pliable, plastic, e.; this term is used in good and bad sense.

eat, namesē, I e., or I e. it (general term); namevo, I e. him or of one (or.); mevavēho, cannibals, name given to the Tonkawa Indians by the Ch. who claim that this tribe used to catch children to eat them; mevâzeo, they e. each other (also fig. denoting strife); nameva, he eats me =natotoxem, he talks about me; namesenoz I e. them (in.); namesetan, I want to eat, am hungry; mesetanoxtoz, appetite; meseseto, the eating; zemesešz, the one eating; zemersz, the one (or.) eaten; zemesetov, that which is eaten, is edible; emesestove, it is food or it is eaten; emeseno, there is an eating; mēsv or mesesz, e. it (thou)!, mēs or mese, e. it you! Nahotamemesē, I e. behind (the back of something); meseheo, eater; emesheoneve, he is an eater; mevxesēo, anything eatable; emevksesoneve, it is eatable, can be eaten; nah-emseoxz, I am on my way to e.; nixemesesz, come here to e.! ninxemesez, come from there to e. (here)! Namistova, I refuse to e.; meseștovā zeomataesē, the one frugal in e.; naheoxmesē, I e. for the last time; noxanatēsešmese, wait until I have eaten; naxamamesē, I e. simply, naturally, the Ind. way; novs nanešmesov, I e. less than he; novs emese zehexeovemesevo, he eats less than I do (lit. .... less than I do e.); novs emese zehxeovemesevoz or zemesovoz, he eats less than we do: nataytosemese, I am eating after him; zemesez oxetoxemese, he is eating after us; ehestamesov, it is eatable, serves as food; nanemesē, I am unat, disgorges what I was to swallow. The rad.–eana– ref. to the actual eating, masticating or chewing, and is qualified by another inf. always preceding it; nahāeana, I am strongly desirous to e., am hungry; hāeanatōz, hunger; navessemame, I e. with one, also navessemesemo; ema-veana, he is eating the peyote (məta = cactus, peyote); evessematavane, he is a peyote eater; navessematavea-namo, I e. the peyote with him; mataveanatōz, the eating
of the peyote; vessematapeanâtoz, the participation in peyote worship, lit. the eating of the peyote with [sc. others]; emaheoneana, he eats ceremonially, sacredly; maheoneanâtoz, ceremonial eating; naéneana, I finish eating; niešemaseanamâ, we have eaten all we had (as provisions); nanišâeana, I e. all of it (what was set before one); zehxoveanas nanišâeana, I e. the same amount as he does; zehetâeanatto nanišâeana, I e. the same amount as thou; noxa nataeséneana, wait until I have eaten; nanooseananoz, I e. without him, lit. I leave him out from my eating; ninooseanatovaz, I e. without thee; nanoeana, I e. with (ref. to anything eaten as condiment, but the term is also used to mean "poison", q.v.); nahokoomeoxtaeana, I feel hungry; naxamahokoomoxta, I sit hungry; ežetanónaveana, he frets about eating; evostaneveana, he eats up a person (fig.); naoméševeanax, I e. in a lying posture; (oméš- or -hamoš- to lie flat, but resting on elbows); naseamaveanax, I e. lying on my side; natooxeana, I e. in a stooping posture; chanooseanax, he eats lying on his back; nanovëñ, I e. in walking; naëvahez, I e. to my fill, gorge myself; esesenoxta, he eats it (flesh from the bones); esesenomo, he eats, gnaws him; nanhoxtahoevomo, I e. it (or.) entirely; enhxotahoe, it (or.) is eaten entirely (as the paschal lamb); enhxotahoe, they (or.) are eaten entire; emènevasehe, it is wormeaten, see worm; nanoxomoxevo, I e. together with it (or.), as in eating bacon with lean beef; niveszeovahemo, I e. with one (or.) out of the same plate, same food; namhaesan, I e., swallow, devour; namhaesta (in.); namhaeto (or.); namhxatomeo, I e., swallow (for myself); naëšemhaesta, I have eaten all of it, devoured; the terms -mahasan, -mhaesta, -mahestomoe, -maeto and the like, ref. especially to the gulping down of food; they can also be used figuratively in a good or bad sense, e.g. namhaestë, they e. me up, devour me; namhaesta nitaot zenistometto, I swallow all I hear; zehxesepevaex 'heêsizisto namhëstomovo, I swallowed his word because it was good; mhaesanistoz, mhaestomohesto, mhaestosmanisto-toz and mhaetazisto-toz, the eating down, swallowing, gulping, devouring; see swallow, devour; nanaseno, I have eaten enough, to satiety; nataheomoeno, I have eaten too much; nähanoeno, I e. extremly, to death; eahanoeno mohënoham, the horse eats to death, kills himself by overeating; nasêsen, I e. by soaking my food (while eating); enistomeveana, one is heard eating; also enistonevasen; namevatanotovo, I want to e. it (or., ref. to an animal, potatoes, tomatoes, beans, onions and some other articles of food considered or.); nameseta-nota, I want to e. it (in.); etaxomëe, he has been eaten, consumed by one (or.) in a fig. sense; hoxoaoz
eoxcemhaesanetto, the rust eats; emhaesanetto, it eats up. See food, gnaw.
eaves, ookoemap zeoxceveše-ahãesevooz, that with which rain water flows off.
eavesdrop, see listen.
ebb, very few Ch. have ever seen the ocean, and have no special word for ebb, but term enostővatto = it recedes, (ref. to water) will fitly render "ebbing"; nostővatooz, the receding of the water, e.; etanostővatoo, it is ebbing; etanostővaoz, it becomes ebbing.
echo, emãtasoomaehahetto, it echoes, is a spirit voice; zemãtasoomaehahetto, that which echoes. Sometimes mättasooma is used for e., as the answering voice is believed to be made by a spirit. See reflect.
eclipse, see "hide behind".
economize, natãosen, I e., keep in reserve, save; tãosenistoz, the economizing; natãoszhova, I am economical with my property; natãosoexan, I e., save my eyes. See save.
economy, tãosenistoz; tãoszhovasto, e., saving of one's property.
ecstasy, mazhesta zevešhõapotomoeñatóv, that with which the heart is overfilled; vonhetotanastahátoz, e., lost in happiness of heart; vonovešemstahâtez, lost in heart comfort; the preceding terms ref. to great happiness, exultation; ovaxenãtoz, e., vision, dream; zëovaxenavo, while in my e., dream, vision; see dream.
eczema, exaemo, boil; na(e)xaemae, I have e., boils; see pimples.
eddy, enimaeservo, it eddies; zenimasevo, theeddying; -nima- = around, turning + esevo = to flow.
Eden, Vovõnitoomã, the place of delight, bliss.
edge, natoxeno, e. (in sewing); natoxento nacszechen, I e. my coat (by sewing, braid, ribbon, lace along the e.), toxenesto, the edging, (with braid, lace, ribbon); inf. -toxe- = along the e., border, see border, brim; natoxène, I walk along the e., border; toxoemã, e., of wood; zeño, the e., where it ends; zekâkoeš, the e., crest, that which terminates in an e., crest; zehëpë, e., brim, brim; totxomã (also totxõmã, e., of river, lake, little distance from the shore or bank, hevës, its e. (of cutting instr.), means also "his tooth", see teeth; natoxoëxa, I trim its e. (by cutting); natoxoëso, I trim its (or.) e. by cutting; natoxoevoxo, I trim the e. by cutting; načasen, I sharpen the e.; see sharp; chesto- vonen, it has two edges (of knives); zehestovonenetto xovatov, the twoedged sword.
edible, emestove, it is e.; heto zevõxtomossoz menoz eoxcemestovensz, these berries which thou seest are e.
educate, naanemo, I e., train one; aneevatóz, education,
training; see teach, train; zemxistonesto or mxistone-ho, the educated ones (ref. to Indians who had schooling). See bred.

efface, see erase, wipe.
effect, v., expressed by the causal suff. -ého (or.), ész (in.); nahxmoxtaého, I e., one's sickness, cause him to be sick. See Causative m.in Ch.gr.
effect, n., nasaatoneéészé, I have no e. upon it; nasaatone-nésethoe, I have no e. upon one, do not prevail upon him; etoneésanetto, it effects; inf. -ox-, oxzeš-, -oxtocce- and -oxneš- =tho, altho, and carry also the meaning of "in spite of, in vain, without e."; naxzen-heto, I told him in vain; naxtneccésztovo, I speak to him without e., in vain; heto eséozx naoxvešénáeta, I give him this medicine but without e.; naxthoan, I pray without e., avail.
effective, etoneésanetto, it is e.; etoneésanistove, it is e., has the power to effect.
effervesce, emocamémeozx, it is effervescing, bubbling.
efficacious, heto eséozx eoxcetoneésanetto or eoxcetone-ésanistov, this medicine is e.; see effective; eséozx eoxcppaveeoxsanetto, the medicine is very e.; esaatoneozé, it is not e.
efficiency, otoxovastoz; eheotxovastoveto, it has e.; nexoavastoz, e., ability to execute.
efficient, eotoxovae, one (or.) is e.; zetoxovasz, one who is e.; inf. -otoxové =efficiently; eotoxovemanisz, he makes it efficiently; eotoxovheneno, he is e. in knowledge; see efficacious. Enešeoona, he is e., skillful; enexocva, he is e., able to execute.
effort, suff.-méo (confound not with inf. -méo - which means early) denotes effort, strain exertion; nanekemo, I am tired of the strain; nanhesseemo, I make e., exert with e.; nanomenenemo, I make e. to weep (work my face into weeping); nanekonemo, I make strong e. (usually in the physical, bodily sense); naenenenemo, I strain to darken (in forcing one's eyes shut).
effulgence, vohoonéhestoz and hoševohohonéhestoz, the looking shiny, glorious; evohóevenono, it is effulent, looking shiny.
egg, vovoz (the inside one, within case); vovotoz (pl.); evovozévex, it is an e.; pêno, egg beater, grinder.
egco, see self.
egosism, niencoestoz, (in deeds); enieno, he is egoist(?)
venaškosestoz, e.(in food); evenaškoss, he is egoist, selfish with his food; saaakoxtahestoz, e., selfishness; nasaakoxtahe, I am egoistic; monènkoezestatoz, e. the being for self, keeping aloof from others.
egnostic, evenaškoss, one is e.(with his food), selfish;
esaakoxtaheo, they are e., selfish, stingy; emonènkoezesta, one is e., keeps aloof from others; see

428
selfish.

Egyptians, Nxpaovātaneo, the ones who hinder from going out, who hold, keep back.

Egypt, Nxpaovaeno or Nxpaovaeno.

eight, nanōtā, 8; nanōtohā, 8 times; nanōtohā tōenvhatto nanōta, 8 times 8; nanōto or nanōte, 8; nanōto or nanōte maxemenoz, 8 apples (of apples); nanōtev, 8 folds, packages (thot of collectively); enanōtamaeha, it is folded (upon itself) 8 times; see fold; nonanōt, 8 at a time; nononanōt, to each one 8; enanōtveo, they (or.) are 8; enanōtansz, they (in.) are 8; ninanōtxhe-mā, we are 8; ninanōtxaesz, the 8 ones (in.); zenanōtxessō, the 8 ones (or.); enanōtoooxta, it (or.) has 8 legs; ninanōtxess, 8 of you. See numerals for the many other forms which 8 as well as any other numeral are susceptible to take; enanōtovaeo, they (or.) are 8 fold (as companies of soldiers); enanōtovaryansz, they (in.) are 8 fold.

eighteen, matōtoñnanōt, ten added to eight; see numerals.

eightfold, nanōtov (collective); see fold, numerals.

eighth, zenanōtaooneetto, the e. (in a succession or line); zenanōtaamoetto, the e., the one (in.) making eight; see numerals.

eightieth, zenanōtaooneetto; see numerals.

eighty, nanōtovec; enanōtnoveo, they (or.) are e.; enanōt-noensz, they (in.) are e.; see numerals.

either, tōna nasz, either one; haztov, on either side.

eject, naōstahasen, I e.; naōstahāz, I e. it; naōstahamo, I e., throw one out; naōstahātovo, I e. it, his; see throw; naaseahasen, I e.; naaseahāz, I e. it; naaseaha-mo, I e. him. Rad. -ase = away.

ejection, ōstahasenistoz, the ejecting; ōstahamazistoz; aseahasenistoz, the e.; aseahamazistoz, the e.,

the throwing away.

ejecter, ōstahaseo; eōstahaseoneve, it is an e.; aseahase- seneo, the e. (rad. -ōs = out and -ase = away);

aseahaseneonve, it is an e.

elaborate, rendered by inf. -onee = particular, painstaking; naoneevsan, I dress e.; see minutely, partic-
nular.

elapse, eoxceoomnexovez, time elapses, passes over, by;

eoomnexov'nettonsz ešiensz na ānoz, the days and years e., pass by; matōtoe ā etanexov zečešehugezvōm-
az, ten years have elapsed, since I saw thee for the last time.

elastic, eas'sēo, e.; eas'seoneve, it is an e.; as'sea-
hestoż, e; nas'seahestoż, my e.; eas'seha, it is stretched; naas'seana, I stretch it (like an elastic);

eas'seoxer, it is stretched (cloth); naas'eoaso, I stretch it (or. instr.); asēszech, e. shirt, underwear (because it stretches and contracts); māseven, e.
sleeve holder; namaxsevon, my sleeve holder. See stretch.
elate, nahetotanevomoxta, I feel elated, happy, exultant; namencooz, I become elated, proud; navesemencooz, I become elated, exultant with it.
elation, hetotanevomortastoz and menoezistoz; evee-moeozistove, it is a cause, subject of e., exaltation.
elbow, mazeo-ow, the e.; nazeoo, my e.; nazeonono, I e. one, push myself forward (also fig.); nazeonohe and naheszeonohe, I am elbowed (kept away, not let come near); nakoeszeonax, I bump my e.; nanaeszeonavoeofo, I get my e. paralyzed (ref. to the peculiar sensation when hitting the "crazy-bone"); evotano, it makes an e.; meo evotaneoz, the road makes an e.; zevotan, an outer corner in the shape of an e.; navotanesanizs, I make it elbowed; navotana, I e. it [votano, the cheeks, called so from their rounded form].
elder, zehaaeszb, zehaaesso (pl.), the e. one; nahaeae, I am of age; nahaeavoo, I am older than he is; see old; zemahaaetaz naa, my e. son; zemahaaetaz natoa, my e. daughter.
elderly, etoseesemahaciseheve, he is an e. man, lit. he is going to be an old man; etoseesemataamaehave, she is an e. woman.
elect, namhonenooz, I e., pick one (or.) for me; nimhone- tovaaz, I e. thee for me; this comes near the sense of "I procure one for me"; monhonesto, the e. ones (or.); namhonistoto, my e. ones, the ones I have chosen, procured for me; nanitaaoo, I e. select one (or.); nanitaao, I e. it (also: it fits me); nitaaovsaneaoo, the one who elects, selects; nitaaoseo, the one elected, selected; nitaaoseonneve, he is an elected, selected, chosen one; nitaaoseono(n), my elected, chosen one; naheni- taaonezenooh, he is my e. chosen one; nnihenitaasonevaz, thou art my e., chosen one; zahataasonevooz, the e. ones; zehataas, the one who has been elected; zenitaesheesoo, the ones elected (or.); namheno, I e., select one (or.), by actual taking hold of a special one, to choose and procure; namoseaavoo, I e., choose, pick, single one (or.) from a certain number; nanenso, I e., choose, specify one (or.), in words; zenezemes- soo, the elected, chosen, specified ones (or.); naenano, I e., set one to be; Zevaatiaevoz eetaaeeneane, the President has been elected; zeheneoneonsz, the elector, the one who elects, appoints to be (obs.); niahane Maaheo zeheneoneonsz vestaneheveshtoz, God is the author of life. See appoint, choose, select.
election, nitaaovsanistoz and nitaaovsenistoz, the electing; nitaaoseonevstoz, the being elected; nitaaovazistoz, e. momoseaovazistoz, e., choice, selection;
neznamazistoz, e., specification (in words); mohenazistoz, actual e.; see elect.
electric, nonomaevohokseanistoz, e. light.
elephant, no settled name for e.; zëseës, long nose.
elevate, see raise, lift.
eleven, matötönoka; see numerals; ematötönocēnam, he is e. years old.
eleventh, zematötönokaonetto and zematötönokaomoetto. eliminate, naasetana, I e. it; naasetano (or.) see remove, take away.

elimination, asetanenistoz, the taking, removing.

elk, mohe and mohe, moheo (pl.); mocehess, young e.; hotoamohe, bull elk; emocheve, it is an e.; māpeva-mohe, water e. =moose; moênoes, e. tooth; moênoesoz (pl.); moênoesanistoz, e. tooth dress; moênotoz, e. hides; following are some pr. names connected with e.: Moxotoeyseësz, Elk-showing-his-horns; Moheehe, E. river; Moxonkasz, Oneelk; Mocē or Mocēs, Young-e. -woman (often translated as "Little-woman"); Moemeene, Appearing-e. -woman; Moheoxhistēhe, Howling e.

elm, omenō, omenosz (pl.); vevešeman eomenō, it is made of elm (wood).

clongate, nahaaestana, I e. make it long; see long, tall.

celse, hovane zenitaesz, no one e.; ahas, all e. everything; na t'sa mato, and where e.? Na mó voz, or e. (in the other case); oox (also used as inf.), e., some other place; ooxs, pl. of oxs; tāeos, bound e. where; na mato hena, and what e.? oxetto, or e., otherwise; inf.-pa(e) =e. in the sense of "unless", as in threatening; māsaapaeneševehetto nzemazo, if thou dost not do it, thou shalt be punished.
elude, see escape, keep away from, dodge.

emaciate, eohōsonae, one is e., very thin; see lean; zeehōsonaes, the e. one.

embankment, paomaeneo, epaomaeneovene, it is an e.

embrass, see confuse, confound; etotone, etotoneoz, he is embarrassed, bashful; etane, he is embarrassed. embrassment, totoneozistoz, the becoming embarrassed.

embrs, see coal.

cblem, neevat'se, e., sign; eneuvat'seonev, it is an e.; honeo, cloth, that which one wears (used in the fig).

embody, zehēšetovatto, that which it embodies, its meaning, purpose; see represent.

embrace, nahekozeno, I e. one (hug one's neck); nahekozeno-vaen, I e. one (as if in "passing by", Ger. vorübergehend); sanskoxtseno, I e. one (by the body, under the arms); nanohono, I e. one, to hold in one's arms as a mother her child; see kiss.

etic, esoëz zerešhehezoëzi, medicine by which vomiting is produced.

emetic, esoëz zerešhehezoëzi, medicine by which vomiting is produced.

431
eminence, zëpaomao, e., higher ground; zëpakomao, a little e.; tass zëpaomao ninhé, as it were thou standest on an e., in a high position.

emissary, see messenger.

emission, hōsevoxtoz, the flowing out; hōstahasenistoz, the throwing out from.

emit, ehoatovao, smoke emits from; ezevanota, it emits, spews up; rad.-sesta denotes "emit" in the sense of sound or voice; zeto veecess etonsesta, what sound does this bird e.? Nisēsestamà, we e. the same sound; enēssesta, one emits that kind of sound, voice; zēpevetanoss ehesenesesta, he emits that sound because he is glad; see throw out.

emotion, zehetomoxtāozetto, my e.; see feel; hetomoxtāozetto, my e., sudden feeling.

emphasis, haestaanistoz, e., on utterance; see stress.

emphasize, nahaestan, I e., put a long stress on my utterance.

employ, nahozeoto, I e., use one (or.); nahozeoxta, I e., use it; heto esēoxz naxcehozeoxta, I e. this medicine; nivā zehozeotata, who does e. thee?

employee, zehozeoessō, the ones employed, used, working.

employer, zehozeosansz, the e.

employment, hozehestoz, e., work.

empower, nameto nitāevhoemanistoz, I e., give one authority; nametan exētastoz, I am empowered, given the power of execution.

emptiness, vēpastoz, vēpehastoz, e., hollowness; ponoxtas- toz, e., having nothing, being hungry, see empty; vēpšenanatoz, e., of mind, ignorance.

empty, navēpana, I make it e., hollow; navēpeneotasesz, I cause it to be, namashenēn, I e., pour, dump out; namashēnena, I e. it; navēphōvxtsă, nahōvxtsă, I e., take out and store up, see hollow. Naponoxta, I am e., hungry, ponoxta nahoe, I stand e. handed; eponoe, it is e., dry (of water courses or anything having contained liquids); eponecoz, it becomes e. (see dry); evēpeš, he is e. (in mind); ematoneaxene, it is e. (of a spool of thread, wire, etc.); evēpeha, it is (state) e.; evēpa, it is e., hollow (quality); ehēnene, it is emptied (not ret. to emptied receptacle but to contents); evēpeometa, it is e. (of a lodge, house, habitation); emhātsă, it is an e. space; eoētsă, it is partitioned in e. spaces; zevēpsz, the e., hollow ones (in.), stov pipe; hotoma zēvepešena, in the carcass, e. carass (when ribs are still covered); evēpotax, it is e. (of abdomen, when sunk, flattened); evēpotaštax, he has an e., hollow, sunk abdomen (speaking of animals); see hollow.

emulate, nanexovaetan, I e., desire to be of same degree; nanexovaetanotovo, I e. one, want to be as much as he is; nexoavaetanoxtoz, emulation.
enable, nahóešemo,I e. one (see attain); naotoxovemané-ho,I e., make one able, wise; see able.
enact, naexhoeman,I e., pass a law; exhoemanistoz, enactment.
encamp, nahamoxznheme, we are encamped; see camp.
encase, navehana,I e. it; navehano (or.); navehanomovo, I e. it his; evehoaz, it (or.) encases, entombs itself (as worms); nahovoenaž, I e., enshroud myself; see case.
enchant, see blandish.
encircle, eonistàkoneoetovovo, they e. him, they sit in a circle around one; eonistàkonheoetovovo, they e. one (standing); eohoneetovovo, they e. him (leaving an open space); see circle, encompass, surround, ring; eohoneotovovo, they e., surround one (or.); eohoneotanov, they e., surround it; natâxtaahoneetse, they e. me round about.
enclose, nanoeštana,I e. it with; enovehane, it is enclosed with (encased); enoveota, enocta, it is enclosed within a receptacle; nanxpaoasan, I e., to keep enclosed, not allowing to go out; nanxpaoovo, I e. one; nanxpaa (in.); nanonxpana, I e. it along with; see close; nanamecan, I e. (with a fence, rope); see fence.
enclosure, menao; emenaowe, it is an e.; menaovea, in the e.; namenaoän, I make an e.; zeamoneane, that which is surrounded by a fence; namenato, I put an e. about him; namenaoavo, I make an e. about, for him; hohonaemenao, an e. of stones; see fortify.
encumber, rad. -oom- or -ohom- = encompass, surround; naoometovon, we e. one (sitting); naoomoteetovon, we e. him (standing); see surround; nãestoz naoomoeezetõenon, death encompasses us.
encounter, naheohoto, I e. one; zehoehotaez, that which encounters us; hoehotazistoz, the e.; see attack.
encourage, v. suff. -vatoe (in general), -vamo (or.) and -vata (in.), denote "encouraging, urging, advising, coaxing"; napvevamo, I e., urge one to be good; namanevamo, I e., make it grow, (as a plant, by watering; nahëstahaovo, I e., hearten him.
encouragement, hëstahaovazistoz, e., heartening; see heart.
encumber, eetaomoeto or ëtaomoeto, it encumbers; ëtaome, he encumbers; nahëstanan, nahestoman, and natotahapanen, I am encumbered, busy with, have much to do.
encumbrance, hoahe zevešhestomeozistove, something by which e., obstruction is caused; hestomanistoz, haestanenistoz and totahapanenistoz, e. from being busy, preoccupied with; navešhestomeozenoz, he is an e. to me.
end, rendered by inf. -en-; éenoetastove, it is the e. of
endeavor, rad.–ótse- denotes endeavor, struggling, striving for; cótseoneve, he is one who endeavors; nóótsetan, I e., strive for (in purpose); nóótsevǒhона, I e., in praying; nóótsetanotsen, I earnestly e.; ótsetanotsanistoz, earnest e.; ótsehe, endeavorer; ótsehestoz, the e., endeavoring; inf.–onisi– =try, attempt; naonisetan, I e., attempt; naonisimeozexanen, I e., make attempts, try to find; see try.

endless, esaaénnettan, it does not end; eáenette, it is e., without end; nomoss aanetto, without end, continually; inf.–saapeon– denotes "without interruption"; esaapeometanenstovhan, it is an e., life, a life without break; esaa hôën'estovhan, it is e., has no end. endurance, ôenovanstoz; heaheestoz, e., duration, steadfastness, the last; haeôôenovanaczovastoz, long e., towards one; inf.–ôenov– =with e., enduringly; ôenovanostoz, e., perseverance, faithfulness.

endure, eheahè, one (or.) endures, lasts; eheahetto, it endures, lasts (static): eheöttto, it endures, lasts (actual): nahováxsheaha, I e. to the end; inf.–ôenov– =enduringly, persevering, undergoing with patience, faithfulness, naôenoveoomen, I e. suffering, or I suffer with endurance; naôenovenonizoma, I e. patiently; nanizeomeoomen, I suffer patiently; inf.–nonizeome– =patient, mild, tame, enduring with patience, without demonstration of temper; navesessevxsomó, I e. with one (or.), carry with him; eôenova, he is enduring, persevering; naôenovacztovo, I e. with one, bear long towards him; Maheio nixchaaে–ôenovacztoë, God bears long with, or is faithful towards us; see faithful, persevere, last; eäexov'netto, it endures for a long time; esaanexovhekoneozettan, it cannot e., the strain, lit. it cannot equal in strength; heto zehetë-hochotaætto hoamenhestoz nasaanexovhekoneozetohe, I cannot e., stand the strain of the misfortune which
ENGLISH-CHEYENNE DICTIONARY

befalls me, lit. my strength does not equal, "degree" my misfortune.
endwise, eëha, it stands e., upright; see tilt, upset.
enemy, vëhamecheo, e.; Òoneztaheo, e., foe, adversary; navë-
hameheve, I am an e., foe; vëhamehevestoz, the being an e.; niham, my e.; eham, thy e.; hevëham, one's e.; ehamehan, our e. (incl.); nihamehan, our e. (excl.); chamevo, your e.; hevëhevo, their e.; zevëheveto-
ness, mine enemies; see adversary; ehamehane, our ene-
mies; ehamö, thy enemies; nahevëhamo, he is my e.; nihevëhamo, thou art my e.; nahevëhamo, he wants me to be his e.; zevëhevemestovsz, the e.; zevë-
hevemestovessö, the enemies.
energetic, enëkæ, one is e., active, industrious; zenë-
kasz, the e. one (or.).
eny, nàkastoz, e., activity.
enfeeble, see weaken.
engage, is expressed by inf. -ëve- =engaged in, at it;
nävéçks, I am engaged in speaking; navistootà-
zemo, I e., bestow myself to one (or.); navistomöhan, I e., in the sense of sacred covenant, oath; nahozoeto
hoeamëño, I e., use a lawyer; nahezoëmë, I am en-
gaged, at it all the time, constantly occupied with it.
engender, nahesteñosëñö, I, e. him; zëhesteñosëñö, the
ones engendered; eoxhesteñosëñehettö hëmox-
tastoz, or eoxheznesëñ hëmoxnastoz, it e. disease.

English, maevëño, the red or ruddy white people; this
may have been used formerly to distinguish Eng-
lishmen from Americans, but soon the term was applied
solely to disignate the Germans and later on speci-
fically the Mennonites. Vëhö is the general term for
white man, but is mostly applied to Eng. people. Only
when distinction is insisted upon, the term xamävëño
is used to designate Eng. and American people; the
pref. xamä- implying that they are the one indigenous
nation of white people; evëhoënsz, one speaks E.; vë-
hoënszistoz, the E. language; nahoxoënsz vëhoënszisto-
vä, I translate it into E.; nahoxoënszxeçana vëhoë-
nszistoz, I translate into E. by writing it; vëhoevo-
stanehevestoz, the E. white man's custom; see white
man; navëhøzenszetö, I speak in E. to him.
engorge, eëhez, he engorges, he eats to his full capaci-
ty; nataheomoenoe, I e., eat too much; see eat.
engrave, namxeaz, I e., see carve.
engulf, evonëmez, it engulfs (of water); navonëmezo-
toe, I am engulfed, lost under water (of a sud-
den, with a dash).

enhance, eamhoomosanetto, it enhances, acts greater; he-
pevatahesto ezamhoomosanistovëz, his goodness
is enhanced.
enigma, ononovoanistoz, e., riddle (in words, dark, doubtful; see doubtful); ononovočtastoz, e., riddle (in act, performance).
enigmatic, ononovoan, his utterance is e.; vostaneheves-toz esaanononôhan nitovâ, life is not e. for me.
enjoy, naveševovonitoomen, I e., have a pleasure, delight by means of it; navovonitoomen, I e., have, undergo pleasure; vovonitoomenestoz, vovonitoomeo, enjoyment; napopevetonohâz, I e. myself.
enlarge, emahaeoz, it enlarges; namahaetovana, I e. it (ref. to capacity); namahaana, I e., widen it.
enlithen, nabortheneenomovo, I e. one, reveal to his knowledge; heto nitao nihotxheneenomonenon, all this has been revealed to us, we have been enlightened in this all; nihotxheneenomên, he has enlightened us.
enmesh, natotahoponeaohan, I am enmeshed, see entangle.
enmity, oneztastoz, e., hostility; oneztovazistoz, e. against one; see adverse.
ennable, eonoane nivostanehevstonan, our life is ennobled; naonoana, I e. it.
enormous, is rendered by inf. -mame- =bulky in size, huge, gigantic; emamemanoân maxevostano, he made an e. statue; soss (detached) =immensely, enormously, intensely; soss emaheta, he is enormously large, big.
enough, navâpe, I have e.; navâpetêen, he makes us to have e., he satisfies us; nanaseno, I have e. (in drinking); eneštâeoiz, it is e., sufficient; nistaneha, let it be that much! Nistanês, let it be sufficient, e.!' (Ref. mode); see satisfy, sufficient.
enquire, nanôzesta, I e.; nanôztovo, I e. of one; naenôz-
tovo, I e. (by repeated questions); see ask, question.
enraged, eahanemomâtaeoz, he becomes enraged.
enraptured, nahêphotomoena, I am e.; hêphotomoenâtoz, the being e.

enrich, nahoovoasanan, I e.; nahoovaâe Maheo, God has enriched us; see rich.
enroll, nahêston, I e., count; ehêstoneva, he enrolls (as a vocation or work assigned); hêstonestoz, enrollment, the counting; hêstonevâtoz, the enrolling. enconce, see shelter, protect.
enslave, namomânaoto, I e. one (or.); namomânaovo, I make one to be slave; see slave; momânaotazistoz, enslavement.
ensnare, nauhaonoto, I e. one, see catch, trap.
entangle, etotahopoez, it becomes entangled; natotahopone-
neano, I e. one (with rope or the like); etotahoponeahâz, he entangles himself (with ropes or in meshes); etotahoponeoz, he becomes entangled (in
ropes, etc.}; natotahapenen, I am entangled by much work or being busy; eatkonz, they (in.) are entangled; natotahopae, I am entangled (state); ehtoananàz, he entangles himself, makes it difficult for himself; see disorder, confusion.

entanglement, totahopeozistoz, e., disorder; totahoponeozistoz, e., with ropes, etc.; totahoponeoahozistoz, self e.; totahopanenistoz, e., being preoccupied, busy; totahopastoz, e., disorder; hotoananàzistoz, self e., in difficulties.

enter, inf. -ês- denotes "penetrate, point into"; nãèszèn, I e., penetrate by walking; etaèszèn, he is entering (said from one outside); eneèszèn, he is entering (said by one inside, of the one coming in); naèszeovo, I e.into one (or.); naèszeoxta, I e., "be-enter" it; nãèszevo, I e. it his; nãèszeovazenotto, it (or.) his enters into me; ehessesecooko, the rain enters in; see in, into.

enticce, see blandish; nahessetanotovo, I e., attract one; nahnezneshò hoaveveva, I e.,one to evil; naavosèho, I e., influence one, make him fall (fig.); havs eohàheshsetanonovatto, the evil is very enticing; see blandish, seduce.

enticement, hessetanoxtoz, e., attraction; hessenoxsohestoiz, e., influence to fall (fig.); see blandishment.

entire, hovoetto, entirely, all of it in its entirety; rad.-ma-, -mä-, -mat- denotes "all of it in its extent or parts"; ematame, it is entirely used, wasted away; emathoxtovatov, it is entirely sold; ematxeveavava, it is entirely dissolved in water (cold); emâhova-nèco, they (or.) are entirely gone; namâaena, I own it entirely, all of it; pref. ma- can be rendered by "the", as: "maex", the eye; màz, the hand; mathav, the evil; manison, the child (not a special one, but whatever is child [Ger. das was Kinder heisst]); emâvonata, it is entirely destroyed by fire; see all.

entrails, matoneùs, the e.; naveconeùs, my e.; heseve-eoneùs or hveveoneùs, one's e.; navevonanoxo, our e.; niveonševoz, your e.; cheeezetoz' heseveeneùs, his e. are spilled, fall out; eamstoseotanoz heseveoneùs, he drags his e.; see rip.

entrance, čsznistoz; ečşznistove, it is an e.; zexčşznisttvove, where the e.is; zexestaeta, where the e., gate is.

entrap, see ensnare; nanhaòno, I e. one.

entreat, namomozzemo, I e., plead with one; pref. momoxez-entreatingly; momoxemezettoz, I e. thee to give it to me; namomozzemo emeveoxzemasz, I e. him to accompany me, entreaty, momoxzmazistoz and momoxzemosanistoz, e., sup-
plication.
entrust, nanetootan, it is entrusted to me; nahetooto, I e.to one.
entwine, see wind around; eonitaemaešen, they (or.) lie entwined; eonimotaoheszeo, they (or.) are entwined; see wind, twist, writhe.
enumerate, see count.
enunciate, is rendered by suff. -oan; epevoan, he speaks, enunciates, pronounces well. At present such terms are being used to qualify utterance; ehaysevoan, he speaks evil, not well; emomatavoan, he uses ceremonial language; eononovoan, he utters dark words, riddles.
enunciation, oanistoz (rarely used alone); pevoanistoz, good e.; havsevoanistoz, bad e.; nonaoxtoanistoz, slow e.; mahazenaovoanistoz, vowel e.; vépešto-næszistoz, aspired e.; vës-ɛszistoz, dental e. (also sibilant e.); hastoanistoz, long, extended e.; kaoanistoz, short e.; zceoanistoz, whispered e.; omotomoanistoz, guttural e.; həpazensæszistoz, bilabial e.; mævo-neæszistoz, nasal e.; nonometanevæsæstoz, trilling or tremulous e.

envelope, vechaneo; evehaneoneve, it is an e., also a small receptacle; navehana, I e.it; evehota, it sets enveloped; evehšës, it (or.) is enveloped (suspended); evēhsəta, it (in.) is enveloped and suspended; veh老子e, matrix uroris (see womb).
envious, eehanotazeoneve, he is e., see envy; næehanoxtae, I am e.
environ, see encircle, surround.
environment, nimaetoetto zetætæetoetto, my e., all that is around me; zehetænimaetoetto, my e., all that surrounds me.
envy, næehanosan, I e.; næehanoxta, I e.it; naehanot (or.); eehanotazeo, they e.each other; ehanosanistoz, the envying; ehanotastoz, e.; ehanotazistoz, the envying one or mutual e.; see jealous.
epaulet, etotahosan hestatamōn, he wears epaulets, lit.on each of his shoulders he carries something set.
ephemeral, evhanekasevox'netto, it is e.; -whane- =only, merely + -kasexov- =short time + 'netto = coursing, having its progress.
epiglottis, mocenxpho.
epilepsy, hesseozeaatostoz or seozeaatostoz, e., convolution; this disease is attributed to spirits of dead people entering the living ones and shaking them; esezeata, he is epileptic, has convulsions.
Episcopalian, zevoomstass, the ones gowned in white; called so from the garb of the E.minister, also to distinguish them from the Catholics, who are called zemoxtavstass = the black gowned ones.
epistle, mxist5.

equal, inf.-sô- denotes even, alike, same, level with;
esësox, it is e.; esëtëoxovo, it is e. (in weight, heat, power); esëstoxtxeo, they (or.) are in e. numbers; inf.-sëstoxtœc= as many as are of the same....; ze-sëstoxtœzenssz, as many as have the same language; inf.-tëestov= as much, reaching to the same amount; natëstovooto, I e.myself to one (or.); natëstovoëcho. I treat one equally, with the same amount; natëstovoëmo, I count him e.to; natëstovëmâz, I count myself e.to; natëstovëmâzetovo, I count myself e.to one (or.); etëstovoëtêa, he acts equally; esatastovoham, it does not e., compare with; etëstovepeva, it is equally good; natëstovazesta, I deem it e.; natëstovatamo, I deem one e.; esatastovatamehe, he is not deemed e.; esaatastovatamehan, it is not deemed e.; tëstovetto, equally; etëstoveoz, it becomes e.; natëstovetan, I want to e.; tëstovetanoxtoz, the wanting to be e.; etëstovatamanou, it is an e. uniform condition, aspect; see alike, similar, same; etëstovoan, he does e.in speech; esëtoan, he speaks the same, equally; etotëstovemazenovoz makâtansz, money is given to them each equally; esëtëeme, one is of e.worth.
equality, tëstovezhastâtoz, e.in condition, being; tëstovatamanocstoz, e.in general aspect; tëstovenehstoz, e.in look; tëstovemestoz, e.in worth; tëstoveneenuvastoz, e.in knowledge; tëstovhekomezisto, e.in strength; tëstovhaysevastoz, e.in evil; tëstovotoazisto, the equalling to one; tëstovozisto, the becoming e.; tëstovoëtastoz, e.in doing, ceremony, performance.
equalize, nasëtëoxovana, I e.it (degree); natëstovana, I e.it (amount); eta-tëstovancenz èmoneoz, the taxes are equalized; nasëstoxtana, I divide it into e. parts; sëstoxtanenistoz, the equalizing, dividing into equal parts.
equitable, inf.-ono- = straight, correct, just; eomohoe- man, he judges equitably; see just, straight.
equity, onoöëtastoz, e.in acts, doings; onoazeonevestoz, e.in character.
equivalent, tëstovëëme, it (also or.) is e. (same worth); etëstovëœmësz, they (in.) are e.; etëstovëëmeo, they (or.) are e.; etëstovatame, it (or one) is deemed e., equal; etëstovatamsz, they (in.) are deemed e., equal; etëstovatameo (or.) are deemed e., equal; etëstovatameo (or.) are deemed e., equal; etëstovëëme namhayo nanexovematenoz makâtansz, I am given the e. of my house in money.
equivocal, etahestovoan, he speaks equivocally; hestovo- anistoz, e. utterance; hestov =double + -oan = uttering, saying.
eradicate, nanitsemaoz, I e., uproot; namasenitana, I e.,
ENGLISH-CHEYENNE DICTIONARY

pull it all out; Maheo ninitanomẽnon havs nsztahan, God eradicates the evil from our heart; havsevemoesz natanitsmeaozenoz, I e., extirpate the weeds; ešenitane hāmoxtaöstoz, the disease has been eradicated.
erase, nanhoah, I e., wipe it; nanhoomovo hesthavs, I e., wipe his evil (fig.); see wipe; nhōo, eraser.
erect, rendered by inf.-tomō- =straight up; natomooxz, I walk e.; zsaatamooxzechessō, the ones not e. =the sick ones (expression used in prayers); etomoxtoe, one sits e.; etomxsehoe, one stands e.; tomsevetoxq, e.vesSEL =can in which fruit, etc. is canned; natomoxtaovo, I make one to sit e.; natomoxtano, I set it up; etomoxtoez, he becomes e.(sitting); etomxseooez, he becomes e.(standing); Tomsevseo, Erechthorn, pr. n. of a Ch. religious heroic. Nanēēšesz, I e.it, make it stand; ehekon-eō, it stands e., rigid; etomōxtota, it sets up; emanston, he erects, constructs; ehōmston, he erects a shelter with a robe or sheet; zeametomstoon, that which is erected in a line, a wall.
ermine, xā≠e, xā≠e (pl.), e., mink; [xáon =skunk; xāestoz = urine]; the name is obviously connected with the peculiar smell of these animals; exāeve, it is an e., a mink; [enxave, he is an orphan]. Xaea, Ermine- or Minkwoman, pr. name.
err, navonis, I err, wander; see lose; inf.-oxs-, -oxt- denotes "by mistake, erroneously"; naotxiston, I e. in speaking; naoxsemo, I e., make a mistake in mentioning one (or.); naoxshestana, I take it by error; naoxtoēta, I commit an error; naoxstoonaaoxz, I e.in fixing, designing it; naoxstoonaovov (or.); naoxseooz, I become muddled, mistaken; naoxsezesta, I e.in judging it; zeoxtoētassō, the erring ones in doings; see mistake, error; zevonšenassō, the erring, going astray ones.
erratic, enotovaoez, he is e., wanders, is an outsider, homeless.
erroneous, see err.
error, ahetovazistoz, e., fault, that which is amiss; eahetovazistrove, it is an e.; ahetov, by e., amiss; ooxtastoz, e., mistake; oxtoētastoz, e. in doings; naoxtoēta, I commit an error; naoxtoētaeto, I commit an e. towards him; naoxtoētaeta (in.); naoxston, I commit an e. in building it; vonšenātoz, e., the being lost; oxtxistonistoz, e. in writing; oxtumistoz, e. in utterance.
erstwhile, totanoom and tozanoom, in the long ago.
erupt, ezevevanota, it erupts, spews up; ezevatocōstaha, it erupts, is thrown upward; eoxevohočōta, it erupts, with flash, bursts open; eoseoz, it becomes erupted, opened (of an abscess).
Esau, Evatan, the furry one.
escape, nahomsta, I e.; homstātoz, e. n.; nahomstaeto, 440
eschew, e from one (or.); nahomstaeta, e from it; nasaahetomstomovoh, I cannot e.it his; vovok ehomsta, he escapes with nothing, naked; nanșenohomista, I e.with it; natahomist, I am escaping; see flee.
eschew, see avoid, shun.
escort, hēstahoxseneneheo (n.agent.); veo)xemān, e., companion; veoxzemosanistoz, the escorting; navo)xemō, I e., accompany one.
Eskimo, Hestasevostan, snow people.
especially, nanosetto; see special.
espouse, navistōmo, I e. one; see marry.
essay, see try.
establish, nanešemanisz, I e.it, make it so; nahekonēna-
na, I e. it firmly.
esteeom, naonoatamo, I e. one (or.); naonoazesta, I e. it; onoatamazistoz, estimation of one; onoatamahes-
toz, e. (static); see honor; naohāpevatamō, I e. one
highly; naohāpevazesta, I e. it highly.
estimate, nahā·ēmo, I e. one (or.) much worth; see worth;
nitōnsetama, how does thou e. him, what does
thou think of one? Nanexovō·emo, I e. him that much
worth; nanexovē̄STA, I e. it that much; nanhesetamO, I
e. one, think that of one; nanhesezesta, I e. it, think
that of it; zehexovaztom, as I e. it; zehexovatamO, as I
e. one, lit. ... think that he "degrees"; natahēaza
zehexovēme nāthoe, I am estimating the worth of my
land, lit. I am considering how much worth my land is;
esaatonšetēmeheh, it cannot be estimated, computed;
see esteem.
estimation, ōhetanoxtoz, ōhaztastoz, e., consideration, the
judging of; see esteem.
estrange, navohovaovo, I e., keep away from one; navo-
hoaovažezeto, I e. myself from him; navohovahes-
tanoveto, I am estranged from him; -vohova- =keep
away, separate + hestanov =people, nation; navohovahes-
tanovemO, I am estranged from, am not with him, do not
live with him as a man; ehēhistaveve, he is an es-
tranged, outcast, expatriated one; navohavēžezeto, I
e., keep myself apart from one.
estrangement, vohovaovažistoz, e., the keeping separate
from one; hēhistavevezoz, e., expatria-
tion; ovaahavāžistoz, e., keeping apart from one.
esternal, aenettO and aenetto, e., without end; nomos a-
etto, e., forever; aenevostanehevestoz, e., ever-
lasting life; aenhistanov, e., world; zeaenetovsz, the e.
one; aenettēve, it is e., eternity; see everlasting.
esty, aenettēva, in e.; aenettēve, it is e.
evacuate, see abandon, forsake.
evade, eahēezoxz, he evades (by making a round about
way); naahēezoxeto, I e. one; naahēezozeta, I
e. it; naohāetanota, I e., eschew it; naohāetanotovo
even, pref. honš- = e.; enomaeha, it is e., level; naonoana, I e., level, straighten it; ehoxeo, it is e., smooth, clean; naesoxin, I e., smooth (with instr., as with a flat iron); naesoxoha, I e., smooth it; inf.-sē- = alike, e.; amstōse eo esēostovoetto, the double tree is e.; esēostohessemohoo heeshonham, the horses pull e.; see level; inf.-nītō- = e., the very one, e., self; nitōevetto heehya, his son, his very son; hōēetto or hōēetto, e. likewise, not better; hōēetto eveseronotovšeš, e. he does get drunk; hoovaeetto, e., as, as if, as much as; hoovaeetto nanēston, e. as, as much as done unto me; maeto = "e." in the sense of "also"; mato namakātae me navoneos, e., also my money I lost. Inf.-tēstov- = equal, e.; zeheštēsz natēstovoēho, I do to him e. as he did to me, I get even with him; etēstovemenz, they (in.) are of e. value, worth.

evener, onooseo, e., level, q.v. (something to even with).

evening, hetēvea; zehetēvee, when it was e.; matatēve, when it shall be e.; hezecheka hetēvea, or zhetēeva, this e.; māvōna hetēvea, to-morrow e.; nistoha hētēvea, every e.; ehetēveoz, it becomes e.; ešēhpōma-no, it is already e.; ešōvnōmana, it is towards e.; ehetoevōmano, it is e. (the endings in -mano refer not so much to the time of day as to the general aspect of the e., evening tide); esaapevōmaoxezhan, it is getting dark, e., it is growing dim.

evenly, see alike, level.

event, ěvhestoz; ěvhestove, it is an e., a happening, a taking place; ěvhestovenz, they (in.) come to pass.

ever, rendered by inf.-aene- = e., all the time, without ceasing; inf.-amhesseta- = e., continually; niamsheetaeovemeno, thou art e. with us; nomoss aanetto, forever.; tazet, e. forward, from a time onward into the future; tanet, e. after until now; ninet, e. since until now; the inf.-oxtoxećevehestoe=- e., at any time; vestanco xeotxocećevehstoamecanenenso, people who have ever lived, thru all the times; the term nohastoneoxov followed by pref. heva- denotes "if e., any time"; nohas tonexov hevavomata nszenaha, if he should e., at any time see thee, he would kill thee; hevamxha-eanatto nohastoneoxoveva, if I am e., at any time hungry; -nšeame- = e., keeping on, continually; enšeamenhes-so, it is e. so. 442
everdura, see everlasting.

evergreen, enšeamevĕpozevatto, it is e., keeps on having leaves, foliage; enšeamevĕpozevatto, it has e., foliage.

 everlasting, eanetto, it is e.; inf. -acene =e., without ending; aenevostanehevĕstoz, e., life; aenevostanehevĕstoz, e., death; aenevostanehevĕstoz, it lasts without ending; zeaněheto, it lasts forever; Maheo enĕhow, zeaněheto, it lasts forever, forever; God is the one; aenevostanehevĕstoz, everlastingness; oha nĕstoz, e., everlastingness, only death dies everlastingly (continues to attempt to die); esaaënnettan, it is not e.; esaaënnettan, it has no end, is e.; Maheo eaněhenhov, ae-nettțeva, God is ever the same in eternity; see eternal; zeaněheto, it lasts forever; zeaněheto, it has no end; etoseaenešev, e., day in eternity; etoseaaen, e., day in eternity; nanaenamavetano, it bothers me everlastingly.

every, is expressed like "each", q.v.; nistohã ešev, e., day, daily; nistoxs, e., person, horas t'sa, e., where; -mxastov = touching e., reaching all; namxastovho, I possess everything.

everybody, nistoxs, e., nistoxes, e., of us; nistress, e., of you; nistress, e., of them; etamãaseox, e., (all of them) has gone, (the Ch. uses the pl.).

everything, nitovaes (or nitaos, hovaes), e., all things; nistohã hovaes, e., for all things; zetohetševoxtom hovaes, e., that I see, all that I see; nitaos, netaos, e., all of it; nitaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it; netaos, netaos, e., all of it.

evict, nahštahãz, I e., oust it; nahštahamo, I e., oust.

expel one out of; natáevo, I e., chase one off; nivia zetaevata, who has evicted thee?

eviction, hšštahamazistoz, táevazistoz.

evidence, nšvozistoz; taxtanšvozistoz or taxtanšvo- zistoz, plain e.; taxtanšvemanistoz, the making evident, plain, public, opening; taxtanšvemanistoz, e., (in words); enšvo, taxtanšvo, it evidences.

evident, etaxtanšvezhesso, it is e., like; otamenős, here is the evidence, or; evidently; taxamenős, show the evidence, or: how evident is it? Nataxtanšvanya, I make it e.; etaxtanšvoež, it becomes e.; etaxtanšve- neeno, it is evidently, obviously known; esaaononòhan, it is e., indubitable.

evil, mathav, the e., all that is e.; hays, e., sin; ehav- seve, it is the e.; ehavseva, it is e.; ehavseva, one (or.) is e., bad, sinful; mathav, my e., sin; natath- hays, my e., (repeated); mathavson, our e.; natathavsan,
our repeated e.; havsevastož, the being e.; havsevst-e, company, realm of e., where much e.is; havsevetto, eneševe, he does it in an e. manner; inf. -hayseve- = evilly, badly; nahavsevana, I make it bad; nahavsevešž, I speak e.; nahavsevočā, I do e.; havsevoētāheo, e. doer; nahavsevoētacevevē, I am an e. doer; havsevoētas-tož, e. deed, act; nahavsevohahe, I have e. lust; havsevo-hōstoz, e. lust; nahavsevetan, I feel e.; bad; nahavsevo-ōho, I treat one e.; nahavsevoēsž, I act e. to it; nahavsevemo, I speak e. of one (or.); nahavsevesta, I speak e. of it; nahathahavsevemo, I repeatedly speak e. of one; zehavseva, that which is e.; zehavsevaesž, the e. one; Havsevevhan, the Evil; Havsevemaheo, the e. god; Havsevstomanehe, the e. maker; nahavsevoxmota, I feel bad; nahavsevoomen, I suffer e.; havseveva, in, thru, by, with the e.; ehavsevoeoz, he (or it) becomes e.; gets bad; ehavseveme, he has a bad, e. face; ehavsevemo, it tastes bad; nahasthahavseve, I have e., sin; ehavsevoez, it is growing worse, evil; see bad; momoxemaeoēsž nahesseta, I wish e. to one; namomaxstanotovō, I wish one e., punishment;

exact, inf.-vovoxpon- = exacting, severe, careful; evovox-ponē, one is exacting, strict; eosēntā, he is exacting; osēnitātož, the exacting; navovoxponetanotovō, I am exacting concerning one (or.); navovoxpnevēsto-merō, I e. of one (requiring, asking rigidly); nitosevo- voxpnevēhatamanehēmā, we shall be judged exactly; etōnēho, it is exactly the one (or.); inf. -tō- = the very one; seetoēž, at exactly the same moment; inf. -hetom- = exactly so, true; nahetomē, am I not right, exact? Ehetom, it is e., true; esaahetomettan, it is inexact, not true, untruthful; hetomestox, exactness, truth; vezen, just so, exactly so; zehēšeēsēta ho vezen nanešeēsėž, as thou speakest, likewise exactly do I speak.

exaggerate, etahō-ōm-horsehōtahān, he adds over much to his story, his telling.

exalt, naḥāo-tō, I e. one; niohōtōz, I e., magnify thee; nahēheamēmo, I e., count one of high value; nahē- heamanēho, I e. one, make him to be high; Maheo zenoco- hōoēsž, the most exalted God; Maheo zeohōoōtanētō, thou God who art exalted! Naḥētamanooto, I praise him exalted; zenanosēheamaesž, the most exalted one; nananosētan, I e. myself, want to be the highest, the most prominent; nananosētamo, I deem him exalted; nananose- tanotovō, I want to e. him.

exaltation, ohōoōtazistoz, ohētamanootazistoz, e. in praise, words; hēheamaheostō, e. (state of).

examination, ōhātamazistoz, the studying, examining; ōhāztastoz, e., judging; ēvezehāztastoz, e., inspec- tion; ēvevehosenistoz zeoxcevešēhāztastov, e. by
looking.

examine, načhatamo,I e., study him; načvečhatamo,I am engaged in examining one; načhazesta, I e. it; naonistatamo zehexovhennenenovaes,I e., test how much he knows; zeečečhatams etaaaseoxz, after he had been examined he left; Maheo excceonistatamo vostano, God examanines,tests a person; see test,try.

example, tāohemestoz,e.,parable; etāohemestove, it is an e.; natāohemestoz,my e.,parable; nitāohemestonan,our e.,parable; nihetāohemenon, he is an e. for us; natāohememahna, nahepeosen, i e., have in excess; see over; eosēnevatomano, it is exceedingly beautiful; ehēpe ose or ehēphaoeme, it exceeds in value,worth; inf.-ahan-= exceedingly, extremely, stunningly.

excel, rendered by inf.-hēp-=; ehēpepeva, it excels (in good quality); ehēphavseva, it excels (in bad quality); nanovoto, I e., beat one; inf.-nanos-= excelling,above all; enanotēme, it excels in value; enanotae hreneeno-vastovā, he excels in work; enanotae heneeno-vastovā, he excels in knowledge; enanotae pavastovā, he excels in goodness; -taze-= e., going ahead,before, e.g. etazepevenletamenotto Maheon zetozehexovoaez' vostano, he excels in trusting God more than other wise he does in man; namahaetaevo, I e. him in size,bigness, am bigger than he is.

excellency, pavČemestoz; natāohemestoz,e. (in worth); natātimahestoz, excellency, eminence.

excellent, enanosepeva, it is e.; enocohēpeva, it is e., the only very good; nanitāzesta, I deem e., eminent, ahead; nanitāhano, I deem one e., eminent.

except, osēheto, entirely by self; inf.-osēhec-= e., unless; inf.-noose- or nōose-= without, leaving out; nanoseno, I e. him, do not mention him; nanōotosesta, I e. it, leave out mentioning it; the term "oha tō" = e., in the sense of "unless" and requires the Sub. cj.; oha tō veoxxemeto, e. thou goest with me.

excess, rendered by inf.-heom-= over much, excessive; inf.-tonocnanos- e., extreme; inf.-hēp-= e., beyond, over; ehēphānano, it weighs beyond, has e. of weight; ehēpoēta, he commits e., acts beyond the limit;
nahépoého, I treat one with e.; hépóéhazistoz.e.in acts,doings; heomemanistoz.e.in drinking; heomhoozo-heztoz.e.in working; heomeanovetanoxtoz.e. in grief; inf.-ahán- =excessive, extreme, killing; eahansenova, he is excessively mean.

exchange, nametoena.I.e.; nametoena.I.e.it; nametome-vo.I.e. place with one, make room for him; ze-metoenensz makít, the one who exchanges money; meto- nenistoz.e.n.; emetoenenistove, it is an e.

excite, naohaetan, I am excited; naohaetanooz, I get ex- cited; naohaetanoho, I e.him; nahomaseshého, I e., disturb, stir one up; ehomóoozeo, they become excited, disturbed; see commotion, disturb; nahomótan, I am ex- cited, disturbed, perturbed; naheomstótan, I am excited, perturbed, anxious; ehaotšene, he looks excited, scar- ed; eheemetañ, he is excited, figety, restless.

excitement, ohaetanoxtoz and ohaetanozoistoz. homasze- sohestoz, cause of e., disturbance; homóozis- toz.e., commotion; homótanoxtoz, e., disturbance in mind; heomstótanooxtoz.e., anxiety, perturbation; ohaotšenenestoz.e., in look, the looking scared; heneetanoxtoz.e., fretfulness, impatience.

exclaim, emasóheró, he exclaimed, suddenly said; emasóma-

exhahe, he is exclaiming with a loud voice.

exclamation, masomaxehahestoz.e.with loud voice; masó-
nistõhestoz.e., sudden shout; gó, also a-gó, alas!, implying pity (used usually in prayers); nihe- enovemo gó zhešemashanéez, thou knowest us alas how foolish we are!; čé (followed with pref. a- [of the Sub. mode]), oh!; čé axtoetanovosz, oh that they were wise!; oštam, what next! (sc., shall be expected), implying the thot: "if so now, what will it be next!"; haó, so be it, aye! (male term); yó! (also repeated sev- eral times), e.of wonder, surprise, somewhat similar to the Eng."ah!"; haxc!, similar to the Ger."ach"; esev- vono, my!; ahaabé, woe! (said in surprise, consternation); ahoýé, how miserable, alas!; hán!, guttural e.or grunt, expressing dissatisfaction or mortification; ahé, fine, exquisite!, expressing admiration, apprecia- tion, praise; hahó, thanks!; naó, naó, dear me!, express- ing surprise, (used only by women); nakoóé!, e.at some- thing unexpected (used only by women); hese, in all the world! (male e.); nihehé or nihehéééé!, e.of disgust, contempt, used by men; the "hé" is pronounced explosively while each of the successives syllables be- comes a lower grunt; é or éé!, e.of assent; okahé!, e. of welcome into a lodge.

exclude, naoseetano, I e.one; naoseetana, I e.it; nahóš-stano, I put one out; navoohoeto, I e., cast one away; navoohoesz, I cast it off; nanosetan, I e., leave out of my thot; nanosetanotovo, I e., leave him out of
my thots; nahōnesetan, I e., keep out from; nahōnesetan-
notovo, I e., him from my thots, (in the sense of for-
bidding, shutting out); see close, shut; eoseetane čōs-
taenotxištovā, he is excluded from the church; evese-
noxpaenonitto, it excludes the light; nanotovaoto, I e.,
oust him; nanotovaovo, I make one to be an outsider,
excluded one; see outside; tāma enotovaovā, he ex-
cludes himself, makes himself to be an outsider; eno-
tovaozzeto Meheon, he excludes himself, wanders away
from God; zenotovaovazetovos Meheon, those who have
excluded themselves from God; navovenosaz, I e., disas-
sociate, separate myself from; navovenosazetovā hotam-
hetaneo, I e., dissociate myself from the Dogwar-
riors.

exclusion, oseetanazistoz, e., the putting out; vovenos-
sohestoz, causing e.; vovenosazistoz, self e.,
dissociation; notovaotazistoz, e., the putting one
outside, making him an alien, exile; see exclude.
exclusive, the Ch. has an e. form of the first (pl.) and
third (sg. and pl.) person. In the regular
posessive forms the pronominal pref. of the e. is
"na-" without any change in the suff part; namhayon-
an, our (e.) house; nimhayonan, our (incl.) house; in
the irregular possessive forms, the pronominal e. pref. is
"ni-"; nitovan, our (e.) body; etovan, our (incl.) bo-
dy. In the verb, the e. pref. is "na-" with suff. "e";
nameshemo, we (e.) eat; nimeshemā, we (incl.) eat. When
two third persons appear in the same or in closely
connected sentences, an exclusive form is used for one of
them, usually the one in objective position; evōmo
hetano zehāmoxtaz', he saw a man, who was sick; évōmovō
nistxez', they saw them all; nistxez' is the e. third
person of "all", the common form is "nistxevoss" =all
of them. See Genitive-exclusive mode in Ch.gr.
excommunicate, eoseetane meheonemesetovā, he is excom-
municated from the Communion; eoseetane
čōsctaenotxištovā, he is excommunicated, excluded from
the church.
exceuse, nanonaohan, I make e.; nanizeovo, I e., allow,
permit one; eoxhestomotaaz, he excuses, speaks for
himself; nonoanistoz, e., n.; nizeovazistoz, the excus-
ing, allowing one; oxhestomotaazistoz, self e., speaking
for self.
excerate, namoxzenamo, I e. one; namoxzenatan, I want to
exceuse e.; namoxzenavsta, I e. it; see curse, damn.
excreration, moxzenamazistoz; moxzenatanoxtoz (in thot).
excute, in the sense of "carry thru, perform" the v.
suff. -oēho (or.) and -oēsz (in.) is used;
naohōoēho, I e., perform a terrible deed to one; nape-
voēho, I e., do good to one; when an action is carried
thru and completed inf. -ex- is used; naexhoeman, I
have enacted a law, regulation; naexoan, I have had my saying; naexoëta, I carry thru, e., perform to completion; naexæ, I have power to e., am able.

execution, exoëtastoz, power to perform; exástoz, executive power, capability to do; tónešévestoz, e., the very, actual doing; vaxtoëtastoz, e., completion of a doing, performing.

exemplification, see example.

exempt, namâstohano, I e., clear, release one; emâstohoez, he becomes e.; see release, relieve.

exercise, naaneemo, I e., train one; nahoezeto, I e., train, practice one (as a horse); ehoexevoose and conistosoe, he exercises, practices in playing; ze-hoxeësz, the exercised, trained one; aneevåtoz, training, e.; hoxeësohestoz, e., practice, the making or causing to be acquainted; see train; naohoxozetanooz, I am much exercised, concerned; zetohtëshoehohtaez niox-cevevéaneemaeeron Maheo, God exercises, trains us by all that befalls us; hesthoësohestovâ nioxchoexoteacn, he exercises, trains us in his service; nohtxe exoceanne-meo, the warriors are trained, exercised.

exert, is rendered by suff. -meo(h)e which denotes "effort, strain"; nakanemeeho, I am tired from exerting myself; see strain.

exertion, namavemeoehe, I am wearied from exertion; na-hekonemeeho, I make strong e.; see strain.

exhalation, omotomhesto, omotomeozisto, the breathing out; epaveomotomhestove, it is a fine e., fragrance; paveomotomhestoz, good, sweet e., fragrance; havseveomotomhestoz, bad e.

exhale, naomotom, I e., breathe out; nahëotoxta, I e., breathe it out (something tangible); enxheseo-motomeoz, it exhales (towards the speaker); see breathe.

exhaust, inf. -ma- and -mat- = exhausted; inf. -maše- = becoming exhausted; emaveoz, it becomes exhausted, tired of, old; namavevhešen, I am exhausted from looking on; namavetan, I am exhausted, bored (in mind); namavstaha, I am exhausted (at heart); namixston, I have exhausted my writing, finished entirely so there is nothing more to write; emaseoxzeo, they (or.) are becoming exhausted, gradually disappearing; nimakâtaemereo, zemaseozensz noka ešëva, one [some] day your money will become exhausted; emaseomotom, his breath becomes exhausted; ematane, it is exhausted, worn out, used up (so there is nothing left of it, as a candle when burnt up); namasetotoxstanon, we have exhausted the discussing about it (having gone carefully over the ground to be discussed); emataneha, it is exhausting away; esxsevozisto, it is exhausting, wearing; namatana, I e. it; see finish; inf. -sxsev- or -soxsev- = exhausted, fagged out; esxsevoez, he becomes exhausted; 448
EXHAUSTION

nasxsevomoxta, I feel fagged out; nsxseveanoto, I beat one to exhaustion; nasxseveae, I am in a state of exhaustion; nasxsevecot, I e. one; namotaeoz, I become exhausted, wearied, depressed, tired; namotaetan, I am e., wearied in mind; see dejected.

exhaustion, matxestoz, e., annihilation, the ceasing to be; matxpeozisto, e. by dissolution; matotxe-oxzistoz, e. by corruption, decay; matxpevo-vátoz, e., dissolution by liquid; matanoxozistoz, e. annihilation by natural, slow process; sxsevomistoz, the becoming exhausted; sxseveomoxtastoz, feeling of e.; sxsevastoz, state of e.; sxseveotazistoz, the exhausting of one; motóxistoz, e., depression; motátanoozistoz, the becoming exhausted in mind; see exhaust.

exhibit, navótsman, I make a show; navóésché, I e. it to one; navóésész, I e., show it; navósonottó, I e. one (or.) to one (or.); navótsmancho, I e. one, make him to be seen; navótsmevo, I e. it for one (or.), so he can see it; vóseo, the e. (object exhibited); evóse- onevó, it is an e.; zemávóme vóeva chévóson Maheo, all that is seen in the sky is God’s e.; zemávósenevósz heama vóeva, all that is exhibited above in the sky; Maheo nlvótsmanónon hemanstó, God exhibits for us his handywork; evótsmanistove, it is an e.; see show.

exhibition, vótsmanistoz, e., the showing, occasioning a show; naéstó hováoxz evótsmanistovensz, many objects are in e.

exhort, naannee, I e., train, teach one; navonhsemo, I e., admonish one; naáhaevamo, I e., urge one to consider; navonhosetaneva, I e. (as a vocation or habit); see urge, persuade, admonish.

exhortation, vonhosetanevátoz, e.; vonhostomohestoz, e., admonition, urging; áhaevátomohestoz, e., the urging to consider; oneevamazistoz, e., advice.

exigency, vovoxponetanoxz, e. (in disposition); vovoxponastoz, e. (state).

exigent, rendered by inf. -vovoxpene- =urgent, exacting, requiring; esaavoxvoxponeneševstovhan, the doing of it is not e.; evovoxponae, he is e.; evovoxponetan, he is e. in mind, wants to exact; evovoxponetaneve, he is an e. man.

exile, enotovaeoxz, he is an e., he wanders as an outsider, is homeless; see roam, wander; notovavostanche- vestoz, the e. life; nanotovoavó, I make one to be an outsider, an e., expatriate; nanotovaoto, I e. one; enotovaovázetovo Maheon, he exiles, alienates himself from God; zenotovaeoxzess, the exiled, outcast ones, outsiders.

exist, ra, -hesta (or.) and -hesso (in.) =to e., to "continue upright"; nákóo ehestaeo hezeno, bears e., have there being here; naéva, I e., have my habi-
existence, ametanenistoz,e, life; ēvahestoz, the e., the being at one place (Ger.Dasein); ēvhestatōz, the e., condition of being; nasaaheneenohoe zeheshestavoss, I did not know them to exist, ... of their e.

exit, eloazenatto, it is an e. (of a hole); zehōnistenōwe, where the e.is.

expand, see spread; emaahaox, it expands, enlarges; see inflate.

expanse, emaahomocha, it is an e.of water; emaahvatto, it (a large body of water) spreads over.

expatriate, see exile; enotovaeoxz, he is an e., a wanderer outside one’s nation or one’s home.

expect, nahoetzavazesta and nahoezesta, I e., desire to get; nahozevatan, I.e.in return; nahozevatanoto, I.e.it; nahozevatanoto, I.e.one (or.); nahozevoesetan, I.e., hope; nahozevotazesta, I hope, e.it; nahetoahe, I.e., wish, covet; nimesahathoaheme, you cannot e., wish; etoscametanen esaahejetsamhe, he is not expected to live, lit.he is going to live he is not that of; see hope.

expectancy, hozeovōsetanoxtoz, e., hope; vooēhozeovōsetanoxtoz, joyful e., hope.

expectation, nahoetzavanoxtoz, e.in return, also: hozevatanotovazistoz; hetoastoz, e., desire; hozeovōsetanoxtoz, e., hope.

expectorate, nahōSean, I e., spit, q.v.

expectoration, oōseanoxz, e., sputmum; oōseanoxtoz, the expectorating, e.;

expedient, et’senitate, it e. is important; esaatēnitate, it is not e.

expell, natācovo, I e., chase one away; nahōstana, I e.it out; naaheaaovo, I e., dispel, drive one away.

expend, see spend; naamhasen, I e., make debts; naamhaz, I e.it.

expenditure, amhasenistoz, e., expense; also ref. to things bought on time.

expensive, ehōston, it e. is, lit. he reckons, counts high; ehōmēme, it is too e. heto voxca zehoxtovatno esaaheomēmechan, this hat which I bought is not too e.; eoxchoxtovanotto hōmāo zehōmēmeziss, she buys e.robes, blankets.

experience, nanxheneeno, I have e., know from; nihēpeotoxovaetōen, he has more e., wisdom than we; na-
otxovae, I have e., know how, have skill; eenešeona, he is experienced, expert, skillful; beto oxnešhoomatoesz, this when felt, experienced; see feel; eohoce, he is experienced, trained; haomenestoz, nivešhoxetàzenon, misfortune trains, gives us e.; enhestatanov, they e. it, reach its condition, are in the "same fix". Òtoxor-vastoz, e., n.; hoxetazistoz, e., training; hoxtamaestoz, e., acquaintance with.

experiment, naonisetan, I make e., trial, test; naonistao-ha, I e. it (instr.); naonistóho, I e. one (or.); naonistóesz, I e., test it; see -test, try. Onis-tanoxtoz, e., trial, attempt; inf.-onis- =try, test, attempt, experiment; onistoëtastoz, e., in acts; onistrosohestoz, e. in play, practice.

expert, eheneenoseoneve, he is e.; eenešeona, he is e., skillful (in making something); heneenoseo, the knowing one, e.

explode, nahestoomeneto, I e., suffer for one; see atone; hestroomenetovazistoz, explosion for one.

expiration, see atonment.

expire, emaseomotom, he expires, dies; emaseomotomeoz, he becomes expired, dies; chooxeomotom, choxoemoto-mox, he expires, breathes his last; mataesematøme-vosz ešiensz, when the days shall have expired, lit. ... been all counted; -mat- =all, exhausted + -øme = it is counted; see die.

expiration, maseomotomeozistoz, hooxeomotomeozistoz, e., death; náezistoz, death, e.; ešiensz zeešema-tømevosz, at the e.of the days.

explain, námëstomosan, I e.; namësta or namëesta. I e. it (-mé- =bring up + -esta =in words [in.]); namë-stomevo, I e. it to him; námëstomovo, I e. it his; namë-stome, e. (continued action); námëemo, I e., reveal one (or.); námëemonotto or námëstomevonotto, I e. one (or.) to one (or.); the last term denotes: I e. to one concerning one; nimeemazenotto I e., reveal, divulge one to thee; nimëstomevazenotto, I e. to thee concerning one; nátatëmësta, I e. in detail; námëstomotà, I e. for one (substitute); námëstomotxeva, I e. for; emëstomotxevaheve, he is an explainer, an interpreter (not only interpreting verbally, but giving needed explanations); mëstomotxevahe, the explainer (who does it for another one); nasaantonëmësteho; zhešëtovatto, I cannot e. what it purports, means; mëstomosanehe, explainer (one who has the faculty to e.); zëmëstomosanz, the one who explains; zëmësto, the one who explains it; zemës-tomøsz, the one who explains it to me; zemëemmsz, the one explained, revealed, divulged.

explanation, mëstomotxazistoz, the e.; mëstomosanistoz and mëstomohestoz, the explaining; mëstomot-xevàtoz, the explaining for; mëstomotxevahevestoz, the
state of one who explains, interprets meemazistoz, e., revelation.

explicable, eméstomevazistove, it is e.; esaatonšemésto-
mevazistovhan, it is inexplicable.

explicit, etáxtanoveoz, it is e., plain, open; natáxtanö-
vemësta, I explain, express it plainly, explicitly;
natáxtanövemëstomevo, I make it e. to one, confess to him. See evident.

explode, epohota or epöhota, it explodes; poehótätoz, the exploding, explosion, see burst.

expose, tâxta ehotáe, it is exposed; tâxta ehotazësz hes-
zeveoneźësz, his entrails are exposed; nahetoomo-
éhâz, I e. myself to suffering; náhestatahe, I am ex-
posed to, I risk, court danger; esaanahtanohe, he ex-
poses himself, is not beware, not taking precautions;
esaanaheztóhe, he exposes himself to it, does not be-
ware of it; eoazzešëhaevame ax esaaxanahetanohe, al-
tho he is cautioned he is not taking heed, beware, he exposes himself; éståenvostan zsaanaheztoz heovaz
zetoňtastoz etanéchaavo, a Christian who exposes him-
self to all sorts of doings, comes soon to fall; mxhe-
omhëstataetomass hëv nszenëhëxënënov, if you e. yourselves too much to evil, it shall soon overcome
you; nàmeena, I e., reveal it (action); nàmeesta, I e.,
explain it (in words); nàmeeno, I e., reveal one (or.);
nàmeenomevo, I e. it his; see reveal; natáxtanövana,
I e., show it openly; etáxtanöveoz, it becomes exposed,
seen openly; enövoz, etáxtanövoz, it becomes exposed.

exposition, tâxtanövänenistoz, the exposing, showing
openly; tâxtanöveozistoz, the becoming ex-
posed; meenazistoz, e., revelation. See expose.

expositor, tâxtanövänene; see explain.

expend, see explain.

express, is rendered by verbal suff. -oan = utter; epevo-
an, he expresses, speaks well; chasveoan, he
expresses badly, evilly; eononoan, he expresses in
dark, enigmatic sayings; tâxta naoxheve, I e. myself
freely, openly, frankly; namatoan, I have expressed, ut-
tered all; ecoxtan, he expresses, pronounces, utters
wrong; namësta, I e., explain it; naoxhesta, I e., ut-
ter it; naoxhestonotaâz, I e., speak for myself; nohetto
oxhestomotaâz, now then e. thyself!; esaatonšeoxhestó-
han, it cannot be expressed, said, uttered; namësta ze-
hešetanotto, I e. my opinion; namëstomevo zhešetanot-
to, I e., explain my opinion to one; see explain; na-
táxtanövesta navoešetanoxtoz, I e., declare openly my
joy; navóstoman, I e. (by showing); navóstan zheše-
pevetanotto, I e. my pleasure, show that I am glad;
t'së, expressly, purposely.

expression, pavoanistoz, nice, good e.; mashavoanistoz,
foolish e.; see enunciation; oxtanoistoz,
faulty e.; oxheztos,e., utterance; mëstomevazistoz,e., explanation; zehësiens, the e.of one's face, countenance; see look.

expulsion, tákëovazistoz, the expelling; aseťaovazistoz, the chasing away; see expell, chase, drive;
osectanazistoz,e., exclusion.

extend, nahësevokana,I e., prolong it (the time); nasëpë-ona,I e., stretch out my hand; see stretch; rad.
"t" and "z" ref. to "forward extension"; inf.-të- denotes "going, extending to"; niszetë, up to now; taze- të, from now on; natësewëse, until I shall have eaten.

extent, rad.-të- denotes e., amount, reach of; heto naës-tëheneena, I know this to the full e.; zehëstë- neenom, to the e. of my knowledge; pref. zehëtë- = the whole e. of (governing the Sub. cj.); zehëtësenëvëss, the e., amount of the dead ones; zehëtës, the e., size of it, its full e., reach; zehëtësoz heszheneenovazot ehañheneenôbahanëhëz', the e. of his knowledge is not known.

exterior, tahoc, outside, on top; votocat, on the e., surface; notovatto, e., not in with, out of; see outside.

exterminate, namasenotë, I e., them (or.); nimasenotoneo, we e. them (or.); namasenâz, I e., kill it all; namasevonenoxz, I e., it (by destroying); namasevo- nenotë, I e., destroy them (or.) entirely; see destroy.
extermination, masenotazistoz, e. by killing; masenotenotazistoz, e. by destruction; masevonaštë- estoz,e., destruction by fire; masenaeozistoz, e. by death, the dying of all.
external, see exterior, outside.

extinct, esaævahëhëstahëo, they (or.) are e., exist no more; emashovanëce, they (or.) are all e., dead; eñotova, it is e. (fire); see extinguish.

extinction, see extinguishment.

extinguish, nahotovavosan, I e., blow out; nahotovavóxta
voëksesaniñistoz, I e. the lamp (by blowing);
nivaesz zehotovavoxto, who extinguished it? (by blowing); ehotovavome, it is extinguished (by blowing); nahotovañtôo, I e. it his or unto him; nahotovaen,I e., by striking (as in fighting prairie fire); nahotovañno or nahotovono, I e. one (or.) by striking; ehotovañhanov, they e. it (by striking on the fire with something); nivaesz zehotovañho, who did e. the fire?; ehotovaoz, it becomes extinguished (also fig.); nivëhotovañzenov, do not e., quench it (also fig.); nahotovavôva, I e., quench with water; nahotovavôvoxz, I e. it with water; nahotovavvoto, I e. one (or.) with water; ehotovaño, it is extinguished by water; ehotovañvoaz, it becomes extinguished by water; see quench.

extinguisher, hotovañnistoz or hotovañceño, the e.
extinguishment, hotovaozistoz, the becoming extinguished; hotovavomestoz, the being extinguished, blowed out; hotovavësanistoz, the extinguishing (by blowing); hotovänistoz, e. (by striking); hotovavătoz, e., by water.

extirpate, nanitsemaoz, I e., eradicate it (uproot); see eradicate; nisitsemaozistoz, extirpation.

extol, naohëpëvhoosemo, I e. one, speak in praise of him; naohëpëvhoosesa (in.); naohëpevooto, I e., praise him (direct); naohëpevooxta (in.); namahatamanooto, I e., praise him great; namahatamanooxta (in.); see extalt.

extort, namamåtahestana, I e., obtain, take it by violence; namitanevoëho zëmætasz makïtansz, I e. money from one; lit., I force him to give me money; see force; namamåtașëșezesseno, I e., wrench from one (by violence).

extortion, momåtäšëșeznessanazzistoz, the wrenching, extorting; see wrench (verb).

extra, rendered by inf. -kanöz = in surplus; zekanoxzeass=, the extra ones (or.); hena zekanözøxtom, what e. doest thou expect?; inf. -kanoom = e., matters not, besides, altho, outside, by yourself, useless; ekanomhoms, she cooked uselessly, for nothing; ekanoma, it is e., left over, of no special use; ekanomemahacieheve, altho he is an old man, or: it matters not that he is an old man; zekanomass, the ones who are extra, who matter not; ekanomooëta, it matters not what he is doing, executing. Inf. -manos = e., in the sense of special; enanosepeva, it is e., specially good.

extract, nanitana, I e., pull it out; hevës nanitanomevo, I e. his tooth; see pull, draw out, squeeze.

extractor, nitaneno; enitaneneoneve, it is an e.; nitanenistoz, e., also the extracting.

extraordinary, esavavono, e.! (usually said as an exclamation); eohënitavatamano, it is e. weather; eohënitavhetaneve, he is an e. man; eohënitaveeno, it tastes e.; eohënitav= very different; soss =e. in the sense of "intensely"; soss etatonetto, it is e. cold; soss nimehotaen, he loved us extraordinarily; esossohëštamahe, he is e. (powerful, terrible, dreadful); esossohëšmoonatamahe, she is e. beautiful.

extreme, inf. -heomeosë = over much; eheomeosëmashanëoz, he becomes extremely foolish; eheomeosëhotoanatatto, it is extremely difficult, direful; inf. -tonocnanos= extremely, in the extreme, to the utmost; etonocnanoshummen, he is bereft to the uttermost; t'sa tonocnanoshaës hoe etazeoxz, he goes somewheres to the uttermost parts of the earth; see extraordinary; inf. -ahan= downright, extremely, killing; ehanatamea, he laughs to the e. (Fr. il se meurt de rire); ehanetonetto, it is extremely, killing cold; ehanxpotomeoz, it
is extremely smothering, stifling.
	extit{extremity, zetononocnanoshëeso, that which is extremity, farthest point;} hestonoc, its e. point; tonoc-hëSomenhéstoz, e. (in poverty, bereavement).

extricate, nášexanën, I e., free from entanglement; nášex-
exana (or.); nášexano, (or.); nášexaso, I e. one
(by means of knife); nášexaxá, I e. it (by cutting);
naotsešexax, I strive to e. myself; nášexoneano, I e.,
disentangle one (or.); from ropes, strings, etc.; nášex-
oneaná, I e. myself (from ropes, meshes); nášexoneana,
I e. it; see disentangle, unwind.

extrude, náhòstana, I e. it; nahòstano (or.); nahòstahàz,
I e., expel it out; nahòstahamo, I e. one (by
thrusting out).

exude, tass ehòpeoz, as it were it sweats, becomes melt-
ing; eohestoneez, it exudes, oozes; see ooze.

exult, navonhetotan, I e.; natavoešetanooz, I am exult-
ing; chetotanešëve, he does it exultingly, with
joy; -hetota- =with happiness, exultingly; chetotane-
hahe, he shouts with exulting voice.

exultant, emaxhetotaetanona, one is e., greatly happy.

exultation, vonhetotaetonaestoz, e., exultancy; maev-o-
estanonaestoz, e., state of great joy; heter-
tanehahéstoz, e., shouts of happiness.

eye, maex, maexansz (pl.), the e. in general; naex and na-
exa, my e.; naexansz, my eyes; niexanaoz, our eyes
(incl.); heexaevoz, their eyes; napeveexan, I have good
eyes; nahavseveexan, I have bad eyes; suff., -exan =
eyed; emahataexan, he has strong (also iron) eyes, is
strong eyed; ehoeveexan, he is yellow eyed; natotë, I
open the eyes; nameozexan, I shut the eyes; nahoveone-
noma, I shade my eyes (with hands, etc.); eòiene, he is
blind of both eyes; eocene, he is blind of one e.;
emomahaxan, he has big eyes; eotochaen, he has small
eyes; eotzcemazen, he has little, slit eyes; eovévötë-
ene, he has sunken eyes; evoxpeexan, he has white eyes;
eèvemazen, he has sore eyes; eahenamazena, he has ex-
tremely sore eyes; eaneoneexeoneoz, his eyes are dark-
ened, dazzled; enoniotëene, he is tear or dust stained
around the eyes; eohôtotëene, he has scared eyes, looks
scared; naoniseexanëno, I put out one's eyes; naonise-
exanëstöno, I put out one's eyes instantly; eonise-
exaneoëšëš, his eyes are put out instantly; enisexe-
ëhe, his eyes are bulging out; naexanëno, I keep my
eyes on one (or.); naheexanoha, I keep my eyes on it;
cooksanaohaoxoñhoeco, he does not shift his eyes from
them; naaxtanëmo, I am an e. witness, see him distinct-
ly; zehetoheexaestovë, all that has eyes, that is eyed;
zethetëheexaestovëssë, all (or.) that have eyes; ee-
ëeve, it is eye; exacveestož, the being eye; emaxæxe,
it is all eye; emasoeohëëoz naexë, it rises before my
eyes, sight; esēha or exasēha naexa, water stands in my eyes; emomāpeēne, one has watery eyes, so that it blurs the sight; etamomakoene, he has red eyes, inflamed; naexa eōxenoeēn, my eyes are full of tears; etamomeosaen, he has watery eyes; nanšēšeexanevōva, I wash my eyes; nanšēšeexanevōvoto, I wash one’s eyes; ataseneozisto, mote in the e.; xoemazenanistoz, e salve; xoemazenanistove, it is e salve; našēēho, I inject his e. (sc. with medicine); ēseeseexoz, e water, lit. medicine to inject with; nivēmamēananoz niexansz, do not rub thy eyes with the hands, or fingers; nsze-vētosememōsz niexa, do not constantly touch, handle (with fingers) thy eyes; veneotto, e lash or e. brows; voxtanēexanistotoz, e. lids; ehōeto, he has defective eyes. sight; following are pr. names ref. to e.: Nākno-tēne, Beareyed; Hēoveexan, Yelloweyes; Ocene, One-eyed; Momahaxan, Bigeyes; Tozcemazen, Slityes; Maca, Red-eyes; Vovēpo, Sunkyes; Voxpeeexan, White-eyes; Ma-hataexan, also Maataexa, Strong- or Ironeye; ēsaca, Scabbyeyed. See sight, see, look.

eyebrow, veneottō. eyeglass, maataeexansz, iron eyes; edaateeexanistov- ensz, they (in.) are eyeglasses.
eyelet, zeotē, that which is bored through.
eyelid, voxtanēexanistoz, voxtanēexanistotoz (pl.); evxtanēexanistove, it is an e.; evxtanēexanistove, they (in.) are eyelids.
eyesight, vōsanistoz; see sight.
eyewitness, naoxtanōmo, I am an e. of him; naoxtanōsan, I am e.
Ezekiel, Maheonoxtetamsz, Trusting-in-God.

F

The Ch. has no "f" sound altho the pronunciation of "v" be sometimes half way between "f" end "v".

Fable, hōtahoe, f., story; aestomhōtahoe, false story; vhanhōtahoe, is the true word for f.; evhanhōtahoe- oneve, it is only a f.

face, nazhešienesto, the f., countenance; zehešien’s, one’s f., the way one’s countenance, f. is; nazhešien- esto, my f., countenance, mien; suff. -en(e) =faced; ehavsevene, one has a bad f.; epāvene, one has a f. marked by powder (bluish points); emoxtaven, one has a black f.; emonoexvene, one has a pleasant f.; emazo- pvenēne, it (ref. to animals) has a good f.; epaven, one has a good f.; nanšēšeexvene, I have my f. washed; nanšēšeexvenēno, I wash one’s f.; nanšēšeexvenes, I wash my f.; nanevēne, I have my f. wiped (passive); nanevē-
enèno, I wipe one's f.; nanëvënesz, I wipe my f.; naxoanevëne, I have my f. anointed, greased; naxoanevënéno, I anoint, grease one's f.; ehsozene, he has a dirty f.; eééeèene, he has a streaked f. (from sweat marks [has the meaning of xahestoz - urine]); ehsoxeene, one has a clean face; eholotëene, one has a scared, frightened f.; enitavene, one has a different f.; einitavëneoz, one gets a different f.; ninitavënehemâ, we have different faces; emaëne, one has a red f.; emaëneoz, he blushes, his f. becomes red; naomëneto, I make a sad f.; naömënete, we make a sad f.; nanëevavene, manhâz, I make a f. to be known by; ekkâene, one has a thin f.; ehscene, one has a wrinkled f.; ekaene, one has a short f.; esoxkomene, one has a slender, elongated f.; nahehemene, I am speckled in the f.; hehemestoz, the being speckled in the f.; napóenëno, I slap one's f.; napopoëne, I slap one several times on the face; napëni, I fall on my f.; esaaëtoxevenëne, he has a bold f.; eosevenëhe, one has a shiny f.; natataeni, I make faces, grimaces; natëoomë, I see one f. to f.; natëomevo, I look into one's f.; naomaxax, I turn, hide my f. from; naomaxaxetovo, I turn, hide my f. from one; naomaxaxeto, I turn, hide my f. from it; following are some pr. names ref. to f.: Hotaavëen, Bullwhitef.; Zceovavene, Shortforehead; Ehescene, Wrinkledf.; Ceensz, Littelf.; Maëne, Redf.; Kaene, Shortf.; Havsevene, Badf.; Pävenë, Powderf.; Moxtavene, Blackf.; Esokomene, Slenderf.; Kâkëne, Thinf.; Honehevëne, Wolfwhitef.; Mocene, Littiewomanf.; Tamene, Stumpfacewoman. See countenance. Naamënenovenetovo, I make a pleasant f. to one; naamënetoëvo, I smile at one, have a smiling f. for him; eanovene, he has a sad f.; naanënetovo, I make a sad f. at him. — Rad. -ata- = facing against; inf. -ta- denotes facing in the sense of "on, forward, toward"; eataehoe or eataëe, one stands facing; eataezx, he goes facing; eataezxeto, he goes facing one; eataezxeto, he stands facing one; zeataezxtovazessë, the ones (or.) facing each other (reciprocally); eataëta, he stands facing it; nanoxtaeëto, I f. towards one (in lying posture); nanoxtaeëta, I lie facing towards it; nanoxtaeëztovo, I f. in going; nanoxtaeëto, I f. standing; enataehaônata, he prays towards it (facing) toward); eataë, he is facing; eataëto, it faces against; zeataëëssë, the ones (or.) facing; zeataëtto, the ones (in.) facing; zehetaëtto, where thou facest, before thee; zehetaëës, where he faces, before him, in one's presence; zehetaëez, before us; zehetaëess, before you; zehetaëvoss, before them; eamstaë, he faces in profile; eotaëoaë, he stands f. turned from, opposite; eöstovenëhe, it is
facing, zetaxston, that which is covered (as woodwork);
nataxstoonoxz vehemax, I face, cover the box.

fact, there is no Ch. term equivalent to the Eng."fact", 
but "o" implies actualty, reality, materialization, 
that which is set, firm, solid; etonhesso, it is a fact, 
a reality; ehetoam, it is real, true; tonevesvesto, the 
very act, deed; ozenov, the actual saying; omesenov, the 
actual eating =to eat; ehoxesae, it is clean; ehoxeo, it 
cleans (Fr. fait propre); ehoxovac, it is equal, of a 
degree; ehovo, it equals, "degrees" to; emamovonsz, 
they (in.) actually meet; emamovensz, they (in.) are 
met.

faction, momenoohenistoz; emomenooheneo, they (or.) are 
in factions; vovenosazistoz, f., disassociation.

fade, enhoxoz, it fades (of colors); econitovanexoz, it 
fades, blurs away (as writing); econitovanexova, it 
fades, blurs (by dampness or water); ematoaexoz, it 
fades entirely off; esaanamatoaexxechan, it fades not 
away; evonanenoxz, it fades, dissolves away; evoxpseo, it 
fades (color), turns white; emaeo, it fades, turns 
reddish; ehovevoz, it fades, turns to yellowish; in 
colors the fading is expressed by the tint which the 
discoloring or fading effects; in the above examples 
of "red, white and yellow" the term "f." is not im-
plied, but the change effected in the coloring is de-
noted.

fag, expressed by inf. -sxse- or -sõxse-; see exhausted; 
inf. -mave- =weary, tired of; namaveoz or naxsseve-
zo, I am fagged out; see also depressed.

fail, rad. -nitoxne or nitxne- implies "to be less than 
the requirements"; nanitoxneoxz, f.; nanitoxnehe, 
I am a failing one; enitoxneoz, it fails; nanitxnen-
isz, I make it f.; nanitoxnevazesta, I deem it a fail-
ure, q.v.; nanitxneozetovo, I become failing towards 
one (or); nanitxneheta, I f. concerning it; nanitxne-
hetovo, I f. towards one (or.); enizexo, it fails, not 
sufficient, not reaching; nasaatonesezozhe, f., I f., 
cannot prevail, succeed; inf. -hospe- =f., in the sense of in-
sufficient, imperfect; ehospata, it fails to be done, 
not cooked perfectly; ehospex, it or one (or.) be-
comes failing, imperfect; ehospaev, one fails (state), is 
imperfect, insufficient; nahospome, I f. to see one; 
ehospone, it fails to grow, grows insufficiently; na-
hospetan, I f. (mental), am not able to think; nahosp-
tanota, I f. to grasp it with the mind; nahospeto, I 
f. towards one; inf. -höze- =f. in the sense of "can-
ot": ehözoekhe, he fails to, cannot rise; see defect-
ive and cannot; novs (detached) denotes "less, fail-
ing to come up to"; enov'netto, it fails, lacks; inf. 
-saaez =cannot f., cannot not; esaaezevomehe, he can-
not f.to be seen, he cannot not be seen; inf.-éze= if. to; naézeṽno, I f., miss to see one (purposely).

failure, nitxnehestoz, the being a f.; nahenitxnehestov, I have f.; enitxnehestove, it is a f.; nitxeozisto, the becoming a f.; nanitxnehestovazesta, I deem it a f.; nanitxnevesta, I deem it a f.; nanitxnevata, I deem one a f.; nizeozisto, the f., failing; satonšešeozhestoz, the non availning, f.; see fail, for the different meanings. Eotačanaha, he is a f., a dis-grace.

faint, namaveoz, I f., am fagged out; natoomeoz, I f., swoon; naenatototoomeoz, I f., give up from exhausition; nakokahaneoz, I f., give up (as when on the way); nakokahanstaaha, I am f.of heart, f.hearted, tired, wearied of heart; naninitameoz, I f., give up, let go of my trust or hold; nikokahanstanaan, he makes us f. hearted; zekokahanstahass, the f.hearted ones (or.); zekokahaneozessō, the fainting, weary ones; ekokahaneohe, he faints from exertion, strain; enāoz, he faints, becomes unconscious, becomes dying; naanazeozx, I am fainting in walking, falling in going; see deject-ed. Maveozisto, the fainting, becoming fatigued; too-mezisto, f., being fagged, exhausted, swooning; kokahaneozisto, the getting f.(as on the way); kokahanahato, faintheartedness; anaazeozisto, the fainting, fainting in going; maozisto, the fainting, unconsciousness, the becoming dead.

fair, naonoevoēta, I act f.; naonoevoēho, I treat one f.; onoeevētastoz, f.treatment; epevatamano, it is f. weather; eonohetaneve, he is a f., just man; emomenovanamano, it is f., comely, pleasant; emomenova, one is f., pleasant; emomenovatamahē, he is f., beautiful; o-noaizeneve, one is f., straight, even, just; naonazeoveto, I deal f.towards one. Amoeťastoz, the f.; ma-xeamoētastoz, great f.; Vēpeneotamētastoz, Vanity Fair; amoeťastove, it is a f., a doing, performing, emo-mehemo, he speaks fair, flatter; see flatter, blandish.

fairness, pevatanamahostoz, f.of weather; onaostoz, f., state of; memomenovatamahostoz, f., comeliness; onoeevētastoz, f.in dealing, acting; onaazeonoeveto, f.in character.

faith, onisyomātatoz, f., belief, true obedience; onisyo-m-nietamisto, f., true trust; hozoevosnietamisto, f., hopeful trust; onaissyomnietamenoz, I have f., trust in him; nionisyomnietametovaz, I have f.in thee; zeh-o-nsiyomnietamistovessō, the ones who have f.; onyisym- nietametan, f.in itself; see trust,belief. Nasaanisyoxmietamenoz, I have no f.in him; nasaanisyomnietamohe, I have no f. in it; the term onisyom- =true; nietam =to trust, lean, depend on; nietamisto =trust. Writer considers this term (either alone or combined
with onisayom as the best rendering for the Eng. word "faith". The term onisayomatátoz is generally used for belief or "true obedience", but nietamistoz or onisayomnietamistoz =f.; zeheheze henietamistoveo, the f. trust of our fathers; exhesenahoe heonisayomnietamistoveo, they died on account of their f.; Zezestass zë-nietamevoss, the f. of the Ch. (ref. to their old religion); ninietametovaz na nihesseonomaz zistosenäetoss zëhämoxtasz, I have f. in thee therefore do I call thee to doctor the sick one; ēstanesiatamistoz, Christian f. (ēstâ =baptised or "water poured on head")

faithful, inf.-ōnov- denotes "holding on, persevering, standing by (as a quality)"); eōnoave, one is f.; ōnovovostaneheve, he lives faithfully; naēnovovato, I am f. to one; naēnovvaeta, I am f. to it; masaāēnovaetohētto vhanetohita hovae, if thou art not f. towards a small thing; naēnovvoheohe, I work faithfully; naēnovwēna, I pray faithfully; naēnovwētan, I hold in mind faithfully; naēnovwētanotovo, I am f. to him, hold faithfully to one; naēnovwōtoovato, I hold him in memory faithfully; naēnovovo, I treat, act faithfully unto him; naēnovvōta, I act faithfully; ōnovwētan, f. man; ōnovovostan, f. person; ōnovvēszisto, f. word; naēnovvaetova zeheves'enetto, my friend (male sp.) is f. to me; zeēnovoassē, the f. ones (state, quality); zeēnovovetanoss, the f. ones (in disposition, mentality); eōnovvostahe, he has a f. heart; naēnovvstahātohe, he has a f. heart towards me; oha Maheo nioxēēnovoostahatā, only God makes us to be f. hearted; eōnovoanistove, it is a f. saying; heva vāxesēēnovvaetto nszemaoxēēnootanemâs, if thou art f. to the end, thou shalt be (art to be) crowned (lit. provided with a head feather); naēnovvienietam, I trust faithfully; naēnovvienietamenoz, I trust in him faithfully; eēnovohto, he speaks f. and true; eēnovohtoamistove, it is a f. and true saying; vāxesēēnovvaesz noxsetto zetēēsevostaneveto, be f. to the end of thy life; lit. be completely f. until thou shalt have reached the end of thy living; eēnovoomen, he suffers faithfully; zeeoxēēhōmenēs evātomēēnov-ēōstaevostaneheve, altho he suffers much (as in great misfortune) he nevertheless leads a f. Christian life; eēnovvatame, he is deemed f.; inf. -toom- = unchangeable, remaining the same. Either alone or combined with -ōnov- it can express "f." in the sense of "not changing"; natoometova Maheo or naēnovvotoametova, God remains f. to, towards me; etoometan, he is f., remains the same (in disposition); etoomanistove, it is a f., unchangeable saying; Maheo eēnovvotoamahe, God remains f. faithfulness, ōnovovetanoxto, f. in disposition; ōnovvetan, f. itself (as mental faculty); ōnov-
faithless, enoose5vetanotoovo, one is f. to one (from fear to stand by one); nanoose5vetanot’sen, I am f., traitor, e5cevovoze weave, one is f., perverse, surrounding with deceit, inwardly crooked; esaa5enohave, one is f., not faithful; see faithful; esaa5enoven noxtovhan, it is faithlessness; zeto hetan etanoose5vetanohovene, this man is f.; ni5cevovoze zevet5en, he is f. towards us, acts with hidden deceit; naninitame oz, I become f., give up my trust; naninitame zoveto, I become f. to one, give him up, do not trust him any more; esaanisyometanohe, he is f., untrue.

fall, rad. -an- = down from a height; -ana- = to f. down; inf. -ava- = to f. over (not lower than the ground on which one stands); eanao, one falls; eanato, it falls; nlanaomâ, we f. down; niavaomâ, we f. over; zanao ossë, the ones (or.) fallen down; zanaosz (in.pl.); zeavaosș, the ones (or.) fallen over; zeavaosz (in. pl.); eanazozezo, they gradually f. (in walking, going); eotaeanahe, he is a fallen one, disgraced; nataxe eanao, I f. down upon; nataxeavao, I f. over upon; nataxeanaotovo, I f. down upon him (not in the sense of assaulting one); nataxeanaota, I f. down upon it; nataxe avaotovo, I f. over upon one; nataxeavaota, I f. over upon it; nanoseoto, I f. down upon him (assaulting); nanoseohâetovo, I f. (after having risen) upon him; eanaosz, they f. down (in.); eavaosz, they (in.) f. over; natahesseanao, I will f. down from (alluding to a place in front, before the speaker); nanxhesseanao, I fell down from there (alluding to a place whence I fell); nazen5hesseanao, I shall f. down from there (sc. toward the place where the speaker is); naséanao, I f. down into; naseanahasen, I make f. down into, by throwing; naseanahâz, I make it f. down into; see down, throw; naeana-anao, I f. sideways; naavevo, I f. over in a heap;
eanahansz, they (in., as leaves) f. by the wind (see blow down); etatae'scanao, he falls down into and disappears; eanhoneo māp, the water falls (suff. -oneo ref. to the volume of the water in cylindrical form or nearly so); zeanhoneo māp, water which falls; eanhoke'skoneo māp, the water falls, same as precedent, only with smaller but more intense, rushing volume or pressure; zeanhoke'skoneo māp, cascade, water jet. Epēveõha, it is fallen to pieces; napêveõha, I let it f. to pieces; hohona napêveõhemo, I let the stone f. to pieces (by throwing down); eanhopēha, it falls down to pieces crushed; hotoxceo zeanaos, falling (shooting) stars; nævaseo, I f. headlong; niævaseomā, we f. headlong; ethamstoeozen hēnestaneva, he falls on his knees, lit. he directly becomes set on his knees; etanaõzeoz, he falls asleep, becomes sleeping; ethāõmoxtaõz, he falls sick; etamechosaneoz, he falls in love, lit. he directly becomes loving; etamomātææoz, he falls into a rage; eanomaeocz, the ground falls, also; one falls with the ground; nahōoetovo, I am fallen over one; nahōâone, I f., by making a misstep; nahōâeno, I let it f.; naohâeno, I let him f.; see drop; naohâenomoaõta, I let it drop, f. on the ground; naohâetanota, I let it f., drop it from my mind (see avoid, shun); aanaoxt, the f., falling down; aavaoxt, the f., falling over; eheozetto, it comes, falls, spills out; eheozetto nā eanaotto, it spills out and falls; napēeniš, I f. on my face; natēheaneš, I f. on my neck; natēesēš, I f., thump down on the "haunches"; namakstao, I f. forward (in sitting); nahanoxtaõ, I f. backward; nahanoseanao, I f. down backward; napēoxtaneš, I f. on my forehead; napēesēš, I f. on my nose; napēñzenax, I f. on my mouth; napēaxtaõ, I f. on my feet (flat); napēenstance, I f. on my knees (not ref. to "kneel down"); napēestaeonax, I f. on the palms of my hands; napēestoonax, I f. on my shins; napēeszaex, I f. on the top of my head; rad. -pō- in precedent terms denotes "bumping flat against". Tonēvēva, f., in the f., autumn; etonēvee, it is f., autumn; etonēveoxz, it is getting to be the f., autumn; tonēše, the f. moon; the rad. -nō- is obviously related to inf. -nōn- = dried up (as vegetation in the fall).

fallacy, hōvenoshãzitoz and hōvenoshestož, the cause of mistake, misleading; ooxsetanoxt, f. (mental);

inf. -hōve denotes "by mistake, under misapprehension"; ehōvenešēš, he speaks under the f., misapprehension, by mistake.

fallible, eavaonova and eanananova, one is f.; esaa-anaonovan, it is not f., also esaaanaovahan.

false, rendered by inf. -āstim- also -aestom- = falsely, for nothing, in vain; āstemhōtaheo, f. story, fable; āstomhōtahan, he tells a f. story; naāstomemomaxemo, I
accuse one falsely; ástometto also aestometto (detached) -for nothing, falsely; cástomat, one is f.; ze-ástomaessé vozistomosancheo, f.teachers; naástomoēta,l I act falsely; naástomoēšo, I act falsely unto one, treat him f.; cástometto or oæstometto, entirely f., not at all real; evahanennessemane, he act.f., plays the hypocrite; vahanennessemane, he f.one, hypocrite: esaaheštomstovhan, it is untrue, f.; eçevovozezeve, he is f., deceptive; oçevoēta, he acts falsely, deceivingly; oçevoētasto, f., deceitful doing; nitašoćešenovoz makātansz,money has proved f.to you. See deceive, in vain.
falseshood, nizehesto, lie, f.; očehesto, deceit, f.; saa-ástomhesto, untruthfulness, f.; ástomhōthahani-esto, the telling of f., fables; oçevozezevesto, f., vahanennesmanesto, f., hypocrisy; oçoētasto, f. in acts, deceptive doing; ástomoētasto, f. in acts, doings; ástomoēhazisto, the treating one falsely.
falsify, naástomeman, I f.; naástomemanisto, I f.it; naa-ástomēsz, I f.it, effect its falsification.
falter, inf.-ótov- denotes "shaky, tottering, oscillat- ing"; éótuvæoz, it becomes shaky, faltering; éotov- étan, he is faltering (mentally); éotovensz or éotov- oan, he falters (in speech); naotovenstan, my knees f.; naátovaoovo, I make one to f.; éotovstahaoo, one's heart falters; ótovaaoiisto, the being faltering; ótovoezois- to, the becoming faltering; ótovetanuxto, faltering in mind; ótovstahaoizsto, faltering in heart; ótov- enszoisto, faltering language; ótovoanisto, faltering utterance; see hesitate, shaky.
fame, naneevaoovo, I make one famed, specially known by; eemaxeneevaooseve, he is greatly famed; eneenvaas- tomo, he is famed (in words); eneenvaoseve, he is famed, reputedly distinguished; neevoesto, f.n.; pe- vōstomohesto, good f., reputation, the being well spok- en of; see reputation.
familiar, nahoxazta,nahoxazesta, I am acquainted, f. with it; nahoxatamo, I am acquainted, f. with one; see acquaint; ehoæa, one is f., at home with; ehoæezo, he is getting f.with; epeveheneene, he is f., well known; emēheneene, it is f., known by all; hako haes- toe & nataešehoxatamo, I have been on familiar terms (acquainted) with him for many years; nionone nivēne- ševe hovae zsaešhoxazhtehéto, do not undertake at random something thou art not f. with; ehoaxtze or ehoæoe, he is f., free from affectation or stilted- ness; nivōtotoxstanov hovae zsahohoxatomahess, do not discuss a thing you are not f.with. Nisimōn, f. or attendant spirit; nahanisimōnam, I have a f., an attendant spirit; nisimōnam, my f. spirit; see demon.
familiarity, hoaxastasto, hoaxatamaheasto, f. (state of); pahveheenovazisto, the well knowing of one.
family. zehestxnöemazessö, the whole f., kinship (same
blood); manhao, f., band, clan, tribe; zehestoxtoe-
manhämass, as many as are of the same f., band, clan,
tribe; zehestoxtoeommenessö, as many as are of the same
lodge, household; nokov zehestxnöemazevoss, one of
them; see home, lodge; nistxnöemazistoz, that which is
f., all that which is related together, kinship; etaa-
seoxeö nève nénis, they leave with their families,
lit. with their wives and children; zeto hetan nève
nénis, this man and f., lit. with wives and children.
For the Ch. the inner circle of parents and children
had less importance than the kinship; as much as
possible blood relations camped near together.
famine, ponhaostoz; epohoaostove, it is a f.; epohoaonov,
there is a f.; maxeponhaostoz, great f. The rad.
—pon— denotes "low, dry, exhausted (of moisture), flat".
famish, naavön, I am famished, starved; naponoxta, I am
famished, emptied (flat bellied); naponho, my
provisions (food) are exhausted, I am famished.
famous, eohëoseoneneve, one is f., (for his greatness, brav-
ery, power); eohëheneoseoneneve, one is f. for his
knowledge; eohëpavooseoneneve, one is f. for his general
moral character; see reputation; emaxeneveheneeneo
heszhekoneozistovä, he is f., reputed for his strength;
see fame.
fan, navavanön, I f.; navavanöno, I f. one (or., instr.);
navavanoha, I f. it; navavanohnemiso, I f. one's
child; navavanohesz, I f. myself; vavanöö, f.; vavanö-
nistoz, the fanning; evavanööneve, it is a f.; vavanöö-
noz, fans; evavannistoz, it is a fanning, a f.; navavanöö,
my f.; nivavanönomam, our f.; šeahaseo, f., win-
nowing implement, sifter; našeahasen, I f., winnow;
našehâz, I f., winnow it; našehâhtovoz, hepenönam, I f.,
winnow one's wheat, sift one's flour; našeahamö
monsceo, I f., winnow beans; našeahamamö hemonsceo, I f.,
winnow his beans; šeahasenistoz, the fanning, winnow-
ing; ešehasenistoz, it is the fanning, winnowing;
ešehame, it is fanned, winnowed, matabesćešehame pen'-
hòo etaoxepeene, after the wheat has been fanned, win-
nowed, it is ground; hevosaz hešhotoanatto nioxeveš-
šehamenon, we are fanned, winnowed by all kinds of
difficulties; ešehaseneve, it is a f., winnow, sifter.
fancied, zovhanetoxtotanoxtove, that which is f., con-
jected, imagined.
fanciful, etoxtomona, it is f., randomly, aimlessly; tox-
tomonetto, fancifully, at random, without aim.
Nataomeametan, I fancy, imagine; nataomeametanona, I am
imagining; taomeametanoxtoz, the f., imagination; têma-
zistaomepevazoenax hetaomeametanoxtové, what he fan-
cies in his imagination.
fancy, vhanetoxtotanoxtoz, f., mere conjecture (in
thot); nataomevhanetoxtotetan, I f., imagine, conjecture; zistaometoxtopepavezonatto, as f. strikes me I behave (Ger. ich handle nach eigenen Dünken); nasaaathoahae, I do not f., like it; napavezonazesta, I f.it; napavezonatamo, I f. one (or.); nasapavezonaztohe, I do not f.it; napavezonea, I f., like; taomevhanetoxtoctanoxtová napavezonea, I f.in imagination; nataomevhanetoxtoteto- peve, I merely f.

far, haeš,f., distant; vohhes, at a distance; voneš, not f., at a short distance; etaeso, it is f.; ehēesev, it is f.(predicative meaning); esaahesohan, it is not f.; evohēeseve, it is f., at a distance; etahaešo, it is f. to; etahaešo zexoes, it is f. to where he lives; enešo, it is that f.; haeš nstawéas, do not go f. (also said to one who is weak, not to go beyond what his strength will allow him); haeš nahetoto, I stand, sit f. from one (or.); haeš naheto, I sit (also live) f. from it; haeš etaehoexoz, he has gone f. already; haeš nanēetovó, I stand f. from one; haeš nanēeeta, I stand f. from it; vohēes nanehetovó, I stand at a distance from one; zetēešo-, pref. of the Sub. cj. denoting "as f. as actually"; zetēešhoexozes, as f. as you have actually gone (or come); zetēešhoheneenom, as f. as my knowledge of it is; navohovaovo, I keep f. from one; toneš etaehoexozé, how f. has he gone (or come)?; see long; haeš ehetoexen, he walks f. behind; haeš enovse- peve, he is f. less good; haeš vostanehevesetol, long life; hako haeš, f. distant; inf. -heoms =~ f., in the sense of "too f., overdo (not intentionally)"; haeš ehepeve, it is f. better; nhaso haeš, f. beyond; haeš evohovaováze, they (or.) keep f. apart; tonoehohe- hés, the farthest; zetonoehohe-voheše, that which is the farthest, the most distant parts; tozea, f. back (in time); hako tozea, very f. back (in time).

fare, napavstav, I f.well; nasapavstavë, I do not f. well, am not in a good condition; namxastovsan, I f.well (in clothing); ninevtonitoexovahe, how didst thou f.?, napavstäomen, I f.well (in general); nahavevstoaemen, I f. ill; nitonexostavaomené, how doest thou f., in what condition art thou?; ehavvevemestovë, it is not a good f., food: eoxcvemestovë heto hovivi- stavamhayon, they have good f.in this hotel. Etonexov- ëeme tahostoz maatameoneya, how much is the railroad f.?, lit. how much worth is the ride on the railroad?; Nataēnamomoxta natahoestoz, I pay my f.(ride); ehēēëme tahostoz, the f.(ride) is high.

farewell, momoxepavstäomenetó, fare thou well!; momoxe- pawstäomenes, fare you well!

farina, pen'hoó, f., meal, flour; epenhōoneve, it is f.
farm, čanonoeno, f., farming place; nāthoe zexēanoetto, my f., my land where I farm; nsthoervo or zexēnano-
ess, your f.; naēnanoee, I f.; zeēnanoessē, the ones farming; the term -ēnane =to plant, set in the ground; zetaneneo, zevešēēnanoestove, farming implement; zeoxcevostaneheöstevō, ēnanoeno, life on the f. farmer, ēnanoee, the f.; ēnanoeevého, the f. white man; eēnanoeeheve, he is a f. farsighted, ehašsan, he is f.; gaks eoxksaavōsanē, he does not see near.
farther, nhasto, f., beyond; inf. - hôpe- =f., more than, beyond; etahēpeneoxz, he goes f.; ehēphaeso, it is f.; etahēphaeso, it is f. to; hōma, the f. side of a body of water; neamos and nixhestoamos, the f. side of a mountain; hoxovetto hōma, on the f. side of a river, lake; tonochaešvohēs, farthest; etahēphaeso nhasto, it is f. beyond; hôpetto ešaa- am'ānē, he does not walk f. fascinate, see attract, draw.
fashion, nahevetovaoxz, I f. it, give it a form, a body; nahevetovaovo, I f. one, give one a body, a form; suff. -ešston and -ston denote "F., shape, design, construct, put together"; epavston, he fashions well; eenston, he ends the fashioning; eametomōston, he builds a wall; ehōmston, he puts up a protection (with a robe, sheet, blanket; etaxston, he fashions by covering over, inlaying, incasing; naheštaamešston, I am powerful in fashioning; eohavpavston, it is well fashioned; emoonaαšston, it is beautifully fashioned; zehešstoona, the way it is fashioned; enešstoona, it is so fashioned; naneštoonaoxz, I f. it thus (ref.to); naešstoonaovo, I f. one (or.) thus (ref.to); nanešstoonaon, I am thus fashioned, made, designed; zemanstonzs, the one who fashions, creates, constructs; manstonehe, the maker, creator, fashioner; zemanstoona, that which is fashioned, made, created; etotaxston, it is fashioned, constructed, superposed; evonoxaevston, he fashions an idol; emaheonešston, he fashions mysteriously, divinely; emaheonešstoneheve, he is a divine, mysterious maker, fashioner; see make; nivāsz zehešstoonaovata, who fashioned thee thus? Fashion in the sense of "position, condition, countenance" is indicated by suff. -zhesta (pointing forward), -nhesta (ref.to), -hesta (general); emōmātazhesta, one's f., countenance was grave; nahestaovo, I put one in a condition, being, f.; nazhestaovo, I f. one thus, make him to be thus; nahnhestaovo, I f. thus (ref.to); nanhestaan, I am thus fashioned, have such a being; ezhessē, it is in this f., thus (pointing forward); enhešsē, it is in this f., thus (ref.to); zehešiens, his f., countenance, aspect (ref., mostly to face); eneševostanestove, it is the f., custom; cesaneševostanestovhan, it is not the f., custom.

fast, naavōnāz, I f., abstain from food; naavōneē, I f. by
standing the whole day; naavoneš, I f. in lying posture; mapeva naavoneše, I f. standing in water; avones-toz, the fasting; avonešestoz, the fasting by standing; avonšenatoz, the fasting in lying posture; mapeva avonešestoz, the fasting, standing in water. All the above expressions refer to self-imposed fasting. Sometimes an Ind. would go out to some lonesome place and fast there a certain number of days. Young men would go to the top of a hill or mountain (to be left unmolested) and stay there, abstaining from food or water, or from both, until a vision would appear to them and determine their future. None could become an Ind. doctor unless a special apparition would have given him this right. Not a few young men fasted for several days, without having any vision, but the ordeal had been gone thru and they were satisfied. The "shapes" appearing to them were usually the spiritual progenitors and controllers of the present animals. At other times a man would have a lodge pitched apart and do his fasting there. Then either in connection with the Sundance or at other times, single individuals would have a day of fasting and "pittance," from sunup until sunset, either in lying or standing posture (also hanging from a pole) and facing the sun constantly. Altho such practices are not witnessed now as in former days, they are not entirely abolished.

fast, adj. eheene, it is f., tight; eheötto, it is f., durable, lasting; inf. -toom- = the same, unchangeable, f., not moving; etoomhoe, he sets f.; etoomota, it sets f.; see unchangeable. Inf. -voove- = with a brisk motion; eoveheoxz, he walks f.; eoveomaxova, he plows f.; inf. -vesse- and -vestov- denote f., hurriedly, fleeting; evestov'netto, it is fleeting, f.; navesetan, I am in a hurry; inf. -šev(c)- = f., swift; eševeoxz, one goes f., swift; eševéhozeohoe, one works f.; see diligent.

fasten, naonxpest, I f. (with strings); nanxpees, I f. (door of lodge, etc.) shut; eonxpehe, one (or.) is fastened with strings (also ref. to ritus uxoris minoris to prevent rape); nahéoena, I f. it tight; nahekonepama, I f. with glue or bolt; nahekonestana, I f. it in; nahekonest'taena, I f. it with hook, button or buckle; nahekonpohana, I f. it within; see close; nahekonestëto, I f., tie one to (with rope string); nahekonestëtöham, I f., tie the horse (to something); see tie; amstöseo evešhotxpseeo xoocoxshoamistová, the double tree is fastened by the axle wrench; ehotxpstane, I f. it unto (as neck yoke to tongue of wagon); amstöseo maeto ehotxpstan honoc amoneneon vi-tanoveva, the neck yoke is fastened at the point of
the wagon tongue.

fastener, nxpohaneneo, nxpheo, f., cover, lid, cork; hekonxpâaneo, f., seal; pâaneo, stamp, that which is fastened, fixed flat against.

fastidious, coneetan, he is f., particular; antonym: etotxomonetan; coneetanohoneve, he is a f. one; see particular.

fastness, toomastoz, the state of being fast, unmoveable; hekoneehêstopoz, f., the being strong, firm at a place; hekonenhêstopoz, f., the standing strong; hekonemenao, f., stronghold; see enclosure; ñevastoz, f., swiftness; ñevoxzystoz, f. in going.

fat, ame, f., rendered lard; amsc, oil; vita, f. (old word); vicz or vitaxc, f. (in small amount); navitaxc, my f.; navitaxkan, our f.; nivitaxcevo, your f.; navizc, my f.; nivizc, our f.; vizeeoz, bits of f., also vitaxcsz (old word); these endings in -oz are a diminutive form denoting small, short, but found only in following words (which the Ch.themselves are fond of giving as language drill): hozc, mozc, mazc, vizec, amsc, derived from hota, mota, mata, vita and ame; hotaxc = small or short sine'w; hozc is the abbreviated form of hotaxc (axc or "" = small, short); vita, f.; vitaxc, small amount of f.; vitaxcsz, small amounts, bits of f.; vize and vizeeoz are abbreviations for the preceding terms; ehêshom, one is f.; edeechom, one is f. to the feeling, touch (tender and f.); naešehomeoxz, I grow f.; ehomêeše, f. moon (about June); zeeohomoestanosz, the f.ones (in.) (when floating, forming a fatty surface in soup, etc.); examaohomoesta hōp, the soup is f.; eaenone-amosta, it is dark f.(floating on surface of soup); examaohoenixo, it is yellow f.(in the body of an animal butchered); eohënohe, it is very f.; see fatten; heoveam, yellow f.; butter; hekonoeveam, hard yellow f., cheese; hekonem, hard f., tallow.

fatal, vavenëtto, falally, deathly.

father, zeehechestovsz, the one being f.; zeehehestovssë, fathers; niho, my f.; ëho, thy f.; hëhyo, one's f.; ehane, our (incl.) f.; nihoehan, our (excl.) f.; ehevo, your f.; hehevo, their f.; ehanoe, our (incl.) fathers; nihoehaneo, our (excl.) fathers; ehevë, your fathers; hehevo, their fathers; niho, father!; zeeheheto, the one who is my f., or I having a f.; zeehehtto, the one who is thy f., or thou having a f.; zeehehëz, the one having a f.; zeehehez, the one being our f.; zeehehezë, the ones being our fathers; zeehehess, the one being your f.; zeehehessë, the ones being your fathers; zeehevo, the one being their f.; zeehevo, the ones being their fathers; nahehe, I have a f.; nihehe-ma, we (incl.) have a f.; nahehenoz, I have him for f. = he is my f. nahehenotto, I have them for fathers;
nihehenon, we have him for f. = he is our (incl.) f.;
niheheno, we have them for fathers; ehchenov, they
have him for f.; ehchenovs, they have them for fa-
thers; nihehetovaz, thou art my f.; nihehetovazeme,
you are my fathers; nihehetovazemeno, you are our fa-
thers; nahehetova, I am one’s f.; eheheti, he is his f.
; niheheti, we are his fathers (this can be said
in Ch. because the brothers of the fathers are called
fathers instead of uncles); niheheti, we are their
fathers; niheheti, you are his fathers; niheheti,
you are their fathers; eheheti, they are his fathers;
eheheti, they are their fathers; niheheto, thou art his f.; niheheto,
I am thy f.; nihehetone, we are thy or your fathers;
nahohon, I am f.; nihehetonhemā, we (incl.) are fathers;
ehehetov, one is f.; ehehetost, they are fathers; zehehetoneto,
a f.; zehehetoneto, thou, a f.; zehehetovsz, one, a f.;
zehehetone, we, who are fathers; zehehetoness, you, who
are fathers; zehehetovess, the ones being fathers;
ehehovost, the being a f.; ehehov, the having a f.;
maheo, the all-f. (lit. all one’s f.) [maaxheo, that
which is mother]. The term maheo = all that which re-
resents or embodies f. and is now solely applied to
God, very few Ch. even knowing the meaning of the word.
Nahohon, I want to have a f.; naheheto, I want
him to be my f.; naheheto and nahehetovazetan, I
want to be a f.; nahehevemo, I count him as my f. (in
relationship); hehevemazistoz, the f. relationship;
nahoham, my stepf., also father’s brother; nahoham,
pl. of the preceding; nahohomeno, he is my f. (step-
f., uncle, foster f.); nahehopaeto, I am his foster-
f.; see relationship’s verbal forms in Ch. gr. Hes-
htovazsz, ye fathers!; namšem, my f. = in-law; see grand-
father; nineeman, our f., parent; nineomevo, your f.,
parent; naneome, my parents.

fatherhood, ehehovost, the being father.
fatherless, enxave, he is f., an orphan; zenxavess, the
f. ones; naxavost, the being f.; naxavstomene-
stoz, the condition of being f.; nixavstomemā hova-
eva, we are f. (in the being, state, condition) on earth.
fatherly, ehehovostheza, he is f. (disposed as a fa-
ther).

fatigue, see depress, exhaust, tire.
fatness, hechomeostez, f.; see fat.
fatten, naēhehomē, I f. one; eēhehehe heškseeshotam,
the pig has been fattened.
fauz, hōvaneo, outlet for water; ehōvaneoneve, it is
a f.; hōvaneo (pl.).

fault, oxtoētastoz, f., error; havs naheōstomano, I find
f. with one; ahetoahostoz, f., mistake; aheto,
amiss; vhanoithavseva, light, petty f.; see defect-
ive, failure; naoxtoëta, I commit a f., an error; nahe-tosetoxemo, I find f. with one, criticize him; nahe-tovazesta, I find it faulty; nahehetovatamo, I find one faulty; eähetov’netto zheševostanehevestoz, such a life is wrong, goes amiss, is faulty.

faultless, esaat'sa–heshavsevé, he has no fault whatever; esaaähetovahestovhan, it is f., not amiss; esaatasehettan, it is f., undefined.

favor, našivatametonotofo, I f. one, feel kind, merciful towards him; ešivatame, one is in f.; nahotoazesta, I f. it, am well disposed for it; nahotoatamo, I f. one; ehāhotoatame, one is greatly favored; see favorite; šivatametanoxtoz, f.; hotoastoz, f., kindly disposition; našivatametoxo, I do a f. to one, treat him with mercy, kindness.

favorable, eñeenepetovazeona, it is f.; eñeenepetovazeona nitová, it is f. to me; ehetoatamanozoz, it becomes f. (in general, aspect, outlook); esaahetoatovàzeheo, they (or.) are not f. to each other; nahotoaatova, he is f. to me.

favorite, epopevæhessø, it is a f.; epopevetame, he is considered good; emuhtoatame, he is f. of all (when the "all" ref. to no special person).

fawn, heszoocess, little f.; hestooc, hestoocce (pl.), f.; ehestöcevova, he is f. colored (ref. to fur bearing animals, also birds).

fear, nahêpoetan, I f., have apprehension; nahêpoetanoho, I scare, make one f., frighten him; naohaetao, I entertain f.; naohaetanooz, I am seized with f.; nahêpoxemo, I inspire f. to one (by words); nahêpoetovanova, I am in the habit (also vocation) of inspiring, working, spreading f. (by talk); nahêpoetomho, I spread, promote f. (in words, talking); nahêpôoz, I become afraid, scared; naetoxta, I am fearful; naêta, I f. it; naêho, I f. one (or.); this term ref. to a state of apprehension, dread; inf. -ise =fearing, dreading, apprehending; naisemoæx, I f. to go there; eisemese, he fears to eat; nivelseesø, f. thou not to speak; inf. -éatoxe is combined of -é = to f., dread + -âtoxe = obey and denotes f. in the sense of "reverence, awe, veneration"; naetoxta, I f., respect; naëtotofo, I f., respect (and obey) one (or.); naëta, I f., respect it; naëtomoxo hesho-emanistoz, I f., respect one’s law; nitaëtoëñeztovon Maheo hañëtaoña, let us reverently speak to God in prayer; zeëaëesso Maheo, the ones who f. God; enoceata, he fears (ref. to a f. which some Indians have for certain objects); noetastoz, superstitious f.; étostatoz, f., the being (state) afraid of; hêpoetanoxtoz, f., apprehension; ohëtanoozistoz, the being seized with f.; ohëtanoxtoz, the entertaining f., dread; hêpoematizo, the making one afraid (by talk); hêpoesetane-
vátoz and hépoestomohestoz, the spreading, promoting f.; éhazistoz, the fearing one, the being afraid of one; iseneozzistoz, the fearing to go there; iseézistoz, the fearing to speak; éatóestoz, f., reverence.

fearful, ééóxtaheoneve, he is f.; éeove, he is f., timid (implies fear and flight), a poltroon; éeovstaha, one is of f., heart; éenoeatae, he is f., superstitious; éeolahépae, he is f., timid, inclined to take fright; éetahátamano, it is f., dreadful (general aspect); eoháoëétastove, it is a f., dreadful deed; eohá-tamahe, he is f., dreadful (one who has the power, authority); eoháoëvön, it is a f., dreadful sound. Zeéóxtaheoneveasz, the f. one (one who is afraid); zeeov-asz, the f., poltroon one; zeoháoëétasz, the f. one (committing a dreadful deed); zeohá-tamahesz, the f., dreadful, awful, powerful one.

feasible, maéséoz and hevaéëëezoz, if it is f., possible; maéxtaetto, if f. for thee.

feast, maxemesestoz, f., big eating; émaxemesenov, there was a f.; meenaestoz, public f.; meenaestove, it is a public f.; ahezistoz, the feasting, gorging; emaxemohestove, it is a great f. (implies a general gathering, during which there are constant invitations to partake in some feast); emaxemeseman, one makes, occasions a f., an eating; naahez, I f., gorge myself); ze-ñistomoneeto na zevóxtom naveševovónitoome, I f. in hearing and seeing it (has not ref. to eating).

feat, ohaoëétastoz, a f.; etaháoëétastove, it is a f.

feather, mén, měnoz (pl.); eměneve, it is a f.; rad.-énn- ref. to f.; zeheszhemësz, the one provided with feathers; hovae zsaaměnvehan, something that has no feathers; honocemén, tip of f.; manísén, long f. of wings; mazenön, wing feathers; hooxevotonsz, outside tail f.; zehoxouxemovotonoss, part between wing and tail feathers; ehoxvéno, it has crossed feathers; votonsz, tail feathers; heceas, heceasonsz (pl.), white downy f.; mbaneo, brownish eagle tail f.; hemanévoto, center tail f. (of eagle); maoxcëna, f. on head (usually a downy f. worn on the head); emaoxcëná, she has a head f.; chmaoxcëneö, they (or.) wear head feathers; see tassel; měnohëz, f., quill work; naměnön, I do f. work (using feathers or quills to adorn robes mocca- sins, etc.); naměnönö nathëma, I adorn my robe with quill, f. work; naměnoha, I adorn it with f., quill work; naměnoxtomovo, I adorn it his (with feathers); načka- no, I pluck its (or.) feathers (by hand, ref. also to the taking the skin off with the feathers); naexoovo- eta, I f. it (as when providing arrows with feathers); naexoveeta namë, I f. my arrow; naexoveetaoñ namë- hoz, I f. my arrows; emomešeoxta, it (bird) has feather legs (may also mean "hairy" legs of people and ani-
mals); Nākremënsz, Bearfeather, pr.name.
feces, usually rendered by suff. -maes; hovaemaes, animal f., excrements.
feeble, see weak.
feed, nahoxomo, I f. one (also used fig.); nahoxoxta, I f. it; naexoz, I have fed one (am done feeding one);
nahoxomohan, I f. the stock (horses, cattle, sheep, pigs); also names osham; ēvenozeo hotoa, the cattle browse;
nahōaz, I f. the fire; naamhōaz, I keep feeding the fire;
ehoešeme, the fire is fed; hoxotamhayo, f. house, name
given to building where rations were supplied to the
Ch.; zehoxomessë mátam heama sehessoz', the ones fed
with food from above; hoxomohasteotozo, f. for stock.
feeder, zehoxomosansz, the one who does the feeding, also
hoxomosanehe; ehoxomosanehe, he is a f.
feel, nanitomotsan, I f. (Ger. empfinden); nanitomoxta, I f. it; nanitomoto, I feel one; nanitomatovo, I f. con-
cerning one (psychical); nanitomata, I f. concerning it;
nanitomatovo, I have a premonition, presentment concerning one; nanitomatova (in.); naomata and nao-
homata, I f. it (am aware of it psychically); naomatovo
and naohomatovo, I am aware of one; naomaozeta, I be-
come aware of it; zetohetëeohomatseto, all the feeling
that comes to my inner being, my heart; heto nitar
naohomatšë, I experience all this (in the utmost man);
oxnešhomatoesz, when it is felt, experienced; naomao-
zeto, I f. one, am aware of one (thru my senses); na-
hāmata, I f. pain; māzhesta zaaomatōhan, a heart with-
out, not touched by feeling; suff. -moxta applies to
physical feeling; nahāmoxta, I feel sick; naapevomoxta,
I f. well; nahavsevomoxta, I f. bad, ill; nahetatomox-
ta, I f. happy; nahoxeemoxta, I f. clean; naetomoxtāoz, I
have a sudden feeling; zehetomoxtass nanitomoxta, I f.
as you do; nimesaheneehohe zehetomoxtätto, thou canst
not know how I f.; nitoñexovomoxta, how (to what de-
gree) doest thou f.?.?; esaamēsteho hezehovomoxtaes, he
does not say (explain) how he feels (-hexov =degree, grade); etatosenë nasanitomotohe, I do not f. (as if)
that he will die; zetohozehovess esaanitomoxtaheo,
they do not f. (like) working; esaahomoxtahe, he hides
his feeling; esaaahomoenë, his face shows no feeling,
is not perturbed, is unruffled; nahomosehō, I stir
one's feeling, taunt, banter; naomoxtaezesta, I f. vexed,
offended (Ger. geärgert); nahomosemo, I rankle, irri-
tate, taunt, "roast" one (by talk), make him f. vexed,
mortified; nahomosezto, I stir up one's feeling (by acts), make one f. irritated, vexed; nahohoeoxz, I f. fe-
verish; naonistana; I f. of it (by touch); onistanehā,
f. thou of him (addressing a doctor visiting a pa-
tient). [Ch. doctors discern certain diseases by the
feeling of muscles and veins; as an old man told
writer: "the muscles feel knotty, granulous, taut, flabby, hot, cold, inert or energetic, according to the state of the patient, hence is the feeling of the muscles of importance in diagnosing the disease". Naonistasena, I f. it with point of fingers; naonistasenomowo, I f. it his (with fingers); nanšeoxana, I f. by pressure (touch); nanonoxesseva, I f. my way (as blind people do).

feeler, zeeneneo, zeeneneonoz (pl.), f. (the toucher with finger), antenna; omat'seneo, the f., also nerve, antenna also omat'seo, omat'seonoz (pl.).

feeling, nitomotsanistolz, the f. (Ger. das Empfinden); nitomoxtaostoz, the f. (Ger. Empfindung); nitomatovazistoz and nitomatazistoz, the f. concerning one; nitomatovazistoz, the f., premonition, foreboding, presentment; omatsanizotz, the f., the being aware; omatovazistoz, the being aware of one; omoazistoz, the becoming aware, f.; omoazetovazistoz, the becoming aware, f. of one; hêmoxtaostoz, f. of sickness; hêmatazistoz and hêmatovazistoz, f. of pain; pevomoxtaostoz, well f.; havsevomoxtaostoz, bad f.; etomoxtaazistoz, sudden f.; homos (e) hazistoz, the stirring of f., vexing one; homosemazistoz, same as precedent, only in word; homosezotovazistoz (in acts); hêhoexozistoz, f. of fever; onistanazistoz, f., touching (by handling); onistanazistoz, f. (with finger tips); nñexozaizistoz, f. by pressure (touch); nanonoxessevaam'nostoz, the f. of one's way (in walking); evêstoman zehetomoxtaesz, he shows his f.; etahan zehetomoxtaetês, this is his f. towards me.

feign, navhanenhesseman, I f.; vhanenhessemanheo, the feigner; vhanenhessemanistoz, the feigning.

felicity, see bliss.

fell, naavëno horzz, I f. a tree (instr.); naavoto, I f. him; zeavoez, the one felled; arhôé, feller.

fellow, vhestaneo or whistaneo, f. man; nahehivhistaneo, I have a f. man; nahehivhistaneonoz, he is my f. man; zehivhistaneonezê, our f. men; navhistaneamo, my f. citizen; nistanehasz, f. men, co-citizens; nistaneam, my f. man, citizen; estaneam, thy f. man; hevhistaneam, one's f. man; nistaneam, our (excl.) f. man; nistaneamano, our (excl.) f. men; estaneaman, our (incl.) f. man; estaneaman, our (incl.) f. men; estaneamevo, your f. man; estaneamevo, your f. men; hevhistaneamevo, their f. man; hevhistaneamevo, their f. men; this term means also co-citizen; navhestozejzeve, I am f. with, accomplice; navhestozejseve, I am f., accomplice, consort with one; see companion.

fellow-feeling, zehetomaoz nanitomaoz, I have a f. with one; navistomaozemo, I have a f. with him; našivatamo, I pity one.

fellowship, navistohemo, I have f. with one; navistohène-
mo, I have f. with one (am of the same mind); vestoxestoiz, f. among warriors; vhestanonevestoz, f., being of the same people; vhestanamazistoz, mutual f., co-citizenship; vhestozezevestoz, the being fellow, accomplice, consort with; vhestozezemazistoz, the being accomplice with one; ninistxnoemazhemâ, we are a family together, have f. (by relationship); navistaetofo, I have f. with one (or), am of the same kind, in the same condition; nihevis' onematxhemâ, we have f., are brothers (brethren) together; manohevis'onemazistoz, f. of brethren; hemanohevis'onemazistovevo zeâatovâss Maheon, the f. of the God fearing ones; manohoomazistoz, f., communion, the being together; nimanohotoemazhemâ, we have f., are of one accord; manohotoemazistoz, f., the being of one accord; vistohûnemazistoz, f. (of same mind); emanôêô zevistohûnemazessê, the ones of the same mind flock together (Fr. qui se ressemble s'assemble); navistotêta, I have f. with (in doings, ceremonies, performances); navistotêtamo, I have f. with one; vistotêtastoz, f. in doings, ceremonies; vistotêtamazistoz, mutual f. in ceremonies, etc.; zevistotêtas, the one who has f. in acts; nha zevistotêtamata, the one who has f. with thy deeds; nivévhestozezemâ, we have f. with him, be not his accomplice; navisthaalvozotomâ, I have f. with one in doing evil; see comitative mode in Ch.gr. Etoxetanotovo Maheon, he has f., communion with God; lit. he keeps his mind on God; nimanotoxetanotovo on Maheon, we have f., communion with God.

female, zehedamsz, the f. one (sp. of animals); zehemes-sê, the females; ehehâm, she is a f.; eheève, she is a woman (sp. of people); zehêêsâsz, f., woman; zehêêsessê, females, women; sometimes "heê" (=woman) is prefixed or suffixed to names of animals, e.g. heemaen, f. turtle; kokôaxhe, f. chicken, hen; heehômâ, f. beaver; see feminine, woman; nâka, f. bear; mee, f. buffalo, deer, cattle, equals the Eng. "cow".

feminine, is expressed by "heê" being either prefixed or suffixed to pr. and animal names (see female); Amexzehe, Walking—woman; Mochee, Elkwoman; Mocênhe or Mocenônê, Lameheifer; Heovoksâhe, Yellowheifer; the ending "a" is used for a few nouns to express the f.; nâko, bear; nâka, she bear; vêhoa, white man; vêhoa, white woman; Maheon, God; Maheona, Goddess; vêho, chief; vëhona, chiefess; the f. form applies only to people and animals.

fence, amoneaneo, f. (put up); eamoneaneove, it is a f.; heceoeseeo, heceoesoonoz (pl.), f. post; amoneeseho, f., row of f. posts; eheecamstoone hazto, it is fenced on each side (by wall like structure); eamoneane, it is fenced; am- =continuous + one- =round and long + -ane =to be made so; naamoneana, I f. it; esëtostoe-
vákoneane, it is fenced in a square, has equal corners;
nævhæhekoneana amoneaneo, I stretch the f. tight again.

feñter, emazeve, it festers; Mazeos, Festing-finger
(pr. n.); Mazàta, Festing-foot (pr. n.).

fetch, nànázæsz, I f. it; nànözæho, I f. one (or.);
nano-oz’zenoz matâcemenoz, I f. coffee (beans);
nanozesz, I am on my way to f. it.

fetish, vonâxa, vonâaxsz (pl.), f., idol, amulet; evonâxae-
ve, it is a f.; nivonâxaan, our f.; see idol.

feñter, manoeoxtahestotoz, f. for feet or legs; manoeâze-
naherstoñ, fetters for hands; tûhestotoz, fet-
ters, bonds.

fever, nôshôhestoz, f.; enôshôhestove, it is f.; nôshôhestoz
esôoz, f. medicine (quinine); enôshô, one has f.;
ehañâe (for ehañahêe), one has a raging f.; ešaaé-
nâe, one’s f. is not stopped; rad. -hô- or -â- denotes
"hot, burning"; ehâshôta, it is very warm, hot; enôshôta,
it is burning, hot (solid substance); enañâ nôshôesto-
vô, he died (is killed) from f.; nahôhoxoz, I feel fe-
verish.

few, txkom; etxkomœxo, they (or.) are f.; etxkomansz, they
(in.) are f.; ehæetxkomœxo, they (or.) are very f.

fickle, esenomæ, one is f.; eoxksenomæozx, one is f.,
goes with every wind; see wind; eneĥoxseovee,
one is f., changeful; senomaestoz, fickleness; neɛo-
xseovenestoz, fickleness, changefulness.

fiction, vhañhôtaheo, f.; evahanhôtaheoneve, it is f., a
mere story.

fiddle, matanôenemenistoz, f., string musical instrument;
matanô =set string + nemenistoz = musical instru-
cent; ematânôenemenistove, it is a f.; ezetana matanô-
enemenistoz, he plays the f. (now); ezetanen matanô-
enemenistovâ, he plays the f. (is able to play it); ze-
tenanssz matanôenemenistovâ, fiddler.

fidelity, see faithfulness.

fidget, eheneean, one fidgets, is fidgety, impatient, rest-
less; heneetañotez, fidgetiness.

field, hoeo, hoenoz (pl.); hoeoneva, in the f.; choeone-
ve, it is a f.; nahoeo, my f.; nsthoeenan, our f.;
from hoe =land; naheshoenvo, I have a f.; naheshtoevoe,
we have land; nahoeonan, I prepare the f. (said in
games, as base ball field, etc.); toxtô, f., prairie, op-
en, unenclosed country; when f. implies "an expanse of,
a growth of, ref. to a space covered by" suff. -stxe or
-ešë is used; maxenomeëe, a f. of apple trees; mata-
estxe, a space covered with timber; hohonnaëe or hoh-
naëstxe, a f. of stones, space, place covered with
stones.

fiend, ahansenovahe, f., extremely bad (in character);

ahansenovaheve, he is a f.; eohèsenova, one is
fiendish; ahansenovahetan, fiendish man; ahansenovahetan.

fierce, rendered by inf.-momáta-=f. violent; emomátaeoz, one becomes f. ; emomátahe, one is f.; emomátae-
čsz, one speaks fiercely; momátahestoz, fierceness, rage; momátaezistoz, the becoming f., enraged; momáta-
vostancó, f. people; namomátavóe, I treat him fiercely, with violence.
iery, enšestovoe, it is f., hot, burning; see fire; emae-
hóta, it is f. red (from glowing heat); moxozz zedo-
hostavósz (or zemabótasz), f. darts; hoestavóz, nínši-
šinovoz, f. serpents (ref. to the teeth or fangs).

fifteen, matót-ótnohon, ten plus five; ematót-ótnohonén-
am, he is f. years old; oftentimes the "matót" is left out; see numerals; ematót-ótnohonoe, they (or.) are f.; also ematótxeo eótnohonoe, they are ten and they are five added to; ematót-ótnohonansz, they (in.) are f.; zematót-ótnohonessô, the f. ones (or.);
zematonót-ótnohonasz, the f. ones (in.); nimatót-ótnoh-
nez, the f. of us; nimatót-ótnohonvess, the f. of them
(or.); nimatót-ótnohonhemâ, we are f.; matót-ótnohon
esôva etanexov zeešaseoxz, it is a fortnight since he
left.

fifteenth, zematótáonetto ótnohonánetto, the f.; see numerals.

fifth, zenohonånetto; see numerals.

fiftieth, zenohonáonetto, the f.; see numerals.

fifty, nohonée; enohonéeànam, one is f. years old; enoho-
néensz, they (in.) are f.; enohonéeo, they (or.) are f.; zenohonéessô, the f. ones (or.); zenohonéész,
the f. ones (in.); nínohonéess, the f. of you; see numerals.

fig, voxkōhemenoz, figs, rabbit's berries; voxkōhemenőe,
the f. tree.

fight, nameosan, I f.; nameoto, I f. with one (or.); name-
-oxta, I f. it; nameo, I am on fighting, at war-
fare; hotoa evešeemoeenotto heszevevotto, the bull
fights with horns (or.); nahesseto, I f. one (or.)
off; nahessetontotto, I f. him off one (or.), defend him
from one; ničetázhemâ, we f., combat with each other;
cohetázeo, they f. fiercely with each other; meosanis-
toz, the fighting; moehestoz, f., warfare; meotaizistoz,
the fighting some one; četázhistoz, f., single combat;
hesetázhistoz, the fighting one off; zemoesanz, the
fighter or fighting one; zemoesz, the one doing the
fighting, being at war; see brush, combat.

figure, in the sense of "visible form, appearance" is
rendered by rad.-hesta = to have being in form;
zehešestas Maheo nisaaheneenomovohenon, we do not
know the f. (Ger. Gestalt) of God; zehestavoz esaahes-
tahe, he has not our being, f., form, appearance; mata-
eševąxshestaz, when we shall have reached the full state, being, f.; zhešshesso histanov, as the f., form of the world is file, ehasoe, f., grind or whetstone; osena, f., with roughly ridged surface, rasp like; věheosena, f., white man's whetstone; věheoxksen, zheššovaz, triangular f.; věheosena zeppasonaz, flat f.; files began to be used by the Ch. like whetstones, in order to sharpen arrow heads, axes, etc.; naėhasen, I f., sharpen, whet; naėhaz, I f., sharpen, whet it; ēhasenistoz, the filing, sharpening, whetting, grinding. — Inf. -noovone= in f., in a line, row; (-noov- = connected, related + -one= line); enoovonetahoee, they ride in single f.; enoovonooezoeo, they go in f.; enokovanoonovononoezo, they go together in one f., body line; enokovavenonoenesz, they (in.) are in f., line (one behind another or one beside the other); enoovonhēo, they (or.) stand in f., line; zehetačez ninoovoneam'netűČeneo, they (or.) f. walking before us (where we stand); see line, row, noovonēnistro, f., procession; enoovonēnistrov, it is a f., procession, row of.

fill, naḥothomoeozz, I f. it; ohotohomoeozz, fill (thou) it!; naḥothomoeointo, I f. one (or., as a sponge, etc.); niḥothomoeotaz, I f. thee; naėšhēen, I f., pour into; naėstoenozz kōkohnōo nāzeneva, I f. my mouth with bread, also: I introduce bread into my mouth; naetoéno hēenov, I f. a sack (or.); naetoeha, I f. it (anything like a sack, gun); etoeez, f.(thou), put it inside of; above terms have more ref. to "put into" than to "f.", but they often imply the latter meaning; naetoemo hes-thēenov, I f. one's sack; oxechehooome-ohotohomoeozzenov věheomax, they (or.) keep the barrel constantly filled; naaxenēvana, I f. it (with liquid) to the brim; emase-oceo, they (or.) f. up, a space, room; see full, narrow.

filter, našenēvanen, I f.; našenēvanen, I f. it; šenēvanen- eo, f., n.; ešenēvanenoneve, it is a f.; šenēvanen- istoz, the filtering; ešenēvanenstove, it is a filtering.

filth, oxenitam, f. (ref. to the scummy film on the surface of muddy water); zešxenitamo, that which is f., defiling.

filthy, ešxenitamo, it is f.; ešxenitamoan, one talks filthily; ešxenitamoanistoz, f. talk, utterance; ešxenitamoanistov, it is a f. utterance (obscene language); ešxenitamoēta, he acts filthily; ešxenitamoētastoz, f. act, doing; oxenitevostanehevevost, f. life (this term is strong and implies "obscene, nasty"); ehosotae, one is f., dirty; etasehe, one is f., defiled, polluted; see defile, dirty, soiled.

filtrate, see filter.

fin, oxseoovatoto; oxseoovatoveo, they (or.) are fins;
noman eheoxeoovatov, the fish has fins.

final, expressed by inf.=hoox= the last; inf. -ex- denotes "f." in the sense of "completed, finished", after a process; heto eexhoemanistovve, this law is f.; naeoxo, I have said my f. word; nahooxovean, I have said my f., last word (none to follow); etooma, it is f., unchangeable; heto ze'eex etatoomenhessoz, what he says is f., cannot be changed.

finally, mavëš.f., at last; hooxenoka, f., for the last time; mavetoneš,f., ultimately; na nheš, and f., and then; na nheš ènëæ, and f. he died.

find, nameenen, I f., bring to view, before; nameena, I f. it, bring it to view; nameeno, I discover one (or.); namésean, f. I.; namëa, I f. it (where it is); nasamëü-no, I do not f. it there; namëovo, I f. one (or.); namëomovov, I find it, one's; namëovamov, I f. his (or. obj.); naamotomoe, I f. (for my seeking); emëeö, one is found; zemëoessë, the found ones (or.); zemëoësz, the found ones (in.); hovae zemëoë, a find; see discover, invent.

date, inf.=momën= f., nice, beautiful, handsome, superior, fit; [mōmen, either detached or used as inf. denotes also "by group, for self, special"]; emoménovaman, it is f. (general aspect, appearance); namoménovaza, I deem it f.; namoménovatam, I deem one (or.) f.; emo- mónovene, one has a f. face, appearance; emoméenëhe, one looks f.; excemóenoe, it is f., small grained (granular); see grain, berry, small.

fingert, moësš, moëškenoz (pl.) (ref. also to toes); emo-eškoneve, it is a f.; namoëškon, my f.; nimoëškono-noz, our fingers; nocemooe, one f. wide; nišemooe, two f. wide; see measure; tæpeoson, thumb (lit. big f.); he- zeoson or moëšq zevešezeenistov, index f. (pointing f.); sitoveoson, middle f.; honoaveoson, fourth digit, third f., ring f. (lit. the annex f.); hooxeoson, little f. (lit. last f.); nahooxoson, my little f.; suff. =es =f., claw, tapering end of f.; nasëpeosoz, I stretch my fingers (or claws); chënešesoe, he has a stiff f. (state); nahënešesoe, I have a stiff f.; naëksëseo he-stovooz, I insert my f. into one's ear; naheškseöstaso, I cut one's f. tip off; naëëkskoseoho, I break one's f.; naeëkskoseho, I break each one of one's fingers; eeëš- esae, one has a f. broken off (state, quality); natapevoes, I have good fingers, am well fingered; naezena, I touch it with tip of f.; naëtoezeno, I touch, poke one with f. so he listen; nazëtan, I touch, handle with f.; nazetanen menemistov, I play, handle the musical instrument (sc. with f. tips); zezenistoz, f. touch; nazo- omeseoz màpeva, I dip my f. (or toe) into water; naë- seos màpeva, I introduce my f. into water; naseomaohe namoëšq màpeva, I dip my f. into water (quick action); naseomheškseoz màpeva, I dip the tip of my f. into wa-
ter; see nail; following are pr. names ref. to f.: Niš-eose, Twof.; Našeose, Threef.; Mazeos, Matteringf.; Hor-mšos, Beaverclaw; Ešškosa, Brokenf.; Kaceešs, Bigthumb; Amstšhevo, Spreadnail; Mistaezees, Owlclaw. Namia-
veoseseš, I wrench my f.; nanimae(v)kosešeš, I
wrench the end of my f.; nanimaeveoseštōno, I wrench
one's f.; natoxeoseš, I strike, ram my f. into; nat-
eveoseš, I bump my f. or toe against; naonistasena, I
feel it with the tips of fingers; naeosevos, I
have cold fingers; našeosevos, I have sore fingers
(from cold); našeos, I have a sore f.; naonšeos, my f.
hurts me; naonšeoseoz, my f. becomes hurting; nao-
šeškosęs, I have frozen fingers (breaking off); eosonevo-
ta, necklace of claws, or human fingers; see necklace.
A good illustration of such a necklace is shown in the
"Handbook of American Indians" page 457, under
"fetish". Nahotxaveose, I clasp my f.; emazeosého, in-
sertat digitum vel digitos in vas uxoris; emazeo-
san, emazeosen, tangit digitis vel digito (in insertando
digit in vas uxoris); except in certain secret cere-
monials or teachings, these terms are not in use.

finish, rendered by inf. -ën= to end, q.v.; inf. -växs=
or -väš= complete; inf. -mase- or -mat- denotes
"all finished, completely done, exhausted"; naěnhoze-
he, I f. working; naväxtana nathozehestoz, I complete,
fulfill my work; namasehozeohe, I finish working (so
as to leave no work undone); namataon, I have finished
speaking, exhausted all I had to say; naënmexistom, I
end, stop writing; namatxistom, I f. all my writing;
eñošta, he performs the finishing act, he ends doing,
acting; inf. -eše- =done, finished; naešemese, I am done
with eating, have finished my meal; niešxhoemanhëmà, we
have finished passing, enacting a law; noxa nataeš-
ešz, wait until I have finished (am done) speaking;
ninittămaz, I have finished telling thee, =this is the
amount of my saying to thee; ēsexane, it is finished,
worth out, accomplished; inf. -ex= f. in the sense of
"having come thru a process, fulfilled"; naexomo, I
have finished feeding one; eexāt, it is mature, ripe,
cooked; eexahè, one has the power, is able, brings to
completion (predicative); naexanen, I bring to com-
pletion, to a f.; exaneneo, the finisher, the one who
brings to completion; naexošta, I perform to the end,
execute (Ger. ausführen); naexxovaton ohe, we have
finished crossing the river; ēšexehšmanistove, the
bed, sleeping place (blanket) is prepared; ēšexhoema-
nistove, a law, regulation has been passed; našænëcn, I
f., bring to completion (all of it), I reach to the
end; natæna (in.), I f. it, bring it to full size, com-
pletion; natæno (or.), zehetæeneonz, the finisher.

These terms (in -tæn), especially the last one, seem
fir, šistato is the general name for coniferous trees; vēvšistato seems to be applied to both cedar and fir; vokomšistato, white f.; šistatosešė, forest of pines, firs or cedars; šistatoomenoz, f. cones (lit. berries); šistatoc, little f.; memeatonsz, f. needles.

fire, hóesta (hō- = heat +-[h]est = shape, figure, form; hōesta would mean "heat in visible form"); chōesta-ve, it is f.; hōestavā, in, by, with f.; moxozz zehōesta-vēsz, fiery darts, arrow heads; mhōesta, outside of the f., around it; hōestav, f. place; Hōestavhan, Fire (in person); nitao taetto echōestav, all around is f.; echotovā, f. and smoke issue, see smoke; hōestavonene-šišinovoz, fiery-teethed-serpent; hōesta is also used fig. to denote excessive pain, burning sensation; hōesta evēšameoxzetto maatameo, the train is driven (lit. goes by means of) by f.; hōestanēhan, lake of f.; nahō-nono (or nahoeñono), I set one (or.) afire (instr. mode); nahōéhaz or nahōēhaz, I feed the f.; naamhōhaz, I keep on feeding the f.; chōešeme, the f. is fed; emonhōešeme, it is just fed, kindled (the f.); namonhoaxetovana hōesta, I just kindled the f.; namoneestovooxta hōesta, I just kindled the f. (by blowing with mouth); namonhoaxetovahāz and namonhoaxoahāz, I just kindled the f. (by fanning); nahēstaa and namomōstaa, I stir the f.; naexoxasenāno, I start to set one afire; nazē-ha, I set f. to it, by touching (as with a match or a burning stick); naeštāno, I touch one (or.) with f. (burning stick or point of something); nazeštā, I touch it with f.; nazeštomovoz, I touch it his with f.; navonāno, I destroy one (or.) by f.; navonāha, I destroy it by f.; evonāta, it is consumed; evonāha, one (or or in.) is being destroyed by f.; evonhāe, one is destroyed (state) by f.; hōetta, flash of f.; hōeta-torx, the flashing of f., light; see burn, flash; naenān, I set f.; ehōesetco, the f. is flickering; enšestovē, it is f., a hot f.; ehōestovē, it is very fiery, a very hot f.; hōestahōos, f. coal; hōos, dead f., coal; dead f. or dead coal was the emblem of peace or victory (when no f., no rancor, no fiery temper was felt any more); hence the painting black by war parties returning victorious; in 1894 at Cantonment, Oklahoma, the Ch. made peace with the Utes and painted with dead coals for the occasion. See coal.— Eōás, it is on f.(ref. to the flaming); eoáseoz, it catches f.; mhayo eoáseoz, the house is on f.; emomōaos, it is a large f. (with red flames); emaxoahōos, it is a very large, great f.; eťapeoāos, it is a voluminous f.; eoāos, it is a prairie f., the grass is on f.; enmōaos, it is all on f.; evo-hōas, it "fires", gives light, shine; evochokas, diminutive of the precedent; zexeōás, where there is f.;
esitovavoás, the f.is smoldering, is smoky; čšenotova, the f.is out, extinguished; ehotovaoz, the f.becomes extinguished [eótovaoz = it becomes shaky]; poeohová-totoz, f.crackers; epoeohovátovensz, they are f. crackers; see burn; höestamhayo, f.house, furnace; maatách-oesta, iron f. = stove; höestaoono (höestaon, sg.), f. brands, torches; vohoksenoman, f.fly, lit. f.fish (genus Photuris); bestacon, f.poker; emaašeša, it shines red (like f.); höestasemó, f.boat, steam boat; höestamces, f.worm, glow worm; see worm; zeheösetto, f.light.

firm, ehkon, it is f., strong; ehkonehëhë, one (or.) stands f.; ehkonehëhëtto, it stands f.; ehkonehömanistove, it is a f.law, regulation; hoe zehešhekonoszenešhekonomamä, we shall be as f. as the ground, (lit.earth); nahekonomanis, I make it f.; nahekonan-en, I strengthen; nahekonaná, I strengthen it; nahekonano, I strengthen one (or.), render him f.; heto hovovësemazistoz nahešsehekonezó, I become f. by his comforting; ehkonëe, one sets f., strong; ehkonëho-ta, it sets f.; inf.-hekon- = strong, hard, firm, solid (from "heq" which means bone); inf.-toom- = f., stable, unchangeable, immutable; natoomeamén, I walk f., stable (not vacillating, swaying); natoomenhë, I stand f.; heoxheztotz etoomatuzz, his saying is f., does not change; see strong.

firmament, vœ, f., sky; evooeye, it is the f., sky; also cloud, q.v.; vœva, in the f.

firmly, rendered by inf.-hekon(e)-; see firm; nahekone- tőena, I hold it f.(by hand); nahekonetőetanota, I hold it f.(in mind); nahekonetőetoham, I tie the horse f.

firmness, hekonoezistoz, strength, solidity; esaaheszhe- konoezistóvé, one has no f.; hekonostahátoz, f.of heart; hekonetőetanoxtoz, f.of mind; hekonéotsetanox- toz, f.of purpose, striving; hekonestazóto, condition of being firm.

first, inf.-vovo- = f., preceding [vovo = egg, that which is inside, in cell]. Evovoeat, he wants to be f.; evovēmazetan, he wants to have the f.honor, to be counted f.; evovēme, he is f.to all, in worth; navovē- emo, I value him f.; zevovēmsz, the f. one (or.) in value; evovohe, one is f., foremost, prior; zevovoahesz, the f. one (or.); navovoaovo, I make one (or.) to be the f.; navovoaon, I am made the f.; evovoaeo, they (or.) are made the f.; navovooemeto, I give f. to one; navovoomesesvo, I eat f.(sc. before he eats), before him; vovoënetto, at f., firstly; vovohetan, the f.man; vovohee, f.woman; navovooez, I go f., preceding others; navovoezsetan, I go f., before one; zevoonetto, the f. (of a line, chain, days); zevooomoëetto, the f.(in.); see numerals (ordinals); zevoahëtto, I being the f.
zevovoahéto, thou being the f.; zevovoahesz, one, being the f.; zevovoahez, we being the f.; zevovoahess, you being the f.; zevovoahvoss, they being the f.; zevovoahessó, the f. ones (or.); zévovoexas ešehe, the f. half of the moon; zémonhós ešehe, f. quarter of the moon; -mon- =new, just, fresh; inf.-notom- denotes f. in the sense of "prior to all others in time or occurrence, earliest"; notoménoxz, the f. born child; nanotoménoxxza, my f. born child; henotoménoxetto, one's f. born child; ninotoménoxzenan, our f. born child; henotoménoxxzevo, their f. born child; enotoménoxxzeve, it is the f. born child; notoménoxxzevestoz, the being a f. born child; nanotoménoeto, it is my f. born child; ninotoménotaz, thou art my f. born child; nanotomhóexz zoxchóoxeexessó, I arrive f. of those who come (before any one else); hotonóm (used detachedly or as inf.), f., earliest; vovoennom, f. before any one else; notomsom, firstling of animals; inf.-nitá- =f. in the sense of foremost, highest, leading, best, prominent, chief; enitáeve, he is a leader; enitáetto, it is f. of all importance, best, expedient; see leader, master, ruler; enitóeme, one is f., supreme, head in worth, value, honor; zenitóemessó, the chiefs, highest, supreme, most honored ones; vovoz, f., preferably, sometimes incorporated in the verb, as: navovozhessetamo, I deem one (or.) f., preferable; vovoz nameñatañenaso zoxemetteto nanis, I would die f. rather than give my child; zèmoneñasetto, from the f., beginning.

first-born, notoménoxxz (of people); notomsom, f. (of animals); see first.

first-class, enanospevæ, he is f., of the best; enitáetto, it is f., best, most prominent.

firstling, see first-born.

firstly, vovoennotto.

first-rate, etabhpevæ, one (or.) is f.; zetaohpevæesz äñétan, a f. man; zetaohpeva mhayo, a f. house.

fish, noman, nomän (pl.); ("nom" ref. to a thigh shaped object); nomaeškson, young, little f.; maxenoman, large f.; hešksësenoman, pike (long pointed nose f.), also called tosešenoman (elongated nose); axehova, catf.; heoveaxehova, yellow finned f. (?); kàkonom-an, sunf. (kàko =flat, thin), lit. flatf.; noheškonaheo, a kind of boneless f.; maekàkoñeman, red sunf.; moeška-zenanoman, bass; nomanhepñóo, f. bladder; nonox, f. line; oxëtohaseo, f. hook; onohóo, f. net; eonohöoneve, it is a f. net; ñhaseo, a draught of f., also the one fishing out; neevatseo, float on fishing line (otherwise neevatseo = sign, indicator, something to go by). The Ch. are rather poor in expressions for fishes; in former days (about as late as 1600 or 1650) their meat fare was mostly fish, but after that they lived
on buffalo meat and fish cut little figure in their daily life. Nanonono, I f., with fishing line; naonohon, I f., with a net; naonohono, I.f. one out (with net); na^
hen, I catch f.; na^
hamo, I catch, f. one out; na^
haz, I f. it out; naonene, I f., take it out from water, or eye.
fisherman, ëhasenhetan, angler; onohone, f., with net.
fishe net, onohöö; onohöoneve, it is a f.
fissure, see crack, crevice.
fist, mahàz, the f., hand; nahekonana naàz, I close my hand, make a f.; nañapenen, I clench my f.; na-
nomonho, I shake my f. at one.
fit, natnà, it fits; (rad. t à ref. to size, amount); heto
voxca natnà, this hat fits me; heto voxca etàsta na-
mekon, this hat fits my head; nananoseitnà, I am most f. for it; nasaahestatanahe, I am not f., not in condition for it; zeto eszehen natnàvo, this coat fits me.
The Ch. say: I f. one, it, where we say: it fits me (or for garments). Etàenv, it (also or.) is fitted; etàe-
ha, it is fitting, reaches; natnàna, I fit it together; zetatnàneonz, the outfitter, finisher; etàeñenen, it is fitted, provided with; epavemanonetto, it fits well together (something related, connected in line with); exceneneo, he falls into fits of paralysis; exches-
seo, he has jerks, fits, convulsions; esoezatahe, he is subject to fits, epilepsy (seoz ref. to ghost of a dead person; the Ch. believe that epilepsy is caused by "dead persons").
fitly, can be expressed by inf. -ta-, as in etapevae, it is f. good.
five, nohon; nohonov, f. fold (in one); enohoneo, they (or.) are f.; enohonansz, they (in.) are f.; see numerals.
fix, inf. -seho- or -séo- =to f., set into; heceoesehoe,
post, that which is fixed upright in the ground; naseoHa, I f. it into the ground (instr.); nasehono, I f. one (or.) see stake; inf. -t00m- =fixed, unchanged; napaeoha, I f. it against (instr.); napaeo-
no, I f. one (or.) against; napevama, I f., repair it; naevhapesanomovo hemhayo, I f. again one's house; na-
vaxe, I am fixed, ready, adorned (for a dance, ceremonial or special occasion); navaxenô, I f. one, make him ready; see arrange, adorn, order; nansakosan, I look fixedly; nansakosno, I look at one (or.) fixedly; nan-
sakosxta, I look at it fixedly; see look.
fixed, rendered by inf. -t00m- =permanent, settled, im-
mutable.
flabby, esaanövonæsenattan, it is f.; see pliable; saa-
növonæsenahestoz, flabbiness.
flag, see droop, tire, weary; höo, f.; nsthöeonan, our f.
flake, epopöpox, it falls in large flakes (snow).
flame, the verbal stem -oás indicates "burning with

483
flames"; evohôdas, it flames, shines; evohokas, it flames (small); emomaaôas, it burns with great flames; suff. tovâ denotes flames and smoke; eamnetovâ, it flames, or smokes sideways; ezetatovâ, it flames, thus, or this way; ehoatovâ, the f., or smoke issues.

flank, see side.

flap, ezetoaha, it flaps in the wind; ezetoahansz, they flap (in.) f. in the wind; emomooxtoxzena, it is flapping the ears of tipi; emomoeszenân, he flaps his wings; emomoseñaceo, they (or.) fly flapping the wings.

flash, ehëtetta, it flashes (instant flare); hëtâtotoz, the flashing; nonoma eeezooz, one f. of lighting; eezâ or evooezâ, it is flashing continuously (lightning); evohôostâta, it flashes, flares (of light, flame); see lightning. Anything done in a flash, instantaneously, with a rush, dash or sweep is expressed by suff. -ôstaha (in.) and -ôstax, when the action is due to wind, rapid or hurling motion; by suff. -ôstas (in.) and -ôstaso (or.), for cutting motion; by suff. -ôstaha and -ôstâno (or.), for striking motion; by suff. -ôstaha (in.) and -ôstano, for instantaneous heat or burning. See instr. mode in Ch. gr. Evokomeôstâha, it becomes white in a f.; evokomeôstax, one becomes shining white in an instant; evokomëvaôstax, his skin becomes white (shining) in a f.; evokomeoaseôstâha, it becomes shining white in a f.; see shine; evoneôsta-hâ, it is destroyed by wind in a f.; evoneôstâta, it is instantly destroyed by fire.

flat, epapomâ, it is f. (rad. "p" = f. against); šistato ze-paponasz, a f. board (lit. a f. piece of lumber); nakàkoes, I lay f.; napapoemanisz, I make it f.; nakàkoemanisz, I make it f., thin; nakàkoonevo, I crush one f.; ekàkoeszeha, one has a thin f. head; Kàkoeszehañtano, Flatheads; inf. -pô—denotes "to fall f. against", see fall; napoenêno, I strike one f. on the face, slap him; zistoxtan, f., level prairie. Pono, denotes lower, f. country, land; eponoeez, it becomes dry, low (of water). Flathead, Kàkoeszehañtano, Flatheads; ekàkoeszehañte-neve, he is a F.; kàkoeszehañtano, F. country.

flatten, see crush; napapoanê, I f.; napapoana, I f. it; napapoanomovô, I f. it, his; nakàkoanê, I f. (flat and thin); nakàkoano (in.); nakàkoano (or.). epaponnae, it is flattened, is flat (state); papoanenistoz, the flattening; kàkoanenistoz, the making flat and thin; pees, he has a flattened nose; Pees, Flatnose, pr. name; exaaoeez, he lies (animal) flattened against, crouching; ekàkoenmanes, he (animal) lies flattened, ready for leaping.

flatter, napopevooto, I f. one, say good words to him; napopevo, I say flattering things of one; naeocomaño, I f. one, make him to be cheated; namosemehemo, I
FLATTERER

ENGLISH-CHEYENNE DICTIONARY

speak fair, flatteringly of one; see blandish; emomehomo, one flatters, utters flattery; emomehestomosan, he flatters (has the faculty of and does so); emomehemsetaneva, he has the habit of flattering.

flatterer, momehomoane; emomehomoaneheve, he is a f.; momehemsetanevehe, the f. (who does it from nature, character); emomehemsetanevaheve, he is a f.

flattery, momehemosanistoz, utterance of f.; popevemazistoz, the f., flattering words; momehemsetanevatoz, f.; see flatter, blandish.

flavor, suff.-éno ref. to f.; zehetoeno, how its f. is; zeheneo, its flavors of; evaozevaheeno, its flavors of deer meat; eovaheeno, its flavors of something; ekamheeno, its flavors of wood; evohokseameheeno, its flavors of lamp oil; evoheoksanistovheeno, its flavors of lamp; nasaahotocetaho, I do not like this f.; epeveeno, it has a good f., taste; ehaveseveno, it has a bad f., taste; see taste, savor; nanoheena, I f., savor it with; see savor.

fly, navépeoëvaeno, I f. one; see skin; zevépeoëvaenes-sé, the flayed ones (or.). Evidently the custom of flying human beings was prevalent in former days, the scalping was a mere abbreviation of it, for lack of time (or perhaps to reduce the work ?). An old Ch. tale tells of a younger man, eager to usurpate the position of "doctor", he ingratiate himself with an old priest, goes with the latter to treat patients, until he becomes an adept in the secrets of "doctoring", and one night kills and flays the old man, putting the skin on himself to deceive the "co-doctors"! Naaoxeno, I f., skin one (by hand, like in skinning birds); naaexoëcho, I inflict flying upon one (in part or whole). See skin, peel.

flea, ēxova.

fledgeling, monevat.

flee, nanëovhanoz, I f. from one, abandon him; ninëovhato-vaz, I f. from, abandon thee; nanoovhatovo, I f. to one; ninoovhatovaz, I f. to thee; naameohova, I am fleeing; naoqvetaan, I feel like fleeing, want to f.; naoqva, I am not brave, take flight; nitazeovhamá, let us f. there!; t'sa natatoneovhamás, where shall I f.? The suff.-ësem =to f. for refuge, before danger or storm; naasetësem, I f. from danger, destruction, peril; nanësem, I am fleeing for refuge; nahetësem, I f. unto, towards; ninoxtësemetovaz, I f., seek refuge unto thee; nahetësemta, I am on my way fleeing to it; nahestesem, I f. out from; naevHAVësem, I f. back to; zenxeësemevoss, during their flight; naasetësemevamo, I urge him to f. for refuge; naamax, I f., am running away; naasetax, I start fleeing, running away; naamxe-
fleece, I f.from one; naamxesta, I f.from it; nasaa-amxstoh-he, I do not f., run away from it; zeahavevoetass esaatonsamxestohenov maxcosazistoz, evil doers cannot escape punishment; esaamxestohan, it cannot be escaped, run away from; naexax, I f.upward; eamxetan, he wants to f.; zeamsemsez, the fleeing one (for refuge); zeovhaz, the fleeing one (from fear); zehetsemessâ, the ones who f.for refuge (to a place); nanëhov zeamxeto, I who am fleeing; zeto hetan zeamxemata, this man who flees from thee; masaa-amxstohetto, if thou dost not f.from it; nanöoxtax, I f.from it, leave it running; nasaanöoxtxe, I do not f., leave running from; nanöoxtenoz, I f.from one, leave him and f.; ninöoxtetoaz, I f.from thee; zenöoxtesselâ, the ones who leave and f.; naasetoëva, I f. with riches (things); aetösemecheo, one who flees.

fleece, hekoavšeon, fleeced cloth; qsaëva, sheepf; essevonœva, buffalo f.; evâ, f., wool.

fleet, rendered by inf.-vestov = fleetingly; evestovnetto, it is fleeting; niametanenstonan evestovnetto, our life is fleeting.

flesh, mavöoxz, the f.; navöoxz, my f. (also body); hevöoxz, one's f.; nivxotan, our (incl.) f.; nivxozovo, your f.; hevxozevo, their f.; essaavoxevezhan, it is not f.; evxoxezev, it is f.; mavxoxeza, in the f.; nahevxozenza, he is my f.; nahevxozetov, I am his f.; nivhevxozetovaz, thou art my f.; nivhevxozetove, I am thy f.; nivhevxozetœn, we are his f.; nahevxoxtaovo, he makes me to have f.; nahevxoxevova, he makes me to be f.; natahevoxovkotavo, I will give him, make him to have for himself f., also natasthoevoxkotavo; ehesthoevoxkozeoz, one becomes provided with f., is made to have f.; ephoxos, one has swollen f.; epavxos, one has good f., is well fleshed; ehavsevoxos, one has bad, poor f., is poorly fleshed; epavvoxseo vehoehtoæ, the cattle are well fleshed; esëhetxseo, they (or.) have the same f.; nisëhexitxemæ, we have the same f.; zesëhetoxesselâ, those having the same f.; ninokovavxeshemæ, we are one f.; enitavxos, one has different f.; enitavvoxseo, they have different f.; see body, meat.

flight; amxestoz, the f., the running away; aetösemesto, the f., fleeing from; see flee. Amehaestoz, the f., flying, see fly; vekseo zenexeamehaevoss, during the f. of birds.

flinch, navovoneoz, I f.; vovovoneozistoz, the flinching; zeovovoneoz, the one who flinches; see weak.

fling, naënstahaz henitö, I f. the door open; natatabaz, I f. it open (lids of boxes, also doors); naënstahátovo, I f. it his, open; čseënstahame, it is flung open; etatabame, it is flung open; načstähaz, I f., throw it into; see throw; čnstahasenistoz, the flinging open of
ENGLISH-CHEYENNE DICTIONARY

flood, eohoməvatto and eməvatto, it floods, covers over with water; emhašvatto, it floods, covers all over

| Flint, mósó, large f. stone; mósosq, small f. stone; mósokonoz, f. knives; emósōneve, it is f.; nexovehkonetan zehexovhekonoq mósō, be as strong, hard as f.; admonition given to Ch. to endure hardships without flinching, to be sturdy, adamant. Emoxoneta, one is adamant, "hard shelled", flinty, not being affected physically and otherwise, stoical; mooxoovostanehevostoz, flinty, Spartan life (way of living); emoowoostaneheve, one has a Spartan way of living; Mozoonehqe, Flintriver = Arkansas river. Hōpa, a species of mushroom, (also = punk), also name for f. and tinder.

flood, eamōe, it floats on; eamōeonsz, they (in.) f.; naamōhesz, I make it f. (see boat, row); eamōesta, it floats, is suspended (said of obj. moving in space, also fatty substance on a liquid surface); eamōes, it floats (or.); eamōesena, it is floating; this suff. -es, - CONSTANTS is or. and ref. to the motion of celestial bodies; edōes, it floats upward, ascending, floating; etakašes, it floats close (to the horizon), ref. to the sun nearing sunset; etakāšesena, it is nearing sunset; enestahōes, it floats higher (ref. to sun about ten o’clock in the forefront); esitovōes, it floats in the middle (noon, midaad); esitovōesena, it is midaad, noon; etaš-homes, it floats off, past (about three in the afternoon); emetōes, it floats, standing at the same spot; eṣaōesenan, it does not f.; eamhašes, it floats above; eamōesen, they (or.) f.; the term “eamōes” means also: his hand is stretched out, or he stands with stretched out hand; eonvōo, it floats inshore; naonoōhesz, I make it f. inshore; t’sa semonoz zeeoxeconvōstävov, where the boats come inshore = harbor; eéstōotto, it floats in; (eéstōestroyevo has the same meaning but is obs.); ekaxkonštata, it is floating, skimming the surface, ricocheting; nevataseo, f. on fishing line.

Flint, eamančo, they f. together; nimanoémə, we f. together; nhetohamestoz, a f., the whole of one’s stock in a pasture; there is no specific term in Ch. for the Eng. "f.", but letter or sound "a" conveys collectivity. We find it in the suffixes of nouns indicating "collection of"; hōtōs, bulls, also buffaloes; vēhoehtoatca, cattle; voka, antelope; vaozevai, deer; matā, woods; ho-hōna, stone, mountain; kōkoda, quails; qosan, sheep; kokōxan, chickens; noam, fish; homae, beaver; maex, the eye (all that is eye); manison, all that is child; inf. -no = all together; inf. -ma(e) = the whole of; na, and together, connected in line with; inf. -tā = reach, amount, size.
with water; eomōvaoz, it becomes flooded; namhaōvaszēho, I cause one to be flooded; naomōvanen, I f., cover over with water (as in irrigation); eevhaanōvatto, the f. recedes (fig. in sp. of physical pain); naomōvana, I f. it; see water. Zemhaōvatto, at the f., when the deluge took place; see deluge. The Ch. know that in the ancient days a great flood took place, they mention the name of a high peak "Hookovós", whose summit alone was above the waters.

floor, honoon; choononeve, it is a f.; emanhooneve, it is floored, paved; eohōpave-namhoonevstonsto, it is beautifully floored; ŝistato zevešemanhoonevstonstove, lumber with which the f. is made; nahononoenston, I build, make a f.; eohōpemyhoonevstonstov, he floors it well, beautifully; honokon, little f., rug, carpet, quilt; hoononeva and honokoneva, on the f.

flooring, honoone - ŝistato, f.; pen’ōtúma, wheat; pen’ōoneve, it is f.; pen’ōo-emhayo, f. house, f. mill.

flow, eseo, it flows (as a river); eamesevo, it is flowing; ehōesevo, it flows out; esahōesevohan, it does not f. out; oamesevo, it flows without end; enhostē-esevo, it flows out from (coming from); eēse-sevo, it flows into; ohe ekōmeselo, the river flows quietly, placidly; eheceameselo ohe, the river flows quietly, slowly, etaxeselo, it flows upon; ēmesevo, it flows between, thru; eēseōva, the water flows in, enters; nahōesevona, I make it f. out; ezheśseoz, it becomes descending, flowing down into a certain direction; eevhamōvatto, the water flows back (where it was before, so as to cover over again); ohe emaxenēvetto, the river flows very fast; ohe enēvetto, the river flows fast; ohe emaxenēveamohetto, the river flows (runs) very swiftly; ohe eashōetameoxoz, the river is getting deeper (from the f. of more water); ehōenehao, it flows out (by force, as out of a pipe); esahōenehohan, negative of the preceding; ezhešonehao, it flows, spurs out (from pressure); sound "s" in Ch. implies "flowing, floating, issuing motion".

flower, zepeszhavōōsz, flowers, lit. nice heads of grass; hovesz hešezhavōōsz, all kinds of flowers; epevzhehavōōve, it is a f.; hoxezemenoz, blossoms of cottonwood trees; mxeomatotoz, blossoms of trees, see bloom, blossom; the Ch. has no specific names for the different flowers; eheovzhevahvōōve, it is a yellow f.; emaszhavōōve, it is a red f.; zeotatavszhavōōsz, blue flowers.

flue, maešie-ēasenistoz, brick f., chimney; zevešēase-nistove, that by means of which the smoke ascends. fluid, is expressed by rad. "ȫ" which denotes "liquid, not solid, out, space, not concrete"; suff. ονα, de-
notes water, q.v.

flume, amëvëpemax zevešcamøvanenistove, a continuous B,x with which water is led on.

flush, see blush.

flute, tàpen, tàpenonoz (pl.), f., same name for trumpet and the whistle used at the Sun dance; etàpenoneve, it is a f.; tàpenoneva, with a f.; natàpenon, my f.; tàpenoneheo, the fluter; see trumpeteer. This musical instrument is hardly ever seen or heard any more among the Ch. as it used to be in years gone by.

flutter, epopoezenønenax, it flutters (bird); etaxepepo-
ezønenax, it flutters over; eheamehetön, it (or.) flutters above, on the same spot (as some hawks and flycatchers do); enemanistonevønax, vecess, the bird flutters about (making noise with wings).

fly, v. eheamehão, it (or.) flies upward; eheameháo, they f. upward (act); eheamehatto, it (in.) flies upward; easehá, he flies away; easthá, he flies off (from); ni-
asехáma, we f. away; eamhehão, they f. on; eamnimhehá, he flies circling; vóstson enimaeháo, the cranes are flying around; eanhohá, he flies down; évéhá, he flies about; eëveso, they are flying, soaring; ehoehá, they come, arrive flying; en'nischáo, they f. hither; enševe-
háo, they f. swiftly; eëmeháo, they f. by; eheemøsena, he flies quietly, soars; emoséna, he flies, sails (with little motion of wings); emomosønaxeo, they f. with flapping of wings; nochaës heama eoxcmeamháo, they f. very high; navovozehatöe, they (or.) f. around, encircling me; nanoasëhátöe, they f. away with me; nano-

xhoehátöe, they come flying to me, from; etanoosevoës, it flies out of, as a knife or sword flying out of the hand; eës, it alights (from flying); eës hozzevëa, it alights on the tree; eës, it alights (from flying); eëstóo, it alights (from flight, remaining sus-
pended on something).

fly, n. hês, héseo (pl.); eheéseve, it is a f.

fly, machine, eøahamazistorz, f. (little known by Ch.);

semo zemømehatto, flying ship.

foal, see horse.

foam, etavo; etavevoømeoxz, it is foaming (water); eta-
oxcoxcetootoxta, he foams at the mouth.

fodder, hoxomomehastoz, stock feed; ehoxoromohastovo, it is f.

foe, see enemy, adversary.

fog, maen-enphës, f. (lit. the turtle hangs before); maen-
ohës, it is foggy (lit. the turtle hangs before); [the Ch. connect turtles with the creation of the world, when it was moving about in mist]; eoañëha, it is foggy, heavy, drizzling f.; anstæs, a mist trailing along creeks or on the sides of mountains.

fold, natoovanen, I f., double; natoovana, I f., double it;
etotooveš and etotoovemaš, it (or., as drygoods) is folded in layers; etotooveha and etotoovemaheha, it (in.) is folded in layers (superposed); etovane, it is twof.; see double; nahoxpoemaen, I f. it up; ehoxpoemaoz, it is folded up; ehoxpoemaš, it (or.) lies folded up; ehoxpoemaheha, it (in.) lies folded up; inf. -hoxpo- ref. to binding, packing, in a bundle; see bind; suff. -maen, -maoz, maeš, etc. denote the folding of an object with surface; enokaemaheha, it (in.) is folded once; enokaemaš, it (or.) is folded once; enahaemaheha, it (in.) is folded three times; enahaemahansz, they (in.) are folded three times; enahaemaš-en, they (or.) are folded three times; enasòtaemaheha, it is folded six times; navevamaena, I f. it well, nicely; navevamaenohōma, I f. the blanket (or.) well, nicely; epopevamaeneo, they (or.) are folded nicely; epe- povevamaehansz, they (in.) lay nicely folded; epopevamaeš-en, they (or.) are nicely folded; naonimotaomaena, I f. it up in a roll (like a book roll); eonimotaomaene, it is rolled up (in a scroll), lit. folded up by rolling; eonimotaomaheha, it (in.) lies rolled, folded up; eonimotaomaeš, it lies rolled as a scroll; the suff. -eša and -eš ref. to objects having no self support; eamamheha, it (in.) is folded, creased; eameš, it (or.) is folded on, creased; see crease; nasèpamaena, I stretch it from being folded, unfold it; esèpamaš, it (or.) is unfolded; esèpamaheha, it (in.) is unfolded; esèpamaene, it is being unfolded; nacoxeamaena, I f. it wrong; eecoxemaš hōma, the blanket, robe is folded wrong; the particle -ov-, usually as suff., denotes "folded in one" in connection with numbers; nokov, one f., package (in which there are several things); nisov, twof.; nanov, threef.; nivov, fourf.; nohonov, fivef.; nasòtv, sixf.; nisòtv, sevenf.; nanòtv, eightf.; soòtv, ninef.; matòtv, tenf.; nisoov, twentysf.; enoko- vao, they (or.) are onef., one together; ninkovamá, we are onef.; notxeo enasòtvao, the warriors are sixf., are six bands; ehematotovão ónisovãø, they were twelvef., twelve tribes or groups; nanokovaoviy, I make them (or.) to be onef.; enokovatto, it is onef., acts as such; enokovansz, they (in.) are onef., one together; -nokova- can be used as inf. meaning "as one, collectively"; nahotxaveoseo, I f. (lit. cross) my hands; nahotxaveneaëva, I f., cross my arms; nakõmenæva, I sit with folded arms; naakavana, I close it by folding (as a pocket knife); navehana, I f. it in, envelop, encase; see wrinkle; menao, f., enclose; qṣ₉emenaø, sheepf., corral.
where he is; nahôhoto, I f. up to one; [nahoehoto, I come up to one, meet him]; nahôoxzetovo, I f. where he goes; nahôoetovo, I stand next to one, behind him; en-mehoë•ëvo, they come to view, followed by them; naneheoxta or naheneoxta, I f. along after it; nacheoto and naheneoto, I f. one along; naneheovo or naheneovo, I f. after one; nauseha also nameha, I f. after it; nataan-hôneha ohe, I f. down the river; inf. -nehë- = to keep along with, within, not distant from, in the range of; nanehaota, I leap after it (following); nanehaoto, I leap after one, following; zehoeöss, my followers; zenechos zepeveæz', the ones who f. after the good; see trail.

follower, hoeosanehe and neheosanehe, f.; zehoeosanessë or zenechoesanessë, the ones who follow.

folly, ononistatost; ononistasov; it is f.; mashane-hestoz, f., madness, stupidity, unreasonable; ononistatost, f. in doing, acting; inf.-ononis=-foolish. fomentation, matooöva锆; see burn.

fond, inf.-hetos- denotes "fondness, inclination, habit, passion"; nahetostëham, I am f. of horses; nahetoszâ, I have a fondness, habit, an inclination for.

fondle, naaxaoto, I f., stroke one; eaxâeo, they (or.) are fondled, stroked; namâsevano, I f., feel of one (Ger., befühlen); nananevano, I f., discern who it is.

food, màtam, what one eats and drinks; enàtameve, it is f.; màtameva, by, thru, with, etc. food; màtam, my f.; nstam, thy f.; hestam, one’s f.; nstam, our (incl.) f.; nstamevo, your f.; hestamevo, the f.; nahestam, I have f.; napavhestama, I am well provided with f.; ehestamestowe, it serves as f.; namonstemam, I pick up f.; namon-novostolan, I provide for f. on the way; messhezoz, f., victuals, that which one eats; emeshestoe, it is f., is eatable; nahesenehe, I have plenty of f.; haezenestoz, abundance of f.; evrseonoz, fragments of f.; nameneovo, I give one (provide him with) f.; nasaehestamë, I have no f.; nahooxtanova, I carry f. home (from a feast or a place where one had been invited to a meal); natâoxtanovoto, I carry f. for one (from a feast); ehooxtanovâto, it is a carrying of f. from a feast; see cook, prepare.

fool, see deceive; ononistahë, the f.; oniståtan, f.; foolish man; zeononistasz, the f. one; naononistoto, I f. one, declare him f.; see foolish; emashaneh, he is f., stupid, unreasonable, insane; mhayon zehoevos zeononistassë or zemashanëssë, insane asylum.

foolery, see foolishness.

foolish, rendered by inf.-ononis-; ononista, one is f.; ononisetan, he thinks f.; eotaenonista, one is indeed f.; eotaëveononiseman, he acts the f.; ononistotoëta, he is acting, performing foolishly; nao-
FOOLISHNESS

ENGLISH-CHEYENNE DICTIONARY

FEET

nonistaeta, I act foolishly towards it; naononistaeto-
vo (or.); naononistoého, I treat one foolishly; naono-
nistoész, I treat it foolishly; eononiseesž, he speaks
foolishly; eononisevostanheheve, he leads a f. life; ze-
ononistasz, the f. one; zeononistaessó, the f. ones; zeo-
nonistoětassó, the ones acting foolishly; eononisóñ,
that which is f.; ehehetovanov, he is f., thick headed;
emashancoz, he becomes f., stupid, insane. Ononistaoni-
stož, f. utterance; ononistanoxtoz, f. thot; eononisevo-
stanheveostoz, f. way of living; ononishee, f. woman.

foolishness, ononistastoz, f.; eononistastove, it is f.;
ononistotastoz, act of f.; mashaňoziozistoz,

f., stupidity, insanity.

foot, mazhess, the f.; nazhess, my f.; niszhess, thy f.;

heszhess, one's f.; niszheṣenanoz, our feet; rad.

-ata- ref. more to the plant of the f.; nokanhesátato-
vá, one f. (measure, length of f.) nixanhesátatóvá, two
feet; see measure; nanšéataoz, my f. becomes asleep
(dead); nasepêatao, I stretch my f.; enišéata, he has
two feet; eniveátañ, they (or.) have four feet; enive-
oxto, it has four legs; naonšéataxena, I have a sore
f. (or feet); naassožeataxena, I have dirty feet; ez-
hešéata, he is thus footed; naoãoxatána, I hold my feet
from, away; naexováta, I warm my feet; naonínšéatañ,
nanšéatañstañ and naonínšéatañstañ, I burn my f.; also
naanšéatañ, I burn, scale my f.; see burn, scaled; ehsásata,
one is long footed; etošeata, he has an elongated f.;
nakokoévatá, I stamp my f.; naonínšéatañ, I hurt my f.;
ekatoeatañ, he has a bent up f.; epáha, he has a lump
f.; eoxatañ, he has a split f.; naheníškomátavóva, I
splash water on my foot (or feet); naheníškomátañvo-
to, I splash, sprinkle water on one's f.; nanšéatañvo-
va, I wash feet (in general); nanšéatañvovo, I wash
one's feet; zehešéataisas, at one's feet, where one
stands; zehešéatas, at one's f. (when not standing or
lying); zehešéataenas, where he has his feet; ehsátao,
one is swift of f.; enisovátañ, one is two footed; enis-
sovátañ, they are two footed, cloven footed; enisovávó-
heva, it (animals) is cloven footed (suff.-óheva ref.
to horny substance); zenisovávhevass, the cloven
footed ones (animals). The action done by feet is
rendered by suff. -aa or -a; napeváa, I fix it well
with the f.; nahavaseva, I spoil it with the feet;
nahavasevovó (or.); [the "a" meaning f., =also base,
thus: nahavaseva, I make one to be bad, lit. I am at
the base, bottom, foot of his badness]; namxáa, I touch
it with the f.; natóevo, I press one (or.) with the
f.; natóe, I press on it, hold it with the f.; naamóv-
avá, I move the water with the f.; naaá (or naóhá) ná-
tonešéaton, I break it with the sole of my f.; navosá,
I dig it with the f.; following are pr. names ref. to
football, ohaseovatóz, f.: this is a woman's game with a ball somewhat in the shape of a f., but not as large; it is kicked in the air and received on the foot; the strokes are counted and the player gets a stick for each successful stroke.

foothold, toonešéstoz and toonešēghestoz, f., lit. foot rest; the first ref. to sitting and the second to standing posture; natoonešē, I have a f.

footprint, hotá,hotáenoz (pl.), track; nahessheeneenovo hesthotāeneva, I know one by his footprints, tracks; nstotāenanzo, our footprints; see track.

footsore, nacoēta, I am f.; eoeāta, they are f.

footstep, see step, track; enistonevāta, it is the sound of footsteps, one is heard stepping; enistonevanoxz, one's footsteps are heard, lit. he makes sound in walking.

footstool, hoeātaestoz, f.; nathoeātaestoz, my f.

for, ēha noka, only f. once; āstometto, f. nothing, in vain; eotō, the obvious reason; inf. -hesse- = therefore, for the reason, because of, on account of; nahespevetanooz, I rejoice for the reason....; nahespevetanotovo, I rejoice f. one's sake on one's account; nahessañatovo, I pray to him for; nihesshañatovazenotto, I pray to thee for; one's verbal suff. -etovo (or.) and -eta (in.) = for, unto, towards, concerning, at, in reference, relation to; nahozeche, I work; nahozeohetovo, I work for, concerning one; nahāsevoētata, I have done evil f., towards, regarding it; navevā, I am good, navevāetovo, I am good f., towards one; verbal suff. -omoxta (in.), -omoto (or.) denotes "f." in the sense of "in place of, for the value of"; naēnanomoxta, I pay f. it, give f. it; naēnanomoto (or.); namaēnomotō zeānom nāo, I spend all I have for the doctors; suff. -omotahō or -omotā denotes "f. one" in the sense of "assisting, helping, in behalf of"; naomotahō, I assist, help, step in for one; naēsztomotā, I speak, interpret f. one; nahoānavomotā, I pray in behalf of one; namē, I die; naēnevomotāen, he died f. us; "f." in the sense of "sake, interest" is rendered in this wise: nitov, f. me, my sake; etov, f. theee, thy sake; heve-
forage, see fodder.

forbear, naśěnovæztovæzthemă, let us be forbearing to-wards each other!; naonšekotomæae, I f., remain quiet, peaceful; see abstain; naśěnovomosâz, I f., abstain myself.

forbearance, 5ěnovæztovazistoz; honšekotomastoz, the remaining quiet; 5ěnovomosâzistoz, f., self denial, restraint from.
forbid, nahōneto,I f.one (in words); nahōnesta,I f. it;
nahōstomosan and nahōnistoman, I make a forbiddence; nahōstomevo,I f.it to one; the word "nhasto" = beyond and is incorporated in the verb to mean "f., taboo"; enhaston, it is forbidden, tabooed; ninhastoné, art thou forbidden?, (=habesne menses?, interrogatur mulier); enhastó, he is forbidden unto, it is taboo unto one; nanhastooho,I f.one, make him abstain from; nanhastovoo, I f. it to him; nanhastooesz navōz, I make my body to be forbidden, to be holy; see abstain; nhastoeseo, that which is forbidden, tabooed, also forbiddance (Ger. Verbot); enhastoeseoneve, it is a taboo, forbidden thing; henhastooseo, one's forbiddance. Tohanoha Maheo, God f. ! Zehōstome hoeva, something forbidden, interdicted; zehōstomenez, that which is forbidden to, for us; zenhastomenez, that which is tabooed to us.

forbiddance, hōstomosanitoz and hōnistomanitoz, the
making a f.; nanhonesto and nanhostomosanitoz, f., taboo; zehōstomosansz, the one making a f., also zehōnistomansz, the one making a f., taboo, prohibition.

force, inf.-momátा =by f., violence; namomátahoxomo, I feed one by f., also namxтанехoxomo; namxтанеvoe-
ho, I f.one, deal with f. unto him; namomátavonhosemo, I f.one (by influence, word), influence him by violence; nanšemasanhoštan, I f.down (?); inf.-meo(h)je, implies "f., exertion, strain"; see strain; momátashová čēshes-
tane, he has been taken by f.; namomátavoého, I do violence to one; nahešetxeovo, I f.one.

ford, see cross.

fore, maeto, f., before, in front;
foreboding, navavenevomoxta and navavenanitomata, I
have a f. of death; nanistaömata, I have a f. of it; enistaómaseoneve, it is a f.; enistaómatōnan-
etto, it forebodes, feels beforehand.

forefather, nista zehhezē, our forefathers; tozea (or
nista) mahaciseo, the forefathers; ninistama-
hacsehameaneo, our forefathers, our "old men".

forefinger, moesi zevēsezenistove; see finger.
forefoot, maeto mazhekon, f., leg.

forego, našenovomosätz, I f., deny myself; zešenovomosàz, the one who foregoes; heto nitao estašenovo-
omosätz etovan, he forwent all this for us. Heto zémone-
esemeeme, the foregoing explanation.

forehead, maoxta, the f.; naoxta, my f.; napōeoxtanēs, I
fall on my f.; natapeoxtanėno, I strike one on the f.; nanašveoxtanenō, I bruise one's f. bloody.

foreign, hestōevostan, f., outside person; hestōhetan, f.
man; hestōhee, f. woman; hestō =from out; hestōe-
vostaneheveestoz, f. living; nahestōevostenehevetovo, I
am a foreigner for (unto) him; hestōhestanov, f. world;
hestōhoe, f. country; noz, f., alien (this term usually applied to Indians from other tribes and means "not one of"); nota, feminine form of "noz"; notson, a young foreigner, stranger; enozevone, one is an alien Indian; notovalto, that which is f., alien, not of, outside; enotovaloxz, one is homeless, a foreigner; see alien; enozēsz, enozevon, he speaks with a f. accent, or: like a foreigner.

foreknow, maeto nānšeneeno, I f.; maeto nšheenovastoz, foreknowledge.

foreman, zenitāesz, the f., headman, leader, chief; see master, ruler.

forenoon, zsaaēšsitovēsenan, before it is noon.

forest, matā, f., timber; mataestxe, f. in general, woods; sīstatoēše and sīstatozeše, coniferous f.; ookomeše, oak f.; ešistatoešeeve, it is a pine (or fir) f.; zēmhaō, where it is timbered; zēmamovō, where the timber or woods meet (name given to Cantonment, Okla. by the Ch. because the black oak woods come together on both sides of the North Canadian a little northwest of Cantonment); ehekonemaō, it is densely timbered, a dense f.; omenoeše, f. of elms; estaoeoxz, zēmhaōẓ, he went to the f., timber.

forever, nomos aanetto.

forgery, see deceit, cheat.

forget, navonetan, I f. (von- = to lose + -tan = mentally); navonetanota, I f. it; navonetanotovo, I f. one; navoneoho, I make one f., keep him forgetting; navonetan nasaamēsē, I f. to eat, lit. I f. I eat not; navonavo, I cause one to f.; navonaszēho, I cause one to f., to be lost, to be oblivious of; navonaszmovō, I make one f. it his; nanoosevonāēsz, I f., for sake, lose sight of it; navonaszehan, I am made to f., to be oblivious of; see for sake; navonoēta, I f. to do (in ceremonial, doctoring, performing); navonoēsz, I f. to do it; vonetanoxtoz, the forgetting; vonetanotovazistoz, the forgetting one; zevonetanoss, the ones who f.; zevonetoessē, the forgotten ones; vonetanotōsz, the one who forgets me; esaazeševoneozenā natētano oxzēva, lit. it is not forgotten in my mind, I cannot f. it (Ger. es bleibt mir unvergesslich). Havekoxz, now, in earnest!, f. it not! Esaanotvonetanotōhan, it cannot be forgotten; navonanooz, I forgot, it dropped from my mind; navonanoozeta, I just f. about it; navonanoozoetovo, I just f. concerning one.

forgetful, evonetanoheoneve, one is f.; vonetanoheoneve- estoz, forgetfulness; eoxcevonetan, he does forget, is f.

forgetfulness, vonetanoxtoz; see forgetful.

forgive, the Ch. has no equivalent term for "f."; the term -vonan- = to wipe off; navonana, I.
FORGIVENESS ENGLISH-CHEYENNE DICTIONARY

wipe it off; navonanomewo, I wipe it off for one. The last expression has been used for "f." only it must be followed by its complement "sin, fault, debt, etc."; navanomewo, my sin is forgiven me; evonana havs, he forgives sin; naevhanavonanomewa naamhasenistoz, he forgives me my debt; the term "Sivatam" implies "mercy, pity" and sometimes is a good synonym for "f." by infixing "-evha-"; naehvašivatamo, I f. one, lit. I pity him again. Gó zehešhaysevoetaz momoxešivatamemneto, we are poor sinners, do f. us! Of late a combination has been made of both -vonan- and -šiši vatam-, thus: -šivatamevonan- which means "to wipe off in mercy". This term is nearest to the Eng. "f." and will be readily adopted by the Indians; našivatamevonanomewo navanomewo, he forgives my sin; ešešivatamevonanomewo, his sin has been forgiven unto him; esaavonanomewo, it is not forgiven; evonanez, his hesthavs, one's sin is forgiven; navovetanomewo, I f. it his for him (in the sense of making it better, reforming); naasetana, I remove, take away, f.; naasetañomovoe hesthavs, I remove, f. one's evil. This term is also used by some Ch. to mean "f."

forgiveness, vonanomewazistoz, f., the wiping off for one; zevonane havs, the f. of sin; zevonane havs, his forgiving the sin; nešetanotovsz zevonane navanomewo, give me f. of my sin! (lit. grant unto me that my sin be wiped off!).

fork, ehénevonnae, it (or.) forks (of branches); ehénevoonatto, it forks (something cylindrical); eñisonatto, it forks; zênisonacetto, where it forks; ehéneozensz, they (in.) f. (of roads rivers), radiate from each other; see branch, radiate; eñisovaiz, it divides in two; hoosee, hooseenoz (pl.), forked sticks used as supports for couches, etc.; zenašetto, hay f., the three pointed one (in.); anekomohesto, anekomohesto (pl.), f., the "pecker"; naanekomoe, I peck; naane-kono, I peck, "prong" him; see peck, stab.

forktail, eonisovevas, it (or.) has a f.}

forlorn, exanvastañom, one is f., in orphan condition; exavenohe, he looks f., to be an orphan; esahevištámeezistové, one is f., has no help; esaheasthozeovosetanoxtové, one is f., has no hope.

form, nahevetoavozz, I f. it (mavetov =the body), body it; nahevetoavovo, I f. one (or.); navešenēhovaiz, I give a f. to it; etonševetovatto, how is it formed?; zeheetoxsetto, the way I am formed, framed (bodied); esosxkae, one (or.) is well formed; suff. -eve sometimes "f." as: hohonaha emamnenitñeneheve, the large stone formed a door, lit. .... was a door; hestatoz, f., condition, stature; nasaheneenomovohoe zehešt-hestas, I do not know his f., figure; nanhestana, I f.
thus (shape, give it a f., visible being); Maheo ninhestanaen zhezoxystavoz, God formed us thus as we are, as our stature, shape, visible being is; nanhestaovoh, he makes me to be thus shaped, formed, to be in such a condition. Hozeon zhezoxystaz’ estaomenhestaovaz, he took the f. of a servant; Maheo namanhaen zhestaz or zhezhestavoz, God made us as we are (sc. formed, shaped, in existence). Namanisz, I f., make it; manohe, I f., make one; namanhaovoh, I f., make him to be; namanhaoxz, I f., make it to be; zhezeemanize, how it is formed, made, shaped; see make, design, construct; nanešemanapanese, I am thus made, formed.

formalism, vhanetahoc–mómátavoëtastoz, mere outward ceremonial (religious); evhanetahoc–mómátavoëtastove, it is only f. (in religious doings); vhane– = merely + –tahoc– = exterior, surface + –mómátavoëtasto = religious doing.

formalist, vhanetahoc–mómátahabe, mere f.; vhanetahoc–mómátatam, mere f. man.

formation, zeneame–mane, at the making, of it (ref. to past); zhezeeman, during its making, f.; namhaotz, f., making, creating.

former, nista; nistaešiensz, f. days; nista ėrveehavostauh; nehevestoz, f. way of living; see ancient.

formidable, eohšotoanatto, it is f., direful, very difficult; see difficult.

fornication, see adultery.

forsake, nanóhxzenoz, I f. one; ninóhxzetovaz, I f. thee; nanóhxzého, I cause one to f.; nanóhxzesz, I cause it to be forsaken; nanoozvonaesz, I f., forget, lose sight of it; navonaszehan, I am made to f.; abandon, forget; nanoxahōen, I f., leave and go out; nanoxtahōenon, we go out, forsaking it; navovahavasho, I cause one to be forsaken, abandoned, separated; see abandon, separated, leave.

fort, see fortify, fortification.

fort, nahestōmeona, I bring it out, f.; ehestoešeeszenoz menoz, it (or.) brings f. fruits; amesto, f., onward, continually; inf.–mo = f., appearing into view, come up before; see appear.

forthcoming, eaneamoxz, one is f., on the way hither; enmeen, one is f., appearing, coming into view walking; enstoshoexz, he will be f., about to come.

forthwith, inf.–tom– = f.; nsetomenahaz, I will kill thee f., immediately.

fortieth, zenivōaonetto, the f. (in succession); see numerals.

defortification, menao, enclosure to protect, f., windbreak (around a tipi); emenaeoeve, it is a f.; menaaoeva, in the f.; hohonaemenao, stone f.; eehoonaemenaoevo, it is a stone f.; nahemenaoenoz, he is my
fort, protection all around; nihe menaoetovaz, thou art my f., fort; etâxtaen-menoeve, it is surrounded by walls, is a f.

Fortify, namenaoato, I f. one; namenaoaxta, I f. it; namenaoavo, I make one to be fortified; zeho namenoeve mâevêheno, fortified town; natataemenetovoo, I make an enclosure around one, f. him; natataemeneta, I f. it. Nahekosta havo, I f. one, hearten him; see strengthen, heart.

Fortitude, hekonstahâtoz, strength of heart; naheshekonstahatov, I have f.; ūenovstahâtoz, f., patience of heart.

Fortnight, nixamaheoneśêva.

Fortune, ovhanevēhoa, f. teller (white woman).

Forty, nivôe; enivôe, they (or.) are f.; enivôensz, they (in.) are f.; nivôov, f. fold; nanivôéhan, I have f. horses (or head of stock); nivô ešêva, f. days; also nivô ešicnsz; see numerals.

Forward, maeto, f., ahead, in front; emoxtoton, one is f., pushes himself to the front; moxtotanoxtoz, forwardness, desire to be first; see show.

Foster, naēšeezersonetsan, I f., rear, bring up; ēšeeseo, f. child; naēšeezeoč, my f. child; nahešeezensonoz, it is my f. child; nihešeezesonetovaz, thou art my f. child; ēšeezoonov, one is a f. child (Ger. Pflegi-kind); naēšeezxo and naēše xo, I f., rear, raise, bring one up.

Foul, see filthy.

Found, naoomaosen, I f., establish on a basis, foundation; naoomaotana, I f. it; naatomaoatana, I f. it, set it upon; naatomaozx, I make it to be founded; zeboomaoatata, where it is founded, where it "bottoms", its foundation; naoomaoseonan, I f., lay a foundation; naoomaoseonazox, I f., establish it (ooma = bottom surface, suff. -ota ref. to the setting without going below the ground; suff. -oseanan implies lower than the surface); nahekiomaoseona, I am firmly founded, grounded; zehešenietamez Maheo nihešekonomaoseonamâns, having our trust in God, we are thus firmly established; nae.nanen, I f., set, lay down; see set.

Foundation, oomaosenistoz, the founding; oomaoseof, f.; eoomaoseov, it is a f.; hekonomaoseonatzo, firm f. (state); oomahoestoz, f., seat, cushion; fountain, votaen; see well; hoheam, f., spring; ehohamêve, it is a f., spring, q.v.

Four, niva; enivanz, they (in.) are f.; eniveo, they (or.) are f.; nanivêmê, we are f.; nivôv, f. fold; enivôán, they (or.) are f. fold; enivacaexo, it is being folded in f.; nivhetane, f. men; nivizex, the f. of us; nivâ ešêva, f. days; nonive, f. at a time; nononive, to each one f.; see numerals.
fourscore, see eighty,
fourteen, matôt-ôtniva; see numerals.
fourteenth, zematôtaonetto ôtnivaonetto, the f., see numerals.
fourth, zenivaonetto, the f., fourthly; see numerals.
fox, voxces, voxcese (pl.), f.; evoxceseve, it is a f.;
voxcheson, young, little f.(cub); mataevoxces, wood or tree f.(has ref.to the red f., whom the Ch.believe to live part of the time on trees or in tree hollows). Voxkshepetsaneco,Foxmen (name given to a warrior band of Ch.); evoxkshepetsaneco,one is a foggler.
fragment, evxseonoz,fragments (of victuals); peetto,dé-bris; evaneonoz, fragments,pieces; eevxseonenvensz,they are fragments of food.
frail, see weak.
frame, naesston, I have framed,made; see make,construct,
form; zoeoxevespanota vònhanistoz,window f., lit.
that which the window is set against; pæozistoto
es’senoešenavoßs, picture f., lit.that into which pic-
tures are inserted; also zœxhoevoss pæozistoto (or.);
epaevemanoonetto, it is fitly framed,connected togeth-
er; see connect,relate; nanešstoona, I am thus framed, made.
frank, rendered by inf.—táxta—, —táxtanôv—; étáxtavos-
tanevehe, he lives frankly,honestly; táxtavostan,a
f.person; natâxtanôvæ, I am f., open; natâxtanôvoëta, I
act frankly, openly; nasaazezevaesta, I am f., bold; na-
saazevevemo, I am f.to tell about one; saazezevahes-
toz, frankness; táxtanôvastoz, frankness, openness; na-
tâxtanôvemôsta, I explain, confess it frankly; tâxtaesz-
izsto+zizto.f.speech.
fraud, see cheat.
fray, namocan epopoehâ, my shoe is frayed; epopoehanzs,
they (in.) are frayed; epopoëseme nazezeôma, my
shawl (at the edge) is frayed; zezeoxtahàtoz, frayed,
fringed,worn edge on ones clothing.
freckle, epopoëšen, one is pimpled in the face, has
freckles; see speckle.
free, našexanen, I f., disengage, deliver; našexana, I f.
it; našexano, I f. one (or.); našexanomevo, I f.it
his for him; ešexanoz, it becomes f.; ešexane, it is
freed; naonisíšë̂vo, I try to get f., loose from one
(or.); našexax, I f. myself (by effort); nâotsešë̂xax, I
endeavor to f. myself, to get loose from; rad.—šë̂s—,
—šex— denotes loosen, get loose; ešë̂šë̂hsta, it becomes
loose (of something suspended); naevhanonizeomënano, I
let it go f.again; lit. I gently let one go (from
hold) again; naxaenë̂së̂evhanizea, I let it go again; nataevhanizeovo, I let one go f.again; nañoxena, I am f.
of burden; navëpanaoxenaoovo, I make one to be f. from
burden; see burden. Ekanoxzea, one is f., available;
nasaatêenanê, I am f., not held; hovanê nasaahoemaova-he, I am f., no one makes laws for me, no one controls me; têma zetaometanotto navostaneheve, I live a f. life; sometimes the term "toxtê" (=plain, prairie, open country) is used to express f. in the sense of "without limitation or barrier, untutored"; toxtê nameea, I give it f. (expecting nothing); toxtêvostanehevestoz, f., untutored life (not restricted); toxtêmonetto = freely, in the sense of "informal, unrestricted, unartificial, unregulated".

freedom, šexastoz, the state of being free, delivered; šexazhestâtoz, state, condition of being free; šexaztaomenestoz or šexazhestaomenestoz, f.; the term "f." has no equivalent in Ch., and the words given above are little known; šexanevostanehevestoz, life of f.; eeivanonizeomêne, one is in f. again; nanizeovo, I give one permission, f.

freely, inf.=xa= denotes "without restraint, restriction, interference"; eamea, he gives f.

freeze, eahanô, one (or.) freezezes; eahanoxta, it freeze-es; eahanôseo heneno, the tomatoes (or.) are frozen; eahanoxtasz, they (in.) are frozen; zeahanôsessê, the frozen ones (or.); zeahanoxtasz, the frozen ones (in.); eahanoxta natovoozz, my ear freezees, is frozen; ehêkonotxâ, it is frozen hard; ehêkonos, one (or.) freezees hard; ehêkonêtoxtoz, it freezees at once; nanazêstavos, my ear is freezing (getting numb, dead from cold); napoonos, I am frost bitten; naneëkosêsos, I have frozen fingers; naeeesovoz, I have sore fingers from frost, cold; nanazatavos, my feet are freezing; nahekonatatavos, my feet are frozen hard; naineatavos and natatanatatavos, I have frozen feet; eôoxta, it freezees (ref. to wet surface of an obj. in.); emetao, they (or., sp. of dry goods when hung wet and it is freezing) might f.; eôxomaxta, it cracks by freezing; emaomevooz, it becomes frozen (liquid); emaomevooxta, it freezees (liquids); emakomevooxta, it is lightly frozen (of liquids); emaomevioxta, it freezees in a sweep, instantly; ehêkonosaxtoz, it is frozen solid; hoe ehekonoxtoz, the ground is frozen hard; see cold. Hestaseneeeno, hoarfrost; heenona, minute, needle like particles of ice driven by strong wind, likely to make the eyes hurt painfully and even cause blindness, as the Ch. contend.

freight, nanoxtoene, I f., haul here; see haul; namoovxto, f., tahoeotohamestoz, f. car (for stock); amhoxtenistoz, f. car (not for stock); hovxtoene-amone, f., wagon; hovxtoenistoz, the freighting; nanotov zehevo, the hovxtoenistoz (or tahoeotohamestoz), I ask him how much the f. is.

Frenchman, Papsehevhè; Papsehe- may be derived from
"papas" which is equivalent to the Fr. "bahi"; papas nasaahesetamohe, I care not a whit about him (Fr. bah! je ne m'inquiète pas de lui). It is not impossible however that "papese" is a corruption of the word "Francais", which the Ch. of today could not pronounce otherwise (at first hearing) than by saying "papese" as they sound "p" for "f", elipse the "r" and will turn the "ncais" in "pse". The suff. -vohö -white man.

frenzy, vonemomôhâofoxistoz; see fury.

frequent, is expressed by inf. -oxee-; exocenehseve, he does that (not once but frequently, usually).

fresh, inf.-mon- denotes "fresh, new, recently"; emoneexata, it is f. (of fruit, cooked food, something having just come to maturity); zemonaësz vosvozof, f. eggs; vaozévànöz, f. deer hides; see hide (n.), new.

fret, naözeta, I f. worry; naözetanoneana, I f. about eating (from hunger); ehæeseno, he is fretful, cross; see anxious.

Friday, zeniveen5, lit. the fourth day; see day; zeniveen5, when it was F.; mataniveen5, when it shall be F.; nisôba nivcen5, every F.; mhxosniveen5, next F.; zexhoxseniveen5, the following F. (past).

friend, there are two terms for "f. ", male and female.

The male form is: nis'en, nis'enëo (pl.), my f.; es'ësien, es'ëne (pl.), thy f.; heves'en, heves'enëo (pl.), his f.; es'ënehan, es'ënehanëo (pl.), our (incl.) f.; nis'enëhan, nis'enëhanëo (pl.), our (excl.) f.; es'-ënevo, esënevô (pl.), your f.; heves'ënevo, heves'ënevô (pl.), their f.; mave'sen, the f., that which is male f.; naheves'ësen, I have a f.; niheves'ësenëma, we have a f. or friends; naheves'ëneton, I am a f.; naheves'ënen-oz, he is my f.; naheves'ënetova, I am his f.; naheves'-ënetovëzhema, we are friends to each other; naheves'-ënemo, I am f. with him; heves'ënemazistoz, mutual friendship; heves'ënetovazistoz, the being f. to each other; naheves'ëcetan, I want a f.; naheves'ënetotovo, I want him for f.; naheves'ënevôëmo, I am related to him as f., count him my f.; nis'ënehasz, ye friends! Zheves'ënestovsz, a f.; zheves'ënestovessô, friends.

Namahacamo, I am f. with him; namahaeamô, my friends; nimahacaman, our f.; nimahacame, our friends (pl.); nimahacamevo, your f.; maha, f. ! This term "maha" is used between young men, or in addressing a younger man. Hôvé or hovô, f. !; both terms are used among older men. — The feminine form for "f." is: nishœ, nishedëo (pl.), my f.; eshee, esheeo (pl.), thy f.; heveshee, hevesheeo (pl.), her f.; eshechën, eshecheano (pl.), our (incl.) f.; nishechen, nisheedheano (pl.), our (excl.) f.; esheexo, esheevô (pl.), your f.; hevesheevo, hevesheevô (pl.), their f.; maveshee, the f., that which is f.; naveshee, I have a f.; nahevesheeton, I am
a f.(to one); nahevesheenoz,she is my f.; nihevesheetovaz,thou art my f.; nahevesheetova,I am her f.; nihevesheetovazhemá,we are friends to each other; nahevesheemo,I am with her; nihevesheemazhemá,we are friends with each other; nishechasz,ye friends!; nahevesheetan and nahevesheetovázetan; I want a f.; nahevesheetanotovo and nahevesheetovázetanotovo, I want her to be my f.; hevesheetanoxtoz and hevesheetovázetanoxtoz, the wanting to have a f.; hevesheetovázetanotovazistoz, the wanting to have her for f.; zehevesheetovsz,a f.; zehevesheetovessé, friends; nahevesheevéemo,I count her as my f.; noxe and nová,f.!

There is no common term for "f." between men and women, the word "zehoxatamog" = the one with whom I am on friendly terms, my acquaintance.

friendly, ehotoa, one is f., kind, agreeable; hotoastoz, friendliness; ehotazae, one is f., from acquaintance, known and liked; nahotazatoeto, I am f. towards one; see acquaint; eaxane, one is f., pleasant; axanestoz, friendliness, kindness, being pleasant; emomenovahe, one is f., agreeable; eoaanazesta, one is f. disposed; namazehoratamog, I am on f. terms with one (either sex); maxheohoxatastoz, f., being well known and liked.

friendship, heves‘enestovestoz; heves‘enemazistoz, f. (mutual); heves‘enestovazistoz, f. towards one; heves‘enevëemazistoz, f. in relation; heves‘enestovázetanoxtoz, desire of f.; the above ref. to male f. Female f. has following terms: hevesheestovestoz, f.; hevesheemazistoz, mutual f.; hevesheestovazistoz, f. towards one; hevesheevëemazistoz, relation of f.; hevesheevëeatoxtoz, desire of f. f.

fright, hépóozistoz,f.,scare; étotozistoz, f., sudden fear; hépótanoxtoz,f. sudden apprehension.

frighten, nahépóoz,I am frightened; nahépóomo, I f. one (by talk); nahépóozeto, I am frightened at one; nahépóozeto,a I get frightened at it; navesshépóomo, I am frightened with one; nahépótan,I am frightened (in mind, that); eoháotëene, one looks frightened; emoshépóoz, he gets suddenly frightened; see dread, fear, scare; zemoxz we mohëno, a frightened horse; zeamoxz we mohënoham, frightened horses; eamax = one runs away.

frightful, ehpóozesëazistoz, it is f. (causes fright); eoháotëanovo, it is f.; ehpópatamano, it is f. (general aspect); zehépatamanoesz, f. things.

frigid, see cold, freeze.

fringe, zenšë, f. of skin, leather; zezenzeto, the f.; zezenzeto, that which is fringed; zezoxtahátóz, f., worn, frayed edge of one's clothing; zezoxtahátové, it (or.) is fringed.
frisk, ekokaax, one is frisky, jumps about; ekokaeoxz, one
walks, goes frisky, prancing; see brisk; kokaax-
estoz and kokaexzistoaxz, friskiness.
frivolous, etonæpoxonkae, he is f., loose; tonænovo, f.,
loose woman; enotove, one is f., light, not seri-
ous; notovavostanco, f., light minded people; tonæ-
noxkastoaxz, frivolity, lewdness; tonænovoaxz, f., lewd
woman.
frog, ooñha, oonhæo (pl.), also aonha and aonhæo; oxkoona-
ha (also akxonha), smaller f.; oxkoonhæon, young
f.; momaxonha, large f.; eæenonzo, tadpole; eæeenozoe-
ve, it is a tadpole; hastoxkan, f.; papaonha, pimple
f. =toad (pope =pimpled, freckled); soaxc, supposed to
be a f. croaking in the water early in the spring,
(possibly the species of frog Hyla pickeringii).
Altho tracked by its croaking (or whistling), this
special f. seems never to have been actually seen (by
the Ch.); honehetan – oonha, Pawnee (Wolfman’s) f.,
= the bullfrog; informants told writer that one evening
some Pawnees tried to approach their camp crawling
up a creek, showing only part of their heads and
imitating the bullfrog’s croak. One of the Ch. shot at the
supposed bullfrog, which, the next morning, turned out
to be a Pawnee, dead of course.
from, inf.–hestoe= =f. out; the sound "n" implies "f."
in the sense of ref. to a starting point in the
past or to a point ahead with motion or direction to-
wards the speaker, similar to "hither". Nheš naneas,
then I started f. there; ninita, f. then on (until now);
niszet, f. then until to the present; enoxeoxz, he is
coming f., he comes hither; nanxeoxz I come f.; enš-
hess, it comes, is f.; hen hoewa enhesta, he comes f.
that country; inf.–nxesse= =f. out; tato hohona naz-
zenxhesseano, I shall fall f. that rock (implying
"hither"); nanxhestoxovistoaxz, I come f., traveling;
inf.–noose= =not with, without f., to leave; nanooseqha
nathaws, I rise from my evil, quit it; inf. –hesse= =
f., thru, because; zeno natasetianoaxz (shortened into
natæseanao, I shall fall from here (tither); chess, it
is f.; essaheaxzhan, it is not f.; nixahonestova nanhe-
tova, he stands two steps f. me; haeš enshoexz, one has
come f. far; tazeq, f. now on; nanitætom, I have heard
f. it; ninistomonetoaz, I have heard from thee.
front, maeto, in f., ahead; estoe, f. part (antonym: nooxtó
= back part), usually ref. to a place within an en-
closure; fronting is expressed by "t" = before; see
face; nanoxtoena, I haul it here (hither); natoena, I
haul it there (tither); estazeoxz, he went there; hence
inf.–ta= =going to, forward to; maeto zehetaeto, in
f. of me; see before; maeto mhayo, in f. of the house;
esto emehoe tostovan na emepavento monstov, the f. place
504
should be taken in order to hear well (Ger. man sollte vorne sitzen um gut zu verstehen); maeto zexeåtaoes, in f.of one's feet; natsëovo, I f., face, meet him.

frost, see freeze; Hooemaha, the f. elf; Vocem, Frost, Blizzard; this appellation is recent. Vocem was a Ch. who froze to death in a blizzard.

froth, see foam.

frown, namomotavene, I f.; nataovene, I f., from displeasure, anger; etaovetan, one feels angry, cross; momohetavene, the frowner; Takovene, Little-frowner (pr. name); momomohetazene, it becomes frowned, wrinkled; emomohetta, it frowns, wrinkles; eesetaoveoxz, one goes away frowning, displeased, angry; see anger.

frozen, see freeze.

frugal, eomatahe, one is f.; see sober.

fruit, men = berry and is used for f. in general; see berry; pavemenoe, good f. tree; epavemenoeve, it is a good f. tree; epavemenoevensz, they are good f. trees; ehassevenemenoeve, it is a bad f. tree; mzoztamen, bad f.; namanam, my f.; nimenamamoz, our fruits; menenöm, my f. tree; naenemen, I pick f. (berries); emenamatto, it yields, is provided with f.; epavemenamatto, it yields good f.; ehememenetito, it has f.; essahehemametan, it has no f.; emeneve, it is a f.; evovemenameve, it is the first f. (of things and persons); nahoxexemenam, I bring forth clean f.; pavemenamatoz, good fruition, fruitage; menenöm, I dig my f.; pavemenoe ooxchesto-eëëëëznoz pavenemoz, a good tree brings forth good f. The name hoxzz for trees, does not imply "f. trees", whereas menöe is a f. bearing tree or shrub; see tree.

fry, nahekëmanoxta, I f. it; lit. I roast it with grease; nahoeexemano, I f. pancakes; navhoevaonoxta, I f. beef (white man's fashion); ehkeemanohe, it is fried.

fuel, zeveshônahistove, wherewith fire is fed.

fugitive, naasetësemeheve = I am f.; asetësemeheo, f.; asetësemhetan, a f. man; see flee; naatooz, I am a f., lie hidden.

fulfill, navaxtana, I f., complete it; navaxsexana, I f., finish to completion; eșexane, it is fulfilled; navaxtočta, I f., in ceremonials, doings, performances; zeveaxxhetometto, it shall be fulfilled (of saying); zemonevaxxhetomeme, it shall truly be fulfilled concerning one.

fulfillment, vaxxatenistoz, the fulfilling; vaxxexana-
zistoz, f.

full, inf. -ootom = f., filling up; eootomoea, it is f. (state); ekoitomoea, it is pretty f.; eheheotomoea, it is f. to overflowing; vëhoema x eootomoea mąap, the barrel is f. of water; eootomoezsz moe sz amoeno, the wagon is f. of hay; eootomoe mąe nazhepomeva, my lung is f. of blood; eootomëvatto, it fills with wa-
ter; eoottomőva, it is f.of water; natovooz máe echeon-en, my ear is f. of blood; naootomoenhoz vėhoemax, I keep the barrel f.; eoottomoenhizenov, they (or.) keep it f.; eheozah, it is not quite f.; eheotőva, it is overful (water,liquid); hėhenovā, sackful; nokstā-heo, a handf.; eoottomzesistoz, armf.; emāhohanae, it is f.round (as a quiver filled with arrows); evenottovēn, the lodge is f.of smoke, lit. ...is smoky; eheomehettovēhe, the river runs f.; eoexenővatto, it is f. to the brim (of other substance, not liquid); eoexeno-nae, it is made to be f.to the brim; naexenoenozx, I fill it to the brim; naaxenonoeto (or.); namaseno, I am f.(of food); see enough,sat; tāešēche zeonistakaoes, f.moon; enostovonoen, it is f., it is in a state of fullness; notostovonoenatōz, fullness, fill; notostovetto, to fullness; inf.-notostove- =to fullness; these terms in "notostov" are very old and little known by the younger generation; inf.-ota- can be used in the sense of "f." in the sense of "very, thoruly,quite"; eotapevāc, it is f.good; eotāžetan, one is f.of anxie-ty; eotamashānē, one is fully insane, unreasonable.

fumble, naēvenohāz, I f.about one's person, in pockets, etc.; naēvenohe, I f.; nažeena, I f. with the point of fingers, touch it; see grope.

fume, zehestoneo zeohāe (or zeohāettō), rising fumes; zehestoneosz zeohāēsz, the rising fumes; (eohēe, eohāēttō =it rises); see anger, rage, fret.

fun, pavohāzistoz, f., good laugh; inf.-nxōs- =funny; en-
xōs'an, one dresses funny; enxooxtae, one is funny, droll, cute; nxōsēsziostoz, f.in words; zevešohazistove, f., wherewith there is laughing; nanasōmē, I make f.of one (in words); nanasenohto, I say to one, in f.; na-
asōtā, I make f.(in acts, practical joke); see joke.

funds, zehovxtōzēsz makātansz, f., lit. stored up money; zehemakātæmettonoz esaatēoezhenhansz, my f. are not sufficient, do not reach out to the full amount; esahemakātæme, one has no money, no f.; emoheānensz makātansz zehovxtōhöezsz, a money fund is being col-
lected.

funeral, ātōhoestoz, f., burial; see bury; zexeātohoes, at one's f.

funnel, ēnahinistoz and zexecevēsēnhanistove.

funny, see fun.

fur, expressed by suff.-ova which means "furred, haired (of animals)"; epevoza, it (or.) has a nice f.; emeovatto, it is furry; emoxtavato, it (or.) has a black f.; emakova, it (or.) has a red f.; eheovaa, it has a yellow f.; cotatavova, it has a blue f.; evovpo-
ova, it has a white f.; ehekova, it has a soft f.; etonitova, what f. has it (or.)?; emoeyovato, it (or.) is grass colored f.; chestēcevova, it has fawn colored.
furbish, see bright, shine.

furl, naonimotaæmaæna, I f. it; see fold.

furious, eahanemomátaæoz, he is f.; ahanemomátaæozistoz, furiousness, fury.

furnace, hoestamhayo, f. fire house; zexhæstovæe, fiery f., where there is strong heat.

furnish, namhonheszhoavaovo, I f. him, appropriate one with; heszhoava ref. to property, possession; see procure, provide; namezevaena, I f. it; namezevaeno, I f. one with; see give.

furrow, zeamox (ground cut lengthwise); nataamomax, I plow a f.

further, nhasto; enhastoeve, it is f., beyond; tazetæ, f. on, from now on; tanetæ, f. from there on; inf. -aæze- = f., yet besides, at the same time; naæzeosen, I have f. (to spare); aæzevetto, f. more; inf. -nee- = f., ref. to what happened in succession; inf. -neema- = all that f. (sc. followed); nixhôteahaoysz zeneemavehætxtom, tell me what thou sawest f.!. Inf. -toom- = not f., unchangeable, immutable; etoomoz, it stays unchanged, does not develop f.; natoomoeno, I eat not f.; natoomoëho, I prevent one from going f.; etoomoëhaz, he prevents himself from f. (progress), causes himself to be at the same point; see changeless. Taetto, f. away from, yonder; tato vostan, yonder person; taetto hëma zexhestoematto mhayo, on the shore f. from the house; inf. -ve- = f. developing; etavetonetto, it is f. cold; etavomatto, it is f. painful.

furthermore, aæzevetto; naæzeosen, I have f. (Ger. ich erübrige).

furthermost, tonochæs; etonochaešvoæseve, that which is f.

fury, ahanemomátaæhestoz; yonemomátaæozistoz, f., frenzy; momátamahanëhhestoz, f., violent insanity; etamomátaæoz, he gets in a f.; etavonemomátaæoz, he becomes infuriated, frenzied; etamomátamashanceoz, he becomes violently insane, unreasonable, furious.

futile, esaatoneoæezhan, it is f., does not prevail; naa-saatonæozé, I can do nothing; inf. -ox-, (more often -orox-) denotes "f., to no purpose"; naoxcenheto,
I otherwise told him but in vain, futilely; naoxtoxce-
šaevamo, I warned him in vain, futilely; eoxtoxcepevo-
che, it is f. to treat him well; naoxtoxcešztovo, my
words to him are f., of no avail; ástometto, for noth-
ing, falsely, in vain, f.
future, maeto, before, ahead; maeto zetatosbesso, hované
esaaheneenohe, no one knows what will happen in
f.; hovae zenstoshoinettò, f. thing; zenstoshoinetoesz, f.
things, that which is to come. See Ch.gr. for f. tense
particles. In the sub. cj. prefix ma-, mata- denotes f.
meaning; màvöna, to-morrow, lit. when it shall be "mor-
row"; matavöno, when I shall see him; matamaheonešëve,
when Sunday comes; matëšëvostanchevez, when we shall
have lived (the whole amount of our life), when our
life comes to a close.

fuzzy, rendered by -mehova- =hairy, furry, f.; mehouama-
xemenoz, f. large berries, =peaches; emehovatto, it
is f., hairy; emehova-venotova, he has a hairy, f. neck;
inf. -mešë= hairy (implies longer hair); emëšëoxtae,
one has hairy, f. legs; enomešëàzena, one has f., hairy
arms (or hands); zemehošátov, that which is f., hairy;
see hairy.

In Ch. "g" is little distinguished from "k" and
"q", only pronounced a little softer; some Ch. however
make no distinction whatever. It is pronounced like
Eng."g" in "go"; kašgon =child; go =poor!
gag, nanxpaženàno, I g. one; see mouth.
gauge, etonitaoneheo, what g. has it? Ezetëoneheo, it has
this g.
gaiety, hetotaetanoozistoz; see happy.
gain, naamha, I g., receive; nahoozehe, I g., get for
working; ehoozetan, one wants to g.; nahonaoveam-
ha, I g. (again as much); see win. Hoozehestoz, g., that
which one gets for working, wages; ambastoz, g.; nahox-
tamista, I g., attain it, come up with it; nahoctamo, I
g., attain, reach up with one (or.); heto zexhozehetto
navešëamhaenotto, by doing this work I g. a horse.

gainsay, nanonostan, I g.; nanonosta, I g.it; nanonosto-
vo, I g., contradict one (or.); see reply.
gait, hešëam'nistoz, way of walking; hešëhešam'nistoz,
one's g., way of walking; heceamënistoz, quiet, slow
f. g.; nonotoveamënistoz, fast g.; eoxcennëeva-vohaeoxseo,
they are known by their g.
gaiter, hokon and vokon, g. (with cloth or leather top);
 vokonoz, gaiters (Indian); see boot; vokonomoc-
oz, gaiters (of white man).
gale, emaxhā, it is a g., great wind; see wind.
Galilee, Kanene-no; Kaneneetaneo, Galileans.
gallop, emomēhaξ mohēno, the horse is galloping; emomē-
haxeo, they are galloping; namomeahaso, I ride
him at a g.; momchahōnestoξ, the galloping of the horse.
gallow, ēhehestoξ, the hanging, or where it is hung; see
hang.
gamble, nanovē, I g.; novēhestoξ, gambling; novēhōnaham,
gambling, betting (on horse races); see bet. Na-
monšema, I g.(play) cards or dice; namonšemoto, I g.
"one" (or.); nanōhōsan, I g.(hand game); enovēhesto-
ve, it is a gambling; see game.
game, naaxh, I go after g.; evoshoehestoξ, g., play; follow-
ing are expressions in base ball game; ohōnestoξ,
base ball g.; nitaohōnemā, let us play ball!; naohōn,
I hit the ball; nohōo, bat; enohōneve, it is a bat;
ehōa, it goes out; nihōone, thou art out; nanohēna ox-
zem, I catch the ball; noenenehe, catcher, nataloaha,
I stop the grounder; noenēnitoξ, catching glove; ēsni-
stoξ, base; eheama, it flies, is a fly; nanimaohōxtoξa-
oξ or noka naimaohōaoξ, I make one round, home run;
asetahasenehe or zeasetahasensξ, pitcher; hōstanehā,
put him out!; noka namanisξ, I make one tally, score.
Following are names of games, which are explained un-
der "play": ozevōnįmstoξ, oēshemātoξ, oanišktotoξ, něsohe-
stoξ, evhozištoξ, vavahōnestoξ, sevanọntoξ, nētohäno,
ṅakinįmstoξ, okoemonįmstoξ, evaceomāzištoξ, aetοmeham-
įmstoξ, ohaevvątoξ, axkōo, hooneveξ, nistonįmstoξ and
others. Nahoaxevoξoξe, I am trained in the g., play;
nonistoseξo, I practice the g., play.
gap, inf.-tovo- denotes "g."; zetovoξ, zetovoξ (pl.); a
 g., crevice; etovoncξ, he has a tooth missing (Ger.
eine Zahnlöcke); natovoξa, I nick, notch, make a breach
in it; nitovooezhēmaξ, there is a g. in us (sc. our
ranks), when one of a family, organization departs or
dies; see dent.
gape, nakoξōmōξ, I look at one with surprise, intensity;
nansakōmōξ, I gaze, look fixedly at one; see look;
emazennōξ, he looks with mouth open.
garb, honēξ, g., clothing; hesthonēξ, one's g., apparel;
enethoneξ, he is thus garbed; zethoneoneveξξ, the
way they are garbed, clothed; see clothes.
garden, zēpeēnanohestoξ, where seeds are strewn; peē-
naňohestoξ, g. seeds; peēnanoēhe, gardener.
gargle, nanšexazξ, I g.; nšexazistoeξ, the gargling; heto
esēξξ nitoseveξšexazξ, thou shalt g. with this
medicinē.
garland, vēpozevoξ, g. of leaves; moevoξa, g. of grass;
štistoevoξa, g. of cedar branches.
garment, see clothing.
garner, see gather in.
garrulous, ehaonova, one is g., loquacious, talkative; ha-
onovatooz, garrulousness.
gash, see cut.
gasoline, vohoksanistovemsc zevešhomosestove, lamp oil for cooking purposes; amseemataheosta, g.
or kerosene stove.
gasp, namomaaženaz, I g., yawn; nahesem, I g.; hesse-
mezot, the gasp.
gastric, see bile, gall.
gate, henitoo, g., door; zehestaetta, the gateway; ehesta-
etta, it is a g.
gather, nahoxpanenaz, I g., pack together; see bind, pack;
namohetanaz, I g.; namohetanaz, I g. them (in.).
namohetanaz, I g. them (or.); namohetanaz, I g., collect the horses; emohetoozeo, they (or.) g., collect; rad.
-mohet = to center, collect; emohetoozeo, they (or.) be-
come collected; nahovezemohetanaz, I g. them up; namo-
hetenempo, I g. with one, implies not the coming together with one, but "the associating with one to g." (sc.
something); Maheo emohetanaz, God gathers the wa-
ters into one together; emohetoovaaz, it becomes gathered together (water); inf. -moheto = g. into one;
mavešemohetoovaaz navehestoza, when they (or.) shall g.
together in my name; emohetanoomo, they are gathering, making up one body; namheetanenaz peoxkonaz, I g., pick up sticks; emohnheka, she gathers up the bones for soup (after the man have taken the meat); nauenemen, I g.berries, fruit; nauenanaz maxemenaz, I g. prairie plums (or apples); naetohe, I g., garner in, into; ze-
etoom, where I garner, g. in in; nimoheto, we g. unto one; nimohetozameno, we g. unto thee; nahovxtanaz, I g., store, heap them (in.) up; hovxttoo, the gatherer,
= hay rake; Maheo evhtoozana, God gathers it (water)
in a heap; namohetovamo, I call them (or.) together.
gathering, hoxpanenistonaz, g., packing; mohetanenistonaz, the g., collecting; mohetoxtistoz, a g.; emaxemohet-
tovoo, it is a great g., crowd; see crowd, multitude;
mohetoxtistoz, the g. unto one; oenemenatooz, g., harvest of berries; oenestoz, g., harvest of crops, fruits; mo-
henestoz, the g. together; mohetoxtovametooz, the g. of horses (of their own accord or by some one).
gaunt, eohanoa, one is g., very lean, emaciated; see lean.
gauze, zetoozksenovz kakoeše, thin transparent cloth.
gay, ehetotae, one is g.; see happy.
gaze, nansakoo, I g.; nansakoo, I g. at one; nazetoo, I am
looking, gazing at; namšeneovoo, I stand and g.;
nsoxconistoz, the gazing; zetooxzo, the looking at.
general, maxenotxenidade, great warrior chief; zemaxev-
honovz, great chief.
generation, mohetoxtaz, g., term of about 40 years (fu-
ture); nisoea mohetoxtaz, a g., term of 20
years; manhestanov, one g. to another; zeszexovstaomeo, this present g. (also zeszexovstanistov); manhestaomehesto, increase of g.; see increase.
generosity, hotoastoz, g.; hotoameâtoz, g.; liberality in giving.
generous, ehotoa, one is g.; ehotoamea, he gives generously; epavstahe, he is g., good hearted.
genital, mešenonoz, g. parts; maveťoxz, penis; matakaveto, testes; mazhot, macea, zeenevecez, zistaënenoenašenoz, mas'z, heemas'z, moseškôz, various parts of female organs; zistoneoeteto, heshzot, clitoris.
gens, manhastoz, g.; band; t'sa nihesta momenomenhasto-vâ, to which g. doest thou belong?
gentle, rendered by inf.-nonizeom- = g., tame; enonizeomnæe, one is g.; enonizeomnæezestoa, one is of g. disposition; nimonizeomitovaz, I am g. towards thee; enonizeomençhe, one looks g., tame; nonizeomastoz, gentle- ness; enonizeomstaha, he is g. hearted; nanonizeomenâno, I set one free gently; nonizeomestan, a g. person; nonizeomveostanenčevestoz, a g., mild living.
gentleman, napevômsohe, I act gentlemanly, becomingly, seemly, in a tactful way; napevômsoheta, I want to be a g., am so disposed; the exclamation "hox-ta!" is similar to the Eng. "Sir!, Gentleman!" (m. sp.).
gently, expressed by inf.-nonizeom- = without roughness; see gentle.
genuine, rendered by inf.-xama- or -xa- which denotes "unartificial, actual, original".
German, maeveho; emaevehoeve, one is a G.; emaevehoensz, one speaks G.; maevehoenszistoz, G. language.
get, naamha, I g., receive; naamhaenoiz, I g. them (in.);
namaânaiz, I g. one (or.); natôe, I g. up (from lying posture); namenteoe, I g. up early; nahessetóevoenën šeš- istovâ, I g. up from the bed; enšenahesetóevoenën šeš- istovâ, one is getting up from the bed; etôeez, one gets up (quick); naoha, I g. up, rise to a standing position; nanòetoeno, I g. one (when leading by rope, etc.); natameoanam, I g. the doctor (with pipe); naẽnæe, I am getting old; nahestana henio, I g. it there; eponoeha, it is getting less (sp. of rivers diminishing, drying up); eevhazocetam, it gets shallow again; nanohozesz, I g. it; nanohozëho, I g. one.

geyser, mæp zehoneo, rising water.
ghost, seoz, seote (pl.), dead person, specter of deceased person, also means "corpse"; see dead; mxeeom, g. tent.
giant, maximista, g. (of former days); maxevostan, g., large person.
giddy, see dizzy.
gift, meâtoz, meâtotoz (pl.); emeâtove, it is a g.; emo- hē-hešemeâtovensz, they (in.) are collected as
ENGLISH-CHEYENNE DICTIONARY

GIRD

Gifts; emohē-heše melatokevo, they (or.) are collected as gifts; menanonestoz, the taking back of a g. by the giver (the Ch. considered this worse than stealing).

GIRDLE, naakozehe, I am girded; naakozepto, I g. one (or.);
nakozetāz, I g. myself; naakozehenāz, I g. myself;
suff.ēto ref. to girding with belt, while suff. -ēheno ref. to girding with garments, blankets; eakozehestove, it is a girding.

GIRDLED, aokozehestoz; hoxtahestoq, g., cinch, q.v.; hōesta-
to, g., belt; nahōeestaqo, I make one to be
girdled, belt ed.

GIRL, heekašgon, hekašgone (pl.), female child; kasehe-
eson, young g.; ehekašgoneve, it is a g.; nazhee-
kašgona, my g. (not meaning own daughter nor the
"sweetheart", but in the sense a teacher would speak
of a g.); heekašgonas, ye girls!

GIRTH, hoxt'taeseo, g., cinch; ehoxt'taeseoneve, it is a
g. ; hoxt'taeseonoz (pl.).

GIVE, namea, g.; nameaa, I g. it (in.); nameanoz, I g. one
away (Ger. ich gebe ihn); nameanotto, I g. them
(or.) away; nimeatovaz, I g. thee (away), also: I send
thee; nimeatove, thou givest me away (Ger. du gibst
mich); nameavo, I g. it (away) one's; nameavonotto hest-
hoze, I g. (away) one's steed; nameaemo, I g. one in
marriage; nanēhov zemeatto, I who g.; zemeātto, thou
who givest; zemeazz and zemeasz, one who gives; zeme-
azz, we who g.; zemeauss, you who g.; zemeavoss, they who
g.; nameatan, I want to g.; nameatanotoovo, I want to g.
one (away); zemeatovessō, the ones (or.) given (away);
"hosen, the ones (in.) given (away): nameavomota, I
g. for one (in his behalf, also substitutive): nameto, I
g. it to one; nametonoz, I g. them (in.) to one; nameto-
noto, I g. one (or them, or.) to him; nimetazenotto moh-
enahom, I g. thee horses; nametan, I am given unto;
metanenoz makātansz, I am given money; nametanenotto
mohēnahom, I am given horses; emeza, one is given unto;
emezenoq, maxemenoz, one is given apples; emezenotto
ezehen, one is given a coat; emezenov, they are given
it; emezenovoz, they (in.) are given to them; emez-
ovono, one (or.) is given to them; mohēnahom emezenovō,
horses are given to them; nimezz, g. to me!; meatovsz,
g. me! (away); mezech, g. thou to one!; nametatanotoovo, I
want to g. to one; nīsima hesthoz nametamotto zeto
hetan, I g. my younger brother's horse to this man; na-
samahahe, I do not g. it; nasanetohe, I do not g. to
one; nasaametozoto mohēno, I do not g. the horse to
one; nameaton, I am given, sent; see Ch. gr.; ehoxta, he
gives, issues food (used to be said of the one who
distributed the rations for the Government); nimezz
vōnitā kōkonhōo, g. thou me a piece of bread; namezeva-
enā, I merely g. it, hand it; namezevaeno, I g., hand to

512
one, I am the medium by which one is given something, I furnish him with; nahootoemezevaeno, I turn to, hand to one; nahonaovemelan, I am given unto more and more; naninimateoz, I g.up; naninamo, I g.one up; naninimatecan, I want to g.up; niniteameozistoz, the giving up; see discourse; namet'kâ, I g.for; Waheo emet'kâenot- to Hêhya, God gave his Son for; namet'kâetovaz, I g., risk, stake my life for one; this term -met'kâ- is hard to give in Eng., it infers that "life is risked, staked, hazarded for", similar to the Ger. "ich setze mein Leben ein (auf's Spiel) für Jemanden"; naomeno, I g., furnish one with clothes; nameneovo, I g. one food; nazeavaeoho, I g. one, loan to him (usually money, in gambling); niszevaexosz, g., loan me (something; usually said in gambling); zevaeohazistoz, the loaning. The v. -hooto or -hôto = to g. to one in the sense of "commit, entrust, endow, bestow"; nahooto, I g., bestow to one; nahetooto, I am bestowing upon one (in such combination the "h" is left out); nanetootan, it is given, entrusted to one; enetothe, one is given, entrusted, endowed with it; zexhethooxemenotto, that which thou hast given, committed to us; this rad. -hoot- is also incorporated in other verbs like: nanatootâ, I butcher for one, to furnish, give him meat; namanstootâ mhayo, I build a house for one, to bestow, g.to him; nioxhoothazenoz makâtansz, I gave thee money by mistake. Naman- hova, I g. drink, furnish with drink (water); this implying a constant recurring doing, becoming a state; namenanon, I take back that which I gave; namenaâhan, I am taken back that which was given to me; inf. -novse- = g.in, yield; nivônovsenizesta, do not yield to doubt!; nanoaesêve, I g., make a present (in public); nanoaesê- ho, I g. one as a present; see present; nahossevâ, I g. not up. Meahe, giver; emeacheoneve, one is a giver, is liberal.

glad, napetevetan, I am g.; nahetotan I am g., happy; napetevetanooz and nahetotanooz, I become g.; navoĉetan, I am g., rejoice; napetevano zêvech̃maiziss, I am g. to see you; eoxchetotaetan nistoha eševa, he is g. every day; naveštovetanonotto, I am g. with, in one; nixešepevetonotovaz, I am g. with thee, in thee; navessepve- tanomo, I am g. with one (association); nahessepvetanotovo, I am g. on one's account; nahetotaetanona, I am in a state of gladness; see happy.

gladden, napetevanohoko, I g. one; napetevanonaovo, I g. one, make him glad; navoĉetanohoko, I g., rejoice one (Ger. erfreue ihm); napetevanoozotovo, I become glad concerning one; see rejoice.

glad, zêpoota matâ, where there is a large space in the woods.

gladsome, etotananov, one is g.; esaahetotanovyanhan, it
GLANCE

ENGLISH-CHEYENNE DICTIONARY

GLOVE

is not g.; esaahetotanové, one is not g.; esaahetotanovahan, it is not g.
glance, navehoeozeta, I g. at it; navehoeozetovo, I g. at one; eevhavoeš, it glances off; nanohévó, I look, g. aside.
gland, mešceotoz, glands; namešceotoz, my glands; hòpenehestoto, glands of beaver.
glare, see bright, shine, stare.
glass, nanivsetto, the transparent one; amàmàzistoż, looking g. The term nanivsetto is also applied to bottles and window panes.
glide, natakahoe (fem.sp.), I send it gliding over knoll of ground (see play); naešemo, I make, send one (or.) gliding, sliding; see slide.
glimpse, naescenož, I have a g.; hescenoštoz, g.; na- naøxta, I catch a g. of it; nanaømo, I catch a g. of one.
glint, see flash.
glisten, see shine.
globe, eæxq, it is g. shaped; eonistąq, it is round, g. shaped; eonešeonistąq, it is g. shaped in this wise.
gloom, etañoxtatamano, it is gloomy (general aspect), lonely.
glorification, vohóovevatamahestoz, g., state of; pevatama- manootazistož, g., praise.
glorify, navevatamanooto, I g., praise him; navehoeovata- manooto, I praise one glorious; Maheo nivohóo- nähetęen, God is glorious towards us; nivohóoëbëhëen, he glorifies us, causes us to appear glorious, shining; evohóovevatamah, one is glorified (state); epevatama- noophe, one is being glorified, praised good.
glorious, evohóoëbëhe, one appears shiny, is g.; evohóoe- nono, it is g.; navehoeovatame, I deem one g.; evohóovevatame, one is deemed g.; evohóovevatamano, it is g. (general aspect, sight); nivohóoëbëhëen, he appears, looks g. unto us; navehoeënõbë, I make one to appear, look g.
glory, vohóovevatamahestoz, state of g.; vohóoënbëhëstoz, g. in appearance, look, effulgence; evohóovevatamane- òta, he does acts of g.; the stem -vohóo- ref. to "shine".
gloss, ehesox, it is glossy; ehesoxova, it (or.) has a glossy fur; esiškohotova, it (or.) is glossy (ref. to broadcloth, or fur bearing animal with new coat just after shedding); eoásevoita, it has a shiny, glossy fur; ehesoxovatto, it is glossy (sp. of a fur, pelt); see smooth.
glove, toha; natohaovo, I make one to be gloved, to slip over something, fitting closely; nahetoha, I am gloved; noenenitoha, catching g. (in baseball game).

514
**GLOW, emaehóta, it glows (red from heat); vohoksemeškson, g.worm; see fish.**

**glue, nomaköez; enomakozeve, it is g.; nanomakotana, I g., paste it; see stick; nomakozeva navešenxpem, I shut it (as interstices of basket, crevices) with g.**

**glutton, hāpohetan, a g.man; hāpohestoz, gluttony, greed.**

**gnarled, epopéstænatto, also ecohænatto, it is g.**

**gnash, ekokooneniš, he gnashes the teeth; zekokoonenšenassö, the ones who g. the teeth; kokoonešenatóz, the gnashing of teeth; ekokonomensz vēsoz, the teeth g., chatter (from fear or cold).**

**gnat, enoxpenova, enoxpenovao (pl.); enoxpenovaes, small g.**

**gnaw, eexosan, one gnaws; zeeoxsansz, the one who gnaws; zeeoxsanessö, the gnawing ones; eeoomo, he gnaws one; eeoomo, he (mostly sp.of animals) gnaws them (or., as in sp.of claws, nails, etc.); eor-xova, he cuts thru by gnawing like motion; napooxta, I cut it off with the teeth, gnaw it; napoomo, I g.one (or.) off; esesonoxsan, one is gnawing; esesonoxta, one is gnawing it; esesenomo, one is gnawing one (or., as a dog gnawing the bones of an animal); nasesex, I g. with an instrument, scrape it.**

**go, the rad.-oxz, -ên and -as- denote "locomotion"; -oxz = rapid, longer locomotion; -ên = slower, stepping locomotion; -as ref. to locomotion away from, starting, beginning. Natanox, I am going there; naēszén, I g. in; nahēn, I g. out; nahoox, I g. home; naanahoox, I g. down; naheameox, I g.up; nataeox ox hoxtovamahya, I g. to the store; eexosx, one goes away, leaves; etaaexox, he is going off; nitaasemā, let us be going! Naheceameox also naheceamēn, I walk quietly, slowly; hoeva naamēn, I g. on foot; hoeva zem'nesso, the ones who g. on foot; natamano, I g. for water; natamāno, I g. for wood; nasēnē, I go, step into a body of water; naoxovēnē, I g. across; nahoxovomēn, I g. across the ice; eoxzistoz, the going; naēox, I g.up, ascend; naheemoox, I g. to eat; heemooxistoz, the going in order to eat; naasenēnāno, I bid one go, leave; natanšeevoox, I g. very fast; zeo natase, I go, start from this place; nataemhun, I g.hunting (game); natahenonōn, I g.fishing; hanahan zetatostaeoxzeteto, this is the way thou art to go; t'sa nistaoxzx, where hast thou gone?; naataeoxz, I g.against, facing it; naataeoxzetovo, I g. towards one, facing him; meo eameoz, the road goes, passes by.... t'sa zeameoz meo, where the road goes; sitov etataeameoxz, it goes straight thru the middle; enomeoxz, one goes with the wind; nanotameoxz, I g.against the wind; nahetēeovo, I g.against one; natōeavo, I go, rush against one; natatohoox, I g. from one place to another, making the round of; natanimaēn, I g. around;
nahoshooz, I g. backward; nataamooz, I g. sideways; na-
staneva nataamevonén, I go, crawl on my knees; naox-
evamaeneozx, I g. to and fro; nataamseneoxx matá, I g. thru the woods; ehooxzistov náno etahotoanatto, the going there is difficult; naheneeozoxx, I go on tiptoe; naamáshesz, I g. boating; nānonotoveozx, I g. in a hurry; natoxooxoxxetá, I walk along its edge, skirt it; maeto naameozetova, he goes in front of me; nahooxhooz, I g. for the last time; nahekotomaén, I g. in peace, quietly; naxoxsaanešnaeozoxxeha, I g. at random, with no special goal; naheamemhaya, I g. up stairs; naahóoneamemhayo, I g. down stairs; navehona, I g. ahead; nameona, I g. my way; nánohozenoz, I g. without one, leave him; náeátoneozx, I fear, dread to g. (having done wrong); de naze-
zó, I g. a short distance; eëeëhëaëëtëvatto, it goes down again, recedes (water); nanováño, I g. ahead of one (as in a race); navovooxozeztovoo, I g. ahead, before one; nasaahveoxcaxoaaxzé, I g. hatless; natavoneš, I g. astrey; nitanënehemá, we g. apart, asunder, radiate away from a center; nataomoxta mhayo, I g. past the house; naveoxzemo, I g. with, accompany one, naveoxzomota, I g. with it; haëëñntstavá, do not g. far! (beyond the limit of strength or distance); nasópota, I g. thru it; nitaó zeneësemësópotom, all I have gone thru; naahxxe-
oxzó, I g. around, make a byway to avoid it; naahxeoxzeto-
to, I g. round about, to avoid one; naahxéoxta, I avoid it, in going, t’sa evovoneoxzesz, where can he have gone? Etacëntax, she is a "go-between"; heësätax, a go-between; eniëzoenoz or epëameozensch, they (in, sp. of rivers, roads) g. parallel; nahéoxzetowo, I g. after, follow one (or); náséohe or naseën ohé, I g. into the river; naxoxsezišta vë, I g. to the wrong lodge; otavenaahá, g. ahead, g. your way! Natanësheënáno, I let one go; see free; nahestooxoxx and nahesteaxon, I g. behind; esaatonitokesohan hooxhoozistov, it is useless to go; na-
taneoxzevo, I g. to where one is; naahxótoeoxzó, I g. out of (enclosed space, as woods, town, etc.); etëët, it goes
down, disappears behind (as sun, etc.);
goad, naamaovo, I g. one, drive, guide him on; naaneceavo,
I g., spur, stir one on (by pricking); see drive.
goal, zexhómañez, where the blanket is set for us; this
is an old term little in use now; nanosenaha, I reach the g.; Maheo zexhómañés nanosenaha, I reach the
g. set to me by God.
goat, mæzæqós, mæzæqsan (pl.), lit. the bearded sheep.
go-between, heësăntax.

God, Maheo or Maxemaheo. When writer came to the South-
ern Ch. the name "God" was usually translated
by "Heamavëho = the Whiteman-above, or the spider-
above". Older Indians however were unanimous in say-
ing that this was not the name they would use in
their prayers. Men like Lonewolf, Madwolf, Medicine-crazy, Pine tree, Lame bull, Red moon and others, told writer that their old word for God was "Maxemaheo" or simply Maheo" which means "Allfather"; (see father). This derivation however is not commonly known and the term "maheo" stands for something supernatural, apart of the human and common, mysterious and sacred. Maheoneve, he is God; Maheoneš, God's day, Sunday; namahoe-nevatamo, I deem one a god. Maheona, goddess; see godly, holy. Maheo zenanosohātamahesz, God the Almighty; Maheo Zevonoomēsz, God the Ancient; Maheo Zemhonenitāhesz, God the Supreme-one; Maheo Zehotoanahesz, God the Almighty (in the sense of awesome, terrible, majestic); Maheo Zenanosheamahesz, God the Highest; Maheo Zevovohesz, God the First, most eminent; namahoeonam, my God; nimahoeonaman, our God; nahemaheonam, I have a god; nahemaheonametton, I am a god; nahemaheonamenoz, he is my God; nhemaheonametovaz, thou art my God; nhemaheonametove, I am thy God; zehemaheonametēsz, the one who is our God; zemaheonevaz, the one who is God; zemaheonevesz, the one being gods; zehemaheonametovaz, the one who is god (to some one); zehemaheonametovesz, the one having a god; zehemaheonamesz, the ones having gods; emahoeonevetam, he wants to be god; following are names used in ceremonial and prayers of Ch. to personified attributes of God in nature: Hēvēvā, Generator; Tōvonoš, Keeper; Ovhan, Wonder; Nemevota, Thunder; Hookovahn, Rain; Hessenenahēhe and Hessenenoyihe, God of the east; Notamota, God of the north; Sōvota, God of the south; Onxovota, God of the west; other terms are: Nemevōna, our Thunder; Niešehaman, our Sun or Moon; Nsthoman, our Earth; Nivoaman, our Sky. Nsthozoxkamanoe, our Stars. All these belong to ceremonial terminology.

godhood, maheonevostez, the being god.
godless, enotovač, one is g., frivolous, wicked; enotovostaneheve, one leads a g. life; notovostano, g., light-minded people. Zsaaēatovohessō Maheon, the g. ones, the ones who fear not God; zsaaetanotovohesz Maheon, the g. one, the one who does not mind God; zsaaetoetanotovohessō Maheon, the g. ones; zeovahēvōzetovōss Maheon, the g. ones, the ones who keep away, separate from God.

godly, etoxetanotovo Maheon, one is g., minds God; zeto- retanotovoz, Maheon, the g. one; natoetanotovo or naētovo Maheo, I am g., lit. I mind, fear God; inf. -mō-māta- denotes "religious, sacred, austere, grave, pious, holy, solemn, godly" and ref. to a Ch. who is exact in observing religious duties; see holy, sacred.
goiter, eohsēpanzphohē, they have goiters (said of the northern Ch.), this ref. to abnormal size of
throat; paenpxohO, Adam's apple.

good, rendered by inf. -pev- or -pav- which denote "well, fine, right, nice; epevae or epavae, one is g.; zepeva, that which is g.; zepevaesz hetan, the g. man; pavhetan, good man; epeveesze, he speaks well; epevoeta, he does g.; epevetaheoneve, he is a doer of g.; napevoeho, I do g. to one; napavoesez, I do g. to it; napavooto, I declare one g.; napavemo, I speak g. of one; napavhosemo, I tell g. of one; navepvoesta, I tell g. of it; napavavamo, I urge one to be g.; epevoenov, it sees well (as eye glasses, etc.); esaapevovohan, it does not see well; nazhepapazoeita, it seems thus g. to me; epevetanonotto, it feel g.; navevetan, I feel g., happy; emaxepavo, it is a g. grassy place; pavooes, g. pasture; nihamoxjhempa pawoese, we camp at a grassy place; enexovepeva zehexoavae, he is as g. as I; heto enexovepeva zehexovoz' hoevoxk, this is as g. as meat; epevozevaneve, one has a g. character; epevozoeita, it is g. agreeable; navepazoeznato, I deem it g.; navepazoeznato, I deem one g.; navepazoezta, I deem it g., approve of it; navepazato, I deem one g., approve of one; navevanen, I make g., fix; naveva, I fix it well; naxhvepevane, I repair it; navepamensz, I make it g.; navepamensz, I make it well; ehepeva, it is better; enanosepeva, it is best; zepevaessu, the g. ones (or.); zepevaesz, the g. ones (in.); naveva, I fix it well (with the feet); navevetovo, I do g. unto one; navevetaveto, I am g. towards one; navevastav, I am in a g. condition, fare well, am g.; navevastamn, I am in a blissful condition; evavastaha, one is g. hearted; pavstahatoz, g. heartedness; pavetanoxtoz, g., happy feeling; pevomoctoz, g. feeling (physicial); navevomxta, I feel well; epevemistonotto, it writes well; epevevohotta, it shines well; epevevohokas, it lights, flames well; epeveeno, it tastes g.; pavheveto, g. men; pavheco, g. woman; esavapevahen, it is not g.; navevo, I impart goodness to one; epevatamano, it is nice, g. (general aspect). Pavetaeva, g. night; pavovena, g. morning. The Ch. did not use these two terms formerly, they have been recently adapted. Votanxps, g. for- nothing; zeheszoveto, my goods, property.

goodly, expressed with inf. -pav-; pavhetan, g. man.
good-natured, enonizoe, one is g., mild, kind; nonizeomastoz, n.
goodness, pavhastoz; pavstavestoz, the state of g.
good-will, paveamataotoz; pavetovazistoz, g. towards one;

518
pavematʃetanoxtoz, g., good mind; pavetanotsanistoz, g., good disposition toward.
goose, henahe, henahe (pl.).
gopher, heszema, heszema (pl.); heszemaorese, mole hills; heszemaove, it is a g. (mole). The same terms are used for scrophulous glands, which the Ch. believe to be caused by an animal similar to the mole, or by the mole itself; if possible they avoid camping on ground where there are mole hills.
gore, evhɔshelope, he has been gored (by horns of an animal); evhɔshelope, he (animal) gores one (or.).
gorge, nataheomeno, I g. myself, eat over much; naahez, I g. myself, eat to my fill; enamakɔva and enamakɔvax, he gorges himself with water; zistovoota, where there is a gap, a narrow cut, valley; zistovokota, a g., narrow gap, pass.
gorgeously, inf. -mxhastov- denotes "g., reaching it all, plenty, satiety,"; emxastovsan, he dresses g. gospel, pavhosto, good tidings; epavhostoonive, it is the g., good tidings; pavhostooneva, in the g.
gossip, mæzenanistoz, mæzenaneheonevestoz, the gossiping; emæzenaneheoneve, he is a gossipier.
gouge, see pluck out.
gourd, mæxen, mæxen (pl.); namæxen, my g.; nimæxenenan, our g.
govern, nanitaeto, I g., rule one; nanitaeta, I g., rule it; see rule.
government, nha zenitāetsanesső, the ones who govern, rule; Zevašitaevsz, the Government of the United States of America; this word is an adaption to the Eng. name "Washington"; nivašitaeman, our g. (implying the U.S.G.).
governor, Zenitaes (or Zechoemaosans) Okohomaeno, the g. of Oklahoma.
gown, hőstoz, g. (woman's dress); emoxtavosta, one is black gowned; zemoxtaovosta, the black gowned ones (Catholic priests); evoomsta, one is white gowned; zevoomostasső, the white gowned ones (Episcopalian priests); eszhešetstsa, one is thus gowned; see dress, robe; šešvjoestoz, nightgown.
grab, nanoxtaota, I g. at it; nanoxtaotovo, I g. at one; nahessevaeno, I g., seize one; nahessevaena, I g., seize it.
grace, šivaztastoz, g., mercy, compassion; hoe(e)vatamahestoz, g. (Ger. das Zuworkommen).
graceful, epavemaseztahaoneve, one is g., courteous; pavemaseztahaonevestoz, n.
graceless, esaananonë, one is g., implacable; Oxaanaanonësz, Graceless, Implacable, (pr. n.); esaanasivaztahë, he is g., has no mercy, pity; esaanaseztahaonevé, one is g., not polite, courteous.
GRACIOUS  ENGLISH-CHEYENNE DICTI ONARY  GRANDMOTHER

gracious, ešivaztaheoneve, one is g.; našivatamo, I am
g., merciful to one; našivazesta, I am g., merci-
ful to it; naheoeevatamo, I am g. to one (by giving);
namaseztovo, I am g. to one, behave politely towards
him; namâtatamo, I am g. to one, accept him as agreeable;
emâtatame, one is acceptable, agreeable.
grade, eamomaene, it is being graded (road, railroad).
gradiually, nonohono; inf. -neevo- = gradually, further, q. v.
grain, ezechemenoe, it is small grained; rad. -meno- ref.
to granular objects; vecemâpemenoz, grains of
the sugar cane; oacemenoz, small grains (also applied
to laxative pills); this term or the word vopemenoz
are names for kaffir corn; evokomenemoe, it is white
grained; ezetâemenoe, it is of that size grain; enetâ-
emenoe, it is so grained (ref. to); ehâpemenoe, it is
large, coarse grained; zeoacemenosz, kaffir corn plant;
see berry.
granary, pen’ôoemhayo, g.; lit. wheat house; there is no
specific term for g.
grand, eohâtamanano, it is g. (in the sense of powerful);
eohâpevatamanano, it is g. (in the sense of fine,
nice, good, beautiful); eohâmoomonatamanano, it is g. (in
the sense of beautiful).
grandchild, nixa, my g.; exa, thy g.; hevexoa, one’s g.;
nixan, our (excl.) g.; exan, our (incl.) g.;
exaev, your g.; hevexaevo, their g.; the same terms
are used for son- or daughter-in-law; nahevexa, I have
a g.; nahevexaevenoz, one is my g.; nahevexaeetova, I am
one’s g.; zehhevexaez, the one being our g.; zehheve-
exovsz, a g.; zehhevexaeostovessô, grandchildren; naheve-
exaevoëmo, I am related to him as g.
grandeur, hohâtamahestoz, hohâpevatamahestoz; see grand.
grandfather, namšem, namšemô (pl.), my g. (the same term
is also applied to father-in-law); nimsan,
our g. (incl.); namšeman, our g. (excl.); nimsemanoe,
our grandfathers; nimsemevo, your g.; nahemšem, I have
a g.; nahemšemetov, I am a g.; nahemšemenoz, he is my
g.; nahemšemetova, I am one’s g.; nahemšemetan, I want
to be g.; nahemšemevsemo, I am related to one as g.;
zehemšemestovsz, a g.; zehemšemestovessô, grandfathers.
grandmother, nischem and niscoem, my g. (same term ap-
plies to mother-in-law); nischemo, (pl.);
esechem and escem, thy g.; heveschem and hevescem,
one’s g.; eseche(e)man, our (incl.) g.; eseche(e)mano
(pl.); niscehe(e)man, our (excl.) g.; niscehe(e)mano
(pl.); eseche(e)mevo, eseche(e)mevoô (pl.), your g.; he-
vesc(e)mevo, their g.; niscê.g. ! Naheveschem and
nahevescem, I have a g.; nahevesce(e)menoz, she is my
g.; nahevesce(e)metov, I am a g.; zehhevescestovsz, a
g.; zehhevesce(e)meostovessô, grandmothers. See Rela-
tionships (mode) in Ch. gr.

520
grandnephew, nazenota hēhya, my g., the son of my nephew; nāham hēhya, the son of my niece.

grandniece, nazenota hestona, the daughter of my nephew; nāham hestona, the daughter of my niece.

granite, otatavetoq, otatavetoqkonoz (pl.) g. ware.

grant, naamevātomevaz, I am granted for my asking; na- mea, I g., give; see give; nešetanotovsz, g. to me, lit. think it so towards me; nešetanotowemeno nazepevo- vomoxame, g. health unto us; nanizeovo, I g., permit one; nanizea, I g., allow it; nahetoto, I g., confer upon one; see confer.

granular, granulated, see berry, grain.

grape, hōpaehemenoz, grapes; also hōpaemenoz; nokov ze- manohoneto hōpaehemenoz, one bunch, cluster of grapes; naenanoz (also naenemenatanoz) hōpaehemenoz, I gather grapes; hōpaehemenē, hōpaehemenōsz (pl.), g. vine; ehōpaehemenēve, it is a g. vine; hōpaehemenenēse, vineyard.

grapple, see grasp.

grasp, nahessevaeno, I g., take hold of one; nahessevaen- na, I g., take hold of it; nahotano, I g., pinch one; nahotano, I g. one with instrument; nochotano, one g., handful; hotanovātoz, the grasping; nahospetano, I fail to understand g. it. See scratch.

grass, mōee, mōesz (pl.), g., usually spoken of in the pl.; emēeve, it is g.; mōee, g. like; namōeeavaste- ta, I deem it g.; emōevatova, it is g. colored (sp. of animals and ref. to the straw or buckskin color); ešen- nōnēez (mōez), the g. is mature (as in the fall); suff. -ō, -hō or -ōō denote "green, grassy"; eotatavōo, it is blue g.; eoxoxevoō, it (g.) grows green; emoo- natamanō, the g., vegetation is beautiful; emasamae- oz, the g. turns reddish; epavō, it is good g. (grow- ing); pavovoēe, good pasture; ekoko, it is buffalo g.; ekokoévee, it is a patch of buffalo g.; eoxoxxz, fresh, new g. Following are names of grasses: vanōsz, sage g.; eoxcowanōsz, bitter sage; xamaevanōsz, native sage; hetanevanōsz, male sage; mōxtavanōsz, black sage; mēskahēsz (?); ononovesce-toxins, prairie dog sweet smelling g.; the term moxins ref. to scented g.; moe- moršen, māpemoxoršen, eoxcemoxen, are different kinds of scented grasses; vēhoemoxoršen, cloves; nakoemoxen, bear sweet g.; oētorkonōsz, rank g. or weed with whitish stems and yellow flowers; hēškovenōsz, sunflower species; eoxoenoš, Chinese Chrysanthemums; venōsz, sweet smelling g. used in incense and otherwise (usual- ly kept in braids like hair); maevoezevorš, tall, rank weed, showing red sap (like blood) when twisted; vita- nōsz, cat-tail g. (of swamps); vēsevorš, swale g. (used by the Ch. to make wind breaks around tipis); maōsz, bunch or prairie g., lit. red g., because it turns red-

521
dish in the fall; zestős, long, wiry g. (bluish in color); hekósz, buffalo g.; heovemataős, yellow yucca; matavósz, yucca; noeannavósz, loco g. (or weed); násevósz, g., medicinal herbs (chewed or used by priests); eohóó, it is grassy, there is much g., vegetation.

grasshopper, hâkota, hâkotao (pl.).
grate, enscevax, it grates (sound).
grateful, hâhó ehešetanoheoneve, one is g. gratification, aezištoz, g. (in eating and drinking).
gratify, niáezhemâ, we g., indulge in eating or drinking; see satisfy.
gratis, ástometto, for nothing.
gratitude, hâhó hešetanoxtoz, feeling thankful.
grave, emómátæ, one is g., austere, solemn; emómátavazes-ta, one has a g. countenance, bearing, being; emómátavenöhe, one has a g. appearance, look; âtohoes-toz, g., place of burial; eátohoestove, it is a g.; ze-xeátohoestove, where the graves are, graveyard; seeeto zeátohoevoss, graveyard, lit. where the dead are buried.
gravel, see stone.
graveyard, see grave.
gravy, enhano; enhano nahoosz, I cook g.; namanisz enhano, I make g.
gray, eopq, it is g.; eopova, it has g. fur; eopovaneoxx, it (animal) becomes, turns g.; eopovaneova, it (animal) is grayish; eopokova, it is light g.; eopktav, it is pearl g.; eheovepok, it is yellow g.; poמומחה, g. blanket; pokôm, small g. blanket; eopõkôme màp, the water is g.; see horse; zeppoeto, g. (coloring material).
graze, eëvenoz, he grazes; eëvenoxxes, they g.
grease, naaxoa, I g. it; naaxôno (instr.), I g. one; naaxo-eoctano amooneo, I g. the wagon (or.); naaxoeoctano-noonam, I g. the wagon, vehicle; xo =to g. + eocta =leg, legged + amooneo =the roller; the ending -noonam ref. to something in connection with horses; it is preceded by -eocta- which ref. to the legs or wheels, but the word wagon is only remotely implied; naaxoeotaano, I g., oil one’s hair; naaxestâ, I have my hair greased; naaxoeonano (?),I g. one; naaxoanen, I g., put on salve; naaxona, I g., it (by hand); naaxano (or.); naaxoemazene- nâz, I g. my eyes, put salve on them; xoemazenazistoz, eye g., salve; xoaneco, g., salve; xoanenistoz, the greasing, putting on of salve; xoanevênistoz, g., ointment for face; naaxoaneneno, I g. one’s face; nahekoomeona, I have grease, oily hands; naheko mâz, I have a greasy mouth; naheko moha, I g., oil it (instr.); ehekômae naeszehen, my shirt, coat is greasy; ehekômaen, it is soiled with g.; vita, vitaze and vize, g., fat; evitaz-ceve, it is g., fat; see oil, anoint, fat.
greasy, see grease.
great, inf. -maxe- =g. big; emaxemestostove, it is a g.
feast; Maxemaheो, g. God; Maxevostan, g. person; inf. -hā-, ohā- and -hā- denote g. in the sense of "much, strong, intense, long, extended, a g. deal, greatly"; eohā-etanooz, one is greatly excited, disturbed; ehōexov, it is a g. while; etahōēso, it is a g. distance; eohōmashano, one is greatly, exceedingly foolish, mad, unreasonable; ehōenēcheo, they (or.) are a g. many (seen); ehās-teko, they are a g. number (or.); naohōpevetano, I rejoice greatly; namahaetan, I want to be g.; zemahaetaz naa, my greater, older son; zemahaetaz nstona, thy greater, older daughter; etamahao, it is g.; emahaeneota, it is g., spacious (of room); nahēpemahaeta zehoxoavvo (or; nahepemahaetaeto), I am greater than he is; inf. -chmōhā- = greater, superior in quality; nahepēsetovo, I am greater, mightier than he; eamhoomasan, one is greater, superior, higher; see big, increase, large, tall; namaana, I greater, enlarge it; namahaemanish, I make it g.; namahaemanēho, I make one g.; ehāe, or ehātamahe, one is g., strong, brave.
greatly, see great.
greatness, mahaetatōz, g. in size, stature; hātamahestoz or hohstamahestoz, g. might.
greed, nahezvevatanohoneve, I am greedy; hāpohetan, greedy, gluttonous man; hāpohetoz, g. gluttony.
green, oxozz = g. derived from oxooxz = young, fresh grass; eoxoxzeve, it is g.; eoseoxoxzeve, it is olive g.; eamanevatav, apple g.; eoxoxzevxtav, it is, nile g.; eoxoxzevooxz, it (one) becomes g.; eoxoxzevanevo, it turns g. (liquid, water); eoxoxzevaneo, it turns g. (dry substance); eoxoxzevaneotto, it makes g. (what it touches); eoxoxzevōmano, it has a g. aspect, appearance; eoxoxzevōme, it looks g. (liquids); naoxoxzevana, I make it g.; zeoxoxzevooeto, g. paint; zeoxoxzevooetto, g. yellow = turquoise (ref. to color material, paint); eoxoxzevaae, one (or.) is g.; eoxoxzevova, it has a g. fur, plumage; zehešemonatamanoō esoomē, the verdure of the hills; zistōoomen zemoonatamanoō, the beautiful g. mountains; examaoxoxzevezā, it stands (or.) g.; examaoxoxzevee, they (or.) stand g.; ehōe, it (in.) is g.; raw (uncooked); ehoāao, it is g., (not dry, not mature); ehōāaoonz (pl.) ehōeta, it (or., as potatoes, beans, tomatoes) is g.; raw (uncooked); esoheezae, one is still g., unused to something, tenderfoot; also said of trees not dried up; hōxakamaxz, sticks of g. wood; esoheko, esohestenōo and esohezao, it is still wet g. (also speaking of painted in. object); eoxcenšeeno-otatavoōm, it remains all the the time in a g. state.
greet, namahāo, I g. one; naaxaeto, I g., cheer one; axa-otazistoz, greeting [exaexoxz, he is pleased, showing pleasure, sociable, as a dog wagging his tail]
etoxoeoxz, one goes to visit, g., salute, be sociable. None of these terms is the equivalent of the Eng. "g.". The exclamation "how!" is a corruption of the Eng., and is of recent use. Otherwise the name of the friend (who has not been seen for a while) is called with expression of surprise and joy. Especially do Ch. take notice of children, calling their names and saying something nice about them. Men used to embrace their friends on meeting after an absence; writer used to be greeted in such manner by a few old men.

greyhound, hešksene, lit. pointed, tapering f.
grief, anovastoz, g. (state); anovetanoxtoz, g., sadness;
oeomastoz, g., sorrow; oeometanoxtoz, g.; see grievance, oeomosgoxtoz, g., cause of grief; oeomosgoxtostove, it is a g.
grieve, naeoometan, I g. (mental); naeoomae, I g. (state);
nanovetan, I g., am sad; eoomosetto, it grieves, causes grief; zanovassê, the ones grieving, being sad;
zoëeoometanossê, the ones grieving; hevetov nahesseoeometanotovo, I g. on one's account.
gievous, eoomosetto, it is g., causes grief; eanovazoe/neve, it (or one) is g., depressing; ehœnxoxisto,
it is g., bruising, burdensome; nāanovaluzesta, I deem it g., sad; zethetaevešoeoometanoxtovall, all that is g., wherewith there is grief; ehavzvetanovanov, it is g., causes bad feeling; see sad, sorrow.
grim, eœœniñá, one is g., severe, rigorous, rigid; inf.
---vovoxvon- denotes "stern, severe, unyielding, grim";
zeto hetan evovoxponae, this man is g.; vovoxpontanolxoz, grimness, exacting; Naevhan eœœvovoxponae, Death is grim; sometimes "veoxce (=biter)" is used to express "g." as: etavoxoexonnetto, it is g., bitter cold;
osœniñátótoz, grimness, rigor.
grimace, etotazeniñi, one makes grimaces.
grimey, see dirty.
grin, naexamen, I g., smile; naexemeneotovo, I g., smile at one; naexemestozg, g., smile; naexemeneotovazistoz, the grinning, smiling at one.
grind, napééñen, I g., crush to powder, pieces; napeena, I g. it; napeenanoz, I g. them (in.); ēñepennenz, they (in.) are ground; peeneo, grinder; zepeenës ñataoœmenoz, ground coffee; see crush; naésen, I g., sharpen; naçàz, I g., sharpen it; oœeäna, grinder, file, grindstone; see whetstone. Eohotâzg, small g. or whetstone.
grip, natoñe, I g., clutch; natoñetovo, I g., take hold of one; natoñeta, I g. it; namasotonoetomovo, I g. it his; nahessevaena, I g., grasp, seize it.
gritty, ehezvo, it is g., rough; ehezvoatöa, one (or., as a stone or drygoods) is g.
grizzly bear, voxpažena-nàko.
groan, naevoam, I g.; zeevoamsz, the groaning one; evoam-istoiz, the groaning; naevoamén, I walk groaning; eevoamevtxsé, one is heard groaning.
groin, hoxoveosó.
grove, zeamotó (same word as for ditch).
grope, nazeena, I g., fumble for it; nanoxzessevàn, I g. (with hands); na(noho)noxzessevaamén, I g. (in walking); zeóoenessó eoxcenoxzsessevanéneo, the blind ones do g.
ground, rad.-oma- ref. to "g. surface"; pavoam, good g.; huvsevomao, bad g.; hotoanavomao, dangerous, diffi-
cult g.; ehekévomao, it is wet g.; eóomao, it is dry g.; hekonomomao, hard g.; zeezeomao, rolling (prairie) g.; eoxomaeха, the g. breaks up (state of); epoomaeeo, the ground breaks up, upward, when partly uplifted by spade, crowbar, etc.; emomoanahekamao, it is dangerous, treacherous g.; hoxOomao, sacred g.; ñenitamamao, filthy g.; eveyanpomamao, the g. is upheaved (as mole-
hills); esaahnestoneomaeohan, it is dry g., without moisture; esaamamahaomàohan, it is not a large piece of g.; hetanomomao, clay g.; hetanomomoxzëse, patch of boggy, clayish g.; ehesevomao, it is sandy g.; neoomao, sandy place; ninitamomoozëse, g., place of discouragement (as Slough of Despond); eas-éoomao, the g. begins to rise; eas-eeomao, the g. begins to decline; navovórito-
maen, I take care of the g.; naotohomaen, I bury one under g.; eotohomaene, it (or one) is buried, covered with g.; enonxpomamao, the g. shakes; eoxomaeo, the g. cracks open; ensomaehält, the g. is hot; nanimaeokomá-
ño, I loosen the g. around it (or. sp. of trees); nahos-
sevao, I hold my g., do not give up; naheensehoe, I stand firm, braced; nataxoomaoto, I g., found one (or.), see foundation; nahoeenan, I prepare the field, g. (for a game); nahekonomamoehe, I have firm g., am grounded; zeoxtohetoomao, all over the g., land, earth; enève-
hamoam, the g. inclines downward; eohánsevéomao, the g. is very steep (upward); ehutomseomao, the g. is very steep (almost vertical).
group, inf.-momem- =by g., for a time, by itself; nonivóé
   momenohoa, by groups of forty; nonisóe momenohoa,
   by groups of twenty; namomenhame, we are in groups;
   emomenohóo, they (or.) are in groups; namomenohanó, I
   g. them (or.); namomenohavóó, I make them (or.) to be
grouped; momenohastoiz, a g., congregation; emomenhos-
tove, it is a g., a congregation; emomenhoáo, they pray by groups (may also mean "for a certain length of
time"); emomenhooe, they (or.) stand in groups; zeo-
mitassó notxeo emomen-ameonoceo, the different warriors
   sit by groups.
grouse, moxtavšenevähaas, moxtavšenevähaaseo (pl.),
   Franklin g.; henenevähaas, (haseo, pl.), sage g.;

525
šistatovahôas, (-hôaseo, pl.), ruffled g.
grove, manó and manoô, g., bunch of trees, patch of timber;
zêmanó, at the g.
grow, naešeeše, I am grown; epeveešeheo, they are growing
well; enevê, one grows up slowly; enetôe, one
grows fast; naešeešeeta, I g. towards, unto, into; naeše-
esëetovo, I g. into one’s stature; naešeesêhô, I cause
one to g.; see foster; naešêho, I g., raise one; nae-
šâsz (in.). eesëhestoz, the growing; eešehetto, it
grows (not ref. to plants but to abstract things, as:
nivostanchevstonan epawëešehetto, our life grows, in-
creases); eëšësenô, one is grown, is of age; emahaneoxz, it
grows large; ehastëaoxz, one grows, becomes tall; etô-
eoxxz, it grows cool; emaneoxz, it grows, develops (see
create), increases; ehoneo, it grows, ref. to vegetation;
ehoneonz, they (in.) g.; ehoneoeeo, they (sp. of trees)
g.; epavhonneo, it grows well; easethonneo, it starts,
growing; epâhonneo, it grows close, parallel to (as
ears of corn); etamhoneo, it grows plentiful; esahone-
hoenan, it does not g.; enëshéstovhenceonz, they g.to-
gether; eexhonneo, it has grown thru (usually alluding
to first growth of vegetation, especially grass); eë-
exhoneonzs móész, the grass is full grown; Maheo exc-
honeoseszô, God causes it to g.; ehoneosetôo, it makes,
causes to g.; honeosohestoz, cause of growth (in
plants); honeoxtoz, the growth of plants; see increase.
growl, emâ, he grows, barks; see bark.
growth, eëshëhestoz, g.; honeoxtoz, g. of vegetation; eëšë-
sohestoz, cause of g.
grub, namenôn, I g., dig, hoe; see dig, hoe; menoestâzeo,
g.ax.
grumble, naeøemešemaszô, I g.; naeøemešemaszetovo, I g.
at one; nahêñovatëe, they g., raise a talk at, about
me; eëëeva, one is grumbling, quarreling; eëëeaveegeo,
they becomec grumbling, quarreling; enonohevooan, one
grumbles gainsays; nonoheovanistoz, grumbling, gainsay-
ing; natotônshënesta, I g. at, speak disparagingly of
it; see speak.
guarantee, naneehta, I g. stand for it; naneehtomatoa, I
g., stand for one; this is a new expression;
nheetoomohestoz, g., the standing for.
guard, naneevavôsan, I g., watch (with the eye); nane-
evavômo, I g., watch one; naneevavôxta, I g. it;
zevnevavôsanszô, the one who guards; also neeavavôsanshe,
the g.; nanahetan, I am on my g.; nanahetanotovo, I am on
my g., concerning one; nanahetan hooomëtto, I am on my
g., am watchful, alert continuously; namoenoovo, I g.,
keep one from all evil; namenoa, I g., keep it from
evil; namenohe, I am guarded, kept from evil; Maheo
niahane zemoenoovansanzô, God is the one who guards from
ever; tôëhemhayo, g. house; nahessetaenoz, I g., protect,
defend one; nihessetaetoVo, I g., protect one; see pro-
tect.
guarded, enahetanoheoneve, one is g.; eöhetan, one is g.,
considerate, cautious; see careful, cautious; inf.
-töööse-, denotes "guardedly, with care, savingly"; etöö-
seöösz, one speaks guardedly; see save.
guardian, zeneevavösanssz, the one who guards; neevavösa-
nehe, the g.; neevavösancheve, one is a g.; ze-
hessetaetöösz, the one who guards, protects me; zeneevavö-
öması, the one who guards, watches me.
guess, etoxtomonetan, one guesses, thinks at random; nio-
ne navhaneneööszetan, I simply g., think without
guidance.
guest, nahestovoacmenoz, he is (male) my g., at meals;
nahestovoatemetova, I am his g., or, he is my host;
nihestovoatemetovaz, thou art my g., or, I am thy host;
nihestovoatemetove, I am thy g., or, thou art my host;
tovae, g., at meals; nátovoaemö, my g.; nstovoaem, our
g.(incl.); nstovoaemaneo, our guests; nazheeham, my fe-
male g.; nszheehaman, our fem.g.(incl.); nabezhesheha-
menoz, she is my g.; niheshehmetovaz, thou art my g.
or, I am thy host; niheshehmetööen, she is our g.;
zemööessö, the guests, the invited ones; see invite;
navistoenaeo, I am g. with one, his convive; nivisto-
naemaz, I am thy co-g., thy convive; evistoenamööezöo,
they are guests, convives.
guide, naneevazööho, I direct one; naneevazöösz, I g.it:
naneevoavo, I make one to be guided, I advise him;
naneevazööho, I am guiding one, leading; naneevaovo, I g.
one, give him his bearings; naneevaoz, I am guided, di-
rected; neevaatöösen, g. thou us; nazooaneno, I g., lead
one (by the hand); nahooneano, I g., lead one (by rope
or cane); nanooehano, I g. myself by it (as a rail,
thong [not rope] by which one guides his steps); Ch.
would tie a thong at the entrance of the tipi and ex-
tending to a certain distance to help blind people
go out and come in. Naneooehano, I g. myself (when rope
is used for guidance); naamaovo, I g., drive one; beto
nszeeamaöenov, this shall g., you; nazetaovo, I g. one, make
him to go a certain way; nazetaeno, I turn one towards
a certain direction (with the hand); nazetaeem'nesëho,
I g. one by turning him (ref. to one's course, walk);
nazetanohe, I g. the horse (with the reins). See lead.
guile, ocehestoz; see deceit.
guilt, maxàistoz, g., punishment; naomaozeta namaràis-
toz, I feel my g.; see touch.
guilty, eööööene maxàistozovöö, one is g., worth of pun-
ishment; cohe, one is g.of; zeööëessö, the ones
g., accused of.
guinea-fowl, zevoxcepao, the arched back one.
gulf, zëéstöömoeha, g., bay, where a body of water enters
(sc. the land); zévonoetam, where it is beyond depth, see abyss.
gulp, namhaoz, I g.; zemhazz, the gulping one.
gum, arc; eaxceve, it is g.; enomàkozeve, it is glue; arc
  eoxcepãoz, g.is sticky; arc zèvešepànenistov, g.
  with which it is glued, it is made to stick; see glue;
  eaxkam, one chews g.
gun, maatano, maatanosz (pl.); emaatanoeve, it is a g.;
  nahemaaatanoe, I have a g.; ehemaatanoee, they have
guns; etēna maatano, he holds a g.; ehona maatano,
he points a g.; noxzenavó, one barreled g.; nixzenavó,
double barreled g.; nxphoonevo, g., ref. first
to breech-loading rifles and remains more or less the
specific name for rifle; maxemaatano, big g., cannon.
gunpowder, pā; epāye, it is g. (same term for ashes).
gush, ehōne, it gushes.
gust, easetoeōstahā, a g. of wind; see blow, wind.
gutter, ookoemāp zexoxceveš-ehēesevooz, wherewith the
rain water flows off.

H

In Ch. the sound "h" denotes "tense, tight, taut,
steady, firm, force, center". In many words the "h" is
fugacious and at times it is difficult to know wheth-
er the word has an "h" or not, for in many cases it
can be dropped or inserted. Emphasis, temper and in-
dividuality greatly influence the sound of "h" in Ch.
Habit, nahetosāz, I have the h., inclination, propensity,
proclivity; havsevhetosāzistoz, bad h., inclina-
tion, bent; inf.-hetose- = habitual course of action,
inclined to, fond of; -he- = tending towards + -tose =
on purpose; eheto semane, one drinks from h.
habitat, zexhestavoss, where they (or.) have their exis-
tence, being; zexēnevoss, where they have their
whereabouts; vaozeva oasaahestaheo hezeno, deer have
not their h. here; ēvastoz, h.; ēvnistoz, h., whereabouts;
t'sa zexēvass, where one's h.is; zexēvēns, where
one's h., whereabouts are; zēvēs, where one's h., abode
is; zexhoes, where one stays, resides, lives, sits.
habitation, vē.h., dwelling, lodge; zēvēs, where one's h.
  -is; see camp, tent, lodge; zexhoes, where one
  lives; navenov, h., home; zexhevenovs, where one has his
  h., home, residence.
habitual, expressed by inf. -oxce- = done or recurring
frequently; eoxcēveniz, one is a h. liar.
hack, see chop.
hackberry, kokoe men, kokoe menoz (pl.); kokoe menô,
kokoe menosz (pl.), h. tree; ekokoe menôeve, it is a h.
tree; nakokoeszesam, my little h.bush (used in a certain play); see play.

Hades, sean, habitat of the departed, dead ones. The Ch. believe it to be somewhere "down" in space; the road to it is "seozeemo", which means "road of the departed =Milky way"; the part of the Galaxy which branches off and seems to disappear is called "heko-zeemo" or, road of the "hanged ones". The Ch. say that all who commit suicide never reach "sean" but are led off by this branch of the Galaxy.

hail, haoseton, haosetonoz (pl.), h. stone; momahaoisetono, large h. stone; haosetono, small h. stone, falling in pellets; enonohaosen, it hails; ho- setonoz cam’nettonsz, it hails, lit. hailstones are walking. Nanoon5, I h., shout; nanoon5oto, I h., shout to one; nanist5, I h., shout, q.v.

hair, meq, h., head; emekoneve, it is h., a head; suff. -ovess ref. to h. of the head; epeovess, one has nice h.; etonovovess, one has thick h.; ekaovess, one has short h.; em avess, one has coarse h.; evopovess, one has white h.; ehovess, one has much h.; emo- meovess, one has matted h.; emamanoovess, one has wavy, curly h.; eemoonovess, one has beautiful h.; evosovess, one has fine (thin) h.; eemakooovess, one has red (painted) h.; emaovess, one has red h.; nao- vesse5, I have my h. dried (in the sun); naovovessenaz, I dry my h. (as with a towel); zepeovovsz, the one with nice h.; zeto kašgon zevovovessz, this child with the fine (thin) h.; zeto hetaneo zokoovessz, these men with short h.; napolovovessan, I pull out h.; napopolovvessoto, I pull one’s h.—Suff. -āe-, -hāe, -stāe ref. to "haired" while suff. -ovā denotes "hairy, furry, covered with h.". Epavstāe, one has nice h.; emamakkae, one is wavy haired; ehāstāe, one is long haired; evopāe, one is gray haired; ehevāe, one is yellow haired; evesvāe, one is fine (not coarse) haired; evesvāe, one has the h. loose; nasevāe, I have loose h.; emomeeaxe, one has matted h.; načstāe, I have my h. oiled; xčestāoto, h. oil, ointment; načstano, I oil one’s h.; načstaez, I wet my h. [načstae, I am baptized]; emhavāe, one is covered with h.; ekestovāe, one has short h. (has a very vulgar meaning); ekestovatto, it (of a fur) has short h.; ekestovax, one’s h. is cut short; hena zehesszekstovaxetto, why doest thou have thy h. cut short? Evonestāe, one has very long h.; zemomeexaz, the matted haired one; evopovāe, one dyes it (h.) white (with flour); che- ovāe, one dyes it (hair) yellow; namoavā, I dye it red; namoxavovāe, I dye it black; namanokovana(?), I bunch it (hair); namohenočsan, I take hold of a bunch of h.; namohenočseto, I take a bunch of one’s h.; na-
poovaahoe, I pull its h. (of animal); etonetovä, what fur, h. has it? (of animals); nepovoahoe, h. erected; nasëpovahoe, I cut it in locks, bunches (of h., fur); natovaseño and natovaso, I part one's h.: napevetovaseño or nahożetovaseño, I part one's h. well, clean; zepevetovášso, the ones with well parted h.; tovaseho, pin shaped stick of hard wood, 8 or more inches in length and about 3/8 of an inch in diameter at its thicker end, used to part the h.; naonehaovess, my h. is unbraided; nahožeetonoho, my h. is well, cleanly braided; coneheavoštā, one's h. is unbraided (from having been braided before); naonehaovanā, I unbraid it (hair); napevoeasenāz, I arrange my h.; nahožeoeasenāz, I put my h. in order; nanēhov zepevoeaseno nanis, it is I who arrange my child's h.; ememenokvāz, one has bunches of h. (usually near the mouth, on lower part of cheeks or on chin); šēmeq, h. which is cut; nahoohasāso, I cut one's h.; nahoohoxtā, I have my h. cut; zehooxtxessō, the ones with h. cut; nahoohoxten, I am having my h. cut; hooxtxovavēho, h. cutter, barber (white man); hooxtxovamhaya, barber shop; Hooxtxhetan, Hooxtxhetameo (pl.), the Hair-cut-men = Oto Indians; emameaheš, it is a bunch of h. (loose); following are some pr. names implying h.: Zêstāe, Longhaired; Zekstāe, Shorthair; Atōszehva, Bushyih.; Havsevoess, Badh.; Hestotonoess, Thickbraided hair; Voxpāe, Grayh.; Heováeh, Yellowh.; Maovel, Red-h.; Kaovess, Shorthair; Mamxkāe, Wayyel. Etamooxa, ones h. is banged; zetamooxtxessō, the ones with h. banged; nimoceohestož, that which is used to wrap in the braids.

hairy, rendered by inf.-me- and -meše- (meše ref. more to "hirsute"); zemehovátovāt, that is h., furry, fuzzy; emehovatto, it (in.) is h.; emehova-venotova, one has a h. neck; meovamamek, h., fuzzy berries = peaches; see furry, fuzzy; mēaz, h. mouth, beard; emeaz, one has h. mouth or lips, a beard; egasameax, one has a goatee; ehestovoozemeaz, one has side whiskers; emeše-es, one has h. nose; Mešeševevōho, Hairy-nose-white man = Mexican; emešeoxta, one has an h. leg; emešeoxta, one has h. legs, covered with hair or feathers; emešeaz, one has a h. hand or arm (also patches of hair on arm); emešezažena, one has h. arms; emešeata, one has a h., hirsute lower leg, foot; emešeata, one has h. feet; epëpëe, one is h., shaggy; epëpeeve, it is h., hirsute, shaggy.

half, oxe, h.; sometimes "ox" denotes the other one", when there are two making one set together, as in speaking of ears, eyes, cheeks, feet, legs, etc.; tāšešche eorax, it is h. moon; oxe Šneva, h. a year; ox nameta, he gave me h.; oxe makāt, h. a dollar; naoxana, I divide it
in h. (by hand); naxaso, I divide it (or, as a stone, dry goods) in h. (by cutting); naxax, I cut it in h.; see cut; ox esèexa, it is h. done, cooked; ès = "h." in the sense of "partly"; ès eexàta, it is h. partly cooked, done; -èsèeta-hoxovov- = h. way already; èsèeta-hoxovovèoxz, he has already come h. way (across).

hallow, see sacred.
halo, eèshe emanston, h. around sun or moon, lit. the sun (or moon) is building (sc. a protection against an oncoming storm).
halt, nànho, I h., stop, remain standing; enòneka, one is h., limps; nònikastoz, the halting, limping, see lame.
halter, honeetohameestoz; naesthoneetoham, I put the h. on the horse; nañexoneetoham, I take the h. off the horse.
ham, mazhenom, the thigh; heñksèsehotam heszhenom, pig’s thigh; nahaononaso, I hamstring it (or, animal).
hammer, toq, tokoono (pl.); eito-koneve, it is a h.; natonòn, I h.; tonòneho, the one who hammers; tonònevèho, blacksmith; tonònemhayo, blacksmith shop; nataxetonòn, I h. on, upon; natonoha, I h. it; nataxonone- ta, I h. upon it; nañstoham, I h. it into; see nail. The Ch. stone hammer was modeled after the raised forearm with closed fist or holding a stone.
hammock, vavaestoz; see swing.
hamper, see hinder.
hamstring, nahaononaso vèhochotoa, I h. the beef; zehao-
nonxessò, the hamstrung ones.
hand, namezevaeno, I h. to one; namezevaena, I h. it; nis-zetanoz, h. it over; radd.-az ref. to h. and forearm, while radd.-ona denotes the h. proper. Mañ, the h., ma-àzeno the hands [confound not with màz which means mouth]; nañ, naàzeno (pl.), my hand; niàz, niàzeno (pl.), thy h.; naàzenaan, naàzenanoz (pl.), our (excl.) h.; niàznean, niàzenanoz (pl.), our (inc.) h.; niàz-nevo, niàzenevòz (pl.), your h.; heàzenevo, heàzenevoz (pl.), their h.; eamos, one stands with outstretched hands or arms; maàzeneva, with the hands; naàzeneva, in or with my h.; namanocàzena-oe, I stand with hands bound; namanocàzenaeto, I bind one’s hands together; nañhota- manocàzenaeto, I tie one’s hands behind him; nix-hoanème niàz, reach out thy h.; emaàzeneve, it is the h.; verbal suff.-an usually implies direct action "by h."; nahestana, I take it; nahnàhestana, I reach out (h.) to take it; nañhesttana, I reach out and touch it; nañhana, I lay it down; nañhena, I hold it; nañsta- na, I put it in. Rad.-na- ref. to h., arm; nocena naze- tanen, I lay on one hand (stretching it out and downward upon or toward an object); niñena nazetanen, I lay on both hands; niñena, both hands; nocena, one h.; ema- esena, one is empty handed, has no weapons; nahenezee-
nae vao and naheameze čénae, I stand with uplifted hands;
naanhônaevaoes, I let my hands down (from having had
them uplifted); nahenahaevenaevano, I stay one's hands
uplifted; nokatšeono, one h., first said in measuring,
the ending -tšeno ref. to the holding with the hand;
nixatšeno, two hands or fists measure; nohonatšeno,
five hands; etapevona, one has nice hands, is well
"handed"; nahapeona, I shut my h.; nahéonaao, I reach
out my h. (from within); ehéenaevao, a h., arm issues
out; naonšeonaoz, I hurt my h.; eonšeona, one's h. is
hurt; našeona, I put my h. into; naséona, I stick,
plunge my h. down into; naniséona, I withdraw my h.
(from where I had put it in); naseonaoovo, I put my h.
into one (or., as a stone, rock); naseonao, I put, stick
my h. into it; naseonaoeto hevecenhasto, I thrust my
h. into one's pocket; ešeonaoxz, put thy h. into! Nix-
hšenoa oxz, reach out thy h! Niseonaoxz, take thy h.
out (from where it had been put in); nanonomeonax, my
h. shakes, trembles; zeno nome onaxessê, the ones who have
trembling hands; eoxoxzeova, one has green hands;
emaevona, one has bloody, red hands; evohomeona, one
has white hands; etšeona, one has cold hands; nanšeše-
onea, I wash my hands; nizhešeonaaz, stretch out thy h.
Suff.-stšeona, ref. to palm of hand; etapavštšeona, one
has nice hands (ref. to inside of h.); maztše, palm of
h.; maztšeondož, palms of hands; nokštše, a h., palm-
ful; zenimaštaz zehâess, the minute h. (of a watch),
lit. "the turning around suspended, the long one";
zenimaštaz zezecess, the hour h. (zeecess = the short,
small one). Naaxaoto, I shake h. with one, am pleasant
to one; nahesevaeno, I lay my hands on one, seize him;
napozessesz, I clap my hands; nazheamaxesto naæz, my
right h.; namosesto heæz, one's left h.
handful, nokštše, a h. (in the palm); nixota oxz pen-
- hoo, bring me a h. of flour; nišena nixota oxz
pen'hoo, bring a double h. of flour (holding hands to-
gether).
handicap, see hinder; zemomoanatto, that which hinders,
is a hindrance, a difficulty.
handiwork, manstā, manstānoz (pl.), ref. usually to some-
thing built, constructed, designed; vehôrtomo-
va Maheo hemanstâ zehshohâtamanoez', behold how great
and powerful God's h. is!
handkerchief, hokota, ref. to anything worn around the
neck; the first handkerchiefs the Ch. saw
were used as fichus, hence the name hokota; ehemahes-
toz, h. (ref. to its use of wiping the nose).
handle, v. namomaxano, I h. feel, touch him all over; na-
meemész, I h. it (also work it out); nanoomaxta, I
h. it carefully; nanoaoto, I h. one carefully, reverent-
ly; the rad. noa- denotes the "handing over, present-
HANDLE

ENGLISH-CHEYENNE DICTIONARY

ing" (see present), and informants disagree concerning the meaning of nanoahta and nanaoato. Zenehesvaene, that which can be handled easily; zeoxkasesvaene, that which is within easy reach; nazetanen, I h., am busy with the hands; nazetana, I h. it.

handle, n. hooneanatto, h., bail (as pails, kettles have);
[hooneanattonzsz, chain]; toeneo, h. (as cups have);
hooto, h. (as tools, knives, hoes, spades etc. have);
moze emoxtaavoó, the knife is black handled; epayoo, it is well handled, has a nice handle; emakitaevoo, it has an iron h.; emochezezevoo, it has a horn h.; emaooó, it is red handled; ekamzevoo, it has a wooden h. Suff.-ôô ref. to stem, stock (compare suff. -ô under "grass", which is the same). Heszevax, its h., tail (said of pans, dippers, etc.).

handy, enotoxô, it is h., near at hand, convenient; enoto-
xonzsz, they (in.) are h.; enotoxâ, it is (state)
h.; enotohae, one is h., in readiness; enotohaensz, they
(in.) are in readiness; see ready.

hang, nahôsan, I h.; nahôsemo naeszehen, I h. my coat
(or.); ehôzse eszehe, the coat is hung; ehôsz esze-
then, the coat is hanging; ehôsta, it hangs, is suspend-
ed; eanhôsta, it hangs down; eanhôsta, it hangs over (as
if to fall over); eanhôsz hohonza, the rock is hanging
over; ehônahôsta, it hangs all around, is suspended (as on
the walls of a tent or room); epâhôsena, it hangs
against; eninovôsena, it hangs, is hanging for awhile;
the ending -ôsena = to be hanging, suspended and ref. to
or. objects which may be neuter in Eng.; eisitovôsena,
it is hanging in the middle, is midday (ref. to the
sun); etakaôsena, it is hanging close (sc. to the hori-
zon), it is towards sunset; eanhôsta, it (in.) hangs
close by against; etatânôstansz, they (in.) h. all
around; suff.-hôsz (or.) and -hôsta (in.) ref. to a
hanging, suspended position; ehôsz votacenevá, he is
in the well; ehôsz horzezeva, he is on the tree; eto-
nehôsta, how does it hang? (ref. to hands of a watch or
clock and wanting to know the time, from the former
way of asking where the sun was "hanging" in the sky:
etoneôsena?). Suff.-ôes and -ôesena ref. to a float-
ing, suspended motion of bodies regarded as or. (as ce-
estial bodies); eamôsena, they move about; chetô-
senao, they are suspended (of celestial bodies); the
in. form is -ôsta and ôesta; zemôesta, the suspended
fat on the surface of liquid substances; see cloud,
move. Nahoneeôsemo, I suspend, hang one (or., as a flag,
eetc.) at the point of a pole, etc.; sítocceo emee-ân-
honeotovo vónbanistová, the string appears hanging
from the window; emameanhôseto, it hangs down (as
fringes of an Indian dress); eanhoetto, it hangs down,
from any place; hotanoneva eakavoeto or epanoeto, it hang from or by a string, thread; toneotešanistová eakavoeta, it hang from a hook; moheño eakavoeto or epanoeto, it hangs from the horse; moheño eaxxevetane, it is hung to the horse’s neck (as bells, etc.); navš-естотево eakavoeto, it hangs from my belt; naakavoetošeszeva, I h.it to the tree; niakavoetoseszeva, we h.it to....; naakavoetosesého nászehehe horzzeva, I h.my coat (or.) to a tree; eavčšča, he hang his ears; naakavač, I sit with head hanging down; nahosze-ha, I h., bow my head; see bow, head. Nahekozēto, I h. (strangle) one; hekozemo and éheheemo, the road of the hanged ones (ref. to the portion of the Galaxy which branches out and which is traveled by those who commit suicide, according to the Ch.); hooneetoz and hekozestoz, the hanging (of a person); ehekozehe and ehe, one is hung; ehehestoz, the hanging (also gal-lows); ehehesamnεvēho, the one who does the hanging (white man), hangman. Ehāhoetonsz mátemenoz, many apples are hanging (sc. on the tree); see bear; anhon-eetoseono, hangings from belt of women, made of German silver; hoetoseco, anything hanging (badge, something from a saddle, wagon, etc.); zheoeto, that which is hanging at.

happen, exaheoz, it happens suddenly; zeevhesosz, happen-nings (sayings and doings); zetaevēmahezso, all that happens; eevētonheseo, how does it h.? Sometimes the verbal suff. -vaen denotes “h.” when the action occurs without prevision or voluntary and intelligent intention, as: napoxevoeno, I h. to hate one, merely hate him; namansēvaena, I h. to make it, simply make it; nahoxtanevoeno, I h. to catch up with one; heto kamañ naxxeveana, this stick happened to hit me; naēxevaena, I h. to be afraid of it. Nixhōtahavoz zēčhvenov, tell me the happenings, the news; navhanhoeoxz, I just h. to come (without special errand); etaomenhess, it hap-pens so (of itself); nasaataomhoeoxzé, I h. not to come; zistanhāxevez nitaomhovaneč, when I came to thee, thou didst h. to be gone; nasaataomhōe hane zehoeoxzess, I happened not to be present when you ar-ived.

happily, see happy.

happiness, hetotaetanoxtoz, h. in mind; hetotan, H.; heto-etaestoz, h.; hetotaestamhenhestoz, h. (state); hetotaestaomeho, H. (situation condition); pavstaomenhestoz or pavstaomeho, h., bliss; see bliss. Voešetanoxtoz and pevsetanoxtoz, h., joy, rejoicing, gladness; heto-tanomoxtastoz, h. (in feeling); see comfort.

happy, rendered by inf.-hetota and -hetotane = h., gay, glad; ehettotac, one is h., gay; ehettotaetan, one is h.; ehettotaetanooz, one becomes h.; nahetotaneševe, I
do it happily, gaily, gladly; zehetotanesső, the h. ones; ehetotanatamano, it is h. gay, gladsome (general aspect); see blissful; nahetotanestamoen and epavstamoen, one is in a h., blissful state, condition (Ger. Glückseligkeit); zepavstaomenčsz, the h., blissful one; heama pavoomč, the h. place above [the term pavoom expresses "h. delightful state", but as it became the favorite expression of a certain lewd woman (in the passing generation), and made vulgar by her, it is rather to be avoided until its recent connection be forgotten]; inf.=voeše= =h., rejoicing, joyful, glad; ešiensz zevešhetotanatamanoestovősz,h.days; hetotae-he,h.river; hetotanevostanehevostoz,h.life; navešhe-totaetanontotto, I am h.in one (in having one); navess-hetotanenmo, I am h.with one; nasaapevetanohe, I am not h., do not feel good; hetotanevostan, a h.person.

harass, namavetanooz, I am harassed, wearied; namavetano-ho, I h. one; namavstaha, I am harassed (in heart); namavstahaovo, I make one to be harassed; naőzetanoho, I h., importune, bother one.

harbor, t’sa zeoxceonovősta semo, where the ship lands; semonoz zeoxčęestovettozs, where ships float into, land; zeoxčęmoeha,h., bay.

hard, inf.=hekon= =h., strong, fast, firm, solid (from heq =bone); nahekonemanisz, I make it h.; nahekonanen, I harden; nahekonana, I harden it; nahekonano, I harden one; ehekoneoz, it or one becomes h.; hekoneozistoz, the becoming h.; ehekono, it is h.; ehekone, one is h.; hekonesto or hekonasto, the being h., strong; ehekonomao, it is h., solid ground; see strong, solid; nahekonęstana, I press it into; nahekonętętanota, I hold it fast in mind; nahekonętęna, I hold it fast (with hand); chėoseoz, it hardens, solidifies (of liquids); esaaahokoxcesahe, one is hardened, rough, tough; zsaahokoxcesahesső, the hardened, tough ones; emataeta, one is hardened, harsh, toughened; mataeveho, a h., tyrannical chief. Inf.=hotoana and =momanoa= =h. in the sense of difficult, terrible; ehoanoatto, it is h.; difficult; ehoanoatto heto hozehestoz, this work is h.; ehoanoatto ţoxzistoz, the going up is h.; nito ehoanoatto, it is h., difficult for me; nahotoanavazesta, I deem it h.; ehoanoanáz, he makes it h. for himself; see entangle; esaaahotoanattan, it is not h.; ehoanoavěta, one does a h. thing, acts dreadfully; nahatoanoavěh, I do a h. thing unto one; zehotoanatto, that which is h.; ehoanoavėta, it opens h., with difficulty (as a door or a lock); ehoanoavho-zeohestove, it is h. work.

hardiness, hekonstahátoz, h., stoutness of heart (Ger. Beherzigkeit), hardihood.

hardly, ověno, h., almost not.
ENGLISH-CHEYENNE DICTIONARY

hardness, nakonastoz and hekonoozistoz.

hardship, nahootanavoomen, I suffer h.; nahootanavoohe, I make one suffer h.; hootanatanoxtoz, h.(more in a mental sense); heovasz heShetohootatonwo, all kinds of hardships; heovasz hotoomeo, all kinds of h., hardluck; haestnoyav zehotanawto naXhohehto, many hardships came upon me; hootanavoomahtoz, h.(condition, situation).

harelip, etoavaze, one has a h.(has a gap, dent in the lip); Tovoavaze nevheho, Harelip—whiteman, pr. name. harken, see listen.

harlot, matese, matase (pl.); ematseve, she is a h.; matasevestoz, the being a h.; tonshenov, h., frivolous, lewd woman; tonshenovehestoz, the being a h., frivolous.

harm, natotonshenote, I h., hurt, spoil one; see hurt, spoil; inf.—toton— to h., hurt, spoil; naonxoo, I h. one; esaanxohan, it does not h.; natotonshetan, I am harmed, hurt (in feeling); natotonitoomen, I suffer some h.

harmless, esaanxohan, it is h.; enonizeomae, one is h., good natured, gentle.

harmonium, nemenistoz, same name as for piano; mazeheseva zevseShetanenistove — played with the foot (in connection with nemenistoz, is real name for h.).

harmony, manohtoezmahtoz, the being of one accord, agreeing together (not ref. to music); pevemanonezistoz, h.(in singing); esaapevemanoenemeeno, they do not sing in h. (together). Epavemanhozeheheo, they work in good h.

harness, naeet'aeenaham, I h. the horses (or horse); moheeno naeet'aeeno, I h. the horse; [naexanoham = I unharNESS the horse]. Sit'ceenx, h.(or.); hesseeseenoz, h.(ref. more to the tugs, chain h.); tohahotames-toz, h. in a general way (that which is slipped on a horse).

harrow, penomaeno, ground crusher; napenomaen, I h.; penomaen, h. or garden rake; penomaeneve, it is a h.; penomaenistoz, disk h.; penomaxovatoz, disk, cutting h.; napenomaxo, I h.

harsh, see rough, tough

hart, hootavoozeve, male deer; see deer.

harvest, naeeno, I h.; naeenoeta, I h. it; naheoenoemaenena, I come from harvesting, I bring in berries; oenostoz, h.; see reap. Zeenoeness, the ones who h.; zeoneoeto, the ones who h. it.

haste, nonotovestoz, h., hurry; vessehtanovoz, h.; navestetan, I am in a h., hurry; Shetanovoz, h., diligence; Shetusto, h., swiftness.

hasten, inf.—Seve— denotes h., be diligent; naheoesev, I h. to leave; rad. —ohe incorporated before final suff. in the v., implies "hastening, quick ac-
tion": naaseohetovo, I h. away from him; navoneoheta, I h. to lose it; navovistomevâhetovo, I h. to instruct one, give him hurried instructions; nahahancehetovo, I h. to come near one.

hasty, rendered by inf. -šev-, naševenešev-, I do it_
hastily; inf.-nonoto- = in a hurry.

hat, voxca, voxcasz (pl.in.); navoxca, my h.; navoxcanoz, my hats; nivoxcanaoz, our (incl.) hats; nahetoxca, I have a h.; nahetoxcaena, I am hatted; namonoxca, I have a new h.; nanisoxca, I have two hats; nanitoxca, I take off my h.; mahataenoxca, iron h., helmet; hovekoô, summer hat, little shade (also umbrella); nahovekoô-ena, I am provided with a summer h. (or an umbrella); nahovekoôoaoovo, I make one to be hatted.

hatch, ėshokovao, they are hatched; ehokovaoz, it (or.) becomes hatched; Hokova, Hatch, pr. name usually translated as "Youngbird".

hatchet, hoqx (same as ax); ehoxkxev,e it is a h.
hate, natotonsestena, I h. it; natotonsetamo, I h. one; nan-
setamo, I h., despise one; nansestena, I h., des-
pise it; see despise; nseztasto, hated; nsetamazis-
toz, the h. against one; totonsetamazistoz, the hating (wishing harm); zetonsetamessô, the hated ones (or.); zetonsetazteoneveonevessô, the hating ones (or.); nanseztascho, I cause him to h.
hatred, see hate.

haughty, emenoxcetazetan, one is h.; menoxce = proud +
-tazetan = contemptuous; ehoâmenone, one is h.,
very proud; menoxcetazetanoxtoz, haughtiness.
haul, nanoxtoena, I h. it (hither); rad.-oen implies con-
veyance; nataoena, I h. it (tither); nahooxtoena, I h. it home; nahooxtoenenaz amoneoezeonoz, I h. home fence posts; nahovtozenoz, I h. them (in.) on a pile; na-
vistboenemo, I h. with one (in association with); see
freight; nameovöena, I h., pull it to the surface (of liquid); nameovö-oneana, I h., pull it up to the sur-
face (by means of a rope); nabhesseesan, I h., pull; na-
hesseeto, I h., pull one; nahesseesz, I h., pull it; see pull.

haunch, māzheton; heszheton, its h.; etëeseô, he bumps,
falls on his haunches; natësešemo, I throw him
on his haunches.

have, nahoz, I h. it (with me); nahoho, I h. one (with, in
me); nahozenoz makâtansz, I h. money with me; inf.
-hok-, -hokxa- = must, h. to, has to be; nasaahokovômoheo, I
must not h. seen them (or.); naaena, I h. own, possess
it; naaeno, I h. one (or.); zeaenom, I, who own it; zea-
non, I who h. own them (or.); inf.-he- (becoming -hest
before aspirated vowel) denotes "h." in various senses,
as: nahoveoxca, I h.a hat; nahemhayon, I h.a house; na-
hevehômo, I h. to see one, am on my way to see him; na-
hemakâtae me, I have money; nahesthoze, I h. a horse; nahesthoen, I h. a field; nahenison, I h. a child; nahe-
mesestove, I h. food; nahemocan, I h. shoes; inf. =eše = h. (not "h.been"), where we use it in Eng. as auxillary
with a past participle; naešemese, I h. eaten; naeše-
ěstovo, I h. spoked to one; zeešeměšz, after one had
eaten; zeeševů, after I had seen him; matašeněšz,
when one shall h. died; mataševů, after I shall h.
seen him; nahesov, I h. hiccough, I hiccough; natavsta-
oxz, I h. head ache.
hawk, Ženo, ženô (pl.); Žnos, young, small h.; moxtave-š-
no, black h.; totamenšenohe, h. with clipped wings.
hay, móesz, grass; móčemhayo, h. loft; móetáseo, h. rack;
moetaheo, h. fork; namőeam, my h.; zeakotěsz móesz,
stack of h.; eoxovanoz móesz, he cuts, mows h. (grass).
hazard, nasahezvazio, h. it; nasahezvazio nitov, I h.
myself; namet'kâ, I h., risk (in giving); nam-
et'kãenotto, I h., risk one (or.); namet’ kãeto, he
hazarded, risked (to carry) for me; see stake.
haze, anstaes, trailing light mist along bottoms and
valleys.
head, meq, nekonoz (pl.); emekoneve, it is a h.; rad.
szeha = headed; suff. =e and =eoa ref to "h.";
ehśeza, one has a large, big h.; etaxečezsha, one has
a small h.; ekágoeszheza, one has a flat, thin h.; kágo-
eszhehatae, flatheads (Ind. tribe); eśzeza, one is
bald headed; emaszeza, one is red headed; eonimoezes-
za, one has an ugly h.; eatoeszheza, one has a bushy,
diseveled h.; zeatoeszhez, the diseveled one; epa-
szehavoöe, it is a nice h. of grass, a flower; zepav-
zehavooez, flowers; enochezheza, it (animals) is one
headed; enišeza, it has two heads; enaheszheza, it
has three heads; enisötoezheza, it has seven heads;
nahoszehe, I bow my h.; nahoszheohz, I walk with bowed
h.; nataomaovo, I h. one off, pass before one; navoxkaze-
no, I h. one off, turn his h. (by hand); navoxkaewo, I h.
one off (not by hand), make his head to be turned,
bent; nahevec, I cover my h.; naheveč, I lie with h.
covered; naheveoxz, I walk with covered h.; nahevece,
I tie around my h. (as a blanket, cloth, sheet); navo-
haena, I cover its h., its point; včheanazistroz, m. of
the preceding; nahevaeno, I cover, tie one's h.; ešma-
es, one shakes his h. (to say no); ešvaestax, it shakes
the h. (of animals); naakavæ, I sit with h. down, hang-
ing; naakavae, I hang, droop my h.; naxamaaeo, I bow my
h.; namakstaeo, I bend down my h.; emamae, it (ani-
mal) raises its bulky h.; navoomaeo, I raise, tilt up
my h.; heneafoxz, lift up thy h.; henevaecom, lift ye
up your heads; etómaeo, he erects the h., he holds his
h. erect; tómaoxz, hold thy h. erect; ekao, it raises
its h. (as snakes when coiled and raising the h.). na-
anhaeo, I let my h. down; eaxtoneeo, he hides his h.; eevaseamèñ, he walks on his hands (legs straight up and h. down); naevaseoë, I stand on my h.; naevasë, I fall headlong; nievaseomâ, we fall headlong; nahotxa, I am bare headed; nahotxâë, the sun burns my h.; naenotvaso, I cut one’s h., behead him (with knife); naenotvâno, I behead one (with a stroke); emmaoxezh, he walks and holds up his h.; hoopëoxë, turn thy h. and look! Hohna zexhoae, h. of rock, projecting mountain; zexhoadeta, where there is a h., headlike projection; eamaëto, it is, stands h. downward; eoxkaëto, it has its head bent downwards (like ears of maize); hooxë emaoxcé, the corn tassels, heads out; emaoxçénetto, it heads out (of grass, etc.); emaoxcéna, one is provided with a h. feather (downy feather on top of h.); maoxcéneo, they (or.) wear h. feathers; namaoxcé, my h. feather; hemaoxcé, one’s h. feather; nimaoxcénan, our h. feather; napèseanovô, I crush one’s h.; nasoscesezhavo, I stoeve in his h.; sôcëne or sôcëne, indentation, stoeve in the h.; nakânaë, I knock, bump my h.; nakâsâno, I bump, knock one’s h.; etaomhehene-kone-nitémotevâz, he is strong, pig headed; eoxksau-âtahe, one is strong headed, does not listen; zistatooxtoneo, zistatumoneoz and zistadenoneoz, where water courses h., meet; see radiate, branch. Following are pr. names in which “h.” appears: Kâkoeszeha, Slimh.; Makszeha, Largeh.; Hâszeha, Strongh.; Œszeha, Shaveh.; Mistameq, Owlh.; Seozemetaeşq, Skull; Atoeszeha, Disevelled-h.; Haestoezama, Lousyh.; Zcemeq, Littleh.; Zeahe, Head; Tamszeha, Stumph.; Moxtavszeha, Blackh.; Hémekekemashâ, Hís-crazy-h.; Nàkoemq, Bearh.; Hevemaoxcéna, Yellow-h.—feather. Einitâe, one is the h., leader; zenitaës, the h., leader, master; hevachestoz, h. covering; enahomàsëha, it is a h. land, promontory.

heal, naénoè’ho, I h. one; naénoës’h, I h. it (in other connection this term can mean "to end, make an end of"); naénoestomomo, I h. it his; naénoestoman, I, make, occasion a healing; énoestomanehe, a healer; énoesto- manheve, one is a healer; énoestomanistoz, the making a healing; naenomoxtanam, I h., end the sickness; na- énomoxtanamèñ, I h. one; énomoxtastoz, the being healed; énomoxtanamistoz, the making a healing; naenomoxta- sého, I cause one to h.; énomoxtashestoz, the cause of healing; naenomoxtasëho, I cause healing; naénoèta, I do h., perform the close of...., énoxtastoz, healing, closing act; see end. Zehešhíamoxtâtto Inihozetaz, being sick I come to thee for healing; nahehozeemotova, I come for healing; navoneotan, I want healing, delivery of unwell being; navostanevatayetan, I desire to be healed, made sound, saved; navostanevans, I h., save, q.v.; see doctor.

539
health, pavomoxtastoze, nasaavhapavezhestahoe or nasaav-
hapavomoxtahoe, I am no more in good h.; 5xhesta
nakestahoe, I am in h.; 5xhesta napavomoxta, I keep on in
good h.

healthy, napavomoxta, napavomaxtave, I am h.; neta eveko-
ayevomoxtastove, this is conducive to health, is h.
heap, ehonetto, it is in a h.; ehoneo (or.), they are in
a h.; nahonez, I h.it; hónezeo thou then shalt h.it
(as in directions for future use of medicines), make
it to heap (as a spoonful of dry substance); nahonêhô
hohanoe, I am heaping stones; zehoneta, that which is
a h.; etonovotanz vêpotoz, the leaves are in a h.;
etonovšena, it lies thick, in a h.; see pile.

hear, nanista, I h.it; nanistofo, I h. one; nanistomovo, I
h. his (in.); nanistovamo, I h. his (or.); nanis-
tomon, I h., it is told of; nanistomoneno, I h. about
one; nanistomoneta, I h. about it; ninistomonetovaz, I
h. about thee; nanistomonetan, I want to h. about . . .
nanistomonetanotovo, I want to h. about one; nanistomo-
etanota (in.); nanistomonesâho, I cause one to h.
about; zênistomoneto, that which I have heard; nani-
tatomo, I have heard so; ehóvetamon, one is dull of
hearing; nananeàoeto, I know one by hearing his voice;
nanevévâto, I h. one brokenly, not understanding well;
eseoxotoosta, he is of hard hearing (not willing to
h.); eeneamvetov, it is heard coming (of sound); enis-
toletov, it is heard (sound); en'nisëvov, it is heard
coming hitherward from; eemevetov, it is heard far off;
ehôevov, it is heard (sound heard but cause unknown);
inf. -hô(e)- =heard (as sound, noise); axxex ehôevahä-
me, the bell is heard ringing; axxex ohxôevahämësz,
when the bell is heard; ehôehoexox, one is heard ar-
iving; ehôevo, it is made heard, proclaimed, heralded;
ehêtaistov, it is heard (noise of battle); ehôomoe,
they are heard dancing; eoxcetovatšêe, it is heard
(as a sound far away); enistonevavoana, one is heard
eating; eamevanoxx, one is heard coming, walking (ref.
to sound of steps); ehônistšêe, it is heard calling,
shouting; see noise, sound; nistomonesto, the hearing;
see listen, obey; zeahâtassô, the hearers; esaapevéahâ-
tahe, one does not h., hearken, obey; niahâtanov, you h.,
hearken to it.

hearsay, vhanenistomonesto.

heart, mêtzhasta, the h.; mêtzhahoz, hearts; mêtzehevo, in
the h.; mêtzhasta, my h.; nszhesta, thy h.; hes-
zhasta, one's h.; nâtzhan, our h. (excl.); nsztahen, our
(incl.) h.; nsztahov, your h.; heshtahovo, their h.;
nztahove, in my h.; nátzhanov, our hearts; suff.
-(he)staha- =hearted; epystaha, one is good hearted;
ehàvevestaha, one is evil hearted; nàhesanvestaha, I
I have a h. of man, am a human being; etapstaha, one is
weak, subdued in h.; ekastaha, one is high tempered, short hearted; zeéznetto mazhesta, the intents of the h.; eaeonevstaha, one is dark hearted, benighted; ehekonsnaha, one is strong hearted; naöstaha, I am broken hearted; etakovstaha, one is dark hearted (ta-kov = frown); evoiecxstaha, one is bitter hearted; ehanässtaha, one is heavy hearted; exanovstaha, one is straight hearted; nanexovstaha, I am so hearted; nahekonsnaha, I strengthen one's h.; nahekonsnahaovo, I make one strong hearted; naözetanovanstaha, I am troubled in my h.; nanietamstahaosemo, I hearten one, inspire him confidence, trust (by talking to one); emavstaha, one is weary hearted; ehavsevstahaazeto, one gets angry, evil hearted; nahaysevstahaazeto, I get angry at one; enëhov Maheo zezhešstahanaza, it is God who made us thus hearted; zehexovstahas nasanexova-vohe, I am not hearted as he is; nixanovstahäen, he makes us straight hearted; nasepottostahao, I give relief to one's h.; zepavstahassö, the good hearted ones; zepavstahanassö, the ones well heartened; zepavstahanassö, the ones made to be good hearted; pavstahatóz, good heartedness; havsevstahatóz, evil heartedness; aenonevstahatóz, darkness of h.; hestanevstahatóz, the having a human h.; tapstahatóz, weakness of h.; kastahatóz, quick heartedness, short temper; hekonstahatóz, strong heartedness; takovstahatóz, sullen heartedness, ransom; veoxcstahatóz, bitter heartedness; hanästahatóz, heaviness of h.; xanovstahatóz, straight heartedness; hekonstahanazistoz, the strengthening of the h.; hekonstahaovazistoz, the making one strong of h.; ehepavstahatóv, one has a good h.; ehestahavsevstahatóv, one has an evil h.; nahezhekonsnähtatou, I have a strong h.; nahezhkonsnähstahatóvetovo, I have a strong h. towards one; zeceanonevstahassö, the benighted in h.; eseshtahevetto, it is a h. h. shaped (in design, drawing); tätäst vostan, an open hearted person; nazhesta enonomaha, my h. trembles; nazhesta ekoosta, my h. pulses; назеста enomoosta, my h. pulsates quick; esananöne, one is heartless, implacable; mazhesta zsaamatoñan, a h. without feeling; zetotethéstahatto, all of my h., with my whole h.; hestana, name for a constellation; zeniištahaneetottos, h. star (also morning star); mazhesta zevešhëpotomoenatov, that which overfills the h.; Nakohesta, Bearheart, pr. name; Heemazhesta, Womanh., pr. name. Suff.-tan indicates "disposition of mind or h., the inner man"; nahaysevetan, I feel bad (in me, my h., my mind); napevetan, navoesetan and nahetotanetan, I feel glad, joyful, happy; eoxháovo, one hardens his h. against one, acts contrary to (against) one. heartily, rendered by inf.-hotoe-; ehotoneševe, one does it h.
heartiness, hotoastoz, hotoestaháttoz and hotoezistoz.

heat, něšhótátóz, the h.; zenšhóta, that which is h.; nanšhōha, I h. it; něsohom, h. ye it; nanšhoōno, I h. one (as a stone); naōstāha, I h. it; naniseezehenaš- 
stāno, I cause one to take off his coat, by h.; nanso- 
omeha, I h. it (liquids); see warm; ovhóestoz, heating 
stove; ehēnēhōta, it radiates h.; hēnehōtátóz, the 
radiating of h.; see hot; zenocohānšhōta, the most in-
tense h.

heave, eēotōmaha, it heaves up and down (of the water 
surface), waves; epopoescvota, it heaves (in seeth-
ing); comotomax, one is heaving, ref. to breathing; omo-
tomaxestoz, the heaving of the chest; navonoemaniz, I 
h. it, make it raised (as the ground); navhonen, I h. 
one, (Ger. heben); exhóezhoneneneve, it cannot be 
heaved, lifted, raised; navonoano, I h. lift one up; 
see lift. Voe, that which is heaved, the heaven, sky.

heaven, voe, h., sky, also cloud; hoe na voe, earth and h.; 

heama, h., the above; maheonhestanov or heama hes-
tanov, the world above; heama pavoomě or heama povóni-
toomě, the blissful place above; hoaxtov-hesstanov, the 
world of space (Ger. Himmelsraum); hoaxtovā, hoaxtoveš 
and tarxatoom, heavenly space, space under the sky; vo-
tostoom, the space above the earth's surface; see 
under "above"; hovaeoxz zehessosz heama, things from 
h., above; zehamamaeve, that which is heavenly, above; 
heama hestanovā zeēvaessō, the ones who are in h.; enx-
hesta heama hestanovā, one is h. descended; heama mans-
tōnoz, the heavenly, celestial bodies; nivoaman, our 
(incl.) sky, h. (in ceremonial language).

heaviness, hānanetātotoz, h., weight; hanistahātotoz, h. of 
heart; see burden.

heavy, ehānano, it is h., weighs; esaahēnanohan, it is not 
h., weighs not; ehēphānano, it is heavier; ehoso-
hām-hānano, it is heaviest; ehānaneta, one is h.; zehā-
nanetaz, the h. one (or.); zehānanetassō, the h. ones 
(or.); nanēho zehānanetatto, I being h.; zehānano, 
that which is h., weighs; zehānanaesz, the h. ones 
(in.); nahanāstahaeve, it makes my heart h.; zetohetē-
hanistahātetoz, all that which makes my heart h.; see 
weight.

hedge, zistaomoō, that which hedges (growing); etaoomoō, 
it hedges, bars (of trees or brush); eamemateve, 
it is hedged by woods.

heed, naonista, I h. it; naonemo, I h. one; nasaapavonistō, 
I do not h. it well; natonezta, I h., hold to it; na-
toneztovō, I h. one; natonezesta, I h. it (in mind); na-
tonitamo, I h. one (in mind); natonitōmo, I h. one (in 
looking); naonistonitamo, I h. one, watch, examine him; 
napopaemo, I h., care, pay close attention to, concern-
ing, one; napopaesta, I h. it; nasaapopaestō, I h. it not,
pay not attention to it; nasapapacohe, I pay no attention to one; ehöhoto hēhuyo, he heeds, follows his father's ways; zeto kasofo xoixhóovo hēhuyo, this young man does not h. his father (acts contrary to his father).

heel, mazhesto(nos), h.; nazhestro(nos), my h.; nszhestono-anoz, our (incl.) heels; ezhešezhestonatto, it is thus heeled (in.); etoszhestonatto, it is long heeled (of shoes); naeszhestonaso, I cut one's h. epavezhestonače, it is well heeled; heto mocanoz esaapavezhstonoñathenhensz, these shoes are not well heeled; napē-zhestonaovo, I make one's h. to be crushed; naoaxezhstonanōno, I bruise one's h. (by biting); naoaxezhstono-nano, I bruise one's h. (by striking it).

heifer, monemehe, young buffalo cow; also monsecess; na-monsechem, my h.

height, hako heama enxhesseenao, he falls from a great h., from far above; haeštatoz, h., tallness (or.); zehexoхаestatto, the extent of my h., tallness; see high, exalt.

heinous, eohhahnosenova, one is h.; heto zhešezistoz eohämomaxazistove, this deed is h.

heir, naves'oneve, I am h., co-h.; nives'onerhemā, we are joint heirs; zeves'onevsz, the one who is h., lit. ...related with; zeves'onevessē, the heirs; see partaker; ves'onemazistoz, joint heirship; see inherit.

hell, ātonoomē, h., underground habitations (has not the meaning of an infernal region); haysevoomē, h., place of suffering; eavōno, h., the place of the Devil; eavōvōx, infernal den; eavōvōxev, it is the Devil's den; nazeavōvox, my (Devil sp.) h., infernal hole; zex-hoesvoss havsevemātaso, those where the evil spirits have their abode. All the above terms are of recent origin; the Ch. seem not to have known of a hell where human beings would be sent into after death. Nevertheless they held that very wicked men and suicides would not reach the same place as the good ones (after death), and that the spirits of dead wicked people roam about restlessly trying to find an abode in the bodies of living people, and otherwise are bent on causing disease and mischief. The head priest of the Ch. tribe told writer, concerning an old man about to die, "baptize him so he will not come back and worry his people!". see Hades.

helmet, mahataenoxca, iron hat; emahataenoxcaeve, it is a h.; nahemahataenoxcaena, I am provided with a h. help, navistámosan, I do h.; navistámo, I h. one; navistámo, I h. it; zevistámosansz, the one who helps; vistámosanehe, vistámosenehe, the helper; zevistǎmasz, the one who helps me; navistámosenctovo, I h. concerning one; vistǎmazistoz, the helping one (the act of
helping one): vistämosanistoz, the helping; navhesta, I h. am with; navistäoz, I h. (quickly); navistäozemo, I h. one quickly; naheovistäozemo, I come to his h. (quickly); naomotä, I h., assist one; nahotševaeno, I h. one for a while, I happen to h. one; hotševensz, just h. me!; nihotševaenáz, I want thy h. (just for a while); nihozetaz, I come for thy h.; navistämaeto- vo, I am a h. unto one; navistämaeta, I am a h. unto, towards it; esaatoneochehoun, it cannot be helped; evistämotto, it helps; naheovistämazistove, I have h.; navistämazetan, I want to be helped.

helper, vistämoseneche: evistämoseneheve, one is a h.; vistahozeo, h., co-worker; see stand by; zevistämness, my helpers; zevistämaezée, our helpers; zevistämata, thy h.; omotsanehe, h., assistant; emotsaneheve, one is a h., an assistant.

helpful, nivovonestatovázhemä, we are h., of service to each other; vovonestatovázhistoz, helpfulness; evistämoseneoneve, one is h.; vistämoseneonevestoz, the being h.; heto navesëevistämangan, this is h. to me; heto nitao zevistämänetto, all this which is h. to me.

helpless, eotašivatamecoz, one is h., in a pitiable condition; emoomoanae, one is h., in a hard fix; otašivatamecozistoz, momoanastoz, helplessness; esaaxa-vistämhehe, one is without help; esaheovistämazistové, one has no help.

hem, natoovoneoe, I h., double it (by sewing); natooven- to, I h. it (or. sp. of dry goods); natoovonexta, I h. it; also natoovosenoe, natoovosenoto and natoovosenoxta, the hemstitch, natoatooneoe, I h.; nitaotoonehemä, we h.; na- otaotoeno, I h. it (or.).

hemorrhage, emomea, emoméaaz, one has an h.; see blood.

hemstich, natoatooneoe, I h.; nitaotoonehemä, we h.; na- otaotoeno, I h. it (or.).

hen, kokôaxhee, female chicken; xâxcem, xâxcem (pl.), coot, mud-hen.

hence, inf. - hesse - = h., therefore, because; zeo nataas, I go from h.

henceforward, zetä, täzetä.

herald, ehõxeva, he heralds; emoxeva, he heralds an in- vitation; also conšetaneva; evëxëxeva, he heralds the breaking, moving of the camp; nahõxevooxta, I h. it; hõxevàtoz, the heralding. The heralding is done only by men who have been given the right to do so.

herd, namohëavoham, I h., bring the stock (specific, horses) together; mohëavohamestoz, a h. (gathered); enxpavoham, he herds the stock; npxavohamehe, herder; nanxpavõ vehocho, I h. the cattle; see flock.

here, zeto, h., at this place (pointing forward); beze- to, h., at this center, place; zeo, also zo, h., at this
Hereby; theo followed by —veś— infixed in the v.denotes "by means"; heto nszevešheneenon, h.shalt thou be known.

Hereditary, átastoz, ásanistoz, transmission from; noetastoz, hereditary fear of something (as from the beaver, etc.); naocetá, I have a fear from heredity.

Heresy, ooxsevostomosanistoz, h.(in teaching); ooxse-nohoestoza, cause of h.; momenooënistoz, h., faction, sect.

Heretofore, niszetá.

Hernaphrodite, heeman, woman-man.

Herself, tóma eného, (same for "himself").

Hesitancy, tóhaoxtoz, tóhetanoxtoz: ononoveozistoz, h., doubtfulness; hestoveozistoz, the being in suspense; hestovetanoxtoz, the being in suspense in mind.

Hesitate, natóhao, I h., hold back; natóhaom, we h.; nató-hetan, I h. in my mind, hold back; inf. —ononoveozistoz, "hesitatingly, doubtful, not sure of, not knowing"; eononoveoz, one is hesitating; naononovetan, I. h. in my mind, do not know well, am doubtful; ehestoveoz, one hesitates, vacillates, is in suspense; nahestovetan, I am hesitating (in mind); nahezevemo, I h. to tell one; nahezevoña, I h. to act; zetóhao, the hesitating ones, holding back; zetóhetano, the ones hesitating, holding back (in mind); zeononoveozessó, the hesitating, doubtful ones; zehestoveozessó, the hesitating, vacillating ones; naxanisxkonavetan, I am hesitating, undecided; nanesštaha, I am hesitating, in suspense, apprehending from not knowing what to expect.

Hesitation, see hesitancy.

Hew, naebóno hozz, I h. the tree; naavóno, I h. it (tree) down; [naavoto, I fell one, not with instrum]. Nahoxebóno hohona, I h. the stone; nahoxeohá, I h. it; nahoxeón, I h.; zehoxeóns, the one who hews; ho-hona zehoxeoses, the stone which is hewn; hoxzetto zé-avoheoso, the hewn trees.
hiccup, hessovâtoz; chessova, one hiccup; ehnieszova, he

hide, verb. nanohesan, I h. (something); nanohesz, I h. it;

nahanoheseto, I h. one; zenohesanzs, the one who does h.
(something); zonoheszz, the hidden one (or.); zenoheszz, the one who hides it; zenoheszzss, the ones who h.it; nanohestomon, it is hidden from me; nanohestomo,
vo, I h. his (in.); nanohetamo, I h. his (or.); hovae
esaanohoehan, nothing is hidden; esaanohoehe, one is not hidden;
eto nitiaa nitaeënohanohestomonon, all this has been
hidden from us; hovae nisaanohestomevazé, I h. no-
going from thee; enohoez, one gets hidden; nobhâniso-
zo, the hiding (something, also a game, see play); eho-
tataen, it is hidden, disappears (as the sun, clouds);
ehevetovota, it stands behind, hidden by; ehevetovehove,
one stands hidden by; nahevetovana, I place it behind
something, so that it be hidden; eâtoeoz, one hides un-
der; eâtoeê, one lies hidden under; enohoe âtono heše-
seeva, it is hidden under the dust; enohoe zêvêstovez',
one is hidden in the camp; âtoeozistoz, the hiding
(under cover); âtoešenâtoz, the lying hidden under;
eâtohameoz, it becomes hidden from view (as by dust
or clouds); nanozegoleta âtoeozistoz, I seek cover, a
hiding place;esaahomosenet, he hides his feeling (on
his face); esaahomoxtate, he does not show his feel-
ings; naeoevakaxa, I turn, my face from; naeoevakaxe-
tovo, I h. my face from one.

hide, n. hoea, fresh h. scraped; hoeanoz (pl.); nathoean-
am, my h.; nathoeanamoz, my hides; nathoeanamanz,
our (excl.) hides; nataeštoneoan, I stretch it (h.)
on a pole; honeo, h. to be tanned; honeoo, pole on which
hides are stretched; vxtaakoz, raw h.; hoemsokit,par-
fleche receptacle or case; hooxkan, h. in process of
being tanned; nathooxkan, my h.; meseska, tanned h.,
leather; mêsha, old h.; vaiвезânoz, deer h. (fresh);
esveenoz, buffalo hides; mohênotoz, elk hides; homaoxz,
hom moto (pl.), beaver h.; vokaevôz, vokaevotoz (pl.),
antelope h.; see skin, tan; esescemoz, esseemoto (pl.),
part of buffalo h. with hair on, which the children us-
ed to have for bed covers. Following terms are used
in tanning hides: naseôno, I stretch it; nanaeô, I
scrape it; naexenâna, I depilate it; monâzetto, h. scrap-
er; nanomâz, my h. scraper; naeôhê, I soak it; see tan.

high, ehãehosta, it is h., steep (lit. .... it hangs h.).
ehesteha, one is h., tall; ehãehata, one is h., tall;
etonestahoe, how tall is he? Ehestoö, it is h., tall (of
trees, plants); etonestoohe, how tall, h. is it? Ehas-
toö, it is very h., tall; ehestota, it is h. (in., set-
ting); etonestota, how h. is it? Ehãshtota, it is very
h.; hako heama, h. above; vâxsheama, the highest; ehêp-
hōsta, it is higher; chèpestahe, one is higher, taller; chèpestoó, it is higher (of plants, trees); chèpestota, it is higher (of setting objects); ohe ehāoetaimeoxx, the river is getting higher (lit. .... deeper). Zevās-hēpāsz, the Highest one, also Zenochāheamāsz; see ex-alt; inf.-hā-, -ohā- denote h. in the sense of "much, intense"; eohāpevatame, one is highly esteemed; emañhāoston, it is very h. in price; nokatēne, one hand (fist) h.; nixatēne, two hands h.

hill, zēpaomao, h., elevation of ground; zēpakomao, hillock; eesomē, eseomens (pl.), h., an extended h., ridge; eesomē, at, on the h.; eseomēhetaneo, h., ridge people, name given to a certain group of families, who probably camped on a divide. Writer knows of such names which originated within 25 years, like: eszehenhetaneo, swamp people, name given to a few families camping in the neighborhood of a swamp. Nehamos and neamakoss, on the other side of the h.; hohamos, on the h., slope; nhausto nixhestohamos, on the other (back) slope of the h.; nixhoom, on this side of the h.

hilllock, zēpaomao; zēpakomao, small h.

hillside, zēpaomao; zēpakomao, small h.

hilltop, hōe, h., summit.

hilly, etataxq, it is h., broken.

himself, tāma enēhov, h. (same for "herself").

hind, see back, behind.

hinder, nahestomano, I h., prevent one; na(o)otōma, I am hindered by water; eneotōma, one is hindered by water (on his way toward speaker); inf. -hestome- = to prevent, hinder; nahestomeaseoxz, I am hindered by my going away; nahestomhazeohe, I am hindered by work; nahestomeoz, I become hindered; nahestoméhelo, I effect hinderance to one; nahestoméeta, I am a hinderer; nahestomátov ho hēszistoz, I h., prevent one's speaking; see prevent; natōhemanisz, I make a hindrance, hold back; natōhemanéno, I h., prevent one; natōhao-vó, I make one to be hindered, hold him back; natōhaztovo, I behave hindering towards one; zehestomans, the one who hinders; zehestomeozz, the hindered one; ehestomae, one is hindered, tarries; evešhoxpoeozz, one becomes hindered with, by (lit. .... becomes tied with); zehēševostanehevevo evešhoxpoeozenov, they become hindered, tied by my way of living.

hindrance, hestomeozistoz, tōhaovazistoz, h., the holding back; hestomanistoz, the making an h.; hestomētastoz, the act of hindering; hovae zevešhoxpoezi-stove, something causing h., tie; hestomastoz, h., delay. hinge, henitō zevešhoetto, that by which the door stands firm.

hip, māzezō; nāzeō, my h.; heszezeō, one's h.; nazeoona-
so, I cut one's h.; nåzë5 evoëha, my h. is dislocated.
hire, nahozeoto, I h. one, same as "I use him"; nahozeotomovo, I h. his (in.); hoozeohestoz, h., wages received for labor; see wage.
hirsute, see hairy.
his, has no equivalent in Ch.; pref. he- = h., her or its; see Ch.gr.
history, hòtaheo; ehòtaheoneve, it is a h., story; same term can also mean "story telling"; see story.
hit, naøxta, I h., strike it; naëmo, I h., strike one; hena zeëxtom, what does thou h.? Zeëmsz, the one (or.) h.; zeøme, the one (in.) h.; zeøxta, the one who hits it; nivë zeømata, who h., struck thee? Nanoëmax, I am h. thereby (also fig.); natënnonemaso, I h. it right on top (of arrow heads, in games; see play); namxöno, I h. it (or.) [in games]; naatohe, it h. me (accidentally); naaxevaena, it happens to h.me; nanoöno, I h. it (or.) from beneath; nanoëmaso, I h. it (or.) from above; this has ref.to ball or wheel in games; nanoëmaxesta mâe, I h. the center of the wheel (in wheel game; see play); eëëha, it hits, lands, alights; eëës, it (or.) hits, alights; eama eëëha, it hits, alights at the side (sc. of mark); nanetöno, I h.on this side of the mark; nahëpono, I h. beyond the mark; nahëpono hëpeš, I h. above the mark; esaamxova, it cannot be h.(by ball); see strike, touch; napoëenëno, I h., slap one on the face.
hitch, natoæeto mohëno, I h. the horse; natoæetoham, I h. the horse or horses; zetoæetohamz, the one who hitches the horses; toæetohamestoz, the hitching of the horses; rad. -toa- or -tova- ref. to "harness a horse to a carriage"; natëeto mohëno, I tie, h. the horse to something; nathëetoham, I tie, h. the horse or horses to; tëetohamestoz, h.strap or h.post; zëtëtohamsz, the one who ties, hitches the horse to; zëtësz, the one hitched, tied to; zëtësæsz, the one (horse) hitched to the carriage; tëæëñan or tëæetohamsz, h. the horses to the carriage; tëæëñan or tëetohamsz, h., tie the horses to (something) [naæææänoham, I unhitch the horses from the carriage; naonehaetoham, I unhitch, until the horses]; see tie, bind; ëësetææo, they are hitched to, tied to.
hither, expressed by "n"; see here.
hive, həroomehayø, həroomemhayono (pl.), bee house.
hoar, hæståheneeno, h. frost; ehonovoatâz, it h. frosts; nàtkos ehestao, the bear cub is born (a Ch. saying at sight of h.frost, probably because at about that time [in spring, in the North] the bear cubs make their appearance); eæmæoëvodz or eæmækevodz, it is h.frosted (when trees, grass, etc. are sheathed with smooth ice; Fr.il fait du verglas; Ger.es glatteifist);
emaenoevēto, it h.frosts,(caused from fog).
hoard, nahuvozozenoz makātansz, I h. money; see save, store up.
hoarse, namoochahē, I am h., have a coarse, rough voice; namoochahē, I am h.; namoochahēs, the one who is h.; moohahastoz and oxehahestoz, hoarseness; epahēha, one is h.(from a cold, cough).
hoary, evoxpē, one is h., grayhaired; zeto betaneo zevoxpaessē, these hoary men.
hoax, see trick.
hobble, aemkaesē, one is hobbling along; enxhdestozeamekkaesē, one follows behind hobbling; nunēseoxtaeto, I h.him (both feet); zenēseoxtaēsz, the one hobbled (both feet); namanoxoxtaeto, I h.him, lit. I bind his feet together; mananoxoxtahestotoz, hobbling instruments, shackles, niseoxtaetoñomestoz, hobbles, shackles for horses; nunēseoxtaetoham, I h. the horse; aemkaesēnātōz, the hobbling (in walking).
hockey, see shiny, play.
hoe, naakōkō, I h.it (or., as a tree, plant; naakōkō, I h.it (in.); namenōn, I h., dig; see dig; namenōnō, I h., dig it (or.); namenōha, I h., dig it (in.); naenomasēnēstomamesesto (or.), I h., cultivate the potatoes; menoehe, menoeheono (pl.), h., diggers; menoehestāzo, menoehestāzeno (pl.), h., grub ax; menoehestāzenoneve, it is a h., grub ax; zeoookōnsēz, the one hoeing (cutting weeds); zeoookōnsē, the one hoeing, digging; zeoookōhe, that which is hoed; zemenohe, that which is hoed, dug; zeoookōnōsēstomamesesto, the dug potatoes.
hog, (h)ešksēsehotam, dog with tapering nose; see pig.
hold, natēnēn, I h.(by hand); natēnā, I h.it; natēnō, I h.one (or.); natēnōnomovō, I h.his (in.); natēnōmo, I h.his (or.); zetēnesē, the one holding me; zetēne, that which is held; zetēnesēz, the one (or.) held; natēnā nañēzena, I h.in my hand; ēnēva nāvešētēnā, I h.it with a rope; natēnotote, I h. it with the teeth; natoenotomo, I h.one (with teeth); hotam etēnolotomovēko, the dog holds a bird in his mouth; natēnātēn, I h. with the mind, in thought; natētētano, I h., keep it in mind; natētētano, I h., keep one in mind; namoheno, I.h.one by the hair (a bunch); namoheno, I h.it by the hair; hemekon nāvešētēno, I h. one by his (the whole of it) hair or head; namooe, I sit and h.(something); namooe, I stand and h.(something); namae, I lie and h.; the rad.-no- =holding, having with, carry; namoe, I walk and h., have along; namoeoz namātām, I carry food along; namooenō, I.h. one in my lap; ninoeotovəz, I h.thee in my lap; ninoeōzeno, I h. one in my arms (while standing); ninoeōzetovəz, I h.thee in my arms; natōnezeno, I have him for h., support; natōnezeno, I take h.of one, h.myself to him; natōne-
tovo, I have my h.on, upon one; natoheman, I h.back, prevent; natohemanis, I h. it on, one; natohemaného, I h. one back; natohaovo, I h. one from; eveštohačeno, they are held back by it; natohan, naevhaonista, I h. back (in words, from doing something); naevhaoneto, I h. one back from doing something, forbid him to; natoeno, I h. converse (with) one (Ger. erhalten); naó eetaené, he is held, kept (alive) by the doctors; Maheo eného zetoano nitao, it is God who holds, preserves everything; natoneztá, I h.on (Ger. ausharren); natoneztaeto, I h. on towards one; natoneztaeta, I h. on concerning it; natoneztó, I h. on to it; natoneztovo, I h.on to him; zetoneztoss henietamestovevo zetāxtamistanov paštaomenhestoz, the ones who h.on to their trust shall reach happiness; essahánitáohan, it does not h.out, is not sufficient, not enough until...; naótsetan, I h.on, endeavor, strive; inf. -ótse -holding on, persevering, endeavoring; ótsevhoñao, they are holding on in praying; ótseche, one who holds out; eneševstove, it is done, held, carried out by doing; etosemoheoxistove, a meeting is to be held; nahištomenevó, I h. from one; nahištomon, it is held, withheld from me; nihíštomonon heto, this is held, withheld from us; nanis nahištomonenotto, my child is held, withheld from me; nahihoonsetan, I h., abstain from (in that); hoonestanotovsz havseyeva, h., keep me from evil; natomše, I h. myself erect (rise and stand erect); etomaeo, he holds his head up, erect; nanxpaovo, I h. one within bounds, so that he cannot go out; enxpaovhoan, he keeps, herds the stock; nanxpaovó qsan, I h., keep, herd the sheep; nakechoešenana, I h. it straight up (something standing); heechoešenanoz, h. it straight up! Heechoešenenahá, h. it straight (or., as a board, etc.): nahoého, I h., keep back, refuse to let one go; nahoesz, I keep it back; inf. -he- denotes "holding on, course, is unto", see have; nahováxshehae, I h. fast to the end, to completion; echhetto, it holds, endures, lasts; see endure; echehe, one is enduring, lasting, holds out; nimanohamá, we h.together (as one); nanoaseto, I take h. of one (to lead him away); nanoasezoého, I h. one and lead him away; inf. -no- denotes "holding within, carry with or on one's person"; naekotxseno, I h. one by the waist; emetonétavehota, how much may it h.? Tonstoha enhóoneva enevhotaz', how many measures may it h.? (of dry substance); see contain; nokatšeno, one handhold, fist high; see measure; suff. -zesta (in.) and -tamo (or.) denotes "deeming, esteeming"; napesvazesta, I deem it, h. it dear, good; nahèpepevazesta zehexovoz' mëmakät, I h. it dearer (better) than gold; zexhoes, where one holds himself, his place, residence, etc.; nahohápevatamo, I h. one in esteem; natonoe, I h.on, clutch to; natonoe, I h.
h. on to it; natomoetovo, I h. on to one; nahestana, I take h.of it; see take; naesevaena, I take h.of it, grasp it.

hold, n.esevaenåatóz, the h., grasp, seizure; hooto, h., handle, q.v.

hole, vox,h.(in ground), den; heszevox, its h.; voxeva, in the h.; evoxeve, it is a h.; evoxšeewe, it is full of holes (ground); voxše, place of holes; zeox, that which is h., is torn (in drygoods); eox, it has a h., is torn; eoxæ̕ax, it has a h., is cut open; see tear; ezeze-eot³, it has, is full of holes (vertical, honey-combed); vosône, a h. (dug); vovosône (pl.); eot³o, it is a h. (bored, pierced, made); zeotaesozevatto, that which is or has a h.in the stump (thicker end, as a needle); eot³æøzova, it has a h. thru its butt, thicker end; ot³estaeastotoz, holes pierced in lobe of ear; ot³estàtoz, opening, h.of ear; zezhoazenatto, the mouth of a h. den; zenzhesse-éstotane³s, entrance of its (burrowing animal) h.; see bore, pierce, dig, cave.

holiness, mómátahozeastoz or hoxemómátaheastoz, sacred cleanliness; mómátavatamahestoz and hoxemómá-tatamahestoz, state of h.

hollow, hohona evêpæe, the stone is h.; hohona evê, the stone is h., concave; zevêpa, that which is h., empty; navêpana, I h.it; navêpoha, I h.it (with instr.); naveceana, I h.it out, make it concave; navecevna-nathôma, I h. my blanket (to put in something, as when one is given something in the nature of berries, etc.), which he cannot hold in the hand); navecevhoz, I keep it in a h., pocket like place (as the fold of a blanket, etc.); navecevšemo, I lay one in a h. place; evecevo, it is h., concave; evecevonsz, they (in.) are h., concave; evêpotaxena, it is h.(ref.to sunken place in a carcass); mohëno evêpotâstax, the horse's belly is h., sunken; evêpepešena, it lies h., empty (carcass); see empty; evôpotšene, one has h., sunken eyes.

hollowness, vêpastoz, h.(state of); zèvecevhane, h., cavity in nape; vèvečšenestoz, h., cavity near the collar bone; vosâatóz, cavity, h.of instep; vovènūstoz, loin h., cavities; vovèséstoz, h. below os coccyx.

holy, choxemómâtatto, it is h.; zehoxemómâtatto, that which is h.; ehoxemómātahe, he is h.; ehoxemómä-tatamahahe, he is h.(state); zehoxemómâtahe, the h. one; zehoxemómâtahe, the h. one; zehoxemómâtahe, the h. one; Maheónemesestoz, H.Supper; hoxemómâtahe, the h. act, ceremony; see sacred, sanctify.

homage, navového, I pay h.to one; navoveahetovo, navovea-hetzto, I do h.to, praise one (to show h., respectfulness); navehooto, I render h., praise him; vove-hetzto, vovehazistoz, h., praise; see honor; vvehootazistoz, the praising.

551
home, mavenov, the h.; ninov, my h.; enov, thy h.; heven-ov, one's h.; ninovan (excl.) and enovan (incl.) our h.; enovevo, your h.; hevenovevo, their h.; the preceding is the regular old form, but some Ch. will say: nanovan, our h. Nahevenov, I have a h.; zexhevenovetto, where my h.is; nahevenovaovo, I make, procure a h. for one; navénaovo, I make a h., an abiding place for one; nanistavénaovo, I make a h., a tenting place for one; vë, tent, h. place; zëvës, where one's h.is; see lodge, tent; zehestoxtcomenessö, as many as are from one h., lodge; suff. -omen = lodge, q.v.: nahooxz, I am going h.; nahooxzetan, I want to go h.; hooxzetanoxtoz, the wanting to go h.; nanxhoxz, I come h. from...; nahoox, I bring, pack game h.; hooxestoz, the coming h. bearing, packing game; nahotëoxzheme, we break up for h.; ehotëoxzistove, it is a breaking up for h. (after a gathering); emohooxestove, it is a gathering of packing h. game (when the hunters gather h. bearing the game); nahooxtoena, I haul it h. homeless, nanotovacoxx, I am h., roaming about, an alien, without affiliation;etonovae, one is h., alien, heathen, is wicked; esaahenoven, one has no home; zsaahenovenchessö, the h. ones.
homesick, echëhooxzetan, one wants, is very anxious to go h. home; naëñsetan, I am h., lonesome; hënësetanoxtoz, h. -ness, loneliness; zëhënsitanossö, the h. ones.
honest, rendered by inf. -mëse- = open, plain; emësëahe, one is h., open; exanovemësehëahe, one is right h.; enohëme mesëkahestovâ, one is counted h.; namesëatamo, I deem, hold one h.; namesëazesta, I deem it h.; emësatame, one is deemed h.; see frank, open; emësvostanève, one lives honestly; mesëvostanehevestoz, h. living; emësësthaha, one is h. at heart; honesty, mesëahestoz; mesësthåtoz, h. of heart.
honey, hànome-paneaseo; paneaseo denotes "viscous, molas-ses", hànom = bee; hànoma zexhevenovaovoss chepaneaseonamo, the bees have h. where they live; hepæaseonam, its (or one's) h.; hànom chepaneaseonam, the bee has h.
honey-comb, zëvehota hànom paneaseo, where the honey is contained; ezeoëtit, it is honey-combed, is full of holes.
honor, naonooto, I h. one; naonooxta, I h. it; naonoevata-mo, I h. one, deem him noble, straight; naonoevazesta, I h. it, esteem it; nahaëemo, I h. one highly, count him worthy, valuable; etaoeonoatamâz, he honors himself; echeamhëeme, one is highly honored; nananotëemëného, I make one to be exalted, in h.; enitëëme, one is most honored, is a chief, leader; evoëematzetan, one is avid of h., wants to be honored, counted first; vøvëe-mâzetanoxtoz, the being avid of h.; naonoetanotovo, I
show one h.; onootázistoz, the honoring (in praise); onaatamazistoz, the honoring; onaatamah estoz, state of being honored; ono evatamazistoz and ono evatamah estoz have the same meaning as preceding terms; taome notamazistoz, the self honoring; nanosshaëmemestoz, high h.; nananoshâmememan hahan, I am given the highest h.; hašemâzistoz, h., the deeming one much worth; naohëmas eztopl, I h. one, show him deference, politeness.

honorable, eonoazeonene, one is in dealings; eonoazeo na, one (or it) is h.; naon oazeonazista, I deem it h.; naonoazeonatamo, I deem one h.; onoazeonestoz, the being h.

hood, horca, same as cap, cape; horcaeszehe, hooded coat;มหาตอ, she is hooded.

hoof, ehavsevheva, it (animal) is badly hoofed; ehav sevheva, they are badly hoofed; hëtooevon, between the hoofs (as in cattle, deer, pigs, etc.); mæze hess, the h.; hehess and heshe hess, its h. or foot; see foot.

hook, heszevezeva echêno, he hooked a man with his horns; nahekonoe, I h. branches (with a h. like stick, to spring and break them for fire wood); héko nosestoz, wooden h. used for above purpose [confound not with hekonôestoz, which means strong bow]. Nahekono xo tâ, I h. it (to break it, as branches from a tree); makâta zevoxkaetê, iron h. (crooked iron); zevoxkaetê tôneoitësanistoz, crooked nail to tie to; sépatoaneo, sépatoaneonoz (pl.), or sépatoeno, sépatoeno, hooks to fasten edges (also implies hooks and eyes); nasêpatoana or nasêpatoena, I h. it (as with hooks and eyes, safety pins); naestxtaena, I h., button, buckle it; estxtaeno, h. it! (also speaking of hooking a chain); oxëtoeaseno, fish h.; oxëttoeaseoneve, it is a fish h.

hoop, horseheo, h., binding; axkôo, axkoaneo, h., wheel without spoke (only used in games and somecer monials); eaxkoanistove, the game of the h. (wheel) is being played; see play. [There was such an "axkôo" used in the ceremonial of the "Arrows", made of a split sapling, about 1 and 1/2 inches wide, the hoop being about 18 inches in diameter. The ends were fastened together with thongs. At the close of an Ar row ceremonial writer found a sapling planted into the ground to form an arch of about 6 feet wide and 5 high at its apex. To this arch were tied the ceremonial hoop "axkôo" with feathers, four arrows, white shell like disks and large discolical blue beads of vitrified substance made by the Ch. themselves for the occasion. The axkôo and the arrows were painted red. The feathers were black and tied in a bunch to the axkôo.

hop, nakaax, I h., jump; nakokaax, I h., jump several
times (or with both feet); natoseanóka(ax), I am going to h.down; nanazeeka(ax), I am played out (from hopping); naamékaax, I h., jump along; kaxestoz, the hopping, jumping; nanševka(ax), I h. diligently; the suff. -ax is left out by many and used in the sense of jumping.

hope, nahozoevosetan, I h., expect in confidence; nahozo-evosetanotä, I h. for it; nahozoevotazesta, I h. it; nahozoevotamoo, I h. concerning one, have confidence that he will....; nahozoevostomosan, I cause h., expectation; ehozoevostomohetto, it causes h., it promises, leads to expectation; zehozoevostomohe, that which is hoped; nahozoevosemo and nahozoevoseto, I make, inspire him h., talk to one to make him expect; Maheonmotom nivešehozoevosenanenon, we are made to h. by the inspired word; nahozevxóta, I h., look for, expect it; etahan zehozevxótxomaz, this is what we h. to get, that which we deserve; hena zekanóhe–hozexoxtom, what more (in surplus) does thou h., expect to get? Hozoevoses-tanoxtoz, the hoping; hozoevostomohestoz, the making h.; hozoevosemazistoz, hozoevosetazistoz, the causing, inspiring h., confidence; zehozevxótxomeh, the h. we have (to get); ninietamestonan, our (incl.) h., trust, faith; hozoevotamazistoz, the h. concerning one. Nha zsaahesthozoevostanoxtovetoveshó, the ones without (having no) hope; inf.–évos– denotes "hope, assurance, confidence": nahozoevose–hozoehe, I work with h., confidence, expectation; etoseevhapevomoxta nasaahesthozoevosetanoxtovetovohę (or: nasaahozoevotatamohe), I have no h. for his recovery.

hopeful, etahozoevosetanonoynow, it or one is h.; esaaahozoe-vosetanovhan, it is not h.; esaaahozoevostenano-nvo, one is not h.; chesthozoevosetanoxtvov, one is h.; ehozoevosetanona, one is h., hoping, in a state of hope.

hopeless, esaaahozoevostomohestovhan; chóehozoevosetan, one is h., cannot hope; enazehozoevosetan, one is h., is wearied of hoping; enazehozoevotame, one is deemed h., in whom hope is killed.

horizon, vae zëššého, where the sky sets; vae zistamxe-nna, where the sky touches; vae zistaanhósta, where the sky hangs down; enomaeha, it is horizontal.

horn, vevss, vevetto (pl.or.), h.; vëevs, vœvetto (pl.), h. (when detached from animal); voxvevetto, crooked h.; voxpemoechevsz, white elk h.; voxpemoechevsz nataēs-toen, I tip it with elk h.; xamavoxevsz, buffalo h.; zevokomass vevetto, white horns; emoèvezevevo, it has a h.handle, is made of h. (of elk h., as buttons, tools, etc.).) qsaevœvetto, ram’s horns; qsaevœsvsz, ram’s h.; tápenenov qsaevœvetto, they (or.) sounded the ram’s h.; heszevezezeva chekóno, he butted, hooked one with his horns; heszevezezeva eexomovo, he speared one.
with his horns; eheszevevês, he is horned. [It sometimes happened that buffaloes and even deer charged Indians hunting them. One old man (Goodbear) told me that a charging buffalo threw him up twice and prepared to gore him when the Indian succeeded in getting his hunting knife and cutting the buffalo's eyes and nose. Another man (Blackbeard) having wounded a stag was attacked by the latter and the hunter escaped only in holding the deer by the horns close to the ground, walking backward until he reached a low oak tree upon which he leaped, letting go of his assailant.] Enocevevess and enoacavess, he has one h.; ematótoevessec, he has ten horns; enišeevessec, he has two horns; eniševessec, they have two horns; eatoevessec, he has mixed up horns (speaking of antlers, when growing unsymmetrically or when the prongs are entangled with each other); eatoevessec, they have entangled, mixed horns; heszevevetto, his h.; mochevessz, mochevetto (pl.), elk h.; qaavevetto, sheep h.; vechohotoaevevessz, vechohotoaevevessz (pl.), cattle horns; conimotaevessz, he has twisted horns; ekaevess, he has short horns; ehaevessec, he has long horns; epavevesse, he has nice horns; evoxcevessec, he has crooked horns; naséevessec, I cut one's h., dehorn him; eevesse, he is dehorned; nanovevesse, I dehorn him (leaving a stub); enovevessec, he is dehorned (with stub left); napoevessec, I cut, chop off his h.; epoovevess, he has a h. chopped off; eotaevvevessz, it is of h., horny; etomesevess, he has erect horns; Tomsevess, Erecthorn, pr. name of an important personage in the history of the Ch. Kaevess, Shorthorn, pr. name.

horrible, eohaezhess, it is h.; eohaočtastote, it is an—— h. deed, doing; eahanétoxtastote, it is h., dreadful in the extreme.

horror, ohočtastote, it is a great dread; hohaetonooztoz, fright.

horse, moheño, moheño vam (pl.). moheño vam is also used ——— for the singular; moheño vos or mocemoheño vam-es, colt, young h.; vechoheño vam, white man's h. (all horses that are not ponies); xamamoheño vam, original h., pony; hetanehoss, male h.; moheño vam, breeding h., stallion; heeheñ, mare; mocenohos or mocemoheño vam, young h., colt (after having shedded); oxtənemos, one year old h. (h. that has passed the winter); moheño evez, the h. is browsing; monemoheño vam, young h.; maacno vam, old h.; nathohe, my servant, my pet, but generally applied to one's mount or own h.; nathohe, my h.; nsthohe, thy h.; nathohe, our h.; nsthozzevo, your h.; hesthozve, their h.; hesthoz, one's h.; nathohe, I have a h.; nathohe, it is my h.; zehethozzevo, I having a h.; zehethozvess, the one having a h.; nathohe, my horses; nsthozzevo, thy horses; nsthozheno, our
HORSE

ENGLISH-CHEYENNE DICTIONARY

(incl.) horses. Bear in mind that above expressions may also ref.to any animal owned by one,also to serv-
ant (from hoze =servant); navōsonoto nāthoze, I show
my h.; möhēnōhame-novētāhiztozh,h.race (with betting);
novēnōhame,race h.; enovēnōhamestov, it is a h. race;
voxōhame,white h.; zevoxpohamsz, the one who has a
white horse; moxtavōhame,black h.; heovōhame,yellow h.;
ottatavōhame,blue h.; following are terms ref.to vari-
ous colors of horses: emoxtavōhame,he is black; moxta-
vhame,black h.; moxtaveechehame,black mare; evoxpov-
a or evokova,he is white; voxpohame,white h.; voxpoh-
ham, white mare; (¬eham =female h.); evonevova,he is light
bay; vonevohame,bay h.; enōnōhame,he is grass brown; nō-
nohame,brown h.; emoktevenōhame,he is dark brown; mok-
tavenōnōhame,dark brown h.; evenohoozevoxpozhov, he is
yellowish white (not pure white); ehōmetova,he is of
a strange color (does not look natural); hōmetohame,
odd colored h.; evēstasevozhov,he is crane color; vō-
stasevohame,crane colored h.; eqsaevov, he is of
bucksfin; ehovonevov,he is cream; heovonevohame,
cream colored h.; emoqvatozov, he is dun; moevatohame,
dun h.; evoxpemovatozov,he is grey dun; emaozhov, he is
red; maohame,red h.; eotatavōhame, he is blue (roan);
ottatavōhame,roan,bluish h.; epozhov,he is grey; poovo-
ham, grey h.; ehoozcevozhov,he is fawn (mottled); hes-
toocevozhov,mottled,fawn h.; ehozhov,he is beaver;
homākotov,he is beaver h.; examanohame,he is bay;
ham, examanohame,bay h.; emoxtavotov,he has a rich deep brown
(as the color of buffaloes in the fall, when their
hair is at the best); ehovotov,he has a deep yel-
low color; emaozteno,he has a deep red color; emo-
xten, lit. he has a black face, but means: he is
mouse; moxtavenōhame,mouse h.; moxtavenehame,mouse colored
mare; evoxpēshen,he is dark grey (the suff. -ēn ref.
lit.to the face): moxtavevaxpēshen,he is black grey;
ehovestova,he is grey haired (ref.to mane). Suff.—vo-
vo(h)as denotes "spotted" (which is abbreviated as
"s."); evoxvov,he is white s.; voxvāsē, white s.;
voaxvāsē, white s.; heovevoyasē,he is yellow and
white s.; heovevoyasē,yellow and white s.h.; heovevo-
asehē,yellow and white s. mare; emoxtavevov, he is
black and white s.; moktevaxpov, black and white s.
h.; moktevovovov,black and white s. mare; emaevo-
voas, he is red and white s.; examanovavvovas, he is
bay and white s.; eotatavovo,he is blue and white
s.; emoevāsēvovas, he is dun and white s.; emoevā-
sévovas,(deeper color than the preceding); epevov, he
is grey and white s.; emoxtavevov,he is mouse and
white s. Suff.—hehema =speckled (abbreviated to
"s."); ehehema,he is s.; zēehemhassē, the s. ones;
ehemaham, he, s.; hehemaheme, s. mare; emachamaha, he is
ENGLISH-CHEYENNE DICTIONARY

HOSPITALITY

red s.; eotatavhehemahahe, he is blue s.; otatavhehemahahe, blue s.h.; otatavhehemahahe, blue s. mare; emoxtavhehemahahe, he is black s.; evoxphemahahe, he is grey and white s.; eheovchehemahahe, he is yellow and white s.; emoceeväšhehemahahe, he is straw and white s.; emoktavhehemahahe, he is mouse and white s.; emoktavhenempošhön, he is a black roan; eheovhemenempošhön, he is yellow roan; emacehemenempošhön, he is red roan; eotatavhenempošhön, he is blue roan; emoceeväšhemenempošhön, he is straw roan; emoktavhenemempošhön, he is mouse roan.

Etonetova, what color is he? Eoxcenetovao, they (horses) are of that color; naseaovoham, I drive horses to water; nanamnoham, I water the h.; namohēaovoham, I gather the horses together; emozēnoham, the mare is rutting; nakaneozeham, I have tired horses; navoneozeham, I have lost horses; naheaeñoham, I have many horses; nataeñoaham, I hitch the h. to the carriage; naeš'taenoham, I harness the h.; naonehaetoham, I untie the h.; nateto-ham, I hitch, tie the h. to; našxenaenoham, I unharness the h.; nazetanoham, I guide the h. (with reins); nanmaenoham, I drive the h.; naheecmaenoham, I drive the h. slowly; nanonotovaenoham, I drive the h. fast; nahosovaenoham, I back up the h.; see drive; nahoxomoham, I feed the h.; hoxohamestotoz, he feeds; napevōham, I have nice horses; ehezax, the h. bucks; eovevaseł, he bucks, kicking and running; eotvao, he rears; etahecemahae, he walks; etaasevooeoz, he starts trotting; etaase-momehax, he starts galloping; emasōamhoāzo, they start off running (at a gallop) to run a race; eevonoz, he rolls; eēveoz, he shakes himself (after rolling or being in water); nōmahetohamestoz, h. blanket; natahoestoto, my riding h., charger; nitahostonance, our riding horses; moxtavovoasahemehe, owner of a black and white spotted h.; zevoovoasehamsz, the one who has a spotted h.; zehehemahamsz, the one owning a speckled h.; hehemahehemehe, owner of a speckled h.; natahoenoz, I ride him; moheñoham hoxeessóhestoz, h. training; eoxxetahoeetoe, he is trained to riding.

horseback, natahoenoz mohêno, I go on h.; zetahoezs, the one on h.; zetahoeossé, the ones on h.; ehoetahoe, he arrived on h.; [ehoetahoe amoeneoneva, he arrives riding in a carriage].

horseman, tahoenotax, tahoeenotxeo (pl.), h., cavalry man; hetahoenixtreme, his horsemen; tahoeenotxesto, cavalry; tahoeonotxeve, I am a h., cavalry man.

horseshoe, maataévätanohamestoz, h.; see shoe; emaataevaťanohamestove, it is a h.

hose, aseonehe (of rubber); see stocking.

hospitable, ehoecmaseztaheoneve, one is h.; nahotoema-seztaeto, I am h. towards one.

hospitality, hotoemaseztastoz.
host, nahetovāhēmetova, he is my h., or I am his guest; nahetovāhēmenoz, he is my guest, I am his h.; see guest; zehāenōessō, a h., multitude, q.v.

hostile, rendered by inf. -ōne- =adverse; naōneztache, I am h.; naōneztetao, I am h. towards one; naōnezteta, I am h. towards it; naōnevoēho, I treat one with hostility; ēnovoētastoz, hostility, h. act., performance; naōneneše, I do it adversely; naōneztov, I behave h.towards one; zeōnezoess, the ones h.to me, my enemies; see adverse, enemy.

hot, ensōmetto, it is h., boiling (of liquids); ehaāmetrical to, it is very h. (liquid); ehaēstovā, it is h. (fire); ehaēstovā, it is intensely h. (of fire); ehaōta, it is h.; enēshōe, one (or.) is h., has fever; eaeōhōta, it is very warm, h.; etakanahōta =etakanāta, it is tiresomely h.; eahanāta, it is killed by heat; eahanēa, one is killed by heat; evonāta, it is lost, destroyed by heat; see burn, fire; ehaēoemahēhōta, the ground is h.; nahot-xāe, it is h., burning on my head (sun's heat); see warm, fever.

hound, nehōoxetsane-hotam, trailing dog; nehematozetsane, h. (trailing by smell).

hour, noka zehōsta (kōkāseo), one hanging (of the watch), one hour; nixa zehōstaz' kōkāseo enexovhoe, he stayed two hours; haestohā zehōsta kōkāseo, many hours. Some insert inf. -nimae- =the round of; noka zenimaehōsta kōkāseo, one round of the watch (sc. the suspended hand); when the connection is clear "kōkāseo" is left out; eonehōsta (kōkāseo), what h., time is it? In former days the question was: eonehōes, where does it (the sun) hang?

house, mhaya or mhāo, mhāonoz (pl.); emhāoneve, it is a h.; emhāonevenszh, they (in.) are houses; nahemhāon, I have a h.; namhāonan, I build a h.; zēpēpaqonatto mhāo, h. roof; m xlink mesh hāo, school h.; maheonehmāo and maheoneēsēzhēho (or shortened to: ēshēzhēho), church, sacred h.; hamoxtaemhāo, sick h., hospital; vēhōemāpemhāo, whiskey h., salon; esōxzēzhēho, medicine h., drug store; hōoxtovamhāo, hair cutting h., barber shop; hōxtovamhāo, trade h., store; mōhēnohūemhāo, horse h., stable; bēzhēmēho (and mēzhēho), privy; hoemhūo, cellar; aenonemhāo, prison; tēzhēmēhū, guard h., prison (see tie); hētoxkconemhāo, hardware store; makātaemhāo, bank building, money h.; hōssoemhāo, dance h., hall; šēzhēmēhūo, bed room; tōto eneota hēto mhāo, how many rooms has this h.? Zehemhūonetto, where my h. is; zehēmēhōonszh, the one whose h. it is; esaamhūoneyhan, it is not a h.; ēsēxatoa mhāo, the h. is finished, made ready; maq, māq, maqkonoz (pl.), small h.; vēskēmaq, bird's h., cage; naēstax mhāo, I step into the h.; naēsēm hāo, I enter the h.; naēsēzevo (naēszeovo) he-
mhâö, I enter one's h.; naonenxâna mhâö, I demolish the h.; nāa namanstootâ mhâö, I build a h. for my son (giving it to him); mhâoanoheo, h. builder; ziskakoevâ-natto (mhâö), h. top, ridge of roof; zeæeno mhâon, the owner of the h.; zëntaeto mhâon, the ruler of the h. household, mavenov, h., home, q.v.; n'emomeheom, the whole h., family (inmates); emâeoe n'emomeheom, they journey, travel in households, by families; zhestoxtocomenessö, as many as are of the same h., home.

housetop, zëpaeapannoto mhâö.

hover, etôhöes, one is hovering (in a lying posture, heva nasz zetosekenas, as one near death); natôhoes, I am hovering, suspended, floating in the air or water; etôhösta, it is hovering; eëvöe, one hovers, also said of birds; eëvöse, they (birds) h. high; veksio zeëvöessö heana, the birds hovering above, in the sky.

how, tah, h. could, would,..., in which way (usually followed by inf. -tonš- or -me-); tah emetazeoxe, how could he go there?, let see h. he could...; inf. -tonš- =h., by what means? Inf. -tone- =h., what size, amount? Etonshâamoxtaeo, h. did he get sick? Etonexov-hâamoxta, h. sick (in what degree) is he? Etonehesso or etonhesso, h. is it? Etonhesta, in what condition is one? Etonëa, how much of it? (Ref. to size); toxët, h. many? (Ref. to numbers); etonetëo, how large is it? etonetëeta, h. large is he? Toneš, h. far? Also when or where? (Ref. to time or distance); toneš ehoeoxe, when did he arrive? Toneš etaešhoxo xoivstavâe, h. far has he traveled? Etonemahao, h. big is it? Etonemahaeta, h. big is one (or.)? Etonensthâe, h. tall is he? Etones-toöhe, h. tall, high is it? (Sp. of plants trees); etonestota, h. high? (Sp. of in. standing [set] objects); etonechesta, h. high is it (hanging), also: what time is it? Etonehöes, h. does it (sun, moon) hang? Etonëeß, h. long is it? Etonëetone, h. big around (cylindrical bodies) is it? Etonëetoneho, h. wide, what diameter, gauge has it? Etonexovë, h. much, to what extent, degree? Etonetëapeonë, h. big around? (of large bodies); etonëtëapaeta, h. big, voluminous is he? Etonetöö, h. deep? (of ditches, wells, anything dug); etonetëoetam, h. deep (of lake, river) is it? Etonetonotto, h. thick is it? Etonëtëenota, h. much room within? Etoxoetonaota, h. many rooms? Etoxeëceo, h. small is it? Tah zhešeçzeo, h. small it is! Eonezceota, h. small is he? Tah zhešeçzetaxa, h. small he is! Nitonecehoe, h. long does thou stay? Nitosetoconeohomë, h. long are you going to stay? Inf. -toneëß- =for a length of time, until when, h. long until; etoneöshâamoxta, h. long has he been sick, for h. long? Nszetoneëeßhavavëoetamë, for h. long will you do wrong? Nszetoneëeßsaaeavavëmâe, for h. long a time shall I not see thee again? Etoxeësho xoivstavâe, 559
h.long,h.far has he been traveling? Etoneēshēmoxta, for h.long has he been sick? Ninevetonetoexovahē, h. didst thou further get along (fare)? Ninevetonšeevostanēheve, h.(in which way,manner) didst thou further live? Nitonešmanesz, h.dost thou make it? Nitoneševōnanē, h.(by what means) dost thou see? Nitonevōsanē, h. much dost thou see? Etoxtēve, h.many (or.) are they? See many. Etonēšēvetozhesso, h. it is, h.ever it happens,happened; etonēšomista nasaahenenomovohe, h.he escaped I do not know; ūh zehešhōtamahēs Maheo, h. great God is! Tēeto ootam,h.then (h. much more will it be the case); heva harsevoētāz zehešsōmonhas,tēeto ootam mataešhēaesz, if he is a wrong doer while young,h.much more when he shall be older! Mona followed by inf.-me—denotes "h.could...., impossible!" Mona emehezeoohevo,h.could they work (cannot be expected)! Pref.zehexov-=h.,to what degree; zehezōpeva niheneeca,thou knowest h.good it is; nimēstomevac zehezovomoxtātto,I tell, explain thee h.I feel; etahan zeheštēnottō, this is (pointing to) h.(what) I think; zehešepvevēno,h.sweet it is! Zehešēmoonatamanōō,h.beautiful green (of vegetation) it is!

howbeit, vātometto, oxtovaretto (detached); ūzvoxonettō, h., implying a concession, relenting; nametansetamō ūzvoxonettō napevočo, I could hate him, h. I treat him kindly.

however, see howbeit; zetatonšomista nasaahenenohē,h. he will escape I do not know, lit. by what means he will escape I do not know.

howl, eevātō, he howls about (being heard here and there); esevon toxtō exaevātō, the buffaloes roam about roaring (kind of a low muttering bellow); etovātō, it howls in the distance; ehowētō, he howls feebly, dully; echevonātō, it is (of thunder) heard howling, muttering; Mozzevātō, Howlingel, pr. name; zeēvātōs, the howling one; zeēvētōssē, the howling ones; heovass heēevētōhestoz, all kinds of howling. hub, zeonīstakokeoxtatō, the h.itself; zeonīstakokeoxtas, zeonīstakokeoxtans, h., in sp. of the wagon (or.), where it has a ball, globe provided with legs (spokes) around it; zeonīstakokeoxtas amonecō e tahavsevae, the h. of the wagon wheel is bad.

hubhub, emomovon, it is a h.; see sound.

huddle, etāovāzeo, they h., crowd, press each other; eho-notāzeo, they h. together, are thick together; see crowd, press, nestle.

hue, expressed by suff. — tav; emoktav, it is of dark h.; emakttav, it is of red h.; eotatatav, it is of blue h.; zeoexpazanexvxtav, the h. of grapes, dark violet; ehoxtav, it is of yellow h.; epoktav, it is of gray h.; cotatavemāaseonevxtav, it is of lilac h.; eneama-
neheovxtav, it is cherry h.; emäaseonevxtav, it is of purple h.; eneamaneotav, it is of Antwerp blue h.; emoxtaveotatav, it is of sapphire h.; eneamanemoktav, it is of coffee brown h.; eosepoktav, it is of drab h.; eneamanemokstav, it is of mauve h.; eoseozeovxtav, it is of salmon pink h.; enanivsemaktav, it is of scarlet h.; emoamazevxtav, it is of pink h.; eosemakomaxeovxtav, it is of rose h.; epoeotatav, it is of lavender h.; exoxoxevxtav, it is of green h.; evoxpevxtav, it is of white h., tint; ehahestnotav, it has many hues., is multicolored; epavevoxtav, it has a beautiful, good h.; zepavevoxtavessz, the nice colored, hued ones (or.); zepavevoxtavész, the well hued ones (in.). This suff. -tav ref. to the general tint, colored appearance; evaxegevxtavensz, they (moccasins) have deer "designed, tinted, colored in" in beadwork; eoheskotavensz, triangles are beaded in color; evksevoxtavensz, birds are beaded in colors; zexhoxtav, tint, h., colors in beadwork, etc. See color; Epapanooxtav, it is hued, colored in big spots; zexhoxtav, it is hued, colored in spots; see spot.

hug, nanskoxtaseno, I h. one; zenskoxtasenázesső, the hugging ones (or.); nskoxtasenazistoz, the hugging; zenskoxtasenzs, the hugged one (or.).

hull, našena, I h., shell it (by hand); ešene, it is hull- ed, thrashed, shelled; hestőmősz, its h., husk, pod (hőm = covering); see shell.

hum, eemenon, eemősenon, he hums, is humming; emenonistoz, emősenonistoz, the humming.

human, vostan, h. person; votostatan, votostatanoe (pl.), h. being; evotostataneye, one is a h. being; evotostatanexhess, it is h. like; votostoom, the h. world, place; notostoom, the whole, full h. world.

humane, emehoxtahe, one is h., kind; enonizeomae, one is h., meek, gentle, good natured; ememenovae, one is h., agreeable, nice.

humanity, votostatanestoz, h., mankind; votostatanester, the h., human world; mehoxtastoz, h., kindness; nonizeomastoz, h., gentleness.

humankind, votostatan evestoz.

humble, natapóho, I h. one, subdue him; Maheo eoxcetapoé-hő zemenonexissz, God humbles, subdues the proud ones; etapstahae, he is humbled in heart; etapae, one is h., subdued, weak; see weak; emomoxae, one is h., simple, low; emomoxazeoneve, one is h. (of character); emomox, it is h., simple; emomoxhetanove, he is a simple, h. man; namomoxazesta, I deem it h.; namomoxatamo, I deem one h.; zemomoxhasső, the h. ones; namomoxemanház, I make myself h.; navononatamáz, I h. myself; navovoneoz, I am humbled, repent; evovnae, one is h., (state); navovonamhanhan, I am made h., repentant; nanaanaxaesta, I
am h., lowly, meek (in condition, disposition); pref. mo-
more- denotes "h. entreaty" and governs the sub. cj. in
Ch.; momoxevèmmenotò, may thou see us! Namomoxe-
mo, I entreat one.
humbly, expressed by pref. momoxe- (in entreaty, implora-
tion, wish); h. in the sense of quietly, unassum-
ingly, peacefully the inf. -aanaxan- is used.
humid, see damp, moist.
humiliate, natapoèho, I h. one, subdue him; natevomao-
vo, I h. put one to shame; natevomeen, I am
humiliated, suffer shame; natevomeenesèho, I cause
one humiliation, shame; tanevomaoavazistoz, the humiliat-
ing (done to one).
humiliation, tanevomenhestro, h. , shame; tanevomenes-
hestro, cause of h.
humility, momotatamahestoz; momotatamahestoz enceevavo-
voènetton's oxtoseonatamazistovèszh na men-
oxctezanoxtoz enceevavovènetton's oxtoseamoxtovè-
èszh, h. goes before honor and pride goes before the
fall.
hummock, see hillock.
humor, namomenomoxta, I am in good h.; easamomenomoxta-
he, he is not in good h., see cross; navovèho, I
h. one, praise him (Ger. streicheln); nahoetanoho, I h.
one, keep him agreeable, glad; hotoetanohazistoz, the
humoring, keeping one glad, agreeable.
humoristic, evèshohazistovè, it produces laughter; enxès,
it is h. , funny; enxoxta, one is h., funny; eoz-
hazheconève, one is h., jolly, a laugher.
hump, rendered by rad. -pa-; epaomao, it is a h. of
ground, hillock; paepaoa, camel; Hotoavè, Buffalo-
hump, pr. name.
humpback, ekosàceve, one is h.; zekosàcëvszh, the hump-
backed one; zekosàcevessh, the humpbacked ones;
zeanaos evèshkosàcëveva, by falling he was made h.
kosàcevestoz, the being a h.
hundred, matôtnèo, h.; noka matôtnèo, one h.; nixa matô-
tèo, two h.; matotoha matotèo, ten h.; ematotô-
ensz, they (in.) are h.; noka matotèno enistansz, they
(in.) are one h. in all; ematotëno, they (or.) are h.;
noka matotèno enistexo, they (or.) are one h. in all;
zematotônoèssz, the h. (pl. or.) ; zematotônoèsz, the h. (pl.
in.) ; matotèno ôtnoka, h. and one; matotèno ôtnixa, h.
and two; matotôno ôtniès hetaneco, one h. and two men;
enkamatotènoènam, one is one h. years old; zematotèno-
ènamaz, the h. years old one (or.) ; nokamatotènoè
& etanexov, it is now h. years (sc. since); nimatotôno-
hèmà, we are h. ; noka matotèno eninisthemà, we are one
h. in all; enokamatotènoènam ôtnokoeùnam, he is one h.
and ten years old; nimatotènoez, h. of us; matotoha ma-
tôteo ôtnohonamatomèo ôtmotôt ôtnohon, ten h. and five
hunger, nahæana, I h., I am hungry; namesetan, I h., want to eat; ehæana5, they (or.) h., are hungry; zehææanaz, the one who hungers; zehæanass5, the ones who h., who are hungry; nahæanata, I h. for it; zemesetanzo, the hungry one; namesetanota, I am hungry for it, want to eat it; hæanåtoz, h.; ehæanåtov, it is h.; ehæanananv, there is a hungering; naav5n mesestov5, I perish of h., am famished (also: I am fasting); nako-ko5moxtaveana, I am hungering, famished (when bowels are growing); naaxamok5moxta, I sit hungering, hungry; eahanehæanea, one is extremely, deadly hungry; in Ch. there is no difference between "h." and "hungry". In former days the Ch. did not have regular meals. On war and hunting expeditions some dried or pounded meat would be taken along, but seldom in a large or bulky amount. Writer saw Ch. at home and on the trail going without food for one or several days at a stretch, seeming to take it as a matter of fact. A healthy man who has gone several days without food is not very particular in what he makes his first meal of. This has led Indians to eat certain things rather raw or very dead.

hunt, nataemhon, I go hunting game; eniseneva, he is hunting with bow and arrow (after small game); eemhoneheoneve, one is fond of hunting; navešhemnostaenoz m5h5z, I h. with arrows, also navešehemhenoz m5- h5z; eamemhion, one is keeping on hunting (game); naa- menevozeto, I h. for one on the way (to provide); eamènevozetaeoxz, he proceeds in hunting (to provide); eamènevozeta, one is a provider (by hunting). Hunting was not a pastime for the Ch., it meant the providing for food, garments, lodges, bedding, etc. the staples of a free, wild life. This providing was strenuous work and entailed many hardships with which only hardy men could cope. An old man told writer that sometimes provisions would fail in the heart of the winter and it meant to go hunting afoot, in the freezing weather of the North with almost no food for days, and pack home the game, if found. He once was four days to find a deer, had to pack it from a day's distance thru a blizzard, fell exhausted at the outskirts of the camp and would have frozen to death if his calling had not been heard in time. See seek.

hunter, emhoneyeo; eemhoneheoneve, one is a h.
hunting, honestoz; zeebemhonstove, after the h.(past). hurl, is expressed by suff.-ahâ, also -aoe, -âe, implying
swift passage thru the air, dash, driven; inf.
-ahan- also implies hurling, violence; naâseoehâz, I h.
it into; naâseoëëmo, I h. one into; naasetoeëstax, I am
hurled, blown away by the wind; see blow, wind; naâse-
toae, I h. away; chaoe, it comes hurled (as telegraph
or telephone message); navâenotto hohonaxceo, I h.,
throw small stones; ehëevâestove, it is hurled (as
from a catapult); natakâe, I h. (in certain games, see
play); naaasetahasen, I h., throw it off; see dash,
throw, thrust; emâso- onovâvoaz, emâso- onovâmeoz, it
hurls (itself) inshore (of water); eomahame, one is
hurled from on, above (as from a horse or a carriage,
platform); esahame, one is hurled down into; eahaneo-
eëna, he is hurled to the ground; naahaneoëëmo, I h.
one to the ground.

hurry, rendered by inf. -nonotov-; nanonotoveazs, I h.
away; enonotoveësz, he speaks "hurriedly, rapidly;
navessetan, I am in a h.(on the way); navesshaovo, I h.
one; navesshaovâz, I h. myself; nonotoveneëszv, do it
in a h. ! Nonotovestoz, h., n.; enonotovhoeohe, he works
in a hurry; enonotoveoz, one is hurried; onnotoveozis-
toz, hurriedness; enonotovstaha, he is hurried of heart
(ref. to mad dogs); enonotovstahaoz, he gets mad (of
dogs); see haste, rapid.

hurt, inf.-onâ- and -onx- denote "hurting"; enxo, it
hurts, is hurtful; esaanoxohan, it does not h., is
not hurtful; naonshëno, I h. one; naonshëoz, it hurts me, I
am h.; natoâ seonshëoz, my stomach hurts me; naonenxâe,
I am h. by burning; naonenxâno, I h. one with burning;
naonenxâhâ, I h. it by burning; eonexëvoaz, it is h. by
water; naonensëtâ and naonšëtâ, I h. my foot, my foot
is hurting; naonseona and naonseona, my hand hurts;
naraoneniâ, my teeth h.; naonseoha, it hurts me; see
inf.-totonâ- under "spoil" and -onex- under "demol-
ish"; onsevostanehevestoz, hurtful, painful life; onse-
ozystoz, the h.; naonxanen, I h., spoil, harm; naonxana,
I h. it; naonxano, I h. one; naheëstônô, I h. one (by
striking); naheëstoe, I am h., hit by it (in a flash);
navëshëhëstoe hohanaeva, I am h., hit, struck by a
stone; naomosemo, I h. one's feeling (in words); naomo-
sëno, I h. one's feeling (by treatment); naomoseztow, I
act hurtfully towards one (against one's feeling);
naheskovaovo, I h. (with sharp weapons as knives,ar-
rows, etc.); zeeãškovoøe, that which is thorny, hurt-
ful; eëshkovoøez, it is thorny, hurtful; hëszistoz et-
ehëskovoøezensz, his words h., are thorny.

hurtful, see hurt.

husband, nâhyam, my h.; nêhyam, thy h.; hëhyam, her h.;
nâhyaman, our h.; nêhyamaneo, our (incl.) hus-

564
bands; nēhyamevo,your (pl.) h.; hēhyamevo,their h.; nahēhyam, I have a h.; zehēhyamsz, the one having a h.; nahēhyameton, I am a h.; nahēhyamenoz, he is my h.; ni-hēhyamelova, thou art her h.; nihēhyamelovaz, thou art my h.; nihēhyamove, I am thy h.; nihēhyametőne, we are their husbands; hēhyamestovsz, the one being a h.; zehēhyamelovesső, husbands; zehēszheemsz, the h., the one who has a wife; zehēszheemess, husbands, the ones having wives; zehēhyametto, I having a h.; zehēhyamez, we having a h. or husbands; zehēhyameze, the ones, our husbands; zehēhyamevess, they, having husbands; nahēhyametan, I want a h.; nahēhyametanotovo, I want him for h.; see mode of relationship in Ch.gr.

husband, v. natő sen, I h., save, am careful in its use;

natőszhova, I h. my property; natőseexan, I h.,
save my eyes; natőseősz, I h., save my word; inf.-tő-
os- = with discretion.

husbandman, ēnanehe, farmer; ēnaneoevőho, white h., farmer;
ēnaneoehe, he is a h.

hush, oanősz naheto, h. I say to him; emaxhekotomatto,
it is a great h.; emaxhekotomatanooz, a great h.
takes place (in general); see peace, quiet, still.
hustle, nanōkaovo, naetaovo, I h., crowd him; ectővazeo,
they (or.) h., crowd each other, see crowd.

hut, mašq, maškonoz (pl.), small house; emaškoneve, it is
a h.; mašq eho, he is in the h.

hymn, nemeoz, nemeoxtoz (pl. in.); nemeoezeva, with, by an
h.; nitaaseaxzenon heto nemeozx, let us start to
ing this h., song; see sing, song.

hypocrisy, vhahenhesemanistoz, the making a mere ap-
pearance; vhahenhesemaneheonevestoz, h., mere
pretense; vhahetahocemőmahestoz, h. in religion; vhah-
etahcemőmahatovőtastoz, h. in ceremonial, mere exter-
nal pious doing, ceremony; momehemazenatóz, h., flattery.
hypocrize, evhhenheseman, he plays the h., merely pre-
tends to...; evhetahocemőmahate, he is an
h., externally pious; evhetahocemőmahatovőta, he plays
the h. in ceremonial, religious doings; the preceding
terms denote more "externally, by mere form" than "hyp-
ocrisy"; suff.-man, in this connection ref. to "play
the, rôle, pretend", q.v.; vhahenhesemanehe, h., mere
pretender; evhahenhesemaneheve, he is an h., a pre-
tender.

"I" is in Ch. the shortening of "e" sound and is
pronounced like "i" in "tin". "I" is pronounced as if
the "i" were followed by the hard Ger."ch.", but not

565
ENGLISH-CHEYENNE DICTIONARY

quite so hard as "ich" is pronounced in the Swiss dialect.

I, nančohv; nančovestoz, my I, person, own self; as a pers.pronoun before a v. only na- is prefixed; nančoxz, I go; namese, I eat; only when special stress is laid upon the "I" is "nančohv" used; nančov zemeseto, it is I who am eating; nančov esima, it is I, thy younger brother; nančov zeočenetto, I who am blind; nančovheme, I and one of them =we (excl.); ninčovheme-mā, I and thou or you =we (incl.).

ice, maom; emaomeve, it is i.; maomeva, on, in i.; makom-es, little i., icicle; vēho eoxchıtovanov maom, the white people do sell i.; maome-hoemhayo, i.cellar; etonovaomoxta, the i.is thick; cātoamoxta, it is covered with i.; cātoamoxtansz, they (in.) are covered with i.; ešomoxta, the i.is cracking; emaomevorta, it is frozen to i.(liquids); see freeze, hoarfrost; naohšös, I am i. cold; maomevhos, i. peak, iceberg; hešonena, minute, needle like particles of i., driven by wind; emakomevorta, it is a thin sheet of i.; emaomevoc, it turns to i.; emaomeštoxta, it is turned to i., frozen as with one sweep; ehekonomoxta, the i.is solid, it is frozen solid.

iceberg, maomvhos; maomvhoševa, on the i.

iceboat, semo zeeoceamčes maomeva, boat floating on ice. icy, emaomezhesso, it is ice like; etšonena, one has i. hands; see cold, freeze.

idea, matšetanoxtoz, i., that; epavhetšetanoxtov, he has good ideas, thots; see mind, that.

identical, eneha, it is i., the same; enehahe, he is the i., the same; etončohv, it is the very one (or.); etončohvetto, it is the very one (in.).

identify, nahetomemo zheštönčhovs, I i. one, declare him to be truly the one; namheta zhešeňhovs, I i. one, say that it is he; nančohemo, I i. one, tell that it is him, declare him to be the one.

idiot, emashanč, one is i., unreasonable, insane. Writer has only known one case of idioltism among the Ch.
during the last 25 years. The word "maschanč" has a wide application, from dull, stupid to crazy, frenzied.

idle, nasaatonševe, I have nothing to do, am i.; esaanakahe, he is i., not industrious; nasaheshhoxeoes-tové, I am i., have no work; načkokanomoe, I sit i., have nothing to do; načkokanomahé, I am i., superflous, at leisure; the inf.-kanom-, -kokanom- has the meaning of "without effect, in vain, superflous, uselessly"; ze- nozxassö, the i., unoccupied ones (usually ref. to women not encumbered by household duties, having no special work); in the distribution of Christmas presents, "ekanoma" is said of an article left over after all children have been given something; ekanoma =it
idleness, saanakahestoz, the not being industrious; saan-thonseveheestoz, the doing nothing.

idol, vonhâa, vonhâasdz (pl.), i., fetish; evonhâaevæ, it is an i., charm, talisman, mysterious symbol; navonzvonhâaan, our i.; nahevonhâaenoz, it (or.) is my i., talisman; navonzvonhâaaevston, I make, design an i.; matovonhâa, special large peyote, symbolizing the peyote worship, carried by peyote men and addressed in prayers. It is not the peyote which is eaten during the worship, but a special specimen (usually kept by the priest in an ornamented case, tied to a string of Mexican beads in the shape of a necklace hanging over the chest of the wearer). The term vonhâa is related to vonhâa = priest, medium, burner. [The Sun dance tent is called maxevonhâam, while smaller lodges for purification (sweat lodges) are called vonhâam; the term vonhâa = consumed, wiped away by fire]. The Ch. do not address vonhâasdz as gods, but regard them as powerful mediums and tangible representations of the spirit or god to whom they make their petitions. The ceremonial Arrows belong to the category of "vonhâa", wielded by the priests to keep the people under their (the priest’s) influence. The coming of the peyote worship added a regular fetish "matovonhâa", and it is in a fair way to be worshipped as a god, becoming a new idol of the younger Ch. generation. See peyote. Œcevonhâa, false i., deceitful fetish; Œcemaheo, false, spurious god.

idolater, zhevonhâasdz, the one having a fetish, a medium; nha zetozetanotovoz' zeöcevonhâaевезизз, i., lit. the one who minds an idol.

idolatrous, ehövenlietamenoz Œcemaheon, one is i., trusts a spurious god; eoxcenietamoz vonhâaevезизз, one is idolatrous, trusts in a fetish or medium, talisman; zeoxcenietamsz zevonhâaevезизз, the i. one.

idolatry, hevonhâaheestoz, the having idols; vonhâa zeoxchaönatoe or zeoxchaönatoesz, i.; vonhâa oxt-hônatoeșsz etahavevöêtastov, the worship (= idolatry) of idols is wrong.

if, heva (governs the sub.cj.), if, in the sense of "on the supposition that, provided or on condition that, whether...or"; heva hovanësiz, i. he be absent; heva peva na mo hovahani, i. (whether) good or bad; heva nê-hovsz zemeta, i. it is he who gives to thee; when the sub.reflective m. is used in the v. following "heva" this latter denotes that the condition is doubtful, improbable or impossible, as: heva nomâzeheonevettonhao, i. I were a thief; heva metaęs, i. one gave me; heva
IGNOMINY

ENGLISH-CHEYENNE DICTIONARY

IGNORANT

hémoxtaezész namssaahoeoxzeheme, i. we had been sick, we would not have come. Hevánš, if., in the sense of "on the true supposition that, altho, because, implying the truth of the condition", as: hevánšstamenéchevetto nasaahavsevoítaha, i. I am poor I am not wrong (doing); hevánšheneneno esamästohe, i. he knows it, he does not explain it. Pref. ve (governing the sub. m.) = i. in the sense of "i. yet, in case that, i. further..., i. still (implying persistence of being or acting)"; vehovahán, i. it is not; venhesso, in that case; venšemesész, i. he persists on eating; vesaa-amativatahetta, i. he still disobeys thee. Pref. ox- (governing the sub. m.) = i. in the sense of "whenever", combining the ideas of condition and time; oxvómázevosz eocepevetanš, i. whenever they see each other they rejoice; oxnéve- zész nioxcemetaenon hovae, if (whenever) we do it, he usually gives us something. Pref. má- (before consonant) and mx- (before vowels and aspirated sounds) = i. in the sense of "in case....should...."; mxhémoxtasz, i. he is sick; mxooko, i. it rain; mxhavseva, i. it is bad; mávomoz, i. we see him; [confound not má- with ma- which means "when"]; mávomata, i. if he sees thee; mavó- mata, when he sees thee; natavómata, when he shall see thee. Heva is often combined with má- or mx-; mhxetomettó, i. indeed, i. true; mhxetomsz, i. he is true, i. so (as he says); hevamxooko, i. it rain; heva mhxémoxtasz, if he be sick. Pref. eo- (governing the sub. m. and often preceded by "heva") = i. in the sense of "whether", introducing an indirect question or object clause; as: nöstoveha eoteoseaxzz, ask i. he will go; nasaaheneenohe eotosooko na mo hovahá, I not know if it will rain or not; nasaaheneenovehoe eoešhovansz, I do not know i. he is dead. Hootam, i. so now, what (sc. will it be then).

ignominy, aestometanevoomenestoz, i.; naaeostometanevoomen, i. I suffer i.; naaeostometanevoomenesőho, I inflict i. on one.

ignoramus, emashanš, one is i.; zeamshanesz, the i., dull, stupid, idiot, insane one; ononoveozistoz, i., the not knowing well.

ignorance, saaheneenovahesto, the not knowing; heto zehëssaheneenôhan, the i. of this, it not being known; oxsaaheneenôhanesž hoemanistoz eoxcemáxeoásztov, i. of the law is punishable.

ignorant, esaaheneenovae, one is i.; zsaaheneenovahesz, the i. one; zsaaheneenovahesső, the i. ones; na- saaheneenoveotohe, I am i. of it; also nasaaheneenohe, I do not know it; nasaaheneenovaeto, I am i. concerning one; Oxsaaheneenovahesž, Ignorant, pr. name; evëpeš, one is i., is empty minded; inf. -ononov- = i. of, not knowing well, dubious of; naononoa, I am i. of it, do not

568
know it well; see know.

ignorantly, nionone, i., at random; ononovetto,i.,not well knowing, dubiously.

ignore, nasaananovohoe, I i. one, do not recognize him; nasaananohoe, I i. it; nasaananone, I am ignored, not recognized; saananovazisto, the ignoring, non recognizing; nasaananomevahe zhešepevoēho, he ignores my kind treatment of him. Tsē esaananatanothe, one purposely wants to i. it; tsē esaananatanothevohe Maheon hešivazastoz, he does not want to recognize, purposely wants to I God's mercy.

ill, esaapevomoxtahoe, one is i., not well; ehšomoxta, one is very i., sick; ehšomoxtaezoz, one becomes i.; saapevomoxtahesto, the i.; etakovstaha, one is i. natured, i. hearted, rancorous; etakovetan, one is i. disposed (frowning); esaahatoahoe, one is i. bred; emomāta, one is i. tempered, iriscible; naheš'senovoēho, I i. treat one; hes'senovēsto, one's treatment; nahestoēma, I speak i., hatefully of one; nahešesveto, I speak i. to one, accuse him of; inf. -haysev- in an i. manner, badly; ehavsevemanexhe eszehe, the coat is i. made; ehavsevetan, he feels i. in mind; inf. -saaapev-, -saaapev- = i., not well; esaapavemanexhan, it is i. made; esaapavenōonettan, it is i., not well connected, related; nahešesvemo, I speak i. of one; nasaavomeho, I speak i. not well of one; hažes, the i. evil, bad; ehšomoxtaenēhe, one looks i., sick; inf. -ato- denotes "i." in the sense of "entangled, mixed, in disorder"; eatoēta, he acts i., transgresses; eatoēszēha, he is i. haired, has a bushy, disheveled tangled head (hair); see tangle; zetohetēhavseval, all the ills, all that is bad; heovasv hešēmataziš, all the ills (infirmities, pains); zetohetēheškovoevere, zexzehochotac, all the ills (thorny things), hurtful thrusts that come to us.

illbred, hechetovanohetan, i. man; ehehetovanov, one is i.; conisymhekonēstata, one is i.; see bred.

illegal, esaahoenistovhan, it is i., not lawful, see law.

illegitimate, eemoxtōen, she has an i. child; emoxtēnōozzz, i. child; heemoxtēnoezotto, her i. child; niemoxtōenoxx, thy i. child; eemoxtēnozzeve, it is an i. child; (from emōs = secretly + -ōen = have, give birth to a child); zeemoxtēnoxzevesē, i. children. Eemoxthossē, she is with child illegitimately, see pregnant.

illicit, hovae zenhaustoehe, something not allowed, forbidden, unlawful; see forbid; hoxtovotazistoz zenhaustoohe, i., forbidden trade; hovae zenhaustoohe ni-vēneševenov, do not that which is i.; heto nēševtostz ninhastomeneon, this doing is i. for us; hoxmanistovā nioxchōstomēnen vēhoemāp, by law whiskey is i. to us.
illimitable, esaatænehan, esaatænìstovhan, it is i., boundless; also esaatænìttam.
ill-natured, ehæesenov, one is i., cross, crabbed; emomàta, one is i., irascible.
illness, hámøxtasòst, see sickness.
illuminate, see light.
illusion, rendered by "höve" = under the impression; see mistake.
image, pàözistòz (in.), usually pàözistoto (or.); epàozistove, it is an i., picture, photograph; navosta-neme, my i., my person in the sense of statue (less in use now, was said of the whole person, represented by a doll or something formed with clay); vonhàra, zevonhà-xæsvùz (or.), i., idol, talisman, fetish; see idol; nìvë ehenëhovstovsz, whose i. is it? Ehemàtasòomaeha, it is an i., reflection; ehemàtasòomatì, it forms an i., reflects (as in the water). [The Ch. holds that the i. of a person (especially when reflected) is his spirit; màtasoonma = spirit]. Nìseesènèmo ëyo, thou art the i. of thy father (thou art like thy father, in the face); Måheo èmanoèn vostano témà zèhestavos, God made man after his own i.(stature, being).
imagination, vhanetòxtoetanoxtoz, mere fancy (in that); evhanetòxtoetanoxtové, it is i., it is imaginary; zìstoxtoetanos eoxètaomeametan, he lives after his own i., fancy, his own way; see fancy.
imaginative, evhanetòxtoetanonov, one is i.
imagine, navhanetòxtoetan, I i.; zëvhanetòxtoetanoz, the one who imagines; navhanetòxtoetanota, I i., it, concerning it; navhanènheșetan, I i., think, suppose.
imbibe, see absorb.
imitate, nanàszóho, I i. one; nahoxëszóho, I i., counterfeit one; nahoxëszosz, I i., counterfeit it; nahoxëszistovoz zeheșhaes, I i., counterfeit one's voice; nàtoauvo, I i. (when putting on something to resemble another, as Jacob did with the kids to resemble his brother).
imitation, tòszèhazistoz; hoxèszèhazistoz, i., counterfeit; tòoavazistoz, i., the making to resemble; voz, in i. (mocking).
implement, zëtønèeño, zëtanëneonoz (pl.), i., tool; ezeta-nèneoneve, it is an i.; zëtanëneoneva, with an i., tool.
immaculate, esaatæsêhe, one is i., has not spots, defilement; esaahestaschéstov, one is i., has no blemish; zsaatæsêhêz, the i. one; zsaatæsêhehan, that which is i.
immanuel, Maheo-nìvësëvænaén, God-with-us (or: Maheo-oxtvæsanævæzèsz).}

immortal, esaatonsohan, it is i., of no consequence; inf. – kanom – carries also the meaning of i.;
ENGLISH-CHEYENNE DICTIONARY

ekanomeēsz, his speaking is i., let him speak, it matters not; ekanomehomos, it is i. that she cooks, it matters not that she cooks.

immmediate, aē., i., close by.
immediately, inf. -tom- = i., forthwith, at once; nitatome-nahaz, I will kill thee i.; inf. ônehe- = very soon, i.; zeešēémemesetto ex'oñehhehooeoxz, he arrived i. after I had eaten; see instantaneous.
immense, rendered by inf. -mame- = very great of bulk, but always used with the v.; see bulk; êmamemanszeno, he made (something) i.; hovae navōxta emamhota to, I see something i. on the prairie, lit. setting i.; soṣs emahao, it is i. of large size; soṣs emahanta, one is i. of large size.
immerse, see dip, plunge; e'atohōva, one is immersed, buried under water; writer hears Ch. speaking of the "zesēēnessō" to designate such who have been baptized by immersion; the term -sēēn means "to step, descend into a lake or river" but does not imply a complete immersion.
immersion, ātōhōvātoz, the burying under water; sēēnis-toz, the descending into water; sēēnistōvā evešēōstahe, one is baptized by immersion, descending into water; zesēēnnessō, the ones baptized by i. (only the connection will make this understood, otherwise the term means simply: "the ones descending into water").
immobil,e, esaa̱momoozehan, it is i., does not move; esaa̱moomoozē, one does not move; ehecheō, one stands i., without moving; ehecea, it stands, sets i., fixed.
immobility, saamomoozhestoz, the non moving; hecheēhes-toz, the standing immobile, rigid.
immortal, zsaahenēestovettan, that which is i. has no death; mātāsooma esahenēestovē, the spirit is i.; niozmēhōmā oha nisaahenēestovēhemā, althō we die we are i.
immortality, saanēhestoz, the not dying; Maheo nitose-vešēnēmanaēon saanēhestoz, God will clothe us with i.
immovable, ehōzēmomooz, it (or one) is i., cannot move; ehecheō, one stands i.; eťoomehe, one is i., unchangeable; eťoomatto, it is i.; inf. -toom- = staying the same, not changing; see change.
immune, inf. -moeno- denotes i. (Ger. gefeit); namoenohe, I am i.; namoenoevsan, I am clad, dressed so as to be i., wear clothes that protect me from vulnerabili-ty; zemoenoevsansē, the ones protected, made i. (in their garments); namoenoehone, I am clad with immunity (also fig.); namoenoovo, I make one to be i., protected, that no evil can befall him; namoenoa, I make it i.; heto esōoxz navešēmoenoon, I am made i. by
ENGLISH-CHEYENNE DICTIONARY

this medicine; emooxoneta, one is i., stone hard, "flinty", possessing great endurance, tough; zemooxontassê, the i., flinty ones (or.); hozeohostovâ nivešemooxonetamâ, we are made i., flinty, tough by working; mooxevostanchevestoz, a life possessing endurance, capable of resisting pain (physical and otherwise); mooxevostanchevestoz momoxemetata Maheo, may God give thee a strong, robust life; mooxevostan, a robust person.

immunity, moenohostoz, i.; moenoevsanistoz, the putting on i. (in dressing); moenoevsanistoto, dress, cloth of i.; moevoke, cloth, apparel which gives i. (Ger. gefeiter Anzug); mooxnetâtoz, state of i., toughness, of great endurance.

immutable, see immovable, change

impair, rendered by inf. -shov= getting less; nashov-väsan, my sight is impaired; eshovevomoxta, one's health is impaired; eshovez, it becomes impaired; natotonâemanisz, I i., spoil it; see spoil, harm: nanavsevana, I i., deteriorate it; see bad, less, diminish.

impalpable, zsaamxâðhan, that which cannot be touched; esaaamxanehan, it is i., intangible.

impart, naeno, I i. clothes to one; v. suffixes -aho, -ého and -oho denote imparting; nanaho, I i. death unto one, kill him; nahâmoxtaêho, I i. sickness unto one; navoešetano, I i. joy to one; see causative m.

impartial, rendered by inf. -vovoxpon= strict, i.

impassable, esaatonâsesop'nistovhan, it is i., lit. there is no means of going thru; ohé esaatônÊehox-oynetôhan, the river is i., cannot be crossed.

impatience, azetanoxtoz, i.; heneetanoxtoz, anxiousness.

fidgetiness; saaâenovahestoz, i. (state); saaâenovetanoxtoz, i. (mental); see perseverance.

impatient, naazetano, I am i. (in mind); naheneetan, I am i. fidgety, anxious, eager; esaaâenovahe, one is not patient, persevering; esaahêenovetanoxtové, he has no patience; zsaâenovetanovësz, the i. one; zheneneetanos, the i., fidgety ones (or.); nasaaâenovaeto, I have no patience with one; naheneetano, I impart him impatience; enonotovetan, one is in a hurry (mental), i.

impecunious, esahemakåtæme, one is i., has no money.

impede, see hinder, prevent.

impediment, hovae zevešhestoméozistovem, something by which hindrance is caused.

impel, rendered by verbal ending -ao tov in the sense of "make, cause one to"; naamaoøo, I i. one to go, drive him; naasetao, I i. one to leave; suff. -aoe (âé and âhe) denotes "urging to action"; navovistovmâheto-vo, I press instruction upon one, I i. him to know.

impend, rendered by inf. -tosešë= impeding, about to occur; etosešenëstovem, death is impeding; see
hover.
imperative, see Ch.gr.
imperfect, see fail; inf.—saaváxs—=not complete, perfect.
imperfection, nitōxnehestoz,nitōxneozisto2, see failure, defective.
impersonate, nahevezovenotto, I i., represent him; see represent.
impertinence, tóvahestoz,i., impudence.
impertinent, etóvahe, one is i., impudent, forward, brazen; zetóvaheessē, the i. ones.
impetuousity, hohāomanestoz.
impetuous, ehohāoman, one is i., zeohāomansz, the i. one (or.).
implacable, nasaananonhé, I am i.; nasaananonetovohé, I am i. towards one, see ignore, recognize; Na- nonhéss, the Implacable, pr.name, sometimes ref.to Death in person; esaananoné, he is i., pitiless; saananone- hestoz, the being i.; saananonetovazehestoz, the being i. towards one.
implement, nazetaneonoz, my implements; see right after "imitation", where "i." was placed by mistake.
imploy, namomoxzemo, I i., entreat one; namomoxzemosan, I am imploring; momoxzemosanistoz, the imploring; momoxzemazisto2, the imploring one (obj.), imploration; hevetov namomoxzemosan, I i.on one's account; nimomox- zemaz hevetovevo, I i.thee on their behalf; namomox- zevhōna, I i.in prayer; namomoxzehvōnatovo, I i. him in prayer; nihessemomoxzehvōnatovazenotto, I i.thee in prayer on one's behalf; pref.momoxe- (governing the sub.cj.) implies supplication, entreaty, wish, pleading, imploring; momoxevōno, oh I wish to see him! Momoxeši- vatemeonotto, may thou pity us!
imply, enoa, it implies; zenoa, that which implies; inf. —no— denotes "along with, connected with, added un- to; heto zëčșetto nanonheto, by my saying so I i.him; etahanez' zehēšetovaes, this is what he implies; hapo enhešetovatto, likewise it implies, purports; zehēšeto- vatto nasaaheneenohé, I do not understand what it im- plies.
impolite, esaamaseztahē, one is i.; zsaamaseztahēsz, the i. one; esaamaseztahēonneve, he is an i. one; saa- maseztahestoz and saamaseztahonevestoz, impoliteness; nasaamaseztahēvovohē, I behave i. towards, before one; see bred.
importance, important, etanitāe, it is very i.; ekoxce- nitāe, it is i., needful, expedient; nanitāzesta, I deem it i.; nanitātamō, I deem one i., of i.; etaomenitāétan, he is self i.; nanotazesta, I deem it most i.; eniitohe, it is of i., indispensable; hene- enoz zehēšeniitāestove heto hozehestoz, know (thou)
the importance of this work.

important, zežetanososhesz, the i., bothering one; óže-
tanosohe, the i., causing importance; zem-
vetanososhe, the i., wearying one; mavitanosohe, the one causing importance, weariness; eőzetanosohevø, one is an i. one; emavitanosohevø, one is an i., wearisome one; eotaőzetanodonov and eotamavitamonov, it is i.

importune, naőzetanoho or naőzetanoséhø, I i. one (the first term denoting "imparting" and the second "causing"); namavitanohe and namavitanosého, I i., weary one; namavećstovo, he importunes me by his talk; namavećstomeva, he importunes me by his asking; namavězőstovo, he importunes me by his questions; na-
mavenhaxzeva, he importunes me by his coming; zeo-
vetanosahas natašivatamo,altho he importunes me I will be merciful to him; eőzetanosohe, emavitanosohe, one is i.; eőzetanosohetto, emavitanosohetto, it importunes; eőzetanosohestovø, emavitanosohestovø, it is i. (an importune); rad.őž- = vexing, bothering; rad. -mave- = tired, weary of.

importunity, ôzetanososhestoz, i., bothering; mavitanosos-
hesto, i., the wearying.

impose, naheștezxeovo, i. upon one; naheștezxea, I i. up-
on it. The term is not the exact equivalent of "impose", but implies force, pressure.

impossible, hőozs, i.; inf.-ňoz(e)- = cannot, not able to, not possible, fails to; ehőzenhesso, it is i., cannot be; ehőzeohsa, he cannot rise, it is i. for him to rise; ehõzetanovø, it is i.; hovae esahõzetanono-
ve Maheo, nothing is i. to God; esahõzetanovonovan, it is not i.; zehõzetanovø, that which is i.; nasaahõze-
tohe, it is not i. for me, I can do it; nahõzeta, it is i. for me, I cannot do it; see impotent, power. Ekokcho-
toanatto, it is almost i., extremely difficult, hard; hena mo zekokchotoanattan, what is i.? Enőshenee en-
hešõzetanovovex' heto hozesionohestoz, he knows the im-
p possibility of this work, that the work cannot be done; ehsan, it is i., impotent, powerless; hovae esah-
osanexhe ozmatanoozistovøsz, nothing is i. when there is one mind, when all agree; see power.
impostor, see deceive.
impotence, hosahesto, see impotent, powerless.
impotent, rendered by inf.-ňoze- (see impossible); na-
hosávo, I am i. against one; ehsan, it is i.; see power, powerless.
impracticable, esaatonšeneševstovohan, it is i., cannot be done.
impress, heto naővetanohe, this impresses me, causes me to consider; nitónšetanohe heto, how does this i. thee? Navonhošeko, I i., influence one (in words); heto zênistomonetto navêševoňhošeman, I am impressed
by this which I heard; see imprint; zeëvehõxtom epâaohe natõetanoxtozova, what I saw impressed me, lit. ...is pressed close in my mind.

impression, zêvehõmo naaonatoamo, when I saw him, I had a good i. of him, deemed him straight, honorable; zezõs hõasaapevatomhoe, when he spoke he made no good i. upon me, lit. ...I did not deem him good; nitõnheszetamo, what i. hast thou of one? Tah natõnhessetamané, what i. do I make, lit. how is it that about me? Nitõnhessetzonhoe, what i. does it make upon you, lit. what do you deem, think of it? See imprint, print; evosaomoheteto, it leaves an i., mark (as something worn that leaves a mark, imprint, like eyeglasses on bridge of nose).

impressive, see commanding, dignified.

imprint, ahmoxtistoiz,i., track; heamoxetto, one’s i., track; zeoâavroehe, the i. (in writing); see print, track.

imprison, naõstano aenonemhãon, I put one into a prison; see prison; ehoæ aenonemhãon, one is imprisoned; êstanozistoiz aenonemhãon, imprisonment.

improper, esaapevachan, it is not good; esaanaoachan, it is i., not correct, noble; naaonaztohe, I deem it i.; inf. -saa- =not, without + -onoe- =proper, correct, well, straight.

improve, naapevanen, I i. (something); naapevana, I i. it; naapevano, I i. one; nahonaovepevanen, I i., increase the quality of; nahonaovepevana, I i. it; oxõe-stomazõs Mâheonemistomo niveõshonaovepevanâzenon, by reading the Scripture we i. ourselves; hozoehestovâ sostan eveõshonaovepevodtostamanenhe, thru work a person improves in health; zehoâsetomâ nóatho eveõshoshonaovepevomenne, by being plowed my land has improved; heneenovostoz eoxonaovepevane, knowledge is being improved.

improvement, zeõossepevane, zehonaovepevane, the i. that which is improved; zemâhonaovhotâ nóathoeva, all the improvements upon my land (of things stable).

improvident, esaatâooshovahe, one is i., not saving; see provide, prosperous; esaanêvoné, one is i., imprudent, spendthrift.

imprudent, esaanêvonhe, one is i., rash; esaanêvonoetàzé, one is i., rash, does not control himself, careless; esaaneñsetahe, one is i., rash, thoughtless.

impudence, tôvahestoz; etóvahestove, it is an i.

impudent, etóvahe, one is i., brazen, bold; zetóvahez, the i. one.

impure, etasehe, one is i., defiled; etasetto, it is i., it defiles; esaahoxeachan, it is i., not clean; esaahoxeache, one is i., not clean; esaahoxeõmehan, it is i. (sp. of liquids); eõxenitam, it is i., filthy; eõxenitam-
oan. One's utterances are i., filthy; eônënitamoëta, one is i., filthy in deeds; see filthy.

imperity, zsaahoxeahestovhan, that which is i., not clean; zehetëvevëzetto zsaaeosekaehan, all the impurities, lit. all that is with it that is not pure (single, alone); see pure.

in, hotoma, in, inside; hotoma' mhäo, i., the house; hezeno, i. here; suff. -eva, -eva, denotes "in, on, upon, with, by"; màpeva, i. the water; hoeva, in, on the earth; hotoma hoeva, in, inside the earth; Eng. pref. in- (in the sense of "not, without and pref. un-") is rendered by inf. -saa- in Ch., often combined with inf. -tonše- and -noxtovē.

inability, expressed by inf. -saanoxtov- = unable to; ze-hëssaanoxtoveneoxzës, one's i. to go; hesaanox-tovheneovahestoz, his i. to understand.

inaccessible, esaaahoeënatahovhan, it is i., unattainable; esaaahoxamehan, it is i., unreachable; esaa- haneoñhan, esaanoxtoxehahaneñetõhan, esaatonšehahane- oxetõhan, it is i., unapproachable; esaatonšehahaneoe- he, one is i., unapproachable; zeto vös esaatonše-ënétohæm (or: -ënétohe when spoken of as or.), this peak is i., cannot be ascended.

inaccurate, oxtosanistoz, i., in utterance, pronunciation; oxtixistonestoz, i. in writing; oxsemažistoz, i. in mentioning; ahetovahestoz, i., fault; see mistake.

incorrect, esaatônhessohan, it is i., inexact; esaavâxsenhessohan, it is i., incomplete; esaatone- manehan, it is inaccurately made, not correct; eoxstoo- na, it is built i.; esaaxanovhôtahanæ, he does not tell the story accurately.

inactive, esaaahoezohëhô, one is i., does not work; esaa- nakhæ, one is i., not industrious; see sluggish.

inactivity, saaahoezhestoz, the not working; saaanâkahes- toz, i., without zeal, industry.

inadvertent, expressed by inf. -heomse-; naheomseneeve, I did it inadvertently; naheomstoëta, I act inadvertently.

inalterable, esaatonõnitenitavaozehan, it is i. see change.

inanimate, esa- amatanenettan, it is not living; esaa- heametanenstovettan, it has no life.

inappropriate, esaavoteahan; see improper.

inasmuch, rendered by pref. zhehëštä- (governing the sub.
cj.), zhehëštamehotoss, i. as you loved them;

zeheštähavsevoëtas etosemæeosehe, i. as he did wrong he shall be punished; pref. zhehëš- = i., seeing that, since; zeheštëboexz nitaaxaoton, i., since he came let us shake hands (be pleasant to) with him.

inattention, nohétanoxtoz, i., distraction; nitavetano- toz, i., different mind.

inattentive, enohétano, one is i.; enitavetano, one is
incalculable, esaatå'mehan, it is i., cannot be counted; zsaatå'mehan, that which is i.; esaatåhe-neenåohan, it is i., cannot be known.

incantation, see song.

incapable, esaanoxtovhöze, he is i. to work; inf. -hö-ze-, i., unable, cannot; ehözeohöe, he is i. to rise; see powerless.

incapacity, saahenoxтовvasto estoy, the not having the power, faculty.

incarcerate, nanxpaovo aenonemhåon, I i., shut one in prison; nahekonompôno aenonemhåon, I i., lock him up in prison.

incarnate, evxozëveo, one becomes flesh; evxozëvaoavå, he incarnated himself; evxozëvao, one is incarnated; vzozëveoistox, incarnation; vzozëvaoavazistox, the being made flesh; nahevdtoovo, I make one to have flesh; evxozëvaoö, he became flesh (reflective m.); enëhov zexhevdvoz o etov an, it is he who became flesh on our account.

incase, see encase.

incense, hëaseonoz, ingredients burnt as incense; see burn; hesthëaseonoz, his i.; moxën, moxësz (pl.), i., aromatic herb used as i.; emomätäao, one becomes incensed, enraged.

inception, expressed by inf. -as-, to start, begin; zeasëneševstove, at the i. of the doing.

incertitude, ononozeoistox, the not knowing, being in doubt; see uncertain.

incessant, expressed by inf. -saapoe-, esaapoešëve, he does it incessantly, does not quit doing it; vostaneco asaapoe-hođanahevsö, men ought to pray incessantly.

incite, expressed by a special v. form or mode with suff. -vätöe, -vät and -vamo; nahavsevamo, I i. one to be bad; see persuasive m. in Ch. gr.; navonhosemo, I i., coax, influence one.

inclemency, vox pozvostox, sanašivzathehstox; nasanašiva-tamaeztovo, I show i. to one.

inclement, esaašivzathë, one is i. unmerciful; eohvovoxponahe, one is i. rigorous, strict; esaanonehe, one is i. irreconcilable.

inclination, hoxsetanoxtoz, i., the wanting to join; päetanoxtoz, i. towards (in that).

incline, ezhešeave, it (or., ref. to pole, flag, tree) inclines thus, this way; ezhešeavota, it (in.) inclines, sets inclined; ezhešeavhösta, it (in.) inclines this way (suspended); ezhešeavhösz, it (or.) is inclined this way (being hanging, suspended); eavota, it
(in.) inclines (setting); eaveš, it (or.) inclines; eavhősta, it (in.) inclines (in a suspending, hovering state); eavhősz, it (or.) inclines; rad. -av- denotes "falling over"; enemeota, it (in.) inclines, deviates, it sets obliquely, slantingly; enemeš, one stands, sets inclined, deviatingly; enemehaš, one rides inclined to one side; see side; enemehősta, it inclines (hanging) to one side; enemehősz, it (or.) inclines to one side; (suspended); natőemátovo, I am inclined to obey, believe him; nahoxsetan, I am inclined, want to join; nahoxsetanotovo, I am inclined towards one; nahoxsetanotna, I am inclined towards it; napâctan, I am inclined, stick close in that (to something or some one); napâctanotovo, I am inclined (close) towards one; napâcta-nota pavewostanephevostoz, I i., stick to a good life; eotavomaoeha, it is inclined, sloping (ground); zemhâš-močha eszhešenmaoeha, the land is inclined towards the sea; eanhoesetto, it inclines, slopes (of a hill); eanhomaoez, it is inclined, slopes, when the road is "tilting", not level; eanhoeseoez, it inclines, slopes (road or river, ref. to its course downward); hohamos, the i. of a hill, mountain; see slope, tilt.

include, nanaona, I i. it; nanoano, I i. one; zenoane, that which is included; enoane, it is (or one is) included; novoxezoz, i. it in the writing! Enozhevo, he included this (in saying); heto naēšistovā nanonheto, I i. him in my speech; nanohestana, I i. it (in taking); enovistomanoistovove, it includes teaching; nha zsoanonēsz, the one not included; esaanaheonstovhan, it does not i. (in ceremonial, doings); enooēta, he includes to his doing, ceremony, zeoxēštaesz enozesse-mōmātavōēta, al tho he be a Christian he includes the Ch. ceremonies; esaanaehan, it does not i., imply; enonēstove, it includes death; esaavovoxpenoae-han, it does not necessarily, strictly include; enovēza, one is included (in a company, gathering, etc.).

inclusive, the Ch. has a form including "thou and I, thou and we, you and I, you and we" in one term; thine and mine, thine and ours, yours and mine, yours and ours, also make up one term of the possessive. In the coordinate cj. the i. is formed by pref. -ni and suff. -ā, as: nimeshemā, we (thou and I or we, or you and I or we) eat. In the possessive case the incl. is made by prefixing ni- (and e- in some irregular nouns) as: nimesestan, our (yours and mine, yours and ours, thine and mine or thine and ours) food; ehan, our father.

incoherent, evoveevenesz, he speaks incoherently, broken-ly; esaanao nettan, it is i., not connected, not in line with.

income, amhastoz, i., receipt; noce ā naamhastoz, my i. for one year; etahane zeamhatto nistoha noce ā, this

578
is my i. for each single year; makâtansz zeeoxeamhat- 
tonoz noce & my i. in money for one year; naamaha, I re-
receive, I get.

incomparable, esaatãohemehan, it is i., not to be liken-
ed; hovaeva emesaatonše-seexovatamehan, it
cannot be compared with anything.

incompetence, saaatoxovahestoz; nisaatoxovahestoz, thy
i.

incompetent, esaatoxovahe, one is i., unwise; esaatoxo-
vaætohe, one is i., concernig it; zsaatoxo-
vahesz, the i. one.

incomplete, expressed by inf. -saaeševãxs- = not com-
plete; -saaešéen- = not finished; -saaeštá-
= not reached to the full size or amount, scope; esaa-
vâxtanehan, it is i.; heto mhâo esaaeševâxsexoaotahan, 
this house is i., stands unfinished; esaanistxeheo, 
they (or.) are i., not all, some are lacking; esanis-
tahanehensz, they (in.) are i., not all, some are lack-
ing; esaaešemanehan, it is i., not finished (in making);
esaaešeñanehan, it is i., unfinished [esaaeñanehan, it
is not set down]; esaaeštëozehan, it is i., not suffi-
cient; esaaeštæenehan, it is i., does not reach to;
esaaeševaxtøeøstovhan, the doing, ceremony is i.; eñi-
zeoz, it is i., lacks, comes short of; esaaxatahan, it
is i., not ripe, ready; esaaexaatahan, it is not set
finished; esaamase-exanehan, it is i., not finished.

incomprehensible, esaanoxtoxheneenõhan, it is i.; zehe-
tâesaanoxtoxheneenõhan nshotxheneenomemonon 
tonexoveva, at some time all that is i. shall be 
revealed to our knowledge; nasaanoxtoxvatohe, also
nasaanoxtoxheneenõhe, it is i. to me, I cannot grasp it.
inconceivable, esaanoxtovetanotõhan, it is i.
inconsequent, see changful.
inconsiderate, esaãshetamonové, one is i., thotless;
esaaãshetamonovhan, it is i.; papas nasaa-
hessetamohe, I am i. of one; esaapopaestomohe, one is
i., has no regard for; zsaapopaestomohesz, the i. one;
zszaapopaestomohess Maheon hešivatzastoz, the one
i. of God's mercy.
inconsistency and inconsistent, see changful.
inconstancy, senomastoz; esenomastove, it is i.; ne-
heoxonevonestoz, i., fickleness.
inconstant, esenomae, one is i., fickle; eooxsenomaeoxxz,
one is i., goes with the wind; eneheoxsone-
ve, one is i., soon changes; see changful; zesenomaes-
sô, eooxsenomaeoxxeszô, zeneheoxsonevessô, the i. ones;
eneheoxsevostanehev, one is i. in his life, living.
inconvenience, saanotoxaehan, that which is inconven-
ient, unhandy; see handy, hinder.
inconvenient, esaanotoxaehan, it is i., unhandy.
in corrupt, esaahhekotxahan, it is not corrupt; see decay.

579
esaaheko'tzechan, it is i.

increase, emanoxz, it increases, grows; inf. -honaov- =

incorruptible, zsaama'taoeozzhan, that which does not
corrupt; esaaamatoa'mezhchan, it is i., does
not decay, corrupt; esaaheko'tzechonevhan, it is i.;
esaaahemataneozzistovtettan, esaahetxeozzistovtettan, it
is i., has no corruption.

incorruptibility, saamaatooezzistoz; see corrupt, decay.
incorruption, saaheko'txahestoz; saamaatooezzistoz, i.,
the non corrupting.

increase, emanoxz, it increases, grows; inf. -honaov- =

i., double; nahonaovana, I i., make it once as
much; emanetanotto, it increases, prospers; emanetano-
a, one is increasing, prosperous; nimanhestanememâ,
we are increasing, prosperous; namanetanoto, I want
one to i.; emanhestameneo, they (or.) i. (as a genera-
tion), prosper; manhestanemestoz, the i., growing,
prosperity; nstaešeënənənon, it will make us i.; nsta-
hhešeënənemâ, we shall i., lit. ...stand many in
sight; nstavešeënənənon, by it we shall i. (be great,
numerous). To be many, great in numbers meant a good
deal to the Ch., far more than i. in property. Upper-
most in their minds was the desire "to be many, to
stand as a great multitude". One fact that effects
them deeply is the gradual diminishing of their num-
ber, which is more and more evidenced to them by the
shrinking of their camp circle at tribal gatherings.
To pray for them that they "become a great many"
finds a tender spot in their hearts. The "Messias be-
belief" was wildly and enthusiastically accepted be-
cause it promised them the one great desire of their
heart "to stand as many", increase in number meaning
to them the strength of their tribe. Maheo momoxeexe-
esāėez, may God make us many (increase)! Etavotonetto,
the cold increases; etavomatto, the pain increases;
eashāotameozx, it begins to i. in depth (river, lake);
ehstaeozx, one increases, in height, tallness, grows
tall; eaušeexez, one increases in age; emahaoezx, one
increases in volume; ehēenheozzeo, they (or.) i. in
number; ehēenonooezzettonsz, they (in.) i. in number;
nahāestoetan, I want to i. (in number); nahāestoeto-
ta, I want it to i., to be much of it; nahāestoeto-
vō nanison, I want my children to i.; honaoveamhastoz,
the i. (by receiving); see increment.

increduulous, see doubtful.

increment, hova ezechoxzstane, also zehonaovane, zehona-
veamhastove, that which is added, the in-
crease; see increase.

incubate, enhona, she incubates, is setting; see hatch.
icu, etamenešetovâz, he incurs, brings it upon him-
sel-f.

incurable, esaatenšeënənochan, it cannot be cured, healed;
esatonšeexaðhan heto hāmoxtastoz, this disease is i., lit. ..... cannot be overcome; esatonšeevhepaveyanhean, it is i., irreparable, irremediable; zeto zenonotov-sešs esaaevhatonšeenoanehe, this drunkard is incorrigible; zeto zehšōmoxtaszh esatonšeevhepavomotamanehe, this sick one is i., cannot be made well again; zeešee-ohākanas esatonšeeenohe, the consumptive (-ešōehā- = already much, in advanced state) cannot be healed, is i. indebted, naheamastenistove, I have a debt; naheinistastonistov, I am i., owe for articles bought on time; hahō tass naheamasnistoveto, I am i. to one, owe him thanks; hahoešētanoxtoz naheamashenistoveto, zhešēvistēmās, I am i. to him (owe him thankfulness) for having helped me. See owe.

indecency, oxenitamoanistoz, i., in words; oxenitamoēntasto, i., in acts; oxenitanhestātoz, condition of i.; matēvestoz, i., lewdness; tonšenovehestoz, i. (in women); tonšenovokastoz, i. (in men).

indecent, ešoxenitamoan, one utters i. words; ešoxenitamoanistove, it is an i. utterance; ešoxenitamōte, one acts indecently; inf. oxenitamē, ref. formerly to scum, filth, as seen over muddy water, and in the fig. denotes "obscene"; oxenitamevostaneheve, one leads an i. life.

indecision, xaniskonavetanoxtoz, i., also hestoveozistoz; see undecided.

indeed, oatōs, i., of course! T'sē natazeoxz, i. I will go there; t'sē = determined, the suff. -ēs (or.) and -no, -eneo (in.) in some verbal forms implies "i., realizing the fact", altho not always; ešhōoezozeō, i. he has arrived! Ehētomōs, then it is true, i. it is true; emēseōn, i. they are eating; epevaeneo, i. it is good; ehoanoattoneo, i. it is difficult; mēs followed by pref. -eo (governing sub.cj.) = "i." used interrogatively for the purpose of drawing forth confirmation of a fact stated; mēs eonehovsz, is it not i. him?

indent, rad. -tovo- ref. to "gap"; natovooesāz, i. i. it (ref. to nicks made); natovooneesāz, I. i. it (ref. to the teeth like projections); etovooesēha, it is indented, nicked; etovoooneoseha, it is indented (ref. to teeth); evovokononeeoseha, it is indented several times; etovooenette, it is indented (ref. to the indentation itself); tovosešēheo, saw; see dent, tooth; etovoxq, it is indented, nicked; etovoxkononzq, they (in.) are indented; zetovoxq, that which is indented, nicked, notched; etovoxka, it is indented (state); eōs-tovoka, it happens to be indented: naōstovokaoz, I. i. it by mistake, I happen to i., nick it; naōstovokāz, I. i. it (happens so) by a sudden jerk; naōstovokahamo, I. i. it (or., sp. of stones or dry goods).

Indian, xamavostan; the rad. -xam- denotes "indigenous,
aboriginal, natural; vostan = person; xamavostaneo, Indians; examavostanecheve, he lives as an I.; xamavostanechevestoz, I. life, custom; xamamohènoham, ponies, I. horses; xamavà, I. lodge. Following are names of I. tribes, as known by the Ch.: Mözechonetan, (pl. Mözechonetaneo), Apache, "people of the rasp fiddle"; emozheonetaneve, one is an Apache. Önöö (Ononeo), Arikara, Ree, "taking off with the teeth". Hetanevo (Hetanevoe), Arapaho, "cloud-people"; Hetanevoes, a young Arapaho; ehetanevoens, he speaks Arapaho; ehetanevoe, one is an Arapaho; Hetanevoenszestoz, Arapaho language; Hetanevoen, Arapaho country, place; Vanohetan (Vanohetaneo), "sage people", Northern Arapaho; Nomsen'nat (Nomsen'eo), Southern Arapaho. Hestohetan (Hestotheno), likely adapted to the Arapaho "hitunca" = "begging man"; Arapaho Grosventres, Atsina. Hohe (Hohee), Assiniboin, adapted to the Sioux name. Pañaxceo (pl.), Bannock (also applied to Paiutes). Poqmas (pl.), Siksika or Blackfeet. Moxtavàtatan (Moxtavàtateo), Blackfeet, "black footed men" from "moxta = black + -āta- =footed". Pekan (Pekaneo), Piegan. Otasetan (Otāsetaneo), "pierced nose people", applied to Caddos and Nez Percé. Sanac (Sanaceo), Cherokee (adapted). Zezestas, Cheyenne people [the pref. že- = pointing to; ezhesso, it is thus, this way; ezhesta, one is thus; nazaen, I point at it (with finger); zee, at this point; nahaesta, I am, have my being, originate from]; ezesta or ezhesta, one is a Ch.; see Cheyenne. Zekaso (Zekasoeo), Chickasaw. Saktaceo (pl.), Choctaw. Siqinozhetan (Siqinozhetaneo), "rattle snake people", Comanches. Vokko (Vokkoæo), Cree, "rabbits". Setan (Setaneo), "raven people", Crow. Mononeo (pl.), Hidatsa or Minitari. Kakoçozhahetan (Kakoçozhahetaneo), "flattened on both sides of head", Flathead; kâko or kâgo = pressed flat, thin on both sides + -ezsha- = head. Anaah (pl.), Kaw, Kansa also Quapaw. Vitapâto (pl.), Kiowa (adapted from the Sioux). Cikapo (pl.), Kikapoo. Notam- møzechonetan (Notam-mözechonetaneo), Jicarilla, Northern Apache. Mevatan (Mevataneo), Mandan (adapted from the Sioux). Otāssetan (Otāssetaneo), Nez Percé, same for Caddo. Navaho (pl.), Navajo. Omaha or Oneha (both pl.), Omaha, see Ponca. Masohan-an, Oto and Missouri. Vasâs (Vasâsan), Osage. The Osage, Kaw and Quapaw are also called by the name of Hooxtetan (Hooxtetaneo) which means "cut-hair people". Voxkövöma or Voëvöma (Voxkövoæahoe, Vohevöma-heo), Paiutes, "rabbit robed people", see Cree. Honechetan (Honechetaneo), "wolf people", Pawnee; also Pâmeneheo "projecting teeth ones", from -pa = lump, bosse and -onen = teethed. Oneha (Onchao), Ponca, also Omaha; oneha = drum. Pòvon (pl.), Pueblo (adapted). Notamözechetan
(Hotamoehetaneo), also Hotamocchetan and Hotamoehe (Hotamoehetaneo, Hotamoehe), "bunched hair people", this is the real Ch. name for Pueblo, Sasap (Sasapan), Sarsi (?). The description of the Sarsi as given in the "Handbook of American Indians" covers in all points the one given by the Ch. concerning the Sotaeo, from whom they claim to have been separated. Altho part of the Sotaeo rejoined the Ch., the latter insist that the remnant of the Sotaeo still lives across the Canadian border. Sosone (Sosoneo), Shoshoni (adapted). Ohoomoe (Ohoomoeo), Sioux, Dakota; see Sioux. Okanan (pl.) and Hotokson = "little star", Oglala Sioux. Vonetohnáes, Brulé Sioux, lit. "burnt thigh". Moxtavatata-neo (pl.), Blackfoot Sioux. Maesenas, Sans-arc Sioux, from "emaesena" = one without bow. Nixaoxcehxáes, Two Kettle Sioux, "two cookingos". Hotame-mehoes, Shunka-yuteshin Sioux. Nātovona, Eastern Sioux. Saḵoz, Saḵ (adapted). Savana (Savanae), Shawnee, possibly Delaware also. Nasćna (Našnaho), Seminole (adapted). Sotae (So-taeo), a branch of the Ch., part of which rejoined the tribe accidentally, the rest supposed to be living across the Canadian border, in the Northwest. Moes (Moesoeo), Monsoni or Moose Indians. Moxtavatan (Moxta-vataneo), Utes, "black people". Evxsohetan (Evxsohetaneo), "tattooed people", Wichita. Mevave (Mevaveo), "cannibals, eaters", Tonkawa. Xāhetan (Xāhetaneo), Skunk or Urine people, a tribe living in Arizona; the Hopis were designated by that name when they visited Cantonment, Ok., with the Utes and some Pueblos. Moomstas-hetaneo, "bull rush people", possibly the same as Moomheteaneo, "grass-lodge-people", a branch of the Shoshoni. Noze, strange Indians (usually ref. to Northern tribes): nota, strange I. woman; notson, strange young Indian. Notamhetaneo, Northern men (Indians). Hestas-hetaneo, Snow men (Eskimos).

indicate, nazeomosan, i. (by pointing), teach; ezeomosan-netto, it indicates; nazeomovo, I. for one; ze-omosaneh, indicator; zezeomosansz, the one who indicates; rad. "ze" denotes "pointing to" and is extensively used in the sub. cj. of the Ch. v.; nanēhoz zeš-zetto, I. who eat; zezeomosansz, he who indicates, shows by pointing; zezeseneszz, the one who speaks Ch.; inf. -neeva- = known by, to i., be a sign by.,.; eneve- seš, it is indicated by his lying (posture); neevat-seo, sign, indicator; see sign; evšstoman, one indicates, shows, make seen; navššého, I show it to one; see point. Inf. -ta- carries an indicative meaning, as: etapeva, it is good; etazeoxx, he goes there; estahooxz and estäozz, he went home; natapevetan, I rejoice.

indication, ezeomosanistove, it is an i., a teaching by pointing; evešheneenohe, it is an i., is
known thereby; eneevaheneenohe, it is an i., is a sign of; náshóestová eneevaheneenohe hámóxtastoz, fever is an i. of sickness, lit. by fever is sickness known; enevatto, it is an i., signifies; see sign.

indicator, neevatseo; eneevatseoneve, it (or one) is an i.; see sign.

indifference, saatonštanoxtoz, the not minding, not being concerned.

indifferent, nasaatonšetanohe, I am i., unconcerned, not affected; esaatonšetanomovhan, it is i., does not affect, concern; nasaatonšetanotohe, I am i. towards it, it leaves me unconcerned; nasaatonšetanotohe, I am i., concerning one; zsaatonšetanohessó, the i. ones; heva hooko na mateheva ošto nasaatonšetanohe, it is i. to me whether it rains or snows.

indigence, stamenšēhevestoz, the being i., penurious, poor.

indigene, expressed by inf. -xama- =not exotic, natural, native, genuine; xamavostaneo, the natives, the Indians; xamavého, the i. white people, born in the land (ref. to Eng. speaking people); xamahuxzz, the i., native tree, cotton wood tree; xamamohénoham, ind. ponies; xamavé, tipi, old fashioned lodge; naxamamese, I eat naturally, like an indigene, an Indian.

indigenous, see indigene.

indigent, enstamenšēheve, one is i.; zenstamenšēhevsz, the i., poor, destitute one; stamenšēheo, the i., poor (sg. and pl.); nanstamenšēhevoého, I impart indigence to one; stamenšēhevocháhizostoz, the making (one) i., poor; see poor, unfortunate.

indignant, etazešastahaz, he becomes i. (becoming contemptuous and angry); natazeeszastahaoveto, I become i. at it; natazeeszastahaovetovo (or.); natazeeszastahátovo, I am i. at one; natazeeszaxevotho, thou speakest indignantly; natazeeszaxehémo, I look at him with indignation; inf. -taze- =with contempt + -eš(e)= angrily; also inf. -tazetav- =indignantly, with a contemptuous frown; natazeeszatam, I feel (in that) i.; natazeeszatam, I frown indignantly, feel i. (showing it in the expression).

indignation, tazešastahanoxtoz, i. (in that); tazešastahátová, tazešastahaoveto, the becoming indignant; tazešastahanaxetovazistoz, the becoming indignant against one; tazešastahanoxtoz navéšetáhaz, I am filled with i., lit. with contempt I am angry; tazaevetanaoxtoz and tazetavetanaoxtoz, i., lit. the indignant frowning, or the frowning indignantly; natazeeszaxevoz, I leave with i.

indignity, tazevomenenstoz, suffering contempt; tazevoštazoz, contemptuous treatment; tanevomenhestoz, i., humiliation; étetanevocháhiz, i., shameful
treatment; see shame.

indirect, esaxanovohan, it is i., not straight; esaaxanovohan, it is i. (state); see direct, straight.

indissoluble, esamathòpovovanovohan or esaamatxevovanovahan, also esaamathòpovavatovahan, it is i. (in liquid), from -mat- = all, exhaustively + -hòp- = dissolve, melt + -vavan- ref. to water; esaamathòpeozovahan or esaamathòpeozistovahan, it is i. (of solid substance); esaatonšemathòpettan, it is i., cannot dissolve, melt; esaamathòphòtahan, it is i. (by heat); esaatonšemathòpeštænovahan or esaatonšemathòpeštænestovahan, it is i. (by instantaneous fire, heat); esaatonšeonisovanâzistovahan, it is i., cannot be severed in two; esaatonšeonenzanehan, it is i., cannot be disintegrated.

indistinct, nameonô, I see indistinctly, dimly; esaapevovêmehan, it is i., not well seen; esaanaoxtoané, one pronounces indistinctly; saanonaotouahostoz, i. speech, utterance; esaanonaoseészé, one speaks indistinctly; inf. -nnonos- (becoming also -nnonoxt-) = distinct, articulate.

invisible, esaatonšeonisovananehan, it cannot be divided, separated.

indoor, hotoma, within, inside.

indorse, napæxvea navehestoz, I i., apply my name (in writing); namxana, I i., touch it; this term came up thru Indians unable to write and who touched the pen of the one who wrote their names to a statement or document. Nahetomemo, I i. one, say that he is true; nahetomesta, I i. it, declare it to be true; navehestovâ navešhetomemo, I i. one with my name; zenovxem navhehestoz nonešhetomesta heto mxistô, by including my name I i. this paper.

indorsement, mxanenistoz zevešhetomesz, i. of one (or.), the indorsing (touching) by which one is declared true; mxanenistoz zevešhetome, i. of it.

induce, navonhosemo, I i., influence one (by words); navonhaoovo, I make one to be induced; napavemo, I i., persuade, urge one to be good; see persuasive m. in Ch. gr.; evonhosetaneva, he induces, influences, tempts (as a habit); see influence. Nanohénoscho, I i., entice one astray, aside; henova zevešhesesësta-hess, what induced you to be a Christian?

inducement, vonhosemazistoz, i. (in words); vonhaoavazis-toz, i. (imparting); vonhoahtanevatóz, i., overcoming influence; henova zevešhesenesëvetto, what i., motive, incentive made thee do it?

indulge, nâhez (from naahez), I i. (in eating); zeahezz, the one who indulges; nanaeëma, i. in eating and drinking; esaahotomoéhâzë, one indulges, does not deny himself, see deny.
indulgence, aheizistoz, i. in eating.
industrious, enàkæ, one is i., assiduous, zealous; nàkastos, the being i.; zenàkasz, the i. one (or.);
cehànàkâo hànoma, bees are very i.; enàkâtan, one wants to be i.
industry, nàkastoz, ôtsetanoxtos, i., endeavor; see en-
deavor, strive.
ineffable, esaatonôxhestôhan, it is i., unspeakable.
ineffective, rendered by inf.-hóze- =powerless to; ehó-
zeexoa sanetto heto esêoxz, this medicine is i.; esaatonôsanë, one is i., prevails not; nasaatoneîtohe, I am i., prevail not against him; nasaatoneoeszé, I am i., can do nothing against it; nasaatoneozë, I am i., can do nothing, cannot prevail; esaatonoezehan, it is i.; saatonoezhustoz, the not being effective.
inefficient, same as ineffective.
inequal, esaanomachahan, it is i., uneven (land); see un-
equal. To express inequality in size, quality, inf.-saasë- =not alike, is used with the v.; esa-
sèmahaoahancheosz, they (in.) are i. (in size); esaasë-
hestatohe, they (or.) are i., not alike in stature. Inf. 
-ônitav- =i. in the sense of "different, varying"; see dif-
ferent.
inert, esaamomoozhuzhan, it is i., does not move; esahe-
metanenistovettan, it is i., has no life; esaa-ame-
tanenettan, it is i., inanimate; eëvepopexoy, one is i., 
sluggish, slow; esaahenàkahestovë, one is i., has no 
energy.
inertia, saamomoozhustoz, the non moving; saa-ame-
tenestoz, the non living; saanàkahestoz, i., without 
energy; eëvepopexovstoz, i., slughness, slowness.
inextricable, esaatonšhomstôhan, it is i., unescapable; 
esaaahóceôn, it is i., unavoidable; esaahóce-
hessoahan, it is i., cannot not be so; esaatonšhese-
toomozhan, it is i., cannot be prevented, hindered;
inf.-hoko-, -hokonë- =necessarily, unavoidably; zokon-
hesso or zhokonshessho, it i., is bound to happen; na-
hokoneoxz, I have to, must go, it is i., unavoidable; 
zhokonšeoko, the rain will be i., unavoidable, it must 
rain; inf.-koxce- =inevitably, unavoidably; ekoxcen-
tâöe, it is i., unavoidably important; ekoxchoanoattø, it is 
inevitably hard.
inexact, esaatonshessohan, it is i., no exactly so; hovën 
enitavhòtahan, one is a trifle i. (in telling, narrating); see incomplete.
inexhaustible, esaamamoozhan, esaamatoahan, it is i.,
does not become "all".
inexorable, esaananonë, one is i., implacable; eohëvo-
voxponae, one is i., very strict; esënitaëe, 
one is i., very rigid; esaahësivastostové, one is i.,
without mercy; esaahësivastostovettan, it is i., has no 
mercy.

586
inexpensive, see cheap.
inexperience, saaheneenoseonevestoz; saaotoxovahestoz, the not knowing, i., "not across", inability. inexpert, saaheneenoseoneve, one is i.; esaatoxovahe, one is i., cannot manage, is unwise in some- thing, inexperienced; esaanešeoonahe, one is i., un- skillful.
inexplicable, esaatonšemeemehan, it is i.; nitov esaatonšemeemehan, to me it is i.; zetohetša- saatonšemeemehan zetamonhotxheneenohe toneš, that which is i. will be revealed some time.
inexpressible, esaatonšeoxhestôhan, emesaahestaz-meeme- han, emesaatonšhestaz-meemehan and emesaat- onšhestaz-hosemehan, it cannot be expressed in words.
inextensible, esaatonšehæxovanehan, it is i., cannot be prolonged; esaa-aseahaseneovihan, it is i., not elastic.
inamous, ehavsevooseoneve, one is i., has a bad reputa- tion; ehavsevohestomesz, one is said to be bad; eahansenovas, one is i., is base, villain; exama- havsevatamaesz, one is i., is held as bad.
infamy, havesvatamahestoz, ahasenovatôz.
inancy, meševozevestoz, the being a baby, an i.; zème- ševozetto, in my i.; zèmeševozevevo, at the time of i.; meševozevstovâ, in i.
inart, meševoz, meševotto (pl.); emeševozeve, one is an i.; nameševoz, my i., baby; hemeševozetto, one’s baby; nahemeševozenoz, it is my baby; zemeševozsvz, the i.; zemeševozevessô, the infants.
infantry, hoëva zem’nessô notrevêho, i., the white soldiers walking afoot.
infect, namatooxta, I am infected, I waste by infection (thru smell); see contagious.
infection, matooseo and maatootizô, i., contagion by smell; aavosohestoz, i., contagion.
infectious, eoxceavosohetto, it is i., contagious.
infer, heto zëezz nanësheneena, I i. it by what he says, speaks; heto zënistomonetovo nanësheneenovo zenstoshoeoxz, by what I heard of him I i. that he will come.
infern al, eavoroëtastove, it is an i., diabolical deed.
inferior, enovsepeva, it is i., less good; ninovsenitâeve zehexovávoss, thou art one’s i. (in being ruler, chief), less a chief than he is.
infectile, esaapevomaeohan, it is i. ground, soil; náthoe- oneva hovae esaatonšepavheneohan, my land, field is i., lit on my field nothing can grow well; see barren.
infe st, ehënöheo, they (or.) are ery man, or; etaeom- hênëheo, they (or.) are over many; ehënenoensz and etaeomhênenoensz (in. of preceding); both terms
infinite, evonenenłheo hotoxceo, the stars (or.) are i. in numbers; evonenonoensz, they (in.) are i. in numbers; evonethọsta, it is i. in height(something suspended, floating); evonemahao, it is i. in size; evone-tam, it is i. in depth (of bodies of water); evonewa-so, it is i. in distance; evonehąxov, it is i., long in time; evonhoestonstove, it is i. in numbers; this term was used to designate a million, when the Ch. first sold their land in Oklahoma; they could not represent to themselves a million in concrete form and said "one countless, infinite number" (noka vonhostonstove); hevonemavstostov, his i. goodness; hevonemom-natamahestoz, his i. beauty. The inf. -von = lost; evonehotoamatto, it is infinitely hard, difficult; evonhe-totaeten, one is infinitely happy.

infirmand, etotonhesta, one is i. (also cripple); etotonsta-oz, one becomes i.; natotonstaoovo, I impart infirmity(or.); esaatotonstahe, one is not i.; zetotons-tassō, the i. ones (or.); etotonstaha, one is i. (of heart); zetotonstahapësō, the i. in heart; ehathavsevesta, one is i., in a bad condition; ehamatova, one is i., a sufferer; zehmatavassō, the suffering ones, having infirmities.

infirmy, totonstātoz, i.; tonstaozistoz, the becoming i.; totonstahātōz, i., weakness, disorder of heart; hathavsevezestātoz, i., bad condition; hāmatova-zistoz, i., pain, suffering; śivatamenan zehetotonstāto-vessō, be merciful (thou) to the ones having infirmities.

infixed, in Ch. an i. is a modifying rad. of one or more syllables, which become inserted in the body of a word. Many of these infixes can be verbalized by simply adding a pronominal pref. and modal suff., as: -pav-, good; -pëve(e)-, well, good; e-pav-ae, one-good-is, one is good; e-pëve-oz, one-good (well) -becomes, one becomes good, well; e-pëve-tan, one-good-in that, mind, heart, one is glad, feels good; na-pëve-oōhọ, I-good-act-to-one, I do one good, treat him well. Some infixes can add to themselves -esto- or -estov- which implies a substantive meaning difficult to express in our languages, e.i. -nonaxe-(often combined with -me- = may) =possibly, potential; na-me-nonaxe-noz, I-may-possibly-go; -nonaxstove- = in all possibility; e-me-nonax-stove-nozx, one-may-in-all-possibility-go. When special stress is laid upon the meaning of some infixes the latter becomes detached from the verb and is made to precede or follow it immediately, as: -taxe- = upon;
na-taxe-ënana, I upon-put-it, I put it upon; taxetto naëñana, I put it upon; when the common infixes become detached they take the ending -etto or -tto; infixes having ending in -estove drop their final -ve when detached. Following is a list of various infixes:
- ha- =tense state or quality; ehëmoxtaæ, one is sick.
- ka- =state or quality of shortness; ekaoves, one has short hair.
- ma- =state or quality of being together with; emanoo-
- na- =within a state or quality; zenšenamesësz, while one is eating.
- pa- =state or quality of being close to a surface;
- sa- =state or quality of issuance; nisamezz, give it now to me.
- ta- =state or quality of pointing towards; etazeøxz,
- va- =state or quality of being invested with, folded in; nañøxeva, I herald.
- xa- =state or quality of being, pressing, passing thru.

When preceding consonants (h,k,m,n,p,s,t,v,x) are followed by "o" instead of "a" their meaning is active; -ho- =extending; -ko- =shortening; -mo- =gathering together; -no- =including; -po- =pressing against; -so- =issuing; -to- =pointing; -vo- =investing; -xo- =perfecting. When the same consonants take "e" instead of "a" or "o" their meaning implies a "being, to be". They are: -he-, -ce- (instead of "ke"), -me-, -ne-, -pe-, -se- (or -še-), -ze- (instead of "te"), and -ve-; "xe" does not exist as a syllable, but where it seems to exist it is effected by the preceding vowel. The above radices are also combined with other infixes which modify or alter their original meaning. But the root meaning of "a" =state, quality; of "o" =act, active; of "e" =be, being, effecting. (Abbreviation "d." ="detached", in the following infixes).

-hesse- =from, because, hence; nahessomese, I eat because, for that reason; hessetto (d.), therefore.

-nxhesse- =from...hither; nanxheshhoeoxx, I have come here from...because of... . [is an outsider.

-hesto- =from within, out from; ehestøevostaneheve, one]

-nxhestø- =from out...hither; nanxhestøen, I came out from...hither.

-nešë- =so, thus (ref. to a previous statement and implying a course of action); nanešëeøz, I spoke thus.

-zheše- =thus (indicating, pointing at); nazhešeøeøz, I spoke thus... (followed by statement).

-ze- =zheše-, only implying a single act.

-veš- =with, cum instrumentalis; navešcemese ameškoneva,

I eat with a spoon.

[with him.

-vesse- =with, cum communionis; navessenësemo, I eat]

-vešëss(e)- =thereby; navešhesshenëena, I thereby know it.
-nonameto- =reciprocally (also used d.); emenonameto- -mehotâzeo, they ought to love each other.
-meto- =in turn, by turns; nitameto-hozeohemâ, let us work by turns! This i. is mostly used d. without change, as, meto nitahozeohemâ, let us work by turns!
-hâv- =under the impression that, by mistake; nahêvemeto, I gave it to one by mistake, in vain, for nothing; nahêvemeeoxz, I went there for nothing.
-ox- =otherwise, in other respects, on the other hand, but for the cause named, lest; naxîheneema, I otherwise know it; nivêneîseve nszeoxrmaxeosehané, do not do it lest thou shouldst be punished. Pref. ox- has a different meaning; oxtaetto (d.) =otherwise, else.
-kanom- =altho, tho, notwithstanding the fact that, even if, immaterial; ekanomeezs, altho he speaks, his speaking matters not.
-hôvkanom- =altho under the impression, even if for nothing; nahôvkanomemeto, even if I gave it to him by mistake, for nothing. [good in other respects.
-oxkanom- =altho otherwise; oxkanomepeva, tho he be]
-oxtocito- =otherwise... but; naotocitoceësztovo eoksaan- amâtahe, I otherwise do speak to him but he does not listen, hearken.
-t'se- (also d.) =with purpose, decidedly, emphatically, with premeditation; nat'sêneîseve, I do it on purpose.
-hetose- is similar to the preceding but adds to it "with inclination, fondness for, from habit"; ehetose- manê vêhoemâp, one is fond of whiskey.
-oxce- =habitually, frequently, used to; naotchaôna, I do pray (Ger. ich pflege zu beten); eoxcinozxoze, he used to, would go there.
-hâ- =much, great, in a high degree; ehêpeva, it is much good; -ohâ- =very much; -maohâ- =greatly much; -na- nosohâ- =supremely much. [him very often.
-hae- =often; -ohae- =very often; niohaevâmovo, you see]
-hoko- =unavoidable, inevitable, must needs, indeed; nia- saahokovâmooheo mohênoham, I must not have seen the horses; -hokone- =indeed must keep on; zhokonseêezs, one must needs keep on speaking.
-koxce- =unavoidable, inevitable, excessively; eoxcho- toanatto, it is unavoidably, excessively difficult.
-ôs- =happen (accidentally); naôstovokaoz heto hetox, I happen to nick this cup; naôsenaho, I happen to kill him; oftentimes ôse is combined with -ata (by accident, unprompted); ôseata- =happens accidentally; naôsateameñosseve, I did it accidentally.
-as- =inceptive, from at, away from, beginning, start, sometimes also "increase": easeoxz, one leaves, starts away; ohe eashsoetameoxz, the river is getting deeper; easeezs, he begins to speak; asetto (d.), beginning with, starting at.
-én- = to stop, finish, end; naénemixiston, I stop writing; eénoëta, one closes a doing, ceremony, performance.

-mat- = all exhaustively; emathoctova, he has sold all; emathópeoz, it dissolves entirely; namatxiston, I have written all (sc. I had to write); ematane, it is exhausted, worn out (as a candle when completely burnt out); namatoan, I have spoken all (sc. I had to say).

-mase = all, issuing, drawing to exhaustion; emaseoxzeo, they are dwindling away.

-mase = willingly, politely, with courtesy; namaseztova, he received me with willingness, courtesy, politeness.

-ma-, -mhà- = all the parts of, all of; namàæena, I own it all.

-von- = lost; evoneoz, one becomes lost; evonhoestonsto, ve, it is lost in number, is countless, infinite, q.v.; evonsetam, it is lost in depth, abysmal, infinite depth (of bodies of water).

-yen- = thru the whole night, until the morning; navênhozechoe, I work thru the whole night.

-me- = may, in the sense of "can, should, ought"; emenaoz, he may, can, should, ought to sleep.

-me- (pronounced with half hiatus after the "e") = come up, appear from under cover or behind; ešhe homeënsz, when the sun appears, comes up; emeë5, one appears in view standing (not moving).

-menonaxe- = may, might; nemenonaxevëmo, I might see him.

-nonaxe- = may possibly; enonaxen5, he may be dead.

-táxose- = probably, likely, apt to (now used d.); táxhose zhoeoxzo, one is likely, apt to arrive.

-taome- = of self, happens so, of its own; etaomhoneo, it grows of its own accord; etaomeametan, one has his own mind.

-mano- = together (as parts), collected as one, including all the parts; namanoëæzenaeto, I tie one's hands together; manocetto (d.) = together.

-momeno- = grouped, by groups, bunches; emom meno hooëo, they stand by groups; -momeno- is also used d. and means "a certain number together, for a certain time"; mome no exoexòhona na momeno exoexaææme, for a time he would pray and then cry for a time, or: soon praying and soon weeping. [nanon, we own this together.

-nitov- = together, combined, in common; heto nitovweae-] -nëna- = keeping in a state of action or being; nanë navehömo, I am keeping looking at one; nitovetto (d.) = in common.

-[keep on eating!]

-në- = continuing (from before); nëmeseschà, let him]

-só- = still, not finished; esómeso, one is still eating.

-sönsë- = still continuing; esónshozechoe, he is still at working. [he was still at it looking at me.

-sönëna- = being still at it; zesonënavehoëmas, while].

-ëve- = engaged at, being at (implies to and fro, back and
forth, flying); êèevêhōsen, one is at it looking on.
-hovo- = the whole as one, entire; hovoetto (d.), entirely; chovêoozeo, the whole of them arrive.
-Onisi- = trying, attempting; ononisineêve, I try to do it; see try; onisetto (d.), by trying
-ononis- = foolishly; ononisineêsz, one speaks, talks foolishly; econonistae, one is a fool; ononisetto (d.) in a foolish manner.
-Onisyom- = truly; esaaonisymenenhesohan, it is not truly so; onisyomae, one is true; onisyo, onisyometto (both d.) = in truth, of a truth.
-hetom- = true, exact; nahetomemo, I speak the truth concerning one; nahetom, it is true, also: am I not right? (on what I state).
-neeva- = to direct by, mark; eneevaseš, one is known by the way he lies (posture); naneevamxea, I mark it in writing (to know by).
-ne- or -nē- = to follow, keep on, in line after (ref. to a preceding action), keeping further with it; enene-seve, one keeps on doing it, until now; nixhòtaahavôsz zènevêhoehotata, tell me what further happened to thee!
-n-,-nē- = unto hither, towards the speaker, reverse action; ref. to action in "hither" connection with the present; ninhetaz, I say unto thee; namanîvehôma, he should come to see me; nazenmeta, he will give it (bring) to me; nan’nhâxzeva, one comes unto me; nane-tûhan, I take off my shoes, (Fr. déchaussier); nanetoxtca, I take off my hat, "unhat"; nanetana, I pull it off; nanenovenèmo, I wipe (off) one’s face; nanemese, I "un-eat". The last examples show that -n- has also a "reverse meaning", similar to the Eng. pref. un-, also in the sense of "from, off (Fr. de).
-nx- = from hither; nanxhesta, I am from; nanxhesta, I take it from; hanåno zenxhoxovênez, the place where we crossed (sc. coming hither).
-shov- = lessening, diminishing; -shovstoe- = without diminution; nashovevo, I see one less; nashovstovo, I see one less and less; eshoovez, it diminishes; sho- vetto, diminishingly.
-aâze- = at the same time, incidentally, besides another action; aâazeozen, one has besides (Ger. er überbrijt); aâzevetto (d.) = just the same, besides, moreover (Ger. übrigens); aâazeneêve, one does it besides, at the same time.
-vatóm- = notwithstanding, yet; evatómeaseozx, nevertheless he leaves; vatómetto (d.) = yet, nevertheless.
-nhâ- = timely, in time; nanhâvo, I see one in time.
-peve- or -pave- = well, good, nicely, fine; epavae, one is good; etapavemanisz, he is making it well, nicely; epe- veoz, it turns out well.

592
havsev- =bad, evil, ill; chavsevōmoxta, he feels bad (physically); chavsevōan, one speaks evil, bad; havsevetto (d.), in a bad manner.

ono- =straight, correct, well, even; naonoana, I redress it; conoevostaneheve, one leads a correct life; onetto (d.), in a correct manner, way

toto- =spoil, hurting, desintegrating, crippling; etotonevēve, one does mischief, spoils.

totaz- or -taz- =with contempt, scornfully; natotazevehōma, he looks on me with contempt; totazevetto (d.) =in a contemptuous manner.

tohoste- and -toso- =provokingly, mockingly; natohosemo, I mock one (in words); natohostōeho, I treat one with mockery.

hetota- =happy, cheerful; nahetotaetan, I feel happy; ehetotaneševēve, he does it cheerfully, gladly; hetotetto (d.) =with happiness, cheerfulness.

voēš- =joyfully, rejoicingly; navoēšetan, I rejoice; sometimes -voēš- =satisfaction, where we say, "it is alright, it is good, satisfactory"; evoešhota, it is well (sets well) there; evoešaseoxz, it is good that he left; maxeosāžistoz evoešhenhessovō etovan māvešhosepevanaz, punishment is good (satisfactory) to us, if we are bettered thereby.

toxe- =keeping along, skirting, close along the edge, bordering; etoxetan, one is thoughtful, mindful; natoxeneozz, I walk along the border of; toxetto (d.) =along the edge of.

ōtoxovōr- =experienced, wise, able, knowing how, competent; eotoxovamanəez, he makes it wisely; otoxovetto (d.) =with experience, ability.

noxov- =able of, having the faculty; esanoxovens-zē, he cannot talk; enoxovēsavan, one can see (as a faculty); noxovetto (d.) =with faculty, power, ability (this term is seldom used).

menoš- =proudly; emenoecešsz, one speaks with pride; menoxetto (d.) =in a proud manner.

xanov- =straight, direct; exanovae, one is straightforward; exanovoz meo, the road is straight, direct; xanovetto (d.) =in a direct way.

xa- =simply, directly, naturally, without show or ostentation; nasaaxaheneenohe, I simply do not know it.

xaenš- =directly on, simply, perfectly, genuinely; exaenšepava, it simply is good (keeping so).

xama- =entirely simple, natural, altogether, genuine, unartificial; xamavostanevo, the simple people, Indians, natives; natamamese, I eat simply, naturally, without fuss; examaepava, it is simply good.

-še- =with fear; naisešeštovo, I fear to speak to him.

-eàto(e)- =with reverent fear, respect; naeàtočeštovo, I speak with respect to one.
-hotee- =liberal, bountiful, pleasant, agreeable, heartily; ehotoe, one is liberal, generous; esaahotoeozhan, it is not pleasant; hotoetto, with pleasantness, liberality.

-hotana- =hard, difficult, dangerous, terrible; ehotonaatataeoneve, it opens hard; hotoanatto (d.) =with difficulty.

-momoana- =complicated, dangerous, hard; emomoanaoz, it is complicated, hard; emomoanatto, it makes it hard; momoanatto (d.) =with hardship, danger. [a godly person.

-maheon- =mysterious, sacred, godly, holy; maheonevostan,]

-momata- =piously, religiously, ceremonially, austere, dignified; emomataavoanistove, it is a religious, sacred, ceremonial term; momatanos (d.) in a ceremonious way, with ceremony, solemnity; momatavetto, in a ceremonial way.

-gets enraged.

-momata- =violent, rage, of mean temper; emomataeoz, one]

-otos- =strange, marvelous, astonishing; eotoseesz, one speaks in a strange, surprising way.

-mave- or -mae- =wearied of, worn out; namazezto, I am wearied of looking; maves, at last.

-ven- =dissatisfied, cross, feeling sour; naavenomoxta, I regret, feel dissatisfied.

-momesto- =reluctantly; namomestoneevey, I do it reluctantly; momestovetto (d.) =with reluctance.

-hekotoma-, -hekoze- =with peace, quietness; nahekotomavostaneheve, I lead a peaceful, quiet life; nahekozevostaneheve, I live contentedly; hekotomatto, with peace.

-hece- =quietly, silently, softly; naheceamem, I walk silently; eheceos, one is standing quiet, silent (without moving).

-aestom- and -astom- =in vain, for nothing, also falsely; eaestomeneevey, one does it in vain; astometto and oastometto, in a vain, false manner, way.

-momaxom- =deliberate, ponderingly, musingly; namomaxomtan, I am meditating, musing; momaxometto (d.) =with deliberation.

-tom- =forthwith, straightway, immediately; nszetomeanao, thou shalt fall immediately.

-omezeas- =almost; natomezeaseanao, I almost fell.

-hovem- (now used entirely d.) =barely, hardly, scarcely; hovem natohooeoz, I barely came at.

-vhane- =merely, only, for no special reason; natavhaneaxaoto, I will only shake hands with one; vhanneto (d.) in a mere way, vaguely.

-mono- =recently, fresh, only then (not before); emonoheoxz, one has recently arrived; mataeshheoxz, nzmomencezoxzhem, after he has arrived, then only shall we leave; mataeshheneenom nzmomezhohotaaoavz, only when I know it shall I tell thee.

-monetozhe- or -monetoti- =just now, just recently;

594
emonetötšhoeozz, one has just arrived.
-BOXE- =cleanly, clearly; nahoveevostancheve, I lead a clean life; ehozae, one is clean.
-Nime- =deviating from the horizontal or vertical, side-ways, oblique; enimetaho, he rides leaning to one side.
-Onime- =twisted; onimotaoene, it is twisted, wound.
-Onimozo- =ugly, misshaped, contorted; onimozoeszeha, he has an ugly, contorted head.
-Nima- =all around, in a circle; enimazetō, one looks all around; nimaetto (d.) =all around.
-TAxta- =openly, in presence of; etaxtaesz, he speaks openly; táxta (d.) =in an open manner.
-Nōv- =manifestly, not hidden or secret; enōveoz, it gets manifest; enōvooz, one (or it) manifests.
-Taxtanōv- =is a combination of the two preceding in-fixes and denotes "in plain, open evidence".
-EMSē- =secretly; naemsēesztovo, I speak secretly to one; emsēetto (d.) =in secret.
-Eme- =concealing, secreting, screening; eemenoto hotoa, one kills a beef in concealment; naemezeoz, I am concealed; naemhāe, I conceal (quick); emhām, sweat lodge.
-Anhō-, -an- =down, downward; eanhoeozz, one comes down; eanbao, one falls down; naanbaha, I take it down; anhōt-eto (d.) =down, below, lower than.
-Av- =falling over, inclining to one side; eaavhota, it sets a tilting, falling over.
-Sē- =down into, descending (entering by falling, de-scending into, down vertically); etasēen, he goes down into; nasēahaz hoestovā, I hurl it into the fire; sēetto, sloping towards a water course or lake.
-Sēhov- =suddenly; esēhoveoozz, one suddenly appears; sēhovetto (d.) =with suddeness, of a sudden.
-Sēhō- =fixed down in; nasēhōena, I stake it, fix it.
-Nise- =issuing from (in the sense of "coming off"); enisoz, it comes off.
-Es- =entering, penetrating (horizontally); naēszēn, I enter; naēstana, I put it in.[Inf.-sē- =penetrate in a descending line]. ēsetto(d.) =in a penetrating way.
-hōe- =out (from within); ehōen, one goes out; ehōax, one steps out; hōes, (d.) =outside.
-hō- =heard; ehōevaham asxey, the bell is heard.
-Ahan- =overwhelmingly, excessively, extremely (Ger. durch und durch); eahanos, one is overwhelmed by cold; ehanatamae, one laughs irresistibly.
-Mha- =overwhelming, covering completely; emhaāvatto, it overwhelms (water), floods over, covering all; namhaomeez, I am overcome by misfortune; zenhaamoeha, the overwhelming body of water, the ocean.
-Hovse-, -hovto- =piling, heap up; nahovxtana, I store it up, make a collection of it.[store it all up together.
-Mashov- =altogether, in a body, heap; namashovxtana, I]
mohē- =collecting, coming together; emohēoxzeo, they gather together. 
[(of day) is it?]
tone- =how, ref. to size, amount; etonehōsta, what time

tonō- =by what means; nasaatonšeneoxz, I have no means to go, cannot go.

(toxtoeneoxzeoxsō, as many as go).

toxto- =several; etoxtoxvō, how many are they? Zehes-

maha- =large, wide; emahaeta, one (or.) is large. [good.

-ota- or -vota- =very; eotapevō, they (or.) are very]

-horō- =pressing close (at the side); nahoxoana, I press
it (against side).

sxso- =among, amidst; nasxsenoñ matū, I go among the
woods; sxsoetto (d.) =among, thru the midst of.

sōpē- =thru (Ger. hindurch); esōpēn, one walks thru; na-
sōpevōxta, I see it thru; sōpetto (d.) =thru.

-nhastom- =slackening, relenting; enhastomenešēve, one
does it relentlessly; nhastometto (d.) =in a slackening
way. [hidden to me.

-nhasto- =forbidding, tabooing; nanhastomon, it is for-

-nasom- =languishingly, helplessly, withering; enasomams-
toe, he sits down in a helpless way; enasomeoz, it is
withered.

-popā- =slowly, dilatory, delaying; epopaeatan, one is
slow, dilatory; popaevetto (d.) =in a dilatory manner.

-hestom- =preventing, hindering; nahestomehoxzeohe, I am
prevented by my work; hestometto (d.) =in a prevent-
ing way. [rope or snake, etc.).

-one- =round body; etāpeone, one is big around (as a)

-onā-, -onat-, -onaz- =abating, subsiding; eonathooko, the
rain is subsiding; eonazhetanevo, the crowd subsides;
the "t" and "z" are inserted because of the following
aspired "h" and "he".

-hahan- =approaching, nearing; eahanēn, he walks nearer;

hahanetto and hahetto (d.) =nearing, near by.

-ononov- =dubious, not knowing, ignorant of; ononovhēse-
toto, dubious, unknown relations (not certain of); onon-
ovetto (d.) =in a dubious, uncertain way, ignorantly,
unknowingly.

-hotov- =shaky, slack; ehotoveoz, it is shaky (sp. of
stable objects becoming loose, shaky, as fence posts,
teeth, etc.); ehotovtate, it is slack (bow string).

-masō- =in a mass, all of a sudden, unexpectedly; emasoa-
xaemeoz, she bursts out crying, sobbing.

-moon- =beautiful; emoonatamano, it is beautiful; namoo-
nes, I make it beautiful.

-hexov-, -nexov- =equal to, in the degree that; zehexova-
es nasaanexovahi, I am not equal to him, I come not to
the same degree where he is; zehexovepevaes ninexovā-
vo, thou equallest him in goodness.

-tē- (from zheš =thus, at this point of time) =now,
thus, at this moment; zestēvechōmaziss, now as I look
at you.
-tótše- =even, selfsame, now, the very moment; etótšhoe- ozz, he arrives this very moment; etótšenoka, it is thus, the only one.

-hochtova- =nevertheless, in spite of; mostly used d., so: hoxtovavetto; exchaomeno hoxtovavetto esaaninitame- ozeo, they are bereft nevertheless not discouraged.

-tomenše- =keeping directly on; etomenšenhesso, it keeps on straight in this way, manner.

-evha- (sometimes -evho-) =back, returning; naevhaexoz, I go back; naevhameto, I give it back to one; evhatto (d.) =back again.

-ő- or -oe- (oftentimes -őz-) =anxious, perturbed, agitated, not placid, broken up; eoetošmahÃ, the water is agitated, in waves; eõzetan or eõtan, one is perturbed, alarmed, disquieted; naõzetotoxeno, I talk as to perturb one. [meoz, he is lacking.

-oe- =to run out of, lack (ohe =river, runner); eohe-]

-vovoxpon- =severe, strict, inexorable, exigent, exacting, pressing; zeto hetan eohõvovoxponae, this man is very exacting; vovoxponetto (d.) =in an exacting way.

-õvovoxpon- =anxiously pressing, exacting; emesaaõvovox- poneševstovhan, it should not be done with exacting anxiety. [õvovoxponetto =relenting from exactation].

-tõ(e)- =the very self; etõnõhvâ, he is the very one; tõneševstovâ, in the very act; tõvetto (d.) the very way, manner.

-ahõ(e)- =keeping away from; eahõeexz, they go, keeping away from; eahõehoe, one keeps aloof, distant from.

-vohov- =separated, asunder, apart (from a whole); evohovez, it comes apart; vohovetto (d.) =in a separate, sundered manner.

-vove- =severed, cut in parts; navovesax, I cut it in parts; evoveevenesz, one speaks brokenly, cut up.

-osâns- =accordingly; eosânsesexzo, they left accordingly; osânsetto (d.) =in accordance therewith.

-tose- =at the point of; etosemese, one is about to eat.

-eše- =done; naešemese, I am done eating; etosešemese, one is about having eaten. [m.in Ch.gr.

-saa- =not; nasaaõmohe, I do not see one; see negative]

-noose- =without, leaving out; manoome, I do not mention one, leave him out of my talk; manoomesemo, I eat without him.

-notom- =first (before any one); notomson, firstling of animals; notomoeño, first born (of people).

-hehe-, -hesce- and -hehesce- =wrinkled; nahehenõan, my shoes are wrinkled; nahehescene, I have a wrinkled face.

-nan(e)- =to recognize by; nananëtovo, I recognize one by hearing him; nananemoxta, I recognize it by smelling. [navõxseñs, I complete my speech.

-vâxs- or -vâs- =fulfilling, making complete, perfect;]
-oxšē- = perfect, complete, rich, full; heoxšēšivaztastoz, his rich mercy; oxšēmētōz, perfect, complete gift. Vāxse and oxšē have practically the same meaning only that the first is used in an adverbial sense while the second is an adjective; eoxšēpēva, one is perfectly good. [mevox, one carries, packs a bulky load.

-mam-, -momam- = in a block, bulk, voluminous, immense:ema-] -hestoiv- = both sides; hestoivēma, both sides of a river or lake. [either side.

-haztov- = either side; ehaztoveva, it is good on

-oan- = ceasing, pausing; naoanhozeohe, I cease from working.

-[voēta, one acts underhanded.

-hezeva- = not openly, vengefully, underhanded; chezeva-]

-saahezeva- = boldly, adventurously, audaciously; esaahhezevaneševé, one does it with audacity.

-nxp- = close, shut, stop (an aperture, passage); nahexonpōono, I shut one up (by locking the door); enxpeoiz, it is shut, checked, stopped.

-āe-, -āēš- = apart, by self; eāehoe, one stands apart; coāešhistanoveo, they live apart (Ger. abgesondert), sp. of people.

-oace- = by degree, bit by bit; naoacevhametanenoz nama-kātaemoz, he gives me my money back gradually (small sums at a time); oacetto (d.) = gradually.

-ata- = facing against; eataē, one is facing.

-hē- = off, away from, radiating off; nahēnena, I pour it;

-hēnien, one turns aside (mentally).

-ova- = magically, wonderfully; eovavoēta, one does wonders, miracles, acts magically.

-hekotxe- and -hotxe- = rotting, decaying; zehekotxe-ozz, that which is corruptible.

-ook- = bare, peeled; naookano, I bare, peel, skin one; eoo-komao, it is bare ground.

-hēe- = left (Ger. übrig gelassen); nahēeoxz, I am left;

-hoveae esaahheesoxzenov, they left nothing undestroyed;

-hēetō (d.) = left over.

-[ruyl.

-hehetovanov- = unruly, ill bred; ehehetovanov, one is un-]

-totohov- = alternating; etotohotahotansz, they (in.)

-are set upon each other alternating; totohovetto, in an alternating manner. [to, in a petty way.

-vhanetone(t) = lightly, petty; usually d., vhanetone-

-tonocnanos- = most extreme, uttermost (from -tonoc = point + nanos = uppermost); etonocnanoshāeso, it is extremely distant; etonocnanoshaomen, one is in dire extremity, misfortune. [(d.) = uppermost, especially.

-nanos- = most, supreme (see comparative); nanosetto]

-heomse- = inadvertently; nasaahheomseneševé, I did not do it inadvertently.

-heana- = light, easily, not difficult; eheanahoezohesto-
ve, it is easy work; heanatto, in an easy way.

-oxsee = purely, solely; nasaoxseeecesztovoh = I do not speak solely to him; oxsee etto (d.) = solely.

-novse = afterwards; mataesemesez nstanovseaseoxzhemâ, we shall leave afterward when we have eaten. This i. seems to have just the opposite meaning at times, according to how it is used; see before; novos (d.) = less than, not coming up to;

-naesze = as one, one set; enaeszeanâtov = it is an eat-)

-mxhas tov = touching all, every one, fullness, completely, having no lack of; emxhas tovsan, one is clad with all he wants; zhešet emzaozv, whatever it touches, concerns; namxhas tovamean, I am given to fullness, to full satisfaction; mxhas tovovo, in full manner, without lack.

-hotse = uncovering, revealing, unveiling; nahotxana, I uncover it; nahotxheneenomon, it is revealed, unveiled unto me.

-etâm = plentyfully, richly; etâm honesz, they (in.) grow abundantly; etâm tox, abundance, plentifulness.

-hoomâ = constantly; nahoomâneavnâsan, I watch one constantly; hoomâtov, in a constant manner.

-šeš = shifting, becoming disengaged, coming off, shedding, moving; ešešhôst, it shifts (from its position), as a neckyoke from the end of the wagon tongue.

-eevos = with assurance, confidence; eteevoosehoovoistova, he is going to travel with assurance.

-noxsetov = keeping on with it, up to (usually followed by "tae" = till); enoxsetoveneševo, they keep on doing it up to . . . ; enoxsetoveneševov, they keep doing it until to their death.

-hesshen = radiating, originating from; zhestshhenemâto, the place where the giving radiates from; see radiate.

-[dented, has a gap.]

-tovo = gap, nicked, notched, dented; etoooseha, it is

-nonamox = and -nonamox (before aspirates) = distinctly, plainly, one after another; enonamôssez, one speaks with plain articulation; enonamox an, he pronounces distinctly; nanamox (d.) = in a distinct way.

-menôn = and -menox = proudly; the first term has more the sense of "haughtily"; emenoxešszeo, they speak proudly.

-[within sight of it.]

-hesta = to come within reach of; nahestatôoxta, I come

-esto = with (ref. to an enclosure); estoèsznoe, they (or.) entered into it; esto, within the circle, in front of [nooxto = outside, in the back, sp. of an interior].

-pa, -pâe = close against (a surface), parallel; pâemoe, parallel road; paetto (d.) = parallel, close to.

-pa(e) = else (for it, as in a throat); màsae tsev in hetto natapaevohnôhó hanon nimhao, if thou dost not do it, we
shall burn thy house for it (as a parallel of the not doing).

-hoxov- =crossing; hoxov5,bridge; chroove6sz,he speaks
-hotxov- =crossing and recrossing,criss-cross; chotxove
-vegetænlov hovae,they give each other back and forth (when something intervenes between them); hotxovetto (d.) =back and forth.
-tontomone- =at random,not determined or regulated,aim-
-less,unrestricted (see prairie); etontomenevostanehee
-veo,they live at random, a wild life; toontometto
(d.) =in an aimless,unrestricted way.
-het- (with its correlative -net- =so much) =that much,to the amount,as much; this i.-het- is combined
with the sub cj.,as: zehetãhestanomã nitanetmetaz,as
much as thou takest I will (to that amount) give thee.
-totox- =about,from one to another; natotoxhoxox,I go
about (visiting); natotoxesta,I speak about it; tototo-
xetto (d.) =from one to another,one after another.
-tonees- =for that space of time; zehesãmoxtas natone-
esõhavsevetan,while he was sick I felt bad.
-hees- has a similar meaning to "toneš",=while at it,as
long as,during the course of; zehesetanenetto,as
long as I live.
-amem- =to walk, but is used as i. whenever fitting;
ememnem,one drinks while walking,in passing; nato-
seamnhestans,I shall take it in passing.
-nono- =each by turn; nononasz namometo,I give to each
one; enononeaxaem zeotsevhönas,she cries and pleads by
turns.
-nóov- =in line,succession; nanóovoneoetã, I tie them)
(or.) in a row; nóovetto (d.) =in a line,row; nóonet-
to,in connection.
-honox- =the majority; nixhonoxestrez, the most of us.
-hosp- and -hosp- =failing to; ehospata,it fails to be
cooked,is undone.
-mamãt- =only (nothing else); now used d.; mamãtã mā-
meno xhotansz,there is only corn (grain).
-saapóe- =without coming off,uninterrupted,unceasingly;
esaapóenevëvé,he does it unceasingly.
-kama- =tolerably; now used d.; kama epevomoxta, one is
tolerably well.
-[toetan,he fancies (in that).
-zistoxo- =fanciful,groundless,conjecturing; ezistox-]
-oxta- =clear thru; eoxtaen, he passes the night,is
overnight.
-[omao,thru the whole land.
-oxtotet- =over the whole,thru the whole; zeoxtotetæ-]
-oxtoteš- =thru all,during the whole; zeoxtotešemaneve,
thru the whole summer.
-6- =up,upward; na6eooxoz,I go up,ascend.
-[than.
-hëpë- =more than,beyond; nahëpemeto, I give him more]
-(h)oham- =rather,more than; naohamehoxta,I love it
more; ohametto (d.) =preferably.

600
oom- = over, before, passing on without stopping; eoomèn, one passes before; oomènistoz, the passing over; oom-etto (d.) = on without stopping.
ex- = executing, across, a process, ripe, able; èhehoaeman- istove, a law has been enacted.
he- has the value of the Eng. "to" and is difficult to explain satisfactorily. It has the meaning of "to, on", in the sense of direction and also possession (noting a factive object, as in "we have Abraham to [as] father"). Nahevehómo, I go to see him; nahevoxca, I have a hat.
netto (d.) = in a dark way.
aenone- = dark; eanonomamnisz, one makes it dark; aenoe-
ako- = bunched up; zeakotasz móesz, a stack of hay; naa- koesz, I bunch it.
pricks thee.
anek- = to prick; anekomohestoz, fork; nianeceavo, one
nox- (followed by "t" or "z") = going towards, unto, fol-
lowing after; nanoxvezómo, I am seeking him (by look-
ing).
[naéena, I break it in pieces.
ée- = break asunder, in pieces; -oe- = sever each from;]
eox- = invert; naeoxsena, I upset it; eoxsetto (d.) in-
vertly.
esox- = smooth, sleek; naesoxha, I iron it. [rough.
mo- = coarse, rough, not smooth; emoae, it (or.) is]
hehem- = speckled; ehehamae, one is speckled; nahehem- vózz, I sprinkle it.
in color.
soxkov- = streaked, striped; esoxkovotav, it is streaked]
-zeo- = dot; ezeoxtav, it has dots (color); see dot.
hekone- = solid, firm; nahekonotéetan, I keep firmly in mind.
hekóv- = wet, damp, moist; ehekóvomao, it is wet ground.
-ó- = dry; eóez, it is dry, q.v. [(d.) = taperingly.
heškos- = tapering; nahešksana, I taper it; hešksetto]
hetan- = male, man; ehetaneyvén, she has a male child;
hetanheham, male (animal).
[heeham, female (animal).
-hee- = female, woman; ehevén, she has a female child;]
kas- = young, short of length, time, distance; kasvóz,
young man; kasehee, young girl; kasg, young child.
-mahac- = old; mahacnoham, old horse; mahacis, old man.
-hohon- and -ohon- = in circle, ring form; natàxtachonee-
tóe, they (or.) form a ring, a circle around me.
hóp- = dissolving, melting; nahópeoz, I am sweating.
hot- or -óte- = adding, narrating, recounting; nahótahan, I
narrate; nasótoa, one added to (sc. the five), meaning six;
nisót, two added, or: seven. The Ch. used to count on
their five fingers, then adding one, two, three to the five to make six, seven and eight; mató = all added,
or: ten; mató óthôka = "all added, adding one", or
eleven.
ótse- = strive, endeavor, be zealous; éótsehozoche, he
strives in his work; ótsetto (d.) = with zeal. [parasol.
hoveo- = to shade (from sun); hoveokoo, a little shade, a]
-hoxa- =close to,acquainted, q.v.; nahoxatama, he is friendly to me; -hoxá- =green,tender,not dry.
-hoxe- =clean; nahoxeana, I clean it.
-hőxæ =rotten; ehőxoæ hoevoxkóz, the meat is rotten.
-ko- =bump; nakonnaeš, I bump (q.v.) my head; -koko- =to knock; nakokonôn, I knock (with instr.)
-mamov- =together,meeting,touching sides; nimamovhotâ-zhemâ, we come, meet together; mamovetto (d.) =side by side.
-maxe- =great; emaxevostaneheve, he is a great person.
-meña- =was (implying "in the midst of"); namehamasha- nê, I was foolish. [that which is fuzzy.
-meova- =fuzzy; meovamaxemenoz, peaches; zemovoatô,]
-omom- =with tears,weeping; eomomhôna, one prays with tears. [tray one.
-momax- =accuse, betray; nivémomaxemo, do not accuse, be-]
-moze- =to breed; mozênôham, stallion; emozemoto, he breeds (of stallion or other animal).
-mx- (from -mox-) =to touch, meet against; namzana, I touch it, see touch.
-neeme- =stripped, naked, bare; eneemetzseo, they (or.) were naked; eneemeszeha, he is bare headed.
-nä- =inert, dead; ešenä, one is dead.
-nha- =catching, coming upon; nanhaeno, I catch one (or.).
-nitav- =to change; enitavstahaoz, one's heart is changed: onitav- =different one; eonitavestaneo, they (or.) live each differently.
-nonizeom =gentle, tame, innocent, good-natured; nanoni- zomevhaenano, I let him go, set one free gently.
-nos- =over; nanoszen, I walk over (as an obstruction, a fence, mountain).
-oás- =to burn, be on fire; eoásseoz, it is burning, is on  
-om(e)- =off from a surface, top; eomakaax, one jumps off (a wagon, train, horse); eomahame, one is thrown off.
-onenx-, -oiniš- =desintegrate; naoenxnaxa mhão, I demolish the house. [painful life.
-oniš- =hurting, harming: onševostanehevestoz, a hard,]
-óce- =lit. =shutting one eye =deceivingly; òceheoneve.
-oxs- =astray, somewhere else; eoxsseoz, one is led astray.
-peo- =to crush, grind it; napeeena, I grind it; epeesanan, one is ragged. [eoz, it comes off.
-pöe- =to come off from (a surface, a connection); epó-]
-sèp- =to stretch; esèpeona, one stretches his hand.
-täos- =savingly, with care; natäoszhova, I am careful of my property.
-tata- =opening; etataena, he opens it (as a box, etc.).
-tóevha- =the very same again; etóevhavoan, one repeats the same (in words); tóevhatto nix, two times two.
-toxtó- =unrestricted, free, without bound (also used d.); toxtovostanehevestoz, prairie life, free, wild life, undomesticated.

602
-ve- =with, in association with (usually followed by suff. -emo, in the v.); naveoxzem, I accompany him.
-vé- =prohibiting; nivémese, do not eat!
-vece- =sweef!; vecemáp, sweet water = sugar (maple syrup) up; vece also means "hollow, concave".
-veoxce- = bitter; eveoxcêeno, it tastes bitter.
-ven- = sour, crabbad; evenomoxta, one feels sour.
-vêp- = empty, hollow; evêpcometa, it is empty (the lodge), no one at home. [loves one intensely.
-otaohâ- = exceedingly, intensely; eotaohâmehoto, he]
-anona- = mixed up; eanonana, he mixed it up; anonatto (d.) = mixed up, without discrimination.

QUANTITY, expressed by i.: -noce- = one, alone, one of; enocê, one is one, alone; enocemese, one eats alone; ninocêmá, we are alone; enocéeno, they are alone; nocetto (d.) = alone, by self; nasz (d.) = one of; nasz hetan, one man; nocetto etaneoxz, he went alone; also nokatto, which means "alone, by self"; enokôême, it is worth one; enoxca, one has one hat; enokxøo, it is written one; enokôên, she has one child; i. - nokova- = one fold, one pair, one bunch, band, etc.

-niše- = two; enišeeno, they (or.) are 2; enišebozeeno, they both work; enixansz, they (in.) are 2; niš (d.) = 2 of; nishoxca, 2 hats; enisêen, she has 2 children; nixatto (d.) = doubly, in a double way; nanishôesta, I count it 2; - nisuyo- = two fold, a pair, 2 packages, 2 bunches, etc.; nisovatto (d.) = in a two fold manner.

-nahe- = three; ninahêmá, we are 3; etanahemseo, they 3 eat; enanêeme, it is worth 3; enanêên, she has 3 children; enanxëeo, it is 3 o'clock; nahe (d.) = 3 of; - nanov-, three fold, in 3 bands, bunches; nanovatto (d.) = in a three fold way.

-nive- = four; eniveeo, they are 4; enivenêeo, the 4 are dead; eniôôme, it is worth 4; enivoxca, he has 4 hats; nanivên, I have 4 children; niv (d.) = 4; - nivov- = four fold, 4 bunches or bands; nivovatto (d.) = in a four fold way.

-nohone- = five; ninohonêmá, we are 5; enohonpeváøo, they (or.) 5 are good; enohonêeme, it is worth 5; enohonôen, she has 5 children; enohonxoëe, it is 5 o'clock; nanohonoxca, I have 5 hats; noho (d.) = 5; - nohoov-, five fold, 5 bunches, bands; nanohonovatto (d.) = in a five fold way.

-nasôtxe- = six; enasôtxæo, they (or.) are 6; enasôtansz, they (in.) are 6, ninasôtxêmá, we are 6; nasôto and nasôte (d.) = 6; enasôtôême, it is worth 6; enasôtxæo, it is 6 o'clock; - nasôtnov-, six fold, 6 bunches, bands, etc.; nasôtovatto, in a six fold manner. — Further numeral i. are formed after the preceding examples. See numeral.

-haesto- or - hásto- = much, many; nihâstäxhemá, we are...
many; eh₂stansz, they (in.) are many; ehaestohemakita-eme, one has much money; -haestov- =manifold, many bunches, bands, etc.; haesto (d.) =much, many; haestovatto (d.), in a manifold way.

-txkom- =few, little of it; etxkom navigationController, they (or.) are few; etxkomansz, they (in.) are few; txkom (d.) =few;

-txkomov- =few bands, bunches, etc.; txkomovatto, with little of it (obs.). [=large.

-maha- =big; namahaemanisz, I make it large; maha (d.) ]

-ha₆pe- =large quantity, volume; eh₄pemane vehochoota, the cow drinks much; ha₆pe is also used d.

-zce- =small; nazceana, I make it smaller; ezeksta, one (or.) is small, q.v.; taxce (d.) =a small amount; toxce (d.) =in small amounts. [ettot (d.) =overmuch.

-heom- =too much; ehoememese, one eats overmuch; heom-]

-hosse- =again, a second time; ehosseenoxtz, one goes there again.

-honaoav- =again as much; nahonaoveamha, I get another time as much; honaoavetto (d.) =increasingly, doubly.

-hoox- =last; ehooxenoka, it is the last one; hooxetto (d.) =lastwise. [ettot (d.) =behind.

-hesto- =behind; ehestoxhoen, one comes behind; hestox-]

-vovoe- =first; evovovehooxtz, one arrives first; vovovehtoeto (d.) =firstly.

-nista- =before, beforehand; nanistaheneena, I know it from before; nistavetto (d.) =before.

-kakoo- =thin (of solid substances); ekakooana, he makes it thin; -ona- =thin (sp. of round, branch like objects diminishing in size towards one end); this same i. is used for snow, rain, wind or a crowd in the sense of "tenuous, abating"; eoh₄noane, one is thin, poor.

-tonov- =thick (solid obj. or appearing so); etonovah₂sta, it floats thick (of clouds, etc.); -haonov- = thick, dense; ehaonovoeve, it is densely clouded; see thick, gelatinous, jelly consistence; maoxxzhessana, I thicken it. [has a slender face.

-sokoo- =slender, streaked, straight thru; esokooen, one]

-sosoxce and -sosoxk- =well formed; esosoxka, one has a nice figure, is well formed.

-ak-, -ac- or -axce- =round, globe shaped, ball like; na-akana, I make it ball shaped. [lar, q.v.

-onistac-, -onistaxc- and -onistak- =in circle, circu-]

-toss- =prolong; ehetosseesz, he speaks long, at length; toseoxta, long legged; -tose- =of short abrupt, length.

TIME, expressed by i.: -nehe- =soon (after); -onehe- = very soon, q.v.; onehetto (d.) =immediately (after something). [times; tohoetto (d.) =frequently.

-tohoe- =frequently; etohoeenoxtz, one goes there often-]

-mome- =for a length of time, for awhile.

-nonotove- =hurriedly; enonotoveasenoxtz, he leaves in a hurry; nonotovetto (d.) =in a hurry.

604
-šëve- = with haste (in a good sense), diligence, swiftness (losing no time); šëvenëševsz, lose no time!
-hece- = slowly; echëc- = slowly; echëcamën, one walks slowly, quietly.
-tötv- = at intervals, also -tötv- (at repeated intervals), rarely, seldom; etötvönsz, they (in.) are rare.
-mëo- = early, at dawn; nameotëe, I get up early.
-haexov- = for a long time; ehæxoveēsz, one speaks for a long time; haexov (d.) = for a long time.

CONTINUITY, expressed by i.: -nšë- = keeping on, from before; nivëmëse naaxheta, namësemëse, he told me not to stop, but I keep on.
-ame- = forth, onward; eamenešëve, one does it continually; amësto and amëtto (d.) = on, onward, continual.
-hoomë- continually, constantly; ehoomëmëšëve, one does it constantly; hooomëtto (d.) = in a constant manner.
-šëven- = keeping on, persevering; šëvenvetan, one is persevering; šëvenvetto (d.) = with perseverance.
-nënov- = for a while; enënovëēsz, one speaks for awhile; enënovëto (d.) = for a while.

POSTURES, or positions expressed by i.: - amse- = across its width; amëtto (d.) = across, thwart of; amëtto voeva, across the sky (as the sun in its course).
-hotxa- = crossing, crosswise; nahotxavenaevao, I stand with crossed arms; hotxatto (d.) = crosswise.
-hoxo- = to cross (a space, river, etc.); nahoxovën, I ford the river.
-nënov- = bent forward, tilting, oblique upper part of body bent straight; enënovëhoë, one stands bent forward; enënovën, one walks bent forward [not to confound with -mov- = to have food along; enëvên, one eats while walking; enëvoëozz, one has provisions along]; enëvë-eš, it (or.) is cut bevel.
-oxotom- = bowlegged; exotomao, one stands bowlegged.
-heneha- = holding upward; nahenehavenaevoa, I stand with arms uplifted. [up the river; hëamâ (d.) = above.
-hëam(A) = above; nahëamënana, I set it above; hëamehge,]
-eamâ- = on his side; naeamavanaax, I eat lying on my side; eamâ (d.) = sideways, on the side; eamâ meo, on the side of the road.
-toeoxtan- = holding hand before forehead or eyes; natoeoxtanenazë, I sit with hands covering eyes or forehead. [holding hands (folded) behind head.
-toehæne- = holding behind neck; natoehænenazë, I sit]
-toemoetona- or -tostoona- = holding head on elbows; natoemoetanenazë, I sit elbowed (head resting on hands (Fr.s'asseoir accoudé).
-nxpažena- = with hand covering mouth; nanxpaženazë, I sit with hands covering my mouth.
-nstan- ref. to knee; nanišenstanehoe, I sit on soles of
feet with knees forward; natoenstanenâžê, I sit with hands folded across knee.
-echevxo- denotes half kneeling position, with feet not under body but at an angle from it; naechevxoe, I sit in such a posture.
-noneesenona- denotes reclining posture, almost lying, resting on the elbows backward; nanoneesenonoa, I recline in such a posture.
-mâsiskota- or -kacmae- =lying backwards with knees drawn up, “cricket fashion”; namâsiskotaeho or nakamâeho, I am lying (in preceding posture).
-hano- =with head back (at the nape); ehanoëoxz, one walks with head thrown back; ehanoseanàoe, one falls backward; see back. [head to look back.
-hoo- =turning the head back; ehootâo, one turns the]
-hotam- =behind, in the back; nahotamaenâ, I am walking behind, back off. [one’s hands behind his back.
-hootam- = turning back; nahootamenazenaeto, I tie]
-p- =close by (on same surface); epaehoe, one stands close by.
-zešksonanâ, I walk with arm akimbo.
-zešksonanâ- =akimbo; ezešksona, one stands akimbo; na-
-hosso- =backward (without turning); nahossoëoxz, I walk backwards.
-hooxso- =leaning against; ehooxsëna, one is leaning against; i. -hors- is also used; ehoxstota, it sets leaning against.
-neeve- =standing up (in the act of); eneovehoeo, they]
-mace-,-xama- and - tôxe- =stooping; -mace- =bending down; -xama- =bowing; - tôxe- denotes stooping, half bent; emacseeckû, one stoops and looks.
-akave- =folded downward, crestfallen; eakavota, it sets folded downward.
-tomxto- =to sit, set up, raise to a sitting position; natomxtna, I raise it, set it up; etomxtoe, one sets up.
-hoe, one stands erect.
-tomse- and -tomös- =standing erect, vertical; etomse-]
-ovšem- =to lay down, from a sitting position; eovšemoz, he lays down (from having been sitting).
-tax(e)- =upon; nataxeë, I sit upon (when seat of any kind is used); taxeto(d.)=upon; nataxeo, I stand upon.
-taho- =to ride, sit on (directly); etahota, it sets on.
-taxeë -to lie upon; etaxeë, one lies upon; etaxeëha, it lies upon.
-ûto- =under, below; eûtohoe, one is buried; ûtoho (d.)]
-voxk- (vox before a vowel) =crooked; evoxceoez, it is crooked. [of the night; esitohëseenâ, it is midday.
-sit'- and -sitov- =the middle; sit'tëva, in the middle]
-m- in itself denotes "mid-, middle, midst, within, inside"; eamhës, it is mid-morn (about 9 A.M.); eomhës, mid-afternoon; eamshoe, one sits down (in the midst of the act); also standing, setting near the waist or
middle of body; hotoma, within, inside; etomoxthoe, one sits up (in the middle of the body); eovšemeoz, one lays down (from the middle of the body, from sitting); emeeq, one stands in the middle, appears coming up.

TENSES, formed by i.: -ta- denotes indicative meaning,
also will, intention; etapeva, it is good; nataneoz, I will go; also expressing the entire reach of an action or being; etaasemoxz, he has left (and is still going). [about to die.
-tose- =going to, at the point of; etosenaeoz, he is]
-tatose- =going to be, intending to; natatosemese, I intend, am going to eat.
-ze- =shall, pointing towards; nazene, I shall die.
-meha- =was; namehahamoxta, I was sick.
-ese- =past, done; naesenekeve, I have done it.
-x- or -'i- =imperfect; navemo, I saw him.

Most inflexes can be combined with each other, acquiring modified and sometimes entirely different meaning. The Eng. equivalent, as given for each i., is not exhaustive. Indians are much less careful of their language now than ever before and some new meaning is lent to some i., which existed not ten years ago. Writer gave the root meaning as exact as possible. See prefix, reduplication and suffix.

inflame, eoas exercise, it inflames; see burn, kindle.
inflammable, eoasoezoeneve, it is i.; eohaoasozeoeneve, it is very i.

inflate, naesto, I i. (blowing in); naestovoxta, I i. it; naestovomo, I i. (or.); estovoz, estovotto (pl.), inflated skins; emanootov estovotto na eveshovovenov ohe, they (or.) bind inflated skins together and cross the river with them; eestovome, it is inflated, blew up; estovsanistoz, the inflating; zeestovsansz, the one who inflates; see blow.
influence, v. expressed by rad.-vonho- =to i., coax, urge;
navonbosemi, I i. one (in talking); evonhostomosan, one is influencing; vonhostomohestoz, the influencing (by talk); navonhoavo, I make one to be influenced (in any way); navonhosetaneva, I i., tempt (see tempt). naavoseho, I i., persuade, make him inclined to..., seduce; naneznoho, I cause one to be so, lead him into; naneznesh, I i., cause it to be; evevhezneto, it influences thereby; naeseno, I i., convince one easily (in the sense of prevail upon); naesenoseho, I cause him to be influenced, prevail upon him; eesenoseoeneve, one is influenceable; nieesenosenevhemah, we are easily influenced; zecekas eessenoseoeneve, the pliable one is easily influenced; zeeesenoseonevz, the easily influenced one; nivheaveve-eessenosenevhemah, oha zepeva vesetoahe, be not easily influenced in the evil, but be steadfast in the good; eesenosehestoz,
the influencing, prevailing; nanetomoxtasého, I i. one, make him feel so; heto navešenotomaz, I am influenced by this (in feeling). Influence in the sense of "encouraging, persuading, urging, admonishing" is rendered by suff. -váto (intran.), -vata (in.) and -vamo (or.); see persuasive m.in Ch.gr.; nitomat'sanistoz, i. (exerted psychologically); nitomaxtastoz, i. (felt); esaavhane-netomatsconevettan zeoxchohetaez, or; esaa- vhane-netomaxtastovhan zeoxchohetaez, it is a mere i. feeling that comes to us.

influence, n. vonhosemosanistoz, the influencing (in words); vonhoemazistoz, the influencing one (obj.); vonhoestomohesto or vonhoestomosanistoz, i. (in words); vonhoavosanistoz, i., temptation; vonhose-tanevatoz, i., temptation, the being entrusted, invested with influencing; see temptation. Avosazistoz, i., the causing one to be inclined towards....; avosohesto, cause of i.; ešenotazistoz, the i. prevalling upon one; ešenosohesto, the causing to prevail; ešeneves- toz, of easy i., readily influenceable.

inform, nahoton, I i. one; natoxhotonó, I go about in- forming them (or.); nahotonova, I i., furnish in- formation; nahénehotonova, I i. (by proclamation); na- toxhotonó zehetáhozistova vostan, I go about informing the whole camp; zehotonovaz, the one who informs; zeh- tononovassó, the ones informed; ehotonovattoz, it in- forms; zehotonoz, the informed one; nasaahotonané, I am not informed; ehóxevá, one informs, heralds, q.v.

informant, hotonovahe; zehotonovaz, the i.; zehotonovas- só, the informants; ehotonovavohe, one is an i. in- formation, hotonázistoz, the informing one (obj.); ho- tonovatoz, the giving i.; hénéhetonovatóz, the spreading of an i.; tozhotonazistoz, the going about informing. [furiated.

infrigate, namomátoáho, I i. one; enomáteo, one is in- ingrateful, saahahoešetanoxtoz, non thankfulness; esaa- hahoešetanoxtovan, it is an i.; esaaahoešetanoxtován, it is grate.

inhabit, nahocta mahó, I i. a house; ehestanoveo hen hoe- va, they (or.) i. live (as a people) in that country; nahestanovanon hen hoe, we i. that country; nahevenoveta, I i., have it as my dwelling, home; ehoe- toe, ehestanoveto, it is inhabited.

inhabitable, ehevenovenov, it is i.; emepevhoetoe, it is i., may well be inhabited.

inhabitant, zehoctòss mahón, the inhabitants of the house; zehestanovetoß hoe, the inhabitants of the earth; zehvenovenovess, the ones inhabiting it, having it for their home; see denizen.

inhale, nahessáaz, I i.; nahessátovó heomotom, I i. one's breath; zehesáazz, the one who inhales.

608
inhale, hessâzistoz, the inhaling.

inheritance, hovae zaeno-monez, something left for us to own, which is made our own possession.

inject, naestôvsan, I i. (liquid); [nanitôvoxtovo, I suck out of one (liquid), draw out with liquid]; naestôvox, I i. it; naestôvoxtovo, I i. to one (or); naêse-zevxsena, I i., press, squeeze it in [navezxsena, I press out (liquid)]; naêseêho, I i. into one's eye (as eye medicine).

injure, see damage, harm, hurt; naonxoêho, I i. one; onxoê-tastoz, injurious deed; onêsozistoz, injury.

inquisitive, expressed by inf. -onš-, zehetâonšo-zistove, all that is i., onšetto, adv. phrase = with injury.

inn, hoxovistavamhâo, hotel; ehoxovistavamhâoneve, it is an i., a hotel.

innate, see heredity.

ink, zemâpevocto.

inkstand, nanivcetoz zevehota ze-mâpeveto, bottle or glass in which ink is contained. [inmates].

inmate, zehoeto, the one who inhabits it; zehoetos, the.

inn, hoxovistavamhâo, hotel; ehoxovistavamhâoneve, it is an i. a hotel.

innate, see heredity.

innocence, saahechtovamnovhestoz, the being not guilty, not rough; saahechtovamnovhestoz, the not having evil; oxsaahoneês havs, I i. lit. when the evil is not harbored (or worn, as a cloth).

innocent, nha zsaaheoneês havs, the i. one; zsaaheoneohessô
havs, the i.ones; nasaaheetomemanë zëmomaxemanetto, I am declared i.of what I was accused of, lit. it is not declared true that which was accusingly said of me; essaahoneohe havs, one is i., harbors no evil; nasaahe-nešve heto havs, I am i.of this evil, lit. I am not doing this evil.

[evonenčheo, they (or.) are i., inumerable, evonenonoensz, they (in.) are i., countless;] inquire, nanözesta, I i.; nanöz't'san, I i., ask (state of action); nanöztovo, I i.of one; naenöztovo, I ask him questions; nanözemo, I i.concerning one; nöz-tastoz, the inquiring.

[tioner, inquirer, nöz't'sane; enöztsaneheve, he is an i., a ques-] inquiry, nöztozastoz, I i., question; nöztovazliztoz, the questioning one (obj.); nözemaliztoz, I i.about one; nözemosaniztoz, I i.(state of) about one; nöztsaniztoz, the inquiring, questioning.

inquisitive, eotanöztaheoneve, one is i.

insane, rendered by inf. =masha= =deranged, mad, brainless, not in the right sense, unreasonable, not balanced in mind; emashanē, one is i., without sense, inane, brainless; zemashanēsz, the i.one; zemas- hanēssō, the i.ones; emashavōčta, one acts mad (usually said of lewd acts and applied to lewd women); namas-havamo, I deem one mad, without sense; evonszeha, one is i., crazy, demented, delirious, frenzied, lit. lost in the head; see foolish; mashanēmāhō, i.asylum.

insanity, mashanēhestoz; vonszehātoz, i., dementedness, crazyness, delirium.

insatiable, ēhāpohe, one is i., gluttonous; ḫāpohe, i., man; ḫāpohestoz, insatiability.

inscribe, navxiiston, I i., write. The Ch. word for "write" means really i., for the rad. -vx- or -mx- =to press thru a center [naotāemxesta =I bore it by pressing into or thru]; navxēa or namxēa, I i.it; hozz zemxoesz, the inscribed tree (name given to an old tree, about 12 miles south east of Cantonment, Ok., which served as a land mark for the Ind.); see write.

inscription, amemxistonestoz; hohonaeva emaeamxistove, it is an i.on the stone; hohona eamemxoe, the rock has an i; amzenešenatōz, i.(of face). [able.

inscrutable, esaanoxtovenxzeohan, it is i., unsearch/] insect, meščes or meškson, mešksonoe (pl.); emešksonyeve, it is an i.; this word is the diminutive form of "mēn" =large worm, snake; mēneo, worms, snakes. Following are names of some insects and animals considered as insects by the Ch.: vēho, spider; moxtavèho, black spider; atoeoxtavèho, lit. misshaped legs spider =walking stick; haestoeoxtavèho, many legged spider, or tōseoxtavèho, long legged spider =daddy-long-legs; mo-moxmoxtavèho, tarantula, lit. large black spider; vox-
insecure, chêmatamano, it is not safe, it is dangerous; esaahesthëmeozistovettan, it is i., has no protection; ehestatamahetto, it is i., risky; ehestatamhe, one is i., runs a risk; ehotoveozit, it is i., not solid, shaky.

insecurity, saahesthëmeozistoz; hesstamatheostoz, i., risk, exposure; hotoveozistoz, i., the not being firm, solid.

insensibility, saaomatheostoz, the not feeling; saaomatovaostoz, i., unconsciousness; nonëoeo-tastoz, i. in both legs.

insensible, rad. nā- = dead, inert, paralyzed; nāëoxta, my leg is i., is deadened; esaa(homadōhan, it is i., is not felt; esaaomatsanettan, it is i., feels not; esaaomatovaozé, one is i., unconscious, has no feeling; esaaomatohe, one is i. for it.

inseparable, esaaonisovaozhan, it is i.; esaaonisov- heo, they (or.) are i.; esaaoniheaneheo, they (or.) are i., not apart; esaatonšeoeahanehehensz, they (in.) are i., cannot be separated; see apart, asunder.

insert, naësecho, I insert into one’s eye; naëstana, I i., put it in; naëstoneano, I i. it (or., speaking of thread, rope); naëstoneana, I i. it (in.), sp. of a thong
or such like object; inf. -\textit{toxo-} = thrust into, ref. to end of something into an aperture.
inshore, see shore.
inside, hotoma,i., within; hotoma mh\text{\textae}o,i. the house; ho-
toma m\text{\textae}ztaha\text{\textae}, within the heart; navovoz,i. keep
inward, within, i.; na\text{\textae}cevovoz, I keep i., by deceit (do
not let out); see side; navovozhoz (?), I keep it in-
ternally, inwardly (?).
insignificant, esaatonsohan, it is i., matters not; vhan-
etonetto, adv. phrase =i., with no great
weight or importance; esaatonitoksohan, it is i., has
no importance or value.
insincere, e\text{\textae}cevovoz, one is i.; evhanenhevo, one just
says so, does not mean it, is i.; evhanenhes-
maneheoneve, one is i., hypocrite; enizeheoneve, one is
i., a liar; e\text{\textae}cheoneve, one is i., deceitful.
insincerity, vhanennesmaneheonevestoz, i., hypocrisy;
nizehestoz, i., lie.
insist, rendered by adv. phrase "t's\text{\textae}" = with insistence,
determination; t's\text{\textae} etan\text{\textae}zenoxoz, he insisted on
going; t's\text{\textae} enhevo, one is insisting (in saying).
insolence, \textit{\text{\textae}nitamahestoz}, i., impudence; t\text{\textae}vahestoz, i.,
boldness, effrontery.
insolent, \textit{\text{\textae}nitamae}, one is i.; ze\text{\textae}nitamaesz, the i.
one; et\text{\textae}vahe, one is brazen.
insolubility, zsaaton\text{\textae}math\text{\textae}pev\text{\textae}v\text{\textae}tv\text{\textae}vhan.
insoluble, esaaton\text{\textae}math\text{\textae}pev\text{\textae}vahan, it cannot dissolve
in water; zsaaton\text{\textae}math\text{\textae}pev\text{\textae}vahan, that
which is i. [sleep.
insomnia, saaton\text{\textae}mena\text{\textae}zistoz, the not being able to]
inspect, na\text{\textae}veveh\text{\textae}san zeno-\text{\textae}hazt\text{\textae}tto, I i., lit. I am en-
gaged in looking and judging; na\text{\textae}veveha\text{\textae}xta ze-
no\text{\textae}hazt\text{\textae}m, I i.it; na\text{\textae}veveh\text{\textae}mo zeno\text{\textae}hatamo, I i.one.
inspector, nha zee\text{\textae}veh\text{\textae}hazt\text{\textae}sz. Many old Ch. understand
the Eng. word "inspector", applying it to any
Government employee coming from Washington to inves-
tigate certain matters.
inspire, see breathe; Maheoneomotom, the inspired word.
install, see dedicate, ordain; na\text{\textae}nano zetoshonoaveni-
etes, I i. one to be sub chief. [dedication.
installation, e\text{\textae}nanazistoz, m\text{\textae}tzistoz; see ordination,]
instance, hom\text{\textae}xz or ham\text{\textae}xz, for i.; ota hom\text{\textae}xz, see, be-
hold for i.; see insist.
instant, zhe\text{\textae}, at this i., moment, present; hezezeh\text{\textae}, at
this i., time; instantly is rendered by inf.
-ma\text{\textae}\text{\textae}- = in a moment, at once; inf. -s\text{\textae}ho\text{\textae}v- = instantly,
immediately, suddenly; rad. -\text{\textae}st- in some instr. verbal
forms denotes "instantly, with one sweep, in one
flash"; (see instr. v. in Ch.gr.); \textit{\text{\textae}netotto}, instantly,
in an i., in a moment; \textit{\text{\textae}netotto etosheoz}, he will
arrive in an i., moment; inf. -\text{\textae}he- = immediately, in-
stantly; the suff.-âhe denotes swiftness, instantaneous; navovistomoveâhetovoto, I give one i. instructions; naaseôhetovoto, I leave one instantly.

instead, meto, also used as inf.=in place of; meto naho-zeohetovoto, he works i.of me; oftentimes the Ch. use the substitutive form -omotâ=for one, in his place; éoxhesta =instead (with sub c j.); éoxhesta me-setto, i.of eating (I); éoxhesta hozhoëhesz etasoczx, i.of working he goes away; namet’kâe, I give i.: na-met’kâenotto, I give one (or away) i., in place, as substitute for.

instinct, inf.-xa- carries the meaning of "instinctively, naturally, simply", in the sense of "by inward impulse, animated from within"; naxahëve, I instinctively say; nazahenea, I instinctively know it. institute, naënanâ, I i., set it down; emeëaveæva, one institutes, gets up a worship, ceremonial, it means not that the ceremony is newly instituted but "gotten up". Zehënaneonzx, the one who institutes, (Ger. Stifter), who lays down, installs, ordains, dedicates, sacrifices.

instruct, navovistomosan, navovistomosan, I i., teach, show how; navovistomevo, I i. one; navovistomoveâhetovo, I give one instant instructions; nazeomosan, I i. by showing, pointing to; nazomevo, I i. one, point him to; naoneevaoxan, I give instruction, advice; naoneevao-ovo, I give one instructions, advice; zeovistomosansx, the one who instructs; zeoneevaoansx, the one who instructs, advises; heto nitoseoneevaæe, this (in.) shall i., advise thee; naneëevovistomon, I have been instructed so; see teach.

instruction, vovistomosanistoz, that which instructs, the teaching (in itself); vovistomenistoz, the i. (taking place); vovistomevazistoz, the instructing one (obj.); onceevoanistoz, the instructing, advising; onceevaozistoz, the instructing, advising one (obj.); eoxvistomoe, oha esaa-amâtahe, he has been otherwise instructed, but he does not mind, hearken.

instructor, vovistomosanehe, vovistomosanehe (pl. i.); evovistomosanehevëne, one is an i.; zeomoseanye, i., adviser; nha zevovistomësz, my i., the one who instructs me. [tool, implement, q.v. instrument, zetaneo or zetaneeneo, zetaneoe oz (pl.) i., instrumental, expressed by inf.-veŠe- =with, by; the Ch. has a special i. form to express any action implying instrumentality, as cut, strike, cook, heat, and many others; see instr. m. in Ch. gr. insufficient, esaahoešxttan, it is not sufficient, q.v. insult, expressed by inf.-tohon- =provoke; natohonsemo, I one (in talking); natohonse hazetovo, I i. one (by deriding).
INTACT

ENGLISH-CHEYENNE DICTIONARY

intercede, naha'navomotâ, I i., pray for one; namomoxezomotâ, I i., plead for one; navêstomotâ, I i.,

intact, öxhesta enhesso, it is i., in the same condition; öxhesta nşbotanêhâ, leave it i.; öxhesta nşenoni-
zeomênanêhâ, let him go i.

intangible, esaatonšemxanehan, it is i., cannot be touched; esaatonšemxanehan, it is i.

integer, esaavônitaohan, it is not impaired, not a fraction of, it is i.; enšematto, it is i., whole, entire; nitaou, all of it; nitaetâs, all of one; enetâo, it is its entire volume, amount; enetêta, it is the whole of one (or.). [(or.); see honesty.]

integrity, benetêsetâtoz, the entire size, stature of one; intellect, otoxovetan, i.(self); otoxovetanoxtoz, i., intelligence.

intelligence, otoxovazioz; noxtovheneenovhastoz, i., the capability of knowing, understanding.

intelligent, eotoxovae, one is i.; enoxtvheneenovae, one is i., is able, has the faculty to know; eotoxovešsz, one speaks intelligently, wisely.

intend, expressed by suff. -tan = want to, have in mind; naneševetan, I i. to do it; sometimes emphasized with inf. -t'sê; nat'sêneoxzetan, I indeed i. to go; inf. -tosemeha- = was intending, lit. was about to; natoosemeheavêmô, I was intending to see him; etosemeha-
hoezhe, he was intending to arrive, was about to arrive; inf. -tosema- = to be about to; . . . natatoosemeto, I i. to give it to one.

intense, -oñâ, -tonocohâ = i., extremely; etonocohâo, it is i., acute; eohâo nşhôhestoz, the fever is i.; etonocohâhaveseva, it is intensely bad; eotaohâtonetoz, the cold is i.

intensity, ohâtoz zeheštonocohâtonettoz' exhesseahanson, the i. of the cold killed him (lit. . . . froze him); zehešôhâsoz' hesthavs, the i. of his evil.

intent, zeahznemetâ mazhasta, the intents of the heart, lit. its doing, behavior; henaez' zehessenek-
evaz nasaahheneenomovhê, I do not know with which i. he does it; t'sê, i., bent on; t'sê emashaneh, one is i. on being unreasonable.

intention, etahane zetosheševetto, it is my i. to do this; nat'sênešetan zetoseaxzetto, it is my firm i. to leave; nat'sênešetanotovo, it is my i. to ward, concerning one; esaavhanešetanohe zetoseveâz, it is no more his i. to go along; t'sê = with i., determination, on purpose.

intentional, rendered by t'sê; see intention.

inter., naâtohôno, I i., bury one in the ground; eâtohoe, one is intervened; zeâtohoe, where one is intervened; zeâtohoseš, the intervened ones (or.); zeâto-
hoešz, the intervened ones (in.).

614
ask for one; hañañavomotxevahe, intercessor; ehañavomotxevahe, one is an intercessor.

intercession, hañañavomot'sanistoz, momozvezomot'sanistoz; hañañavomotxevatôz, the interceding for one.

interchange, ehotxovemêtazenov, they i. gifts; nametoenenn, I i., exchange; nametoena, I i. it; namentoevo, I i. with, make room for him; metoenenistoz, the i. exchange; metomevazistoz, the i., making room for one; hotxovemêtazistoz, the i. of gifts; inf. -hotxov- = reciprocal; hotxovetto, with reciprocity; hotxovemalesistoz, the i. exchange of words.

interchangeable, emetoenenov, emetoenenistovet, it is i.

intercourse, naèvesoême, we have an i., a conversation; naèvesoëtanon, we have an i., discussion about it; inf. -hotxov- denotes i. in the sense of reciprocal; ehotxovemristovææzeo, they (or.) have an i. (by correspondence); naèvesenatzov, naèvesanamazistoz, veamazistoz, i., copulation; èvosostoz, i., conversation.

interdict, see forbid; nahënesta, I i. it; nahëneto, I i. one; zehënestemosansz, the one who interdicts; nahënestomonenon, it is interdicted to, for us; hënëstomohostoz, the i.; hënëstomosanistoz, the interdicting.

interest, naheneenatanosého, I cause one to desire to know, i. him; eohèhenenovetan, one is greatly interested in....; navovônešetan, I am interested, think with kindness sympathy; nahevasemesz, I put it (money) at i.; ehevasemetto, it brings i. (of money); zhevasesmeteto, the interests (of money).

interfere, minatánovao, I i., interpose (between two or more fighting people), make peace; see peace; natohoeha, I i., break off the process; nameemôho, I i., meddle, disturb concerning one; toheohaosenistoz, the interfering, interference; natohoehaovo, I i. with one; meemôhàzistoz, the interfering, meddling.

interference, see interfere.

interior, hotoma; see inside, within.

interjection, see exclamation; nootsóme ehôa or eseëme -hào, absolutely not!

interment, ahotohostoz; ètohostoveto, it is an i.; zexe- ahotohostove, at the i.

interminable, inf. -tose- = long drawn, never ending; to-seësistoz, long drawn speech; aëneto, without end (ref. to time); nomoss aanetto, for ever; esaaënevezehan, it is i., endless; see end.

intermittent, totohotovetto, at intervals.

internal, see inside.

interpose, nahevetovana, I "i. it", place it so that it is hidden by another obj.; ehevetovehoe, one stands interposed by something, hidden; ehevetovota, it sets interposed, hidden; nanitânó, I i. between them.
INTERPRET

ENGLISH-CHEYENNE DICTIONARY

{to make peace).

interpret, naesztomot'san,i i.; naesztomotâ, i i. for one,speak for him; eštomotxevâta, he interprets; eštomotxevâta, the interpreting (as a vocation); eštomotxevâta, one is interpreted; mëstomotxevâta, the interpreting, explaining; eštomotsanistož, the interpreting (faculty of doing it); mëstomotxeva, one interprets, explains (as a vocation); mëstomotxeva, the one who interprets (who can and does i.) zešistotxevaz, the one who interprets (as a vocation); zešistotmatâ, the one who interprets for thee; ešaatonšeqoxovensztôhan, it cannot be interpreted, translated; nasaatonšeqo- xovenszé zešensiztovâ, I cannot i., give it in Ch.

interpretation, mëstomotxavalistož, i., explanation for one; mëstomotsanistož, i., explanation; hoxo- ensoz, the i., translation; zešoxovensztokoe tahoto- anož, its i., translation is difficult; namëstomova zehešetovaltož, he explains to me what it means, gives me the i. of it; eštomotxenistož, the i. (taking place).

interpreter, eštomotsanehe and eštomotsanehe, eštomot- tsaneheo (pl.), i. (first term ref. to inherent faculty and second term ref. to actual doing); eštomotsanehe, one is an i.; mëstomotsanehe and mës- tomtsanehe, i. , explainer; mëstomotxevâhe, the i. (as a vocation); emëstomotxevâheve, one is an i.; eštomot- xeveh, the i.; hoxovenszé, the i., translatar; zehoxov- ensoz, the ones who i., translate.

interrogate, nanöhtsan, i. i., question; nanöhtovo, I am interrogating one; nanözhsta, i. i.

interrogation, nöztstaz, i.; nöztovaziistož, the inter- rogating one (obj.).

interrogative, following are i. forms: t'sa, where? Tóás, where at? Toneš, when? Hena, henaoz (pl.), what, what for, why? Henova, henovaoz (pl. form), what? Henova heto, what is this? Henova hato, what is that? Toxtxevô, how many (number)? Etxotxevô, how many (or.) are they? Etoxtansz, etxotxanevoz, how many (in.) are they? Inf.-ton=how? Etonemahoa, how large is it? (See how). Inf.-ton=how, by what means, in which way? Etonëmëse, how does he eat? Inf.-tonxov=to which degree? Tâs, which is it? Tàsevoenz, which are they (in.)? Mo heto, this (in.) likely? Mo hato, that (in.) likely? Mo nsehan, is it likely the one (in., sc. mentioned)? Mo hezehehâ, likely now? Mo han, likely then? Hense, that one (or.)? Zet's=, this one (or.), is it this one? Nese=D, that one (or.)? Hetsé, this (in.)
one? Nivä,niväso (pl.form), who? Nivä zeto hetan, who is this man? Niväso zeto hetaneo, who are these men? Nivä tato, who is that (or.) one? Mo né, likely that one (or., sc. mentioned)? Mo nha, likely the one (or.)? Mo zeto, likely this (or.) one? Mo tato, likely that one? Mo nsehö, is this (or.) likely the one? Täsevö, which is the one (or.)? Täsevö'n, which are the ones (or.)? Ehovaevö, is it a male or a female? Eneeavaevö, what kind of person? Nineevaevömë, what are you? Enëhvö, is he or she the one? Enëhovevo, are they (or.) the ones? Mëseo, used as pref. governing the subj. cj.; it implies something expected which did not realize; mëseoehoesz, is he not here? =I that he was but he is not. Mëseonëhovsz, is it not him? =I that it was him, but it is not; mëseo-octam, is it deep? =I that it was but it is not. "Koma" expects the affirmative; koma nimehahetaze, had I not told thee? I had. Tass hot'se, did I not? I did; tass hot'se nivömezö, did I not see thee? I did. The Ch. v. has a special form (see Interrogative and Hypothetic m. in Ch. gr.) to express the i.; nimesë, doest thou eat? Nivömoë, doest thou see one? When the answer is negative, the question takes the negative form, as: henovaetto zekorcenitadëhan, what is as important? (nothing). Nieëseax-nàzemanë, are we ready? Nimehotone, do we love one? Ehoevo, are they here? (or there). Nisaavömohë, didst thou not see one? Nisaamaehemë, have you not eaten? Sometimes only the peculiar questioning accent is the only i. characteristic; nivöxta, doest thou see it? Esaavämehevo, have they (or.) not been seen? Esaavämehanë, has it not been seen? See interrogative m.in Ch. gr.

[tion one to stop, when talking or going.

interrupt, see disturb, interfere; naätönö, I i. one, mo-]

interrupt, see interference; hoomëtö or ohoomëtö, without i., uninterruptedly.

interval, expressed by inf. -kokas- =short intervals; kokasetto, adv. phrase, at short intervals; eko-

kasemëse, one eats in short intervals; totoneš, at intervals (of time or distance); see space.

intervene, see interpose, hide; ehivistovohota, it inter-

venes, is hidden by; see meddle. Pref. zenšenä-

=while, in the intervening time; also pref. zetäš- =in the intervening time, in the mean time; zetäšehovanës

nitahozehomë, let us work while he is gone.

interweave, nahotopstonön, I i.; nanootonoha, I i., weave

it (sëononeva, in the cloth); nanootonöno, I

i.(or.sp. of drygoods). see braid, weave.

intestine, maveonešsz or maveonešiss (both pl.), the

i.; maveonešsz, my i.; maveonešnanzo, our i.;

niveeonëvoz, your i.

into, expressed by inf. -ës- =i.(horizontally): naëszën,
I go i.; načståna, I put it in, into; načståház, I throw it i.; ēšezo, one goes into; ēšeto, i. Inf.—sé— = i., down into; naséház hóestava, I throw it i., down i. the fire; načéseonavovo, I make him put his hand i.; nasého-ená, I stake it i. the ground; see stake, pin, launch; naséen, I step down i.; nátopotósz, I thrust its end i. myself; etopotoaz, it is thrust i. (eye,mouth, ear, wound,etc.); nátopozeštôno, I thrust (the end of an instrument) i. one; nátopotheho, I thrust (as with finger) i. one; this rad. —toxpo— implies the thrusting with the end of something i. an aperture, hole, as eye, mouth, ear, wound, etc. Nátopázenax, nátopožeš, I thrust the end (of something) i. my mouth; nátopoésstax, I thrust the end (of something) i. my ear; nátopéesceš, I thrust it i. my nostrils; nátopoexaneštôno, I thrust into one's eye; etopoxanesečseš, one's eye is hit i.; intoxicate, nanonotovsešesého, I i., make one drunk; exoxenonotovsešesohetto, exoxenonotovsešeno-vatto, it is intoxicating.

intoxication, nonotovsešestoz, i., the being drunk; nono-tovsešesohesóto, i., the making drunk; évse-me zènonotovsešs, he was seen in a state of i.; eveše-nonotovsešestov, it produces i.

intransitive, in the Ch.gr. the i. form of the verb comprises the mere statement of an action or being, without object either or or in. ; navšan, I see; nańoxtahan, I narrate; nańsz, I speak; nahestanen, I take; as soon as the v. receives an obj. (direct or indirect, or or in.) it becomes different; navšan, I see; navšmo, I see one (or.); navšta, I see it; nahoxtahan, I tell, narrate; nahoxtahaovo, I tell one; nahoxhahen-tovo, I tell concerning one (or.); nahoxhahaneta, I tell concerning it.

intricate, see entangle, difficult.

introduce, expressed with inf.—ēse— = into, q. v.; nače seox-zého, I i. one (or.) into.

inundate, emhāvatto, it inundates, deluges; zemhāvatto, that which inundates, inundation; emhāvatoe, it is inundated; nitosemha vatonheman's, we are to be inundated. See water.

inundation, mha vatoaz, the inundating; the i., when it inundated, at the flood.

invalid, adj. esaatonezehan, it is i., has no force or weight; etotonhesta, one is i., infirm, not well, cripple. [totonstassó, the invalids.

invalid, n. zetotonstaz, the i., infirm, cripple one; ze-] invalidate, nameševe zaatonezehan, I i., make that it has no weight or power.

invalidity, saatonezistoz.

invaluable, etavonseme, it is beyond value; evohoes-tonstove, it is i., incalculable.
invariable, esaanitavaozehan, it is i., not changeable; esaanitavatamanoehtehan, it is i. (ref. to weather or general aspect of something); see change.

invent, naméoena, I i. it, bring it to view; tama hetšetanovéemóeñahovae, he invents, devises something in his own mind; zemoneméoene, that which is recently invented, invention.

invention, méoenenistoz, the inventing; zehetšeméoene, all the inventions, all that has been invented.

inventive, eotoxovméoenoen, eotoxovméoenoenova, one is i.; eotoxovméoenoenvastoz, inventiveness.

inverse, eoxsetto and eoxs, inversely, used mostly as inf., see invert.

inversion, eoxsanistoz, the inverting; eoxsanazistoz, i., the inverting one (obj.); eoxseozistoz, the becoming inverted; evhaseozistoz, i. on end; see invert.

invert, naeeoxsena, I i. it; naeeoxseno (or.); eoxsez, it or one is inverted, turned over; naeeoxsenomovo, I i. his (in.); naeeoxsenamo, I i. his (or.); naeeoxsan, I i.; zeeoxsene, the inverted one (in.); zeeoxsenz, the inverted one (or.); zeeoxsez, the inverted one (or.); zeeoxsennz, the inverted one (in.). The difference between zeeoxsenz and zeeoxsez is that the first is passive, "done unto", while the second ref. to "become inverted". Naehasena, I i., turn it upside down, turn it on its other end (mostly of standing or upright objects); naeeoxseno (or.); evhaseoz, it is inverted, turned on its other end.

invested, enitooho, one is i., entrusted with...; nani-tootsan or naneetoottan, I am i., entrusted, endow with; naheotooto, I bestow upon one, endow him with.

investigate, navoxoxpoxenozexosan, I i., seek strictly; navoxoxpoxenozest, I i. by inquiring with strictness; naonee-noxzelan, I i., inquire particularly, carefully; naonee-noxzetan, I i. it; naoneeexzheeneeno, I i., seek to know.

investigation, vovoxoxpoxezoxsanistoz, strict seeking, searching; oneexxoxzetanoxto, careful seeking (mental); noxzheeneenovzetanoxto, i.

invincible, esaaexaõhan, esaatonšexaõhan, it is i., cannot be overcome; esaatonšehotehah, it is i.

invisible, esaaømehan, esaatonševømehan, it is i., cannot not be seen; esaatonševømehe, one (or.) is i.; zsaatonševømehan, the i. (in.); zsaatonševømehezh, the i. (or.); esaaøseonevhah, it is i., is not shown; esaatonševømehehens, they are i. (in.); esaaøseonevoyehah, it is i., cannot be an object of sight; zsaaoøseonevhah, that which is i.

invitation, mootoazistoz, i. (to feast); moosanistoz, i., the inviting; emootazistoz, it is i., emo-osanistove (trans. meaning), it is an inviting; maxe-
móhestoz, great i., feast; móhestové, it is an i., feast (more general than moootazistozo); mooxevátôz, i., (when heralded); onóstanevátôz, i., call, heralded.

invite, namoosan, i. (intr.) [for the Ch. all invitations used to imply a meal]; zemoosansz, the one who invites; namôe, I am inviting; zemôész, the one inviting; zemôessô, the ones inviting; namooto, I one; namootan, I am invited; emoohe, one is invited; zemoo-hessô and zemohessô, the invited ones; zemoheszs and zemohesz, the invited one; navistoeanaemo, I am invited with one, am his convive; zevistoenaamasz or zevistoenaemo, my convive, the one who is guest with me, or the one with whom I am guest; emooxeva, he is (the herald) calling out an invitation to a feast; zemooxevaz, he who does the inviting (as a caller); mooxe-vae, the one who invites (as a herald); onóstaneva, he invites, extends a call, is calling (for someone); nahenesetaneva, I go to urge, I.

inviting, ehessetanotto, it is i., alluring, attracting; ehessetanoxtove, it is i., drawing; see attract, draw.

invocation, momozzemousanistoz, momozzemanistoz; see pray; emomozzemazistove, it is an i., a pleading.

invoke, see pray, plead.

involute, ehatove-ësevoxkaësetto, it is i.; see volute, involve, enoæe, it involves, implies, includes; inf. -no- = i., include, imply; heto hohæečtastová enoæež, he is involved in this terrible deed; see include.

invulnerable, see immune.

inwardly, expressed by suff. -tan = in one's thoughts and feelings; našivatatem, I feel pity i.; inf. -emôs- (detached emôsetto) = i. in the sense of secretly, with no outward manifestation. Emôsetto na-saapevaztohe, I, I do not approve of it.

inweave, see interweave, weave.

irascible, exoxenehestaha, one is i., high tempered.

ire, nechstahátoz, high temper; hästahátoz, i., anger, q.v.

iron, maeta, i., metal; makáta, a piece of i.: emaëtaev, it is i.; emakátaev, it is a piece of i.; emaëtaevston, it is built of i., see metal; emakátevô, it is i., handled; makâtansz, pieces of metal = money; naesoxôn, I i., make glossy, smooth; naesoxea, naeso-xoha, I i., smooth it; naesoxèno eszhen, I i., the shirt; see smooth; esoxeo, esoxeonoz (pl.), sad, flat i.

ironeing, esoxônestoz, the i.

irrational, emshanč, one is i.; esômashanč, one is still i., incompetent, as of children; see insane, unreasonable.

irregular, esaasôsohanehensz, they (in.) are i., not
alike (in being); see alike, same. Inf. -oxsaaame- = not continually; eoxsaaamhozoche, he works irregularly; t't'sa, here and there; totoñeš, from time to time; esaan'mettan, it is i., not continuing; esaaneševostan-evstovhan, it is i., not according to custom; esaanet-homanistovhan, it is i., not according to the law, unlawful; nohass taometoneš, irregularly, at any time; see regular.

irresolute, ehestoveoz, one is i., undecided; zehestove- ozz, the i. one; zehestoveozessö, the i. ones.

irresolution, hestoveozistoz, i., undecidedness.

irrigate, naamövavanen, I i.; naamövannő hozzetto, I i. the trees; naamövana, I i. it; zeamövansesz, the one who irrigates.

irrigation, amövavanistoz, the irrigating; eamövavanenov, there is i. 1.; amevèpemax zevešamövavanistove, i. flume. [one is i., irascible; see anger.

irritable, oxcemomátaezoz, one is i.; oxcenéhestaha, irritability, momátaezistoz, nehestahátoz.

irritate, nahomoxtazesta, I feel irritated, offended; nahomošeho, I i. one; nahomosemo, I i. one (in words); nahomoseztovo, I i. one, behave irritating towards one; nahomosestan, I am irritated inwardly (Ger. ich fühle ärgerlich); nahomosestanozto, I am irritated against him (inwardly). The rad.-homo- is best rendered by the Ger. ärgern; nahomoseztoaz zeheseneševetto, es ärgert mich, es getan zu haben, it irritates, vexes me that I did it.

irritation, homoxtazstostoz, i., vexation; homosetanoxtoz, the feeling irritated, vexed; homosemazistoz, the irritating one (obj.); homosetovazistoz, the irritable behavior towards one.

is, ehoe, one i. (at a place); ehesta, one is, has existence; ehotà, it i. (at a place, setting); ehesso, it i. (has a being, existence); eevës, one i. (in lying posture); eevëha, it i. (lying); sound "e" denotes "to be, to exist, proceed, on, forth"; see be; naenõztovo, I am asking one; naeozx, I am going; naëvešz, I am speaking; emehaenæe, he was dead; inf. -he- =i. unto (in the sense of the Greek esti moi =unto me i.); nahëmhao, to me i. a house =I have a house; nahevehëmo, to me i. the seeing one (obj.) =I have to see one, also, I am on to see him; suff. -eve- and -ove- in nouns ending in -tov =to be, have the substance of; hetan, man; nahetanevo, I am a man; mhao, house; emhaoëve, it is a house; mesetoz, food; emesetov, it is food; evehôsan, one i. (predicative) seeing; evehôsen, one i. (at it) seeing, looking on.

Isaac, Ohazehoe, Laughter.

Isaiah, Mahenoxhessveostanestowanstovësz, Salvation is of the Lord.
island, manha; emanhaeve, it is an i.; manhaeva, on an i. 

The Ch. tell that they used to live on a great i.; etaxtanōmoeha, it is surrounded by water.

islander, zhoeto or zevhistanoveto manha, the one who

is, lives on an i.; zhoetoss or zevhistanoveto-

toss (pl.), islanders.

isle, same as island.

isolate, see apart; ninoccevetovatto naāehana, I i., place

it alone, apart (from others); eāhoe, one lives,

is at a place apart, isolated from others; eoāēshista-

noveo, they (or.) are isolated peoples, they live apart

as human beings; naaēs-ēnana, I set it apart, for it-

self.

isolation, āehanenistoz, the isolating, putting apart;

ēshistanovesto, the living apart, as a peo-

gle.

Israel, Maheon-oxtōënoz, He-who-holds-God; Maheonoxtoeo-

manha, Israel, as a tribe; Maheon-oxtōënoss, 

Israelites.

issue, inf.-hoa-, -hō- = issuing out of; ehootavā, the

smokes i. out of; ehothoatovā, the smoke (or fire)

issues repeatedly; nahōen, I go out, i.out (by step-

ping); nahoax, I i., step out; inf.-he- = issuing, pro-

ceeding, on, forth, extending; nahetoeto, I i. to one, be-

stow upon him.

it, rendered by pref."e-" and suff. -tto (atto, -etto

and otto) in impersonal forms of the v., as, emisto-

neto, i. writes; evōsametto, i. sees; see impersonal v.

in Ch. gr. As object "it" is expressed by suff.-a,-ez

and -ox; navōxta, I see it; nahestana, I take it; na-

manesz, I make it; nanxepez, I check it; navenonoxz,

I destroy it; see Ch. gr. for inorganic forms. Eōeto, i.

snows; eoko, i. rains; eēōehōta, it is hot (weather);

etetoneto, i. is cold (weather); etōēm, it is cold (liq-

uid); enhesso, i. is so; ezhesso, i. is thus; eñita, i.

is not it; eneha, i. is the same; hetova, i. (ref. to enu-

merated things, intangible). Nanēhov, i. is I., i. is my-

self; ninčhov, i. is thyself; enēhov, i. is himself or

herself; enēhovetto, it is itself; nanēhovheme, i. is

ourselves (excl.); ninēhovhemā, i. is ourselves (in-

cl.); ninēhovheme, i. is yourselves; enēhoveo, i. is

themselves; enēhovensz, i. is themselves (in.); nanēhov-

vé, is i. I? Ninēhové, is i. thou?

itch, nitōeoxisto, the itching (of skin); òsc, i., scab-

ies; òsve, tribe of the Itch, Scabies; naēve, I

have the i., scabies; zēēvevessō, the ones having the

i., scabies; nanitēoxx, it itches me; nanitēeszehaaxz,

my head itches me; nanitēeneoxz, my face itches me;

nanitēeoxz, my nose i. me; nanitēeheoxz, my neck,

nape i.; nanitēenotovaxz, my neck (the whole of it)

i.; nanitēeheoxzeoxz, my throat (outside) i.; nanitēs-
tazeonaoxx, my shoulder i.me; nanitōostaoxx, my ear i.me; nanitōexanoxx, my eyes i.me; nanitōevaenaooxz, my arm i.me; nanitōeeonaaooxz, my hand i.me; nanitōeoseooxx, my fingers i.me; nanitōepeanooaoxx, my back i.; nanitō-eseneooxz, my chest i.; nanitōenstaneooxz, my knees i.; nanitōeotaoxx, my leg i.; nanitōeaxtaoaoxx, my feet i.; enitōevaseooxz, its tail i.; nanitōeazenzaooxz, my mouth i.me; nanitōevitanovooeooxz, my tongue i.; nanitōesevoaoxz, my calf (of leg) i.; nanitōevenomeooxz, my thigh i.; other forms can be made for any part of the body. Zenitōcoxxz, the one (or.) who is itching (the one who has something itching him); zenitōeoixoossō, the itching ones; zenitōeszechaoxxz, the one whose head is itching; zenitōeexanoxxeooxxz, the ones whose eyes are itching; zenitōeoseooxoxxzō, the ones whose fingers are itching; enitōeozxetto, it itches; see scratch.

item, vhanetonnōtō, a small i.; vhanetonnōtō havs, petty fault, sin.

itself, enēhovetto; enēhovettosnz (pl.).

its, rendered by pref.-he- = one’s (or. or in.); heszhe-

nitō., i. door

J

The Cheyenne language has no "j" sound.

jab, naanecestōno, I j., spear, prick one; naoanecestōno, I j., thrust one; naaneceestōno, I j., hit one with pointed instrument; nazeestōno, I j., poke at one (quick stroke) with the sharp end of a stick, etc.; nazeestōno, I j. one with a fiery stick or any hot point; see prick, thrust.

jacket, totamenaeszehe, j., vest; natotamenaeszehe, my j.,
vest, lit. armless coat.

jack-knife, maxe-akavaneeooeo-motaxc, large pocket knife.

jack-rabbit, aenhoevō.

Jacob, Oxtōezistonanovaz, Heel-holder; also Mazestooxto-

eno.

jade, nakaneoezeham, I have a jaded horse.

jag, see dent.

jail, aenonemhäo, dark house; eanvenemhäoneve, it is a

j.; töhemhäo, j.; guard house; eòe aenonemhäo, one

is in j.; eësthame aenonemhäon, one is thrown into

j.; eëstane aenonemhäon, one is put into j.

jailer, zeneevväxtō aenonemhäon, the one who watches

the j.; zeneevväxmoss zehoceziss aenonemhäon, the

one who guards the ones in j.

jam, see crowd, press; oxess, j., jelly.

jar, see tremble; tomsevetoxq, fruit j.; tomsevetō, large

j.; see stone j.

623
**ENGLISH-CHEYENNE DICTIONARY**

**JAW**

jaw, maztoho; naztoho, my j.

jealous, nanocetanot'san, I am j.; nanocetanota, I am j. of it; nanocetanoto, I am j. of one, think of him alone; zenocetanot'sansz, the j. one; nanovoto, I am j. of one; nääeto, naahëeto, I am j. of her (woman sp.); evehonenotto, he is j. of one; see rival.

jealousy, nocetanotsanistoz; hohëotàzistoz, j. between women; see rivalry.

jeer, natohosemo, I j. at one (in words); natohosohazeto-vo, I j. at one (by laughing); see mock, provoke; tohosemazistoz, j., the jeering; tohosohazetovazistoz, the jeering, laughing at some one; nasoëseo, the j., laughing stock; nanasoëseonetë, I am their j., laughing stock. [ing.

Jehovah, Oxtaome-aenhestäsz, Self- eternal-existing-be-] jelly, ozesso; eozhessoe, it jells, becomes gelatinous.

jeopard, jeopardize, nahestatamahe, I j., expose myself; see danger, risk; namet'kâhe, I j., hazard; namet'kâenotto, I j. one; nimet'kâe nivostanchehev- toz, thou dost j. thy life.

jeopardy, hestatatamahestoz, peril: hotoanavoomenhes- toz, j., critical condition; met'käestoz, met' kâetovazistoz, j., hazard, risk.

jerk, nañhax, I j. sideways, am jerked: nahes'sax, I j., am jerked, have spasms; nahes'sahamo, I j. one; navaxa- hamo, I j. one off; navaxaház, I j. it off; navaxaha- sen, I j. off; nääzeëoz or nääzeëostax, I j. suddenly back (with head); nääzeëeš, I j. back, when lying (as when pillow causes abrupt jerking of the head); evavaxa- he, one is jerky; evavaxahesto, jerkiness: hes'saxes- toz, the jerking, having convulsions, jerks, spasms; esës'sezo, one has jerks, spasms; hes'sezistoz, j., spas, convulsion.

Jerusalem, Hekotomaeveno, City-of-peace.

jest, nanasoëmetá, I j., joke: nanasoëmo, I j., joke one (in words); nanasoëho, I j. (in deeds); nasoë- seo, j., laughingstock (Ger. Spielball, fig.); nanasoë- seoneve, I am the j., laughingstock; nanasoëseonetë, I am their j., laughingstock, jeer; nasoëmetastoz, j., joke; etotatoan, one is jesting (in words, bad sense); totoanistoz, the jesting; see joke.

Jesus, all the Ch. know this name: Vostanevstomanehe or Vostanevthan is its translation, the equivalent of the Eng. "Saviour", q.v.

jet, zeanhozessoneo, a forcibly emitted stream of water (downward); ezhesshohunao, it jets, spurts out (as if squeezed, sp. of liquids). [Jew.

Jews, Eotätaneo, the men of Judea; eotätaneve, one is a] jewel, zehaëemz hohonara, precious stone; zehaëemessë hohonaeco, jewels, precious stones.

jeweler, kokoaëonane, j., watchmaker.

624
**JINGLE**

**ENGLISH-CHEYENNE DICTIONARY**

jingle, ex'xvon, it jingles; ax'xvonsonoz ex'xvon-
ensz, the sleigh bells j.

job, hotehohestoz, j., work, q.v.

jocose or jocular, see jest: enasočməta, one is j.; na-
sočmetastoz, jocoseness, jocularity.

jocund, see blithe.

join, nahoxsta, I am joined (state), a member; nahoxszne-
tan, I want to j.; nahoxseo, I am joined, admitted as a member; nohas t'sa eoxcenšhoxseo, he joins anywhere, turns to anything; nahoxseožeto, I become joined to one; nahorseozeta, I become joined to it; nahorxtaeto, I am joined to one; nahorxstanen, I j., make to adjoin; nahorxstana, I j. it, make it adjoin; ehoxstra, it joins, adjoins (as a house); meo zexho-
seož, where the road joins; nahorxstxe, I j., adjoin it (by writing); namamovana, I j. it together; namamovanč, I j. them (or.) together; namamovence, I sew together, j. by sewing; see sew; nančonena, I j., connect, relate (in a line); tčenom niženevo, I j. hold your hands; na-
axaoito, I j., shake hands with one [this term does not imply any joining or shaking of hands, but expresses the friendly, pleasant disposition towards one]; nav-
hestanátıme, I j. myself with one; navhestanáteto, I j. myself unto one; see meet, together.

joint, maαz zexonaotto, band j.; honaέonahestoz, j., arti-
culation; hotoňaέonahestoz, joints, articulations; zhešhonaέonahevoss, as they (or.) are jointed; zexho-
naéonahestove, where the articulations are; enitaevoe-
ha, it comes out of j., dislocated (by violence, fall); enitaez, it comes out of j.; nahonaέonaso, I cut one’s joints; nives'onevhemá, we are j. heirs, co-heirs, see partaker; moeškonoze zexest'taehevoss, zexest'taehe-
voss, zexhtonaέonahevoss, zexhonaέonahevoss, where the joints of the fingers are; the two first terms imply the "fitting into each other" (see button, buckle, fasten) while the two last terms ref. to the articulation. Zexhooseahevoss, wrist j.; zepopošenavevoss, where the knuckles, joints are (ref. to the protuberance); epopošenavomōxtāo, they are sick with swelling joints; popošenavomōxtastoz, articular rheumatism.

jointly, namovetto; nitovetto, j., in common, together as one.

joist, hooxe (or.) zešešemansz, horizontal beam, stud-

joke, nanasočməta, I j. (in words); nanasočmo, I j. one (in words); nanasočta, I am a joker (practical); nanasočho, I play a j. on one; nasočseo, causd, source of a j.; nanasočseoneve, I am the source of a j., a laugh-
ingstock; nanasočseoneznos, he is the source of a j. for me; nanasočseonetčen, we are a source of j. for one.

jolly, nooaxaezesta, I am j., merry minded; nooaxaezaha, I am j., merry hearted; nooaxaezahaovo, I j. one,
jolt, nahanaa, I j., am jolted (up and down); namomox-
tax, I j., am jolted (sideways); namomoxtahasen, I j.
(intrans.); namomoxtaház, I j. it; namomoxtahamo, I j.
one (or.); emomoxtax, he is jolting; emomoxtahame, one
is jolted (passive); nakanaa, I am jolted tired.
Jonathan, Ozxhemenevész, Dove; (hemen, dove).
Joseph, Oxzehameas, Giving back.
Joshua, Maheon-oxmeatősz, Gift-of-God.
Jordan, Seovehove, the-descending (abrupt) river.

jostle, nazeőnőn, I j., elbow; nazeőnőno, I j., elbow one;

journal, hoxtahanemixistő, telling paper, newspaper; ehox-
tahanemixistőneheve, it is a j., periodical.
journalism, hoxtahanemixistonestoz, newspaper writing.
journalist, hoxtahanemixistonehe, newspaper writer.
journey, nanxchestoën, I j. from; nahoe, I come from

journeying; heoehestož, the coming from a j.;
ehoeőnőv, there is an arrival from a j.; eameheo or
eamheőo, they (or.) are journeying on; rad. —ő-, more
often —ehe-, usually placed after the verbal stem
denotes "to be at, on": naasė or nasehe, I j., move away;
niašemá, we start on a journey; nahoxoveheme, we move
across; nihoxoxhetanox, we move across it; nahoe, I
arrive, reach the goal towards which I journeyed; na-
tǎe, I reach at. Nahoxovistava, I j., travel across; na-
amboxovistava, I j., travel on across; amhoxovistavá-
toz, I j., travel across. Nocenistová, nišenistová, nahē-
nistová, nivenistová, etc., one, two, three, four days (and
nights) j.; nocenivomao, nišenivomao, nahenivomao, nive-
ivomao, nohenivomao, etc., it requires one, two, three,
four, five day's j.; noka oxteneneno, nixa oxteneneo,
naha oxteneno, etc., one, two, three "overnights", ref.
to number of nights to designate the distance travel-
ed; similar to the preceding is, noka hamoxznocon, nixa
hamoxznocon, naha hamoxznecon, one, two, three
(for the night). All these terms fall more and more into disuse, except in relating of former journeys. Journeying from place to place was not only necessitated by war and hunt but—strange as it may appear for such a wild people—by sanitary precautions. The chiefs and priests knew that camping too long (at one time) at the same place was unsanitary; they knew that the ground, the water even the air would grow "unclean" and conducive to disease. How often did old men urge younger ones to be "moving." Writer heard one say to another,"in the days when we moved frequently, we were healthy, it is because we stay too long at the same place that we get diseased". Hence the great objection of the older generation against having houses and living in them for "too long a time". The Ch. are inquisitive, now as in former days they delight in seeing something new. This was one reason why single ones or small parties would undertake long journeys "to see or hear something" and be able to relate it on their return. Their narratives would incite others to go and see something for themselves. That such journeys became "war parties" was also incidental. When writer journeyed with a Ch. camp, the time for departure was always decided upon by the headmen and announced by a herald. The women would pack the few household goods, take down the tent cover, wrap it in a bundle and load it with the other packages on a wagon or travois. The tipi poles were tied in two bunches on each side of a horse, the butt ends trailing behind the horse. Coming to steep banks of creeks or rivers, branches of trees or bundles of brush and grass would be thrown down and earth piled upon them to make a passable grade of descent. The earth was dug up with knives and axes, gathered in old blankets and carried by women to the place where needed. At some places the creeks were practically bridged in that way and in a very short time. There was no special time for "meal stops"; the signal was given by one or more horsemen ascending a hillock and dismounting there in plain view. It was always near good water, wood and grass. At night, the hunters would return and the game killed was evenly distributed to each family. Then followed the evening meal and soon after the whole camp would be asleep in temporary lodges or wickiups, to be awakened at dawn by the herald and continue the journey to the end.

jovial, see jolly.

joy, voešetanoxtoz; hotometanoxtoz, j., in anticipation; hetotanestoz, hetotetanoxtoz, j., happiness; pav-ohazistoz, j. (good laugh); naevhotomooez, I return with j.; pevotanoxtoz, j., gladness; see rejoice. Eva-
JOYFUL

ENGLISH-CHEYENNE DICTIONARY

JUGGLER

ešetanoxtove, it is a j.; evoešetanov, there is j. joyful, evoešetan, one is j.; evoešetanooz, one becomes j.; epevetan, one is j., glad; ehetotan and eheto, one is j., happy; inf. -voēše- = joyfully, with joy; inf. -heto- = joyfully, with gladness, merriness; epavohazeoneve, one is j., (Ger. heiter); navoēšetanooh, I make one j.; navoēšetanoosēho, I cause one to be j.; to rejoice. Voešetanoozistoz, joyful- fulness; see joy.

joyous, see happy.

judge, nāhazesta, I j., also I j. it; nāhhatamo, I j., examine one; zeēhatame, that which is judged, examined; zeēhatamsz, the one (or.) judged; naonoazesta, I j., deem it well, correct, even; naonoatamo, I j., deem, think well of one (or.); see estimative m. in Ch. gr.; eēhaztaheoneve, one judges, is critical; natotoxsetan, I j., criticize, talk about; naonitavazesta, I j., deem it different; naonitavatamo, I j., deem one different; emaxeēhaztanov, there is a judging, examining; ehoemaosan, one judges, makes a law; nahoemaoto, I j., rule, control one (or.); nahoemaosta (in.); nahoemao, vo, I j. him, make a law, a decree for one; nahoemaosz (in.); zehoemaosansz, the one who judges (authoritatively); zehoemaoēsz, the one judged; hoemaosanehe, the one, the one who passes judgement (by law); hoemanevēho, lawyer, j. (white man). The rad. -ē- denotes consideration, deliberation; the suff. -zesta and -tamo imply an estimate, the forming of an opinion upon....; the v. stem "hoema" ref. to authoritative decision.

judgement, hoemaosanistoz, the judging (authoritative-ly); hoemaotazistoz and hoemaovazistoz, j., the judging of one (obj.); oonoatzasto, sound j.; saaonoaztahehesto, unsound j.; oēhaztasto, j., examination; see consideration; oēhatamazistoz, j. upon one; zepavhešētanoxtovsz, the one having good, sound j.; hoema, j., decree; oēhaematēs, j., (Ger. Urteilskraft), the considering mind; onitavatasto, different j., opinion; eēhaooneve, one has j., discernment; see consideration, discernment; niōhaetaanona, thou hast j., discernment; ōhaevostan, person of j., discernment; eēheēsz, one speaks with j., advice; hoemanetaxeshestoz, j. seat; hooxemahoemaotazistoz, last great j. [tious, q.v. judicious, eēhetan and eēhaetan, one is j., prudent, cau-]

jug, kasōē (or.); kasōēco, jugs; ekasoēceve, it is a j. [kasēhe, young girl].

juggler, enonahőṭa, one does juggle, is a juggler; nonahőṭātān, juggling man, j.; enonahőṭātāneve, one is a j.; nonahostoz, juggling; enonahāae, one is (predictive) a j.; nonahőṭātasto, performance of juggling, trick; nonahőṭātānestoz, juggling people; zenonahās, the one who is a j. (predictive); zenonahőṭāsz, the
ENGLISH-CHEYENNE DICTIONARY

juice, naxaax, I j.; nataxekaax, I j.upon; nataxekaareto-
vo, I j.upon one; nataxekaareta, I j. upon it; naome-
kaax, I j.from on (Fr.de dessus); naomekaaxetovo amoeneo,
I j.from off the wagon; naomekaaso, I make him
(as a horse) j. over; naomekaax, I j. over; naamekaax,
I j., hop on; naahókaax, I j. down; naaseekaax, I j. down
into; nakaahamo, I j. over one (or.); nakaahax, I j. over
it; naaheeta, I j. up; nanoseohaetaotovo, I j.up at, upon
one (or.); naaessekaax, I j. with both legs; zeakaaxsz,
the one who jumps; zekaaxessô, thee jumping ones; ka-
axestoz, the jumping, j.; ekokaax, he jumps about, hops;
ekaax, one jumps, is also used fig., as when one does
not speak connectedly on a subject; see hop. Ehezar,
he (horse), jumps, bucks; mohênoham zeňhezeyvoss, when
the horses bucked, reared.

junction, hoxseozistoz, the being joined; see join.
June, eomeešēhe; see month.

just., rendered by inf.-xanov- which denotes "in direct
line, upright, straightforward, genuine, throut,
right"; exanovae, one is j., straight; naxanovaeta, I am
j. towards it; naxanovaeto, I am j. toward one; xan-
oveostan, j.person; xanoveostanehevestoz, j.life, liv-
ing; xanovhetanevestoz, j.manhood; xanoveostanevè-
ho, I effect that one leads a j.life; naxanohosemo, I
declare one j. Inf.-xhan= j., merely, only; navhane-
nheve, I j.say; inf.-mon(e)= j., fresh, recent; emonho-
eoxz, he has j.arrived; inf.-nšenamon= j.in the act
of; ọxhesta, j.as well; Ọxhesta aëveaaze-aseozettonoz,
I j.as well ought to have left, gone away. Vezen, j. to
the exact point, instant or degree, precisely, exactly;
it is often combined with hapo; vezan hapo, j.the
same, precisely so; vezan ehoexoxz, j.then he arrived;
tóhezezhæ, j.now, this moment; hovën, j.by very little,
barely, only; hovën ehomstæ, he j. escaped.

justice, xanovastoz, j., uprightness; onoastoz, j., state
of being morally right, well, even.

justification, xanoveostanevstamanistoz; xanovhetome-
mazistoz, j., the declaring one(obj.) just, right;
noxovaazistoz, the making one just; xanov-
stahaovazistoz, the making one just, righteous hearted; hoemanistová zevešexanoyhetomemazistové, or zevešexan- ovhostemazistové, or zevešexonovhostemazistové, j. by law, lit. the declaring just by the law or court; hōnevotā- zistoz, j., defense.

justifier, zeonaosanz, the one who justifies; ononaosa- nehe, j.; ononaosaneheve, one is a j.: xanove- vostanevstomane, j., the one making life just (moral sense).

justify, naonoaosan, I j.; naonoaovo, I make one to be just; naonoaevhosemo, I declare one just; nahe- nevoto, I j., defend one; naaxanovoto, I j., declare one just; heto zehséto navaehōnevotāz, by saying this I j., defend myself; see defend; hoemanistovā evešexan- ovhostemene, one is justified by law, court.

justly, expressed by inf.-xanov-, -ono-; sometimes inf. -voeše- carries the meaning of "j" in the sense of "with right, well so": emevoešeneoz, he may well, has a good reason to go; emevoešeamha, he may j. re- ceive it.

K

K in Ch. is pronounced as in "key". The "k" sound has the etymological value of "short, small, bent in" and is also used to express the diminutive form.

Kafir-corn, oacemenée, k.(plant); oacemenósz (pl.); also -voxepemeno, voxepemenősz (pl.); oacemenoz or voxepemeno, k.(kernel).

keen, see sharp.

keep, inf.-toom- = keep the same, not change; etoomoan, one keeps his words; etoomahe, he keeps the same, changes not: natoomhosez, I k. it for good, do not give it; natoommana, I k. it in the same condition; oťš, mostly used as an exclamation, k. at it! Inf. -nš- = to k. on (from before); nanšemese, I k. on eating; nanševehōmo, I k. on looking at one; naheoosan, I k., make a deposit; nahešz, I k. it (refuse to give it); nanis naheo noinov, I k. my child at home (lit. my home); naheoz nimoze, I k. thy knife; navehoozan, I k. enclosed (as in a trunk or box); navehooz, I k. it in a closed receptacle; naheo- ma, I am kept, hindered by water; natatomevomotā, I k. it, put it aside for one; natooventanoto, I k. one in mind, memory; natooventanota (in.), naheoto, I k. his (in.); nahotomevo, I k. it for one; nahoostovo, I k., deposit it for one; zetohetăehoozotomotez maheo, all that God keeps (in store) for us; naheexanoha, I k. in sight, lit. k. my eyes on it; naheexanéno, I k. my eyes on one; zeheahette, that which keeps, endures; see endure; zeheexetanenettio, as long as, while my life
keeps, holds out; in Ch. the sound of "h" has sometimes the meaning of "within bounds, stable, holding"; naphotanotovo, I k., support, hold one; nahōnesetanotovo, I k. one from (mostly mental); hōnesetanotovsz havseveva,k.me from evil; nahēcekotoma, I k. cool, k.my peace (equilibrium, fig.); inf. -hestom- = kept, prevented, hindered by; nahestomhozeohe, I am kept, prevented by my work; see prevent, hinder; nahestometēn, one keeps, prevents us from; nahekotan, I k.in mind; nahekotanota, I k.it in mind; nahekotanotovso, I k. one in mind; nahekotanpetan, I k.within myself (as stool, etc.); nanxpaoovo, I k. one shut in, barring his exit; naneheoxta, I k. up with, follow it; naneheoxtomovo, I k. up with his(in.); naneheotoy, I k. up with one; ehece5, one keeps motionless; eoksaahāsēpevaehan, it does not k. long, lit. it is not good for long; navovoz, navovozhoz, nācevovoz, I k. inside, within, inwardly; nahezeaeno, I k. one as servant; navovozevevaamo, I urge one to k. within, inside, around; navovozeveveamo hotoma, I k. one close inside; nanoaavamo, hesthozeo, I k. his stock (horses) with mine; nioxcetonitazez nsthonooxkonam, how does thou k. thy meat? Evokvovoznoz, dried, preserved meat; navehozena, I k. it within a receptacle; tose naena, I k. it long, for a long time; naena, I own it; natōaeno, I k. one (Ger. erhalten); natōaenomovo heame-tanenistoz, I k. one's life (Ger. erhalte Einem das Leben); našešeoneto, I k. one awake (term used by Ch. doctors, when they fear that sleep may be fatal to the patient); ešešeonetā nāo, or etōaenā, one is kept awake, alive by the doctors; natoaēa, I k., preserve, support it, similar in meaning to following term: namonooovo, I k., preserve one (from any evil); namonoa, I k., preserve it (immune); namonohe, I am kept, guarded from evil (similar to Ger. gefelt); niahēnē Maheo zemātoaeo, it is God who keeps all (in.); Maheo zetōa- enomēz niamezetenistona, God who keeps our life; navohovaavahēme, we k.apart from each other; navohahōvo, I k. away from one; naovahēa, I k. away from it; zevahāōos zevo nittoz', the ones who k. away from the light; nanevavōsan, I k.an eye on, watch; nanevavōmo, I k.an eye on one, watch him; zenxpaoohonmhz, the one keeping the stock (horses); xpaoohameha, herder; ha-xevoevo nanšaaena, I k.it for a long time; eaaen hoxo-vistawamhōn, he keeps a hotel; niaeno zeto zexaavsz, thou keepest (ownest) this orphan; 5xhesta nanšepevomoxta, I k.well, in good condition; inf. -ōnov- = to k. at it, persevere, endure; inf. -ōt'se- = k.at, strive, endeavor, (in order to reach a goal); ōtsepavostanehevz, k.at it living a good life.

keeper, zetōaēo, the one who keeps, supports it; neeva-vōsanehe, k., watcher; xpaoohamehe, k., herder;
moenoosanehe,k.(from evil, misfortune): Tövonos and Tövanoz, the Keeper, ref. to a god or spirit.
kerchief, see handkerchief.
kernel,hestäheme,k.,seed; zeštémeneve,k.; zehetahes- täheneve, the k.part; zexhosanetto,k., inside
of nuts; see seed, grain.
kerosene, voasanenistoz; see oil.
kettle, maxevêt5,maxevêt5noz (pl.), large k.; emaxevê-
toxkonêve, it is a large k.; the ending -toxq
ref. to a smaller vessel and vet5 to a larger one;
moxtavêt5, black k.; naheoxtavêt5, k.with three legs;
oťavêt5 and tonovêt5, ref. to black iron kettles;
kaevêt5 and kevetoxq, tea k.; heovêt5, brass k.; otata-
vêt5, blue k. (enameled ware); see kitchen utensils; Moxtavêt5, Blackkettle, pr. name. [Maxemâpevetê, water tank].
key, tatahôo,tatahôozone, (pl.), the opener; etatahôoneve,
it is a k.; tatahôoneva, with a k.; nanimaóena ta-
tahôo, I turn the k. (in the lock); natataohe, I open
it with a k.; nahekopxóohe, I lock it up.
kick, nahoxta,I k.it; nahoxtaovo, I k.one; mohêno naho-
hooxtoaová, the horse kicks me; ehoxtaova zeto mo-
hêno, this horse is a kicker.
kid, mêazeqsaes, young bearded sheep.
kidney, mazhetata,kidneys (or., usually pl.); nazhetata,
my k.; heszhetata, one's k.; heszhetaz, one's k.
(sg.); nszhetatanoe, our kidneys; nszhetavezvô, your
kidneys; heszhetavezvô, their kidneys; mazhetavezva, in
the kidneys; heszhetavezva, in one's kidneys.
kill, nanasen, I k.; nanâzh,I k.it; nanazenoz, I k., wear
them (in.) out; nanaho, I k.one; nanitoenahan, I k.,
murder (ref. to killing one's relatives); nanitoenaho, I
k., murder one; enâhe, one is killed; nszenahanheme, you
shall be killed; nanatovo, I k., butcher (any animal);
nanatêta, I k. to bestow upon one (as the fatted calf);
zenasenz, the one who kills; v.suff. -noto (or.) and
-noxz (in.) ref. to "slay"; nanoto, I slay, k. one; [no-
tax = warrior]; nanasenotô, I slay them (or.) all; nani-
stoenotô, I k., slay all of them; naemenoto, I slay
one in concealment; emasenohoe, they are killed, slain;
navonono, I k., destroy them (or.); navononoxz, I de-
sstroy it; hovae esaahenoxzenov, they left nothing un-
destroyed, not killed; hovae esaahenesôban, nothing is
left undestroyed; enazeane, she is killed, dies in
childbirth; nanitoenaxevaeno, I k. one (not realy, as in
a shame battle; also said when one is knocked sense-
less); zenasenz, the one who kills; zenasenessô, the
ones who k.; zenohessô, the killed, slain; zenaheessô,
the killed ones; naxeħâ, k. him (thou)! Inf.-ahan= killing, overwhelming; nāhanôno, I smite, strike one
dead; hohonaevoa eahonohe, one is killed with stones, is
stoned; eahanôseo, they (or.) are killed by frost; ea-
hanáta, it is killed by heat; eahanáe, one is killed by heat.

kin, see relationship.

kind, adj. emehoxtae, one is k., loving; ehotoae, one is k., generous, complaisant; evovènhesta, one is kindly disposed, solicitous; ehoxatamae, one is k., friendly; epevazeonneve, one is k., benevolent; emehosaneonneve, one is k., lovable; enonizeomae, one is gentle, k., good-natured; ešivazesta, one is merciful, tender, favorable, k.

kind, n. enecsevaevé, what kind of person is he? Nanceeavae, I am that k. (of person); heovasz, all kinds, sorts (in.); heovaszhešsemenoz, all kinds of berries; heovasz hešhehohehstove (or hohehohestoz), all kinds of work; heovazhesso zhohehotata, all, whatever comes, befalls, happens to thee; heovaz zehestassó, all kinds of (or.); zešhessee manhaatto, my k. (of my kin); zešhessee manhaoss, one's k.; zešhessemanhaoz, our k.; zhenhesso, that k. (in.); zehestasz, that k. (or.sg.); zehestassó, that k. (or.pl.); oovhá, what k.? Ehovaevé, what k., what sex? Heto ehouaevé (or houaevé) mhão, what k. of house is this? Nhestavono, of that k., class; zhestavono, of this k., class; etonstavonoé, of what k., class? Enhestavonooe, one (or it) becomes of that k., class; enhestavonoe, it is of that k., class; zhenhess, zezhess, that k. (or.pl.); zhenhessos, zezhessos, those, these of the k.; zhenhestassó, zezhestassó, that, this k. (or.pl.); zenetotavsz, zezetotavsz, those, these of the kind (of colors); zenetotav, zezetotav, that, this k. (of color); zenetotao, zezetotao, that, this k. (in size); zenetotaosz, zezetotaosz (in size, pl.); zenetaetaz, zezhetetaetaz, that, this k. (size, or.); zenetaetaassó, zezhetetaassó, those, these of the k. (size, or.); zeneševo- stanehevesso, zezheševostanehevesso, that, this k. of people (ref. to their living or customs); above examples will suffice to show that inf. ¬ne- = so, that way, of, from it, that k. (alluding to something mentioned); the pref. ze- is only the participle form of the Ch.v.; inf. ¬ze- = thus, this way, this kind (pointing to); ene- tova, it (or.) has that k. of fur, is so furred; ezeta- va, it is thus furred, has this kind of fur; enetaza, one is so mouthed, has that k. of mouth; enešeoxta, one is so legged, has that k. of legs. Inf. ¬sè- = same k.; alike, zshesessosz, the same k. (in.pl.); zsetotavz, the same k. of colors; zšěheštastó, the same k. (or. pl.); zšětotaosz, the ones (in.) of same k. (of size); zšětososz, the ones (in.) of the same length; zšěto- notosz, the ones (in.) of the same k. of thickness; zšětostassó, the ones (or.) of the same height; see alike, same, such.

kindle, naeoxaseñan, I k.; naeoxasena hoesta, I k. the fire; hoaasenatontoto, kindling.

633
kindly, expressed by inf. -hotoa=with complaisance,
generosity; epevōta, one acts k.; inf.-nonizeom=gently; enonizeomstaha, one is k.hearted; mehoxtafooz kindness; hotoafooz, kindness, pleasantness; šivaztafooz, kindness, mercy; hoxtamahostoz, friendliness, kindness; pavazeonevestoz, kindness; pevo-tafooz, kindness in acts.
kindsness, see kindnessness (under kind).
kinded, inf.-sē=alike, same; esēhestāo, they (or.) are k. of the same kind; esēhešetanozzeveo, they (or.) are of k. minds; vēestoto, k., relative, kinsfolk; navēhestoto, my k.; hevēhestoto, one's k.; nivēhestoneo, our k., relatives; nivēhestovev3, your k.; nahevōhestonevoneo, one is my k.; nahevōhestove, I have k.; see relationship.
kinnikinic, makōmeheess, red bark.
king, same as chief, q.v.
kingdom, hoe zemavehonevsz zeoxcenitāto, the territory which the great chief rules; hestaneo zeoxcenitātovoss zemavehonevsz, the people ruled by the chief, king; vehonenitātostoz, k., dominion; vehonstan, vehonstanonoz (pl.), k., chiefdom; navihehetanoan, our k., chiefdom; Maheo hevehonemanhostoz, God's kingly clan or tribe; Maheonevehonemanba, godly-kindly-tribe; heama hehonestanov or heama vehonstanovestoz, k. of heaven; suff.-om and -oom ref. to k. in the sense of "sphere, canopy, realm of, area, age, region"; matavoom, the k., region of the woods; havsevoom, the k., sphere of evil; otafoovom, the k. of the blue, the blue space; vonoom, ancient age.
kingfisher, nepotaz (?); [nišeosehe, two-claws (bird which catches fish)].
kinsfolk, kinship, see relationship.
Kiowa, Vitapāto (adapted from the Sioux); Vitapātoeno, K.country.
kiss, navvsem, I k. one; zevvsem, the kissed one; navvsemota, I k. it; navvseostomo, I k. one (quickly, instantly); vksenestoz, k. [naevxsen, I squeeze it]. Vxsemosanistoz, the kissing; vxevezstoz, the kissing one (obj.).
kitchen, homseħūo, k., cooking house; ehomseḥoneve, it is a k.; from -hōm =to cook. Following are names of kitchen utensils: xamahetoq, xamahetoqkonoz (pl.), dishpan; tōne, tincup; vēsohostoz, vēsohostotoz (pl.), plate; nomenevetox, nomenetoxkonoz (pl.), drinking cup; the pl. form for suff.-toq is -tokonoz; pl. of suff.-tō is tōn; homenetoq, water pail; homenetroq, stew, cooking pan; hevavetō, frying pan, lit. tailed kettle; hēksetō, coffee pot, lit. tapering kettle; otāstavoq, and tonovetō, black iron kettle; naheoxtavetō, three legged kettle; otafovetox, blue

634
(granite ware) kettle; kaevet3, tea kettle; otatave-nomenevetoxz, blue or granit ware cup; tonovevaxevet3, skillet; dutch oven; mazet3, wash boiler; kamxevet3, wooden bowl; aksevan3, muffin tin; asmevet3, lard pail; amstan3, also amsetoxq, baking pan; poheosenevetoxq, raising pan; vohoksenevetoxq, candlestick; monoeve-
toxq,clothes (willow) basket; heoxotavetoxq, tray; am-
esq, ameškonoz (pl.), spoon; ameškoneva, with, in a
spoon; maeamešq, large, table spoon; zeeamešq, tea
spoon; momeamamešq, dipper, ladle; nėbanistoz, dipper;
anikom3hestoz, anikom3hestoz, (pl.), fork, from -ane-
c = to prick; tamėsevota, tamėsevotaxcqs (pl.), table
knife, see knife; taxemesestoz, eating table (taxe =up-
on + mesestoz =food); zevokomasz taxemesestoz, table
(white) cloth; aestomamesestoto zexcevešepėnōvoss,
that with which potatoes are mashed; aestomamesesto-
to zexcevešē-vovesxevoss, potato slicer (navovesaxa,
I cut it in slices); makūtanašhanoe, iron dish washer,
rags; nxpoho, tin lid; eosehaseo, pancake turner;
Όvūo, brush; novooxistoz, bread box (now a wooden
receptacle in which food is carried along on trips);
nenōvanoe, strainer; pēnoe, coffee mill; hovevakoz zex-
cevešēpene, meat grinder (napēna, I g. it); qsoē; jug
(or.), jar; maxeqsoē, large jar, stone jar; nanivseq-
toxk, glass j.; hesoxōo, flat iron; mxevomahōo, broom,
sweper (of ground) homestoz, cooking stove; asmcema-
ataeshoesta, gasoline or kerosene stove, lit. oil-
fire; hekaenistoz, roaster; henehaeoe, stove lid lift-
er; zešistāo, stove poker; hononistoz, oven (of a
stove); nxpatovane, stove damper; hozeosohestoz, warm-
ing closet; oxōnistoz, can opener; vheño, wringer.
See cook.

kitten, kaeschetames, kaeschetameson (pl.); ekaeschetam-
esoneve, it is a k.; see cat.

knave, votanxpavs (similar to the Ger. Taugenichts).

knead, naa stool, I k., mix it; naašēna pen'ūo, I k.
the flour; nahekōvox pen'ūo, I wet the flour, also
used for "kneading bread"; see mix; ēšhekož vice pen'ū-
ūo, the flour is wetted, kneaded.

knee, manstan, manstaneo (or. pl.); the k.; nanstan, my
k.; ninstananeo, our knees; henstanev3, their knees;
napoenstaneš, I fall on my knees; nanemenstaneoz, I
wrench, twist my knee; nanstaneo, I cut one's k.; na-
enstaneso, I cut both one's knees; natot xenstaneso, I
cut, gash one's knees; naēškoxtas, I cut one's leg
(below the knee); naēškoxtastono, same as preceding,
only instantly; nanstanevachotovo, I fall on knees be-
fore one; nahāpesenona, I am knock-kneed; zehāpesen-
asso, the knock-kneed ones; manstane xehonēonatove, k.
joint; manstaneva, k. muscle; nanstaneva, on my knees.
kneel, manstaneva oxenehoestovēš, the kneeling, stand-

635
ing on the knees; henstaneva enehoveo, one kneels; na-
staneva nanhê zexhâôngatto, I k. to pray, lit. on my knee
I stand praying.

knife, mota or motaxc, motaxcsz (pl.), is the old word
for k.; namotaxc, my k.; nimotaxkanôz, our knives;
nimotaxcevoz, your knives; nahemotaxc, I have a k.;
the term mozc is now used for the sg.; namozc, my k.; ni-
mozkan, our k.; nimozcevo, your k.; mozcexozx, knives (in
a distributive sense); emotaxcevo or emozcêve, it is a k.;
tamehêsemotaxcsz, table knives, lit. blunt end
knives, also tamêsenvota (sg.); akavanêe-mozc or
apotaxc, pocket k., lit. folding k.; ahoenovota, k. used
in tanning (the hide is worked back and forth over
its edge); monâzz, monâzetto (pl.), hide scraper;
moessoxk, moeesokxonoz (pl.), flint k.; moeesokxoneve, it is a
flint cutting instrument, stone k.; maataemozc, metal
k. (used to differentiate between flint and other
knives); mozevooto, k. handle; evêsâ, its edge, teeth,
cutting part of blade; éëssetto, its point is broken;
mozc epanota bohonaeva, the k. is by the stone; eëoô
mozc, the k. is keen, sharp; eëxâpo mozc, the k. is dull;
nââz mozc, I sharpen the k.; mozc etovoonenettoto, the
k. is indented, nicked; zehestovoonenettoto mozc, two edg-
ed k.; zehêskkêssetto mozc, zehêskkêssettosz motaxcsz
(pl.), pointed k.

knit, nahetotonôn, I k., braid, weave; nahestotonônô, I k.
it (or.); see braid; ehestotonohê, it is k.; etao-
veozx and etakovvoxz, one knits the brow, is angry, q.v.

knob, is expressed by inf. -pa- when it ref. to protuber-
ance from a surface, as: Paeaxta, knôbfoot or Lump-
foot (pr. name); Panstaneva, Knobknee (pr. name): zêpa-
omao, where the knoll, hillock is; see knoll, knot.

knock, nakokonôn, I k. (with something); nakokonoha, I k.
it (instr.); nakokonôno (or, as a stone); nakoko-
oneniš, my teeth are knocking together; kokoonenšên-
toz also kokoonenešânatóz, the knocking of teeth (on-
en = teeth, with teeth); natoomenaöstônô, I k. one
senseless; nakônaêno, I k. one's head; nakônaêhe, one
knocks my head; nakônaëș also nakôszêsæx, I k., bump my
head; nakôneš, I k., bump my face; natšenevoeseš, I k. my
toe; natšenevoestônô, I k., bump one's toe; nakôeaxtay,
I k. my foot against; nakôeaxtenaço, I k. my f.
against one (as a stone); nakônstoneš, I k. my knee;
ehâpesenona, one is k. - kneed; zehâpesenonaz, the k. -
kneed one.

knoll, ze pakomao, a hilltop; ze pakomao, a hilltop; inf.
-pa- ref. to knoblike appearance; while suff. -mao
ref. to ground; the inserted "k" has a diminutive
meaning; zêpakomao enhê, one stands on a hilltop.

knot, nahonaoesz, I tie, k. two separate pieces; napasësz,
I make a k. (at the end of thread or rope); epasë-
onatto, it has a k. (sp. of string, rope, etc.); natooσez 
zepasāhe, I tie a k.; zepasāhe, a k.; see splice. Epo-
pēstaeatto, it is knotty; cohāestaeatto, it is very 
knotty, gnarled (of branches, plants); epasāhevonēoz, it 
is knotted (of self).

knotty, see knot.

know, naheneeno, I k.; naheneena, I k. it; naheneenovo, I 
k. one; naheneenovae, I am one who knows, is learn-
ed; naheneenoseoneve, I am a knower, expert, skillful; 
zeheneenobe, that which is known; zsaaheneenōhan, that 
which is not known; zeheneenōsz, the one (or.) known; 
zeheneenōessō, the known ones; zeheneenovas, the know-
ing, learned one; zeheneenovassō, the knowing ones; he-
to zeheneenom, this which I k.; naheneenovetan, I want 
to k.; naheneenatanota, I want to k. it; nataheneenovo 
or natāneenovo, I am learning to k. one; nananēatovo, I 
k. one by his voice; natāneeno vo ha me vain ox zoom sto vo, I 
k. one by his step (sound of footsteps); nananivaovo, I 
k. one (by touch of feet); nana
nanivaa, I k. it by touch 
of feet; nananēvāno (or.) and nananēvaha (in.), I k. 
one by his stepping, walking; nananēoto, I k. one by his 
tracks; nananaoxta, I k. it by its tracks; nanana, I k. 
it by sight; nananovo, I k. one by sight; nananematomo, I 
k. one by his smell; nananematoxta, I k. it by its 
smell; nananēasen, I k. by taste; nananēata, I k. it by 
taste; nananēatovo, also nananēasen (intrans.), na-
nanenēata (in.) and nananēonēatovo (or.), I k. by 
taste; honatān naoxheneno, I k. consciously; māsehe-
enenomā, I that thou knewest (but thou doest not); na-
oxheneno, I otherwise k., knew; namreātamo, I make one 
k. beforehand (in words), Ger. zum Voraus sagen; nahe-
enenovast, I k. it by examining; naheneenovatamo, I k. 
one, examine one to k. him; Maheo niheneenovaztomēn  
nsztahan, God examines our heart to k. it; naneevahene-
en, I k. it by sign or mark; inf. -=neneva=- sign, mark to 
recognize by; soss nsthozehestonan Maheo nsnzeneva-
heneenēn, God shall each of us by our work; nanee-
važeño, I k., discern one (apart from); naneevažēz, I 
k., discern it (apart from); naešheenevažēn, I k. them 

apart; nahotono, I let one k., inform him; natamonhotono, I 
will let him k.; inf. -=non= (for the first 
time), ref. to something which has not taken place be-
fore (Ger. erst); nanateevehotoono, I let one k., inform 
him with direction; naneevave, I am known as such; 
nahēhetoνono, I make known, proclaim an information; 
nahoteheneena, it is made known to me, revealed to my 
knowledge; namomehemo, I talk of one (making him known); 
namomehesta l make it known (by talking about it); 
nahēxeovoxa, I make it known (by heralding); ehēxeva, 
one is a crier, a herald; zistōtzheneenom, as far as I 
k.; inf. -=onono=- not knowing, uncertain, dubious; na-
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ononovetan, I do not k. (in my mind); naonoono, I do not k. one, am in doubt about him; he is not well known to me; naheneenoséhó, I cause one to k.; emáheneenohe, it (or one) is known by all; emáheneeno, he is all knowing.

knower, heneenoosee, eheneenooseoneve, one is a k., an expert, a versed one; zeheneenovahesz, one who knows, who is learned.

knowledge, heneeneovhasto, heneenovetanoxtot, the wanting to k.; nazheneenovahasto, my k.; heszhene- enovhasto, one's k.; zhehsheneeno, one's k. of it, lit. as one knows it; taomheneenovhasto, intuitive k.

knuckle, moeskonoze, zeest'tahevos, knuckles of fingers; zeest'tachevos, zeest'taehevo, zex- honaéonaevos and zexhotonaéonaevos, where they (or.) fit, join together (sp. of articulations of the body); zexhoosemaeevos, where the leaders join the arm, wrist; zepopseonahevos, the knuckles, where the knotty joints are; epopseonaavomxtòo, they are sick with swelling of joints (articular rheumatism); popseona- vomxtasto, articular rheumatism.

The Ch. language has no "1" sound.

labor, in the sense of physical or mental effort, exer- tion, is rendered by suff. -meo, -meoe; nahekonemoeo, I l. hard, strain with l.; nanhessemeoeo, I l. with effort; nahaenmoeo, I l. to shut the eye, to make dark; eomamenemeo, one labors to cry, works up his face to cry; nakamemo, I am tired of laboring, making efforts; namavstahameo, I am wearied of heart laboring, exerting myself; see work. Hekonemehoesth, hard l.

lace, toxehoesth, l., ribbon, edging; maesth zexce- 5sz, pillow edging; zet5enovsz kako6e, gauze, l. work, lit. open thru cloth; v6hoaevohota, white ladies' netting.

lack, naohemoz, I lack, am in want; naohema, I am lack- ing, wanting; naohemätä, I l. concerning it; naohemä- tovo, I l. concerning one; naohemozeta, I l. of it; nao- hemänöz, I l. one (or.); niohemätovaz, I l. thee; enov'- netto, it lacks, does not come up to, is less than; oله- meozisto, l., the being in want; ohemasth, l. (state); inf. -hosp- or -h5sp- =lacking, deficient, fail, q.v.

laconic, ematahe, one is l., sober in words and eating; see sober.

ladder, évhon3, évhsnoone (pl.); évhsnooneye, it is a l.; évhsnooneva, with, on a l.; naévhsnên, I climb, crawl up; naévhsnên évhsnooon, I go up a l.
ladle, momaxamešq, large spoon (lit. big oval pointed);
ladymomaxameškonoj, it is a l.;
lady, vêhoa, vêhoao, it is a l.; evêhoaeve, it is a
white l.;
lag, see slow.
lagoon, zeakômoeha, a small body of water; eakômoeha, it
is a l.; pond, q.v.; esaakômoehahan, it is not a l.
lair, see den.
lake, néhan, néhanensz, enéhanheve, it is a l.;
esaanéhanhevehvan, it is not a l.; néhanheve, in the
l.; hoestanéhan, fire l.; also néhan zexhoestav, l.
where there is fire, eômoeha, it is a l., a body of wa-
ter; see water.
lamb, qôšes, qôšëson (pl.), l.; eq'sësoneve, it is a l.;
eq'sëvæeme, he is reckoned as a l.; heq'sësonam
Maheo, the Lamb of God; qôšëoësvon, l. skin.
lame, enônika, one is l., halt, hobbles; zenônikaszh, the l.
one; zenônikassô, (pl.); nanônikoovo, I make one to
be l.; naenâsêtonô, I l. one: rad.-nane- = l. paralyzed,
q.v.; also see cripple.
lameness, nônikastoz.
lament, nàseomhân, I l. (-zeom- = with grief + -hân =
tears); nahaesta, l. with noise, nivêhetoahasta-
estame, do not l., make noise on purpose! Eahanaém, one
laments, niñahanaémemâhâ, we l.; zeahanaémszh, the one
lamenting; see wall, weep.
lamentable, see grieve, pity.
lamentation, ahahanaémostoz, l.; eahanaémestove, it is a
l.; eômbhânestoz, l., tears of grief, mourning;
see wall, weep.
lamp, voooksenanimistoz, vohoksenanistotoz, q.v.
evohoksenanistove, it is a l.; navohoksênân, I light the l.
also navohoksena vohoksenanistoz; zemenevooao, l. shade
(-mene- ref. to china or porcelain ware).
lance, xomô, xomônoz, xomônez (pl.), l., spear;
exomôneheve, it is a l., spear; naxomonôno, I l., spear one; xomônehe-
va, with a l.; see spear.
land, hoe, l., earth, country; hosz, lands; ehoëve, it is
l.; hoëva, on l., earth; nàthoe, my l.; nsthoe, thy
l.; hesthoe, one's l.; nshtoan, our l.; nshtoavo, your
l.; heshtoavo, their l.; nahesthoe, I have l.; nahest-
hoametan, I desire to have l.; nahesthoaovo, I make one
to have l.; allot him l.; hoe etômohe, one has been
allotted l.; zehestoamenito, my l. allotted me; nahest-
hoan, I have been allotted l.; suff.-omoa and -oma =
ground surface, land; epevomao, it is good l., ground;
emaxoxovomao, it is bottom l.; eotaovomao, it is slop-
ing l.; eoninxonomaeha, it is broken, rough l.; ehê-
zeezo, ehêzeezomao, the l. is broken, also rolling land
(cut by water courses, ditches, etc.); zeanohešešëmomoa,
l. slide; zeoxtohetaomao, thru all the l.; zehetaomao,
all the l., all that which is l.; ze'pao'mao or ze'pako-
mao, knoll of l.; echokvomao, it is wet l.; eoomao, it
is dry l.; nasee'xtanomaen, I partition, divide l.;
see ground; seozo'hoo, seozo'hosz (pl.), also nähö'höc,nähö-
hosz (pl.), dead l., ref. to allotment whose owner is
deaf; inf., ono'n- = to shore, landing; naono'vöea, I l.it,
draw from water; naono'vöena, I l. it (piece of wood,
etc.); naono'vöhesz, I l. with boat; nahoö'hesz, I come to
l. (with a boat); see ashore, shore. Hešec, l. in the
sense of soil; chešceev curator, it is l., soil, dust; hešec
ze'ænonom, the soil, dust which I own, my l.; hestö'höoe,
foreign l., lit. outland; hestö'heova, in foreign l.;
onevatto, l. extending away from a river; seetto, l.
sloping towards a river.

landing, ze'ozceonovhösta semo, boat landing.

language, enszistoz, enszistotoz (pl.): zeheenszetto, my
l.; zeheensz, one's l.; zeheenszoe, our l.; zehe-
heenszess, your l.; zeheenszevossier, their l.; zehéntoz-
séenszevossz, as many as have the same l.; eméhahešeno-
kovaenszenov, there was (used to be) one l.; zesen-
szistoz, Ch.1.; ezesenszistove, it is Ch.1.; ezesensz, he
speaks the Ch.1.; vëhoenszistoz, Eng.1., lit. white man's
l.; maevëhoenszistoz, German l.; zesenszistová, in Ch.;
vëhoenszistová, in Eng.; maevëhoenszistová, in German;
mešeescevèhoenszistoz, Mexican l.; hetanevoenszistoz,
Arapaho l.; ohoomovenszistoz, Sioux l.; onitavevens-
zistoz, various, different languages; conitavevenszoe,
they speak a different l.; hotoanavenszistoz, diffi-
cult l.; heanavenszistoz, easy l.; ehayevoann, one uses
bad l.; eërenitamoan, one uses filthy, obscene l.; epa-
voan, one uses good l.; emo'matavoan, one uses ceremo-
rial, religious l.; suff., ensz ref. to the l. itself while
suff., -aan denotes "uttering": pavaanistoz, good l.,
utterance, articulation, pronunciation; moomatavoanist-
toz, religious l., term, utterance; hotoanavanoistoz,
hard (also dangerous) l., utterance; see speech.

languid, enasomae, one is l., languishes (physically or
mentally); see wither.

languish, enasomeoz, one languishes; emotäoz, one lan-
guishes, is weak, depressed, tired; emotätamooz,
one languishes (mentally); see deject.

languar, nasomitazot; nasomeozistoz, the languishing; mo-
täozistoz, l., dejection, depression.

lank, etoxkona, one is l., lean; eohöonae, one is very l.,
lean; see lean, thin.

lantern, vohekasanistoz zeooneanatove, lamp, light pro-
vided with a bail; ooneanatto or hönneanatto =
bail, handle, chain.

lap, natahæšemo, I hold one (lying) in my l. (said by
Ch. women when squatting and holding a child); hovo-
eaxtahestoz, l. robe, lit. foot covering; see overlap.

640
Namhaenosan, I l., lick up, q.v.
lapse, in the sense of "glide, slide, shift insensibly or
by degrees" is expressed by rad. -šěš-; ešěšěs-ta, it lapses, slips off, disengages itself (from sus-
pension); ešěšez, one gets loose, disengaged from,
awakens.

lard, am, fat, 1. (the whole amount); amsc, 1., fat, oil (in
part); vescevoz, small bits of fat, lard; eamsceve,
it is 1.; amsceva, with 1.; amscevető, amscevetőnoz
(pl.), l.pail; navehošeškona, I render 1., formerly said
of bones that were broken open and put into a kettle
to render the marrow fat.

large, emahao, it is 1.; zemahao, the 1. one (in.), or that
which is 1.; emahaeta, one (or.) is 1.; zemaha-
taz, the 1. one (or.); zemahaetašó, the 1. ones (pl.);
zemahaetaž náa, my older (larger) son; zemahaetaž ná-
tona, my older daughter; inf.-maha- = 1., big; zemahao
vehoeno, a 1. city; máxvevehoeno, a great city; emahaes-
vo, it is 1. (of a river, ref. to the flow); emahaššmoeha,
it is a 1. body of water; namahaemanisz, I make it 1.;
namahaana, I enlarge it; emahaegeta, it is a 1. room;
namahaetovana, I enlarge it, make it more roomy (capa-
city); emahaestaenatto, emahaestaenattónsz (pl.), it is
a 1. branch; emahaoonehe, it is 1. (or.) around; emahao-
neheo, they (ropes, or.) are 1., big; emahaoone, it is 1.
(around, sp. of cylindrical bodies); emahaooneensz, they
(in.) are 1. (around); emahaoemenő, it is of 1., coarse
grain; emahaššz, one speaks loud, 1.; rad. -ššpe-
denotes 1., much, a great volume; ššpe namenta, one gave me
a 1. amount (as a piece, a single volume); eohššhšpet, it
is very 1. (of dresses, etc.); etahenheimšpet, it (or.)
is too 1.; inf. -ššpe- = 1. of dimension, diameter, vol-
ume; etššpe, it is 1.; etššpeta, one is 1.; zetššpetaz,
the 1., bulky one (or.); etššponehe, one (or.) is 1.
(around, as ropes, etc.); etššponeheo, they (or.) are 1.
around, or in diameter; etššponeo hesero, the root is
1.; etššponeoensz hesoehonoz, the roots (in.) are 1.
Enotovaeoz, one is at 1., roams about, is homeless,
alien.

[hěva, buffaloe rope; see rope.
larlat, hěva, rope made of hair, rawhide, etc.; eseven-
lark, enoxe, enoxeše (pl.), meadow 1.
lascivious, tonšenové, 1. woman; ematševe, she is 1.; see
prostitute; ššzenitamoanistoz, l. speech; ššce-
heoneve, one is 1., deceitful; tonšenovehéstoz, lasci-
viousness.
lash, napševáno, I l. at one (or.), ref. to crack of whip;
naveseño, I l., whip one (or.); poevusao and ohame-
vox, 1., whip. Emamovhoen, they (or.) are lashed togeth-
er; emamovhosz, they (in.) are lashed together; na-
mamovueszenó, I l. them together.
lasso, našt’tačhamo mohéno, I l. the horse; heszevevet-
to nanhaonotamo vehoehtoaa, I 1. the steer by the horns (his horns); nanhaonotovo heszheq mohèno, I 1. the horse by his leg; nanhaonoto hevetova (also nanhaono-to), I 1. him by the body; nahoxezhevantono, I 1. him around neck and one foot; ēst’taehaseo, 1.; ēst’taehaseoneve, it is a 1.; ēst’taehaseoneva, with a 1.; na- ēst’taehaseo, my 1.; see button, buckle; nhânoxseo, noose of 1.

last, eheahetto, it lasts, endures; eheahè, one lasts, endures; zeheahetto, that which lasts; zeheashes, the one (or.) who lasts, holds out; zeheesetanetto, as long as I live, while my life lasts; inf. -hoox- = l. (of all); hooxeševa, at the 1. day; hooxèw and hooxeës, the 1. day; hooxonoka, for the 1. time, once more; for all; hooxetëve, it is the 1. (end); hooxetëveotoz, the 1.; the being the end; hooxezëceca, one is the 1., the youngest (of children); ehooxæ, one is the 1. (without anyone after him); zehoxasaz, the very 1. one (or.); hooxetto, for the very 1. time; taetto hoox niitao, the very 1. of all; inf. -hestox- = l. in the sense of behind, after; nahoestoxevòmo, I saw one 1. (after the others); nahoosèvòmo, I saw him for the last time; zehonaovezeceasz, the second, l. (of children); mavaész, at l., also maveotonës.

late, höstaa, 1. (in the evening); našenomæo, I am 1., too 1.; nišenomæome, we are 1., too 1., said of arriving behind, after, not in time (in working, etc.); ešenomaës, they are 1., not in time, running behind; etešota-haeštëve, it is 1., far advanced in the night.

laud, see praise.

laudable, can be rendered with inf. -vovoneš- which denotes "benevolent, kind, praiseworthy"; vovoneš-zetotastoz, l. acts; evovonešenhessetame, one is 1., praiseworthy, blessed.

laugh, eohaz, one laughs; zeohazz, the one who laughs; zeohazessë, the laughing ones; eomahaz, he has a great 1.; emasèohaz, one bursts out laughing, guffaws; epavohaz, one has a good 1., is merry; naohazetovo, I 1. at one; naohazetæ, I 1. at it; zeto zeohazetësz, this one who is laughed at; emesæohazetohan, it should not be laughed at; eaztomahaz, one laughs for no reason (forced 1.); navistatamëmo, I 1. with one; eahanatamaæ, one laughs to the extreme, lit. like the Fr. "il se meurt de rire"; eohanatamaë, they roar with laughter; eëmohatæx, one passes by laughing; eamohatæx, one runs on laughing; emëxtatamaæ, one laughs in secret (in his sleeve); nahestxaosemëz, I 1. until it hurts; eohazehoneve, one is a laugh; eohazesohetto, it causes 1., merriment; ohaxistoz, 1., n., the laughing, laughter; evešohazistovæ, it is laughable; ohazèhæ, laughter, the one who laughs; nasõešo, laughing-stock; enasõešeone-
ve, one is a laughing-stock; nanasoéseonetōen, we are a laughing-stock for one, are the butt of his jest, l.
launch, naséoesz, I 1. it; naséoena amōheszistoz, I 1. the boat (by hand); see boat. [l. color, q. v.]
lavender, zepoetoatav, l. (color); epoetoatav, it is of
law, hoema, l., rule; hesthoema, one's l. (collective sense); hoemaoxz, l. (has a distributive meaning denoting "a part of the l., or l. in its part; decree, l., act, commandment"); hoemaoxz zevesšezostanehevstov, the ten commandments; nahesthoema oxzeve, I have a l., a decree; nathoema oxzz, my l., decree; hoemanistoz, the making, passing of a l., legal proceeding; nahoeman heme, we pass a l.; hoeman, l. maker; hoemanévho, lawyer (white man); nahoemaovo, I make a law for one; ezethoeman, he passed this (pointing) l.; enethoeman, that is the l. he passed; ethoeman, he is enacting a l.; ešexhoeman, he is thru enacting a l.; rad., hoe- = firm, set + man = to make; thus hoeman is the equivalent of the Ger. gesetzt and hoemanistoz = Gesetz; nahoemaovo, I make a l., rule for one, make one to have a l.; nahoema oxz, I make a l. for it; ehoe maoxsan, he makes a l. for (instr.); etahanez' zehoema oxz (or zehothoema oxz), this is the l. he made for us; nahoema oto, I rule, control one; nahoema oxta, I rule, control it; naino nisthoeman, I try to pass a l.; hoemanistová evešexan ove me, also evešöono ev oseme, one is spoken just by the l.; hoemanistová evešexanovepeve, also evešöonoave, one is justified, made right by the l.; hoemanistová evešõaxeosehe, one is punished by l.; hoemanistová evešexeshova o maxeo sätzistoz, punishment is bro't upon one by the l.; hoemanemae hε, l. giver; esaan ethoemanistov han, it is not lawful; zetóhesso hoemanistoz, according to the l.; zetóhesso hoema oxz, according to the l., decree, commandment; zetoešetæavvo hoemanistove, also zetoešešenane hoemanistoz, according to the l.; see rule, control.
lawful, enethoemanistove, it is l.; esaan ethoemanistov han, it is not l.
lawless, zenotovao xz hoemanistová, the one alien to the l.; zeto hetan enotovaeta hoemanistoz, this man is l., lit., outside of the l., outlaw.
lawyer, hoemanévho; ehoe manévho eveve, one is a l.
lax, see loose, slack.
lay, našešemo, I 1. one (down); našešema na, I 1. it, out in
a level position; na hoosšemo, I 1. lean, put one against; našêna, I 1., set it down; ničenamo motévzenon hevostanehevstov, he laid down his life for us; natašemo, I 1. one upon, on; nataxe hæz, I 1. it upon; nata xe nana, I 1., set it up; nahovv san, I 1., store, heap up, accumulate, collect; nahovxtana, I 1. it up, mostly used in the pl. form nahovx tananoz; nahovxthoz, I 1. up,
accumulate, I have laid up; nahovxhozenoz makātansz, I have money laid up; see store, collect; bovxsanistoz, the laying, storing up; naetoomevəz, I l., put it up for me (when putting inside a sack, box or other receptacle); nahoosə, I l. up, make a cache; nahoosəonoz, I l., store it away; nahoosəonoactəz or nahoosəonoaovəz, I l., store up, make a deposit for myself. See lie.

lay, n. is expressed by rad.-heš- which denotes "manner, way, line of work, course"; ezheševostanəheve, one has this way of living; ezhešə, one stands in such a position; zehešetanotto, the l. of my mind = my opinion; naneševe, it is my line, way of doing; naešemese, my eating is laid by, I have eaten.

layer, etotooveš, it (or., as dry goods, stones, etc.) lies in layers; etotoovehə, it (in.) lies in layers; etotoovhota, it sets in layers; etotooxhoec, or. of the preceding; etotoovmeahe, etotoovmeahehsz (pl.), it is folded (lying, horizontal position) in layers; etotoovmeaęš, it (or.) lies folded in layers; etotoovmeaene, it is (in. and or.) folded in layers; etotoovmeaensz, they (in., as papers) are folded in layers; etotoovmeaneο, they (or. as goods) are folded in layers; enokovawəš, it (or. as stones) is one l.; eonita-wahe, it has different layers (sp. of ground).

laziness, inf.-honezta- = with l.; honetzastoz, 1.; honetvovomoxastoz, feeling of l.

lazy, ehonezeta, one is l.; nahonezatvomoxta, I feel l.; ehəhonezta, one is very l.; nahoneztaņešve, I do it with laziness; honetzavhan, Lazy, slothful; noavəxz, l. fellow; enoavərzeve, one is a l. fellow; ehoneztaveņ- he, one looks l., slothful; ehoneztaņeno, it is tedious.

lead, nahoonano, I l. one by the hand; nahoonano, I l. one (holding); nasəoneano, I l. one down into; naahone- ano, I l. one down; niszetoneano hen, you shall l. one here; nanomeana, I am led, (by a thong, rail); a thong used to be tied near the lodge entrance, where a blind lived, and was used by him to guide himself in and out; sometimes the other end of the thong was tied to some object and formed a rail); nanoneano, same as nanoneana only or. and ref. to rope; nanethoneenan, I am led (when on horseback or guided by a rope, as blind people); naasetooneano, I l. one away; nahəoneano, I l. out; naevsxsooneano, I l. one about and thru, amidst, among; nanomeanooneano, also naevoavooneano, I l. one to and fro (meandering; see line); suff. -onean- also -onehan- ref. to a rope, thong when partially or completely uncoiled or straightened out; see rope. Maa-eta (also mahaeta) zeveshčstonēha màp, the iron (sc. pipe) which leads the water into, in; etačtonēha, it leads out (as water pipes, etc.); nahoəozēho, I l. one out, effect that he goes out (does not ref. to leading
by hand, rope or similar means); nanohéozhé, I l.one aside from; nanohéobetovo, I l.him quickly aside from; nanimeaseozhé, I l.one to one side, make him deviate; natanevaovzé, I l.one, give him guidance, instructions to go by; naamezé, I l.one on; niahshé zeamezhaez, this is the one who leads us on; meo etacaameozé, the road leads straight thru the middle; naotzeneozhé havsevoétastová, I endeavor to l.one into evil (deed); heto nisaaatonsheneozhaenon havyseveva, this cannot l.us into evil; nan’neozhé, I l.one hither, effect that he comes here (where speaker stands); naneozhé, I l.one into, effect that he be in; nazozhé, I l. one in there, thus; natatonanaožé, I l.to (as a horse); naooxsetan and naaoxsetan, I am led astray (mentally); naooxseoz, I am led astray, err; naooxsenosé, I cause one to err, go astray; oorsenosázoek, the leading astray; naooxsetano, I impart one error; nanitáész, I l.(in councils, speeches); ehoxeá, one leads (on a journey); ehoxeá, they (or.) l.(on a journey); hoxéa, leader (on journey); meo zetaoez, the road which leads to.....

lead, (metal), see solder.

leader, zeameoztsanz, the one who leads on; zeneveaovtsanz, the one who leads, gives guidance, instruction, one’s bearings; zeamezhaez, our l., the one who leads us on; zenitáész, the l., ruler, master, q.v.; zenitaészsz, the l. (in councils); zevehovevsz, the l., chief; hoxéa, l.on a journey; hessesoz, leaders, tendons, sinews; nahessesonanoz, our leaders, tendons.

leadership, nitátzotl, l., dominion; ameoztsanistoz and neevaoztsanistoz, l., guidance; hameoztsenistová nivešepaveam’hemá, we walk well under his l.(in general); nitátszistoz, l.in speeches, councils.

leading, see important, chief; zenitáessó, zenitésansés-só, the l.ones (or.).

leaf, vépoz, vépotoz (pl.); évépozeve, it is a l.; évépozévensz, they are leaves; emanoahansz, it blows leaves (in spring, when the blowing of the wind seems to bring out the leaves on trees and bushes); eanevépozevaoz, it sheds its leaves (slow process); eanevézova, it sheds its leaves (by wind); eanoahanzs vépotoz, the leaves are blown down by the wind; emávépozavotonsz, they are all leafing; eoxooxzevépozeve, it is a green l.; eoxooxzevépozevotto, it leaves green; ehoovevépozevatto, it leaf’s yellow, has yellow leaves; vépotoz, leaves, this is the name for tea (dried tea leaves); vépozehóp, tea (beverage), lit. leaf-broth.

league, navistootazemo, I l.myself with one; navistamao-zetovo, I become leagued with one; vistootazemanzistoz, l.n.

leak, eehoxz, it leaks, rains in; esőnaneha, it leaks in
(said of fine drizzling like fog, vapor), thru the tipi cloth; esóaneoxz, it leaks in, oozing; esóeoxz, it leaks, drips in; preceding terms all ref. to leaking from rain; eehóxz is also applied to other leaking; esaaehóxzehan, it does not l.; eehóxzistoz, the leaking.

**lean, v. nahoorse, nahoorse, l. against; nahorse'setovO, l. upon one; nahos'seveno, l. on one; hoox'ssenatóz, the leaning on (also used fig.); naeamaavenax. I eat leaning on my side, also I eat lying on my side; nahaoxtena, I l. it against; hooxtó, hokto, staff (to l. on); nahoko'to'o, I stand leaning on my staff, also nahoko'to'o; see staff; eavota, it sets leaning over; see incline; nanictam, I l., depend on; see trust.

**lean, adj. etoxkona, one is l., thin, lank; eohóanae, one is very l. (suff. -o) na ref. to diminishing, subsiding, thinning out); eohóanae, one is very l., emaciated; eetonaeo, they (or.) are that l.; zehetonasz nasaaneto-naxe, I am not as l. as he is, lit. as he is l. I am not l.; ehozén, it is l. (of meat), poor in quality, watery; ehozeven, one has l. marrow (fig., one supposed to have poor marrow is one who is emaciated); toxaconatotz, leanness.

**leap, nanoxtaotovo, l. upon one; nanoxtaota, l. upon it; nahaoato, l. after one (following); nanose-ohaetaotovo, I rise up and l. against one; naohasekaax, l. up (arise and l.); nanohaato, l. after one (following); naévoomenehtaota, l. after it (following); námásósema mápéva, I l. into the water; námásóse-aomá, we l. suff.-ao, also simple "o" denotes "spring, leap, quick motion" as: eéstao, it falls, drops into; ehoao, it comes in (a despatch); natéooaovo, I rush to meet one; enévaot, I fall; enéevao, it is swift. See spring.

**learn, natáenee, l. ; natáenea, l. it; natáeneovo, l. to know one; nataneevheneena, l. further; na-oxceas-neeveheneena, l. gradually; nahehexheneenova tó-etoaxtová, l. by heart; natáehsheneena, I have learned, I know; mataehsheneeno, when he shall have learned, when he knows; heto nitoa natavehsheneeno, by all this I l.; kašgon etaysemsxistoneo zistosevovistomhe-voss, children go to school to l., lit. to be taught; zehenevánatoss, the ones eager to l., to be knowing; navešhsheneena, l. it by...; esaaheneenoahe, one is not learned; esaaheneenohe zêmehavistomžeš, one does not l., know what he was taught; nistóša ešéva natavehsheneena hovae zsahmehsheneenohetto, every day I l. something I did not know before. See teach, train.

**learned, eheneenovahe, one is l., is knowing; zeheneeno-vahes, the l. one; heneenovhastoz, learnedness, learning, knowledge; nahaneneenovaovo, I make one to be l. lease, nahoo nàthoëva, I l. my land to one, lit. I set one
LEAST

ENGLISH-CHEYENNE DICTIONARY

on my land; zhoeto nathoe, the one who leases, occupies my land; esaahtöhan nathoe, my land is not leased; hoe zhoeto, land leased; miistə nəzhoe-to nthoe, my land lies the paper with which my land is leased; hovanə nasahto-anatovho nthoeva, I do not want to l.my land to any one; hesthoe naha-o-tomovko, I one’s land; hesthoeva naho-av, one leases me his land.

least, vhanetona, the l.; vhanetontoko, the l. rain; vhanetona hava, the l. evil; tonetarxə, the l.bit, however so little, small; hooxsohes, the one being l. (or.); nɑhooxsohe, I am the l., last; zeehoxqecə$q, the l. one, youngest of age, the smallest of all (in age); nəsohe, I am l. less; naqooshe, I am the “less”, l.of all; nasōvezhesta, nasōvsta, I am l. (in stature, condition); see less; enocentƏx̣ne, enocentxəne, one is the l. comes short among all, has the most failings; enocemomoxatame, one is deemed the l., the lowest of all.

leather, mešk (m.sp.), mesk (f.sp.); mənskan, məqean, mə- sean, məsəskən, məsəskən, are all terms ref.to l.; meškəzən or meškəzən, l.doll; emeskažən-ənve, it is a l.doll; məskənəm, məskənəm, məskənəm, məsqənəm, brown l. lodge; məskənəm, in the l.lodge; meskənəstoz, dress made of buffalo l.; meskənəxtohono- nazo, l. leggings (made of buffalo hide); nəsəvəxes- meskaŋoxta, I am also provided with l. breeches; mesko- cəcanox, l. shoes made of buffalo hides; məsko- cənəstoz, l. clothing, apparel; the term mešk is not used for things made out of antelope and deer hides, see buckskin and skin. Evxтанeev, it is skin, l.; məzvevətan, skin; nəzevətan, my skin, q.v.; evxtaneevston, it is designed, built, made of l., skin; vəhoevevtoxkoz, piece, strap of l.; vəhoevevtoxkoz, large piece of l.; vəxəhəkoz or vəxətoxkoz, l.(as made by white man); hooxka, hoo- oxkanoz, (pl.), untanned hide; eshoqoxanevke, it is still untanned; hooqox, tanned hide; see hide, tan.

leave, inf.-as- denotes “starting, going away, beginning, leaving”; eas, one leaves; nita-shəmə, let us l., start; eəsoxə, one goes away, see away; inf.-nəo, -no- ose =to l., be without, abandon, forsake; nanəsən, l. (trans.); zenoqamə, the one who leaves, forsakes; nanəto, l. one (or.); nanəxta, l., forsake it; nanətanə, l. it (by depositing); nanətanə (or of the preceding); nanəxə, l., forsake (by going away); nanəoxeto, l., forsake one (by going off); see abandon, forsake; nanəxətax, l., running, fleeing; nanəoxteno, l., abandon one (by flight); nanəxəsemo, l. unsaid concerning one (or.); nanəsesta, l. unsaid; nanəxəsemo, l. unsaid of one; nanəoxtosesta, l. it unsaid; nanəxətaxa, l. it out (do not write it), l.unwritten; nanəxəsevəmo, I urge persuade one to abandon,
l.; enösevœś, he lies without it (as when one falls and whatever he held leaves his hand or hands); nanö- oxtovœnœton, I am left (when others cross, they cross without me); nahöenöoxz, I l. by going out; nahoosan, I l., deposit, let stay at one place; natoshosan, I will l., deposit here; see keep; nasaanistohe, I l. it alone, do not heed it; nasaanonemöhe (or. of nasaanistohe); inf. -saapö-, -saaxamapö- = not leaving off, without interruption; hovae esaaxamapöhestonohoe, there was nothing he did not take, he left nothing untaken; eaæevane, it is left besides, over; naoseooxz, I am left alone; eosekehae, she is left alone, without anyone else; see pure; hovae nasaaëv-aenomotanë, nothing is left for me (to own, possess); eanomotäæe, eanomohëe, it is left to one (property); heto nitaoo niæeœmön, this all is left to thee; eheoz, it is left over; hosz ma-kätansz eheozensz, some money is left over; naheez, I am left over; nanöcheeoxz, I am left over, alone; naheoxta, it is left over to me (Ger. ich erübrige es); nahëeoto, one (or.) is left over to me; nahëeë, I am left (standing or sitting); hovae esaahéenozzenov, they left nothing undestroyed; inf. - saaxë-, -saaë- = scarcely left to one; eësetaxceoøvatto, a little left (of liquids in open vessels); eësetaxceœene, a little left (in closed vessels); enöasena, one is left be-reft; nanöçeësenœtan, I am left to shift for myself.

leave, n. nizeovazistoz, l., permission.

leaven, pohaneo; epohaneoneve, it is l., yeast; pohaneo-neva, with l., yeast.

leech, heškoe, heškoe (pl.).

left, namos; namoshesto, l. side, l. hand; henamoshesto, one's l. hand or side; namosesto maex, l. eye; Namosz, Lefthand, pr. name; Hotoanamos, Bull-lefthand, pr. name. See leave.

leg, mazheq, mazhekonoq (pl.); same word used for bone, q.v.; nazheq, nazhekonoq, my l.; nazhekevœna, in with my l.; suff. - oxta = with l., legged; enišëoxta, one (or.) is two-legged; enišëoxtatto, it has two legs; eniveoxta, they (or.) have four legs, are four-legged; eniveoxtatto taxemesestoz, the table has four legs; enoceoxtatto, it has one 1.; zenoceoxtatto, the one-legged one = wheelbarrow; ehaestëoxta, one has many legs; haestëoxta, centipede, the many-legged-one; etoseoxta, one has long legs; etokseoxta, one has not long legs; ekoxoxta, one is short-legged; emaeoxta, one has red legs; Maeoxta, Redleg, pr. name; enëëoxta, one has a l. paralyzed, deadened; enoëeëoxta, one has both legs paralyzed; naëëkoxtanoe, I break one's l. short; naëëkoxtano, I break both one's legs off; naëëkoxtaso, I cut one's l. off (above knee); naëëkoxtaso, I cut both of his legs off; naëëkoxtaso, I cut one's leg off (below
knee); naōɛškoxtoaso, I cut both of one’s legs off; nataxeootaso, I cut a gash in one’s leg; natotaxeosta-so, I cut gashes in one’s legs; natotaxeostaštaso, I cut gashes quickly, instantly in one’s legs; eniseoxtaoz, the l., wheel comes out (sp. of wagon wheels); eoninšeootaoz, its 1., wheel comes apart; naxoeoxtanamoeno, I grease the wagon wheel, 1.; see wagon, wheel. Enetoseva, one is thus legged, has such legs; suff. -seva, ref. to lower part of leg including foot; etoneto-seva, how is he legged, what legs has he? Evooveezeona, one is bow-legged; -voievė, ref. to the space between such legs: nivoveezeonamamé, we are bow-legged; navavoxcezeona, I am bow-legged, ref. to the crooked legs; natatőxehaonnona, I have bent legs (at the knee, forward, like old men); átoteoxta, walking-stick (insect), lit. mixed up legs; eooxatto, salamander, short (?)-legged; átoteoxtaveho, daddy-long-legs, also haestooxeotaveho, many-legged-spider; nahoonta, I "l.", kick; nahoaxtaavo, I "l. one", kick him.

legal, zetohesso hoemanistovâ, that which is l., according to the law; esaahoaemenistovohan or esaanhassohan hoemanistovâ, it is not l.; ehoemanistove and ehoemanenov, it is l., lawful, law.

legend, hótaheevo, vahanhótahaeevo, 1., fable; evhanhótahaeneve, it is mere story, l.; see story.

legging, vohaoonoxtohonon, vohaoonoxtohononoz (pl.), woman’s buckskin lower l.; meskonooxothononoz, woman’s buffalo (leather) l.; see boot, gaiter; hoxtoho, hoxtohon (pl.), l., also matoho, matohon (pl.); navxtoho and navxto, my 1.; nivxtohanoevo, our 1. (or. pl.); hevxtoho, their 1. (or. pl.); naestanő navxtoho, I put on my leggings; ničstanonevo nivxtohanoevo, we put on our leggings.

legion, emaxhāenševo, they (or.) are legions; emašhāennoenszo, they (in.) are legions; zevonenshešė, the legions, countless ones (or.); maxšhāenšestoz, 1., lit. the being a very great number; Ozhāenšez, Legion, pr. name (Abraham).

legislate, ehoemaosen, one legislates; zehoemaosenz, the one who legislates.

legislation, hoemaosanistoz, lit. the making of the law.

legislator, hoemaosanehe, 1., also judge; ehoemaosaneheve, one is a l.

legislature, zehoemaosanessė (predicative) and zehoemaosenessė, the ones who make laws, judges.

leisure, inf.-aanaxa, = with 1.; coanaxaeusvo, it flows with 1.; našveeaaxaenom, I nap leisurely; ekanoxzea, one has 1., has time, can be spared, is available.

lemon, heovmaxemen, heovmaxemenoz (pl.), lit. yellow-large-berry; ehoemaxemeneve, it is a l.; heovmaxemenőe, l. tree; heovmaxemenősz (pl.); heovmaxeme-
nõeše, l. grove. [pop, cool drink.]
lemonade, heovenaxemememäp (obs.); toõmsēseštoz, l., lend, navhanemca, I l., lit. give not really; navhanemca,
I l. it; nahõoenostoman, I l., make a loan; nahasestome and nahasestomotiveva, I l., loan (in gambling);
nazevaeoho, I l., loan, let one have (ref. usually to money); niszevaoxsz, l. me (thou); nahõoenosëho, I l., make a loan to one; zehõoenosësz, the one to whom it is loaned; nataẽstananoz makătansz, I l. money (ref. to depositing in bank), lit. I put in money; [navēstananoz makătansz, I ask money, borrow]. See loan.
length, see long.
lengthen, nahae斯坦a, I l. it; nahaezovana, I l. it (time); nahoenoe, I l. (by sewing); nahoenoto, I l. it
(or.) by sewing; nahoenota, I l. it (in.) by sewing.
lengthy, expressed by inf. -tose--; tosešszistoz, l. speech.
lenient, ehõpsan, one is I. (predicative); nahõpëho, I am lenient towards one; nahõpëmo, I warn one of danger; see spare.
leniency, hõpsanistoz; see spare; zehẽšhõpsanetöez ni-
hessemetanenhemâ, because of his l. towards us
we are alive.
leper, ēseož, ēseozeo (pl.), also oxoseozoz, oxosezozeo
(pl.), l. one with skin disease; eõseozeve, one is
a l., oxoseozozeve, one is a l., skin diseased one; ze-
matoasæz, the one with leprosy, q.v.
leprosy, ēseožistoz, oxosezožistoz, l., skin affection
matoasætoz, I. wasting away of parts of body
the Ch. never saw l.; above terms are only analogous.
leprous, eõseoz, oxoseozo, one is I., has sore skin;
ematotâæ, one is I. (when parts of limbs, etc. de-
cay away). These terms are the nearest analoga to l.
less, novês and novs, used detachedly; novs emese, he
eats l., not up to the amount, short of; enovënetto
(contracted into enov'netto), it is less, comes short of,
is not sufficient, reaches not at; minov'nettonon
onisyomhoexevstanchevstoz, we come short of a true
clean life; nitaiz nsthõnêttonon enov'netto məsammemo-
tâzëhez nonameto, all our prayers are insufficient, un-
available if we do not love each other; inf. -shov= =
lessening, -shovstoe= =l. and 1.; nashovevësan, I see
l.; nashovstoevësan, I see 1. and l. see diminish;
eponõeha ohe, the river is getting l., is drying up;
eponõeha, it is lessening, getting l., receding; suff: -
-nova= =less in the sense of "worse"; eaĥansenova,
ebõšenova, ehoamšenova, one is worse; chaõnova, one is
short of riches, is penurious; novaaashs nstahahevo, ye
slow of heart!
[noeha, it lessens; see recede.
lessen, see diminish; nashovana, I l. diminish it; epo-
] lest, expressed by inf. -ox-, only in certain syntactic
connections as: neevøsan nseoxeanaome (or

650
nszeoxeanahemé), watch 1. you fall! 0oxseš, 1., otherwise.

let, suff.—eha in the hortative m.(see Ch.gr.) denotes "1."; the same suff.is found in many other verbal forms implying a "lay", ref.to a passive position, situation, of an in.object; nšetataotanéhâ,1. it opened! Netotanéhâ,1. it stay here! Ešezetotanéhâ,1. it be here (pointing to the place)! Mesehâ, let him eat! Nšemesehâ,1. him eat (keep on eating)! Eakōmoehã, it is a pond,a small round body, expanse of water; epevomaehâ, it is a good lay of ground. Pref.nita- and nitanš- =let us..., for the first per.pl.with the common ending of the conjugation; nitieshemâ,1. us eat! Nitanšemeshemâ,1. us keep on eating! Nithaonamâ,1. us pray! Nitanšeoxhemâ,1. us go! Nitanšeoxezhemâ,1. us keep going! For the first per.sg.pref.nata- and natanš- (=1. me) are used; nataēsz,1. me speak =1. will speak; nata-nšēsz,1. me keep on speaking! Rad.—ēšē- in hortative forms denotes "1. it be, allow, do not refuse"; niešemezz makātanssz,1. me have money! Ešemashaneeha,1. him be foolish, do not hinder him! Ešemesehâ,1. him be eating! Ešemesešsz =eat on! Pref.ešenšē- =1. allow to keep on; ešenšehoehehâ,1. allow him to keep on working! Nanizeo,1. I, allow one; nizevsz,1. me! Nizeovehâ, allow,1. him! Toanoxa oniselito,1. see, try! Toanoxa oniseto eonhesso,1. us see, or 1. me see, try whether it be so! Tāxa,1. (us or me) see, how is it? Natanonizoomēna-no,1. one go free; našexoneano,1. it slip (rope); našexoeoehâha,1. it slip from me; rad.—ēšē- =1. go, slip, disengage, get loose. Naanhēstoneana,1. I down by means of rope; see rope. Suff. —ēho (or.) and —ēsz (in.) implies "1." in the sense of "make, cause"; na- hāmoxta, I am sick; na-hāmoxtaēho,1. I one, cause one to be sick.

letter, mxistõ, mxistõnoz (pl.), 1. paper; našemetan mxistõ, I have received a letter; natametomxistõ, I give one, write to one a letter; see write.

level, etoxton, etoxtonōsz (pl.?), it is 1. (of a plain); enomaeha, it is 1. has a 1. lay (ref.to land, ground); zeñoamaeha, where the 1. ground ends, at the foot of an elevation; hovae zeonoota, something setting 1., even; hovae zeonoeha, something having a 1., even position, lay; naonoeha, I 1. it (horizontal); nannoomaena,1. I, even the ground; zecnomamaeha, it is even,1. ; našešemana, I put it 1., horizontal, make it lie. [onooseo,1., evener.

leveler, nomaeo, 1.: onooenoaeo, 1., evener (for ground);]

lewd, ešenitam, it is 1. filthy; ešenitamoan, one utterers 1. language; ešenitamoēta, one acts lewdly; etonšenoxka, he is 1. loose, frivolous; etonšenove, she is 1. loose, frivolous; see frivolous; eahansenoa, one

651
is l., depraved, villain; emaseha, one is l., depraved; ematâeve, she is l., prostitute; -ê Xenitam- (inf.) = with lewdness, lewdly; tonšenovehestož, matâevestoz, lewdness, applying to women; masavočastoz, tonšnoxastoz, ŝenitamočastoz, lewdness, applying more to men. liability, hestatatamhestoz, l., risking, courting danger. liable, hâvoxponetto, also vozeva hâvoxponetto, at the risk of; natanšeneoxoz vozeva hâvoxponetto honšetoomenetto, I persist on going on even if I am l. to suffer; hestatatamahe, one is l., runs the risk; na- hestatatamaheta, I am l., run the risk concerning it; see expose.

liar, nizeheo; enizeheoneve, one is a l.; Nizeevhan, L.; cotaestovaohe, one is a l., lit. has double mouth.

Libellula, vovetas, dragon fly.

liberal, emeatanoeoneve, one is l., is a giver; esaatâha- eoneve, one is l., not set in his ways; emase- mea, one gives willingly; chotoa, one is l., generous; inf.-hoto(e)- = with liberality, friendliness; esaamo- mënkoezesta, one is l., not selfish; esaamehxothe zea- eno, one is l., does not love his property; esaamehox- Ŕonoz hemakâtansz, one is l. with his money; oftentimes admonition was given by influential Ch.to be l. and a common expression was: nivémehoxtanov zeamenmass, do not love what you possess, be liberal with it! To them the white man appeared extremely selfish for his love of possession.

liberality, meatanoeonevestoz; hotoastoz, l., generosity.

liberate, naevhanonizeomênano, I l. one, let him go free; našeñano, I l., disengage, disentangle one; see free, unburden.

liberty, there seems to be no adequate term for "l., freedom" except in the negative; saamomônheve- stoz = the not being slave; saamomônhevevo, they are not slaves; naevhanonizeomênano, I set one at l., let him go again with, in gentleness, release him; enizeoe, one is at l., is allowed; see allow.

library, mhâo zexhovxtanevozsz mxistônoz, house where books are stored up; mhâo zehovxtxoveoczsz, l., house with collections of writings; also hovxtxoe- mhâo; ehovxtxoeomhâoneve, it is a l.

license, mxistô zevësëvêhovistômazistove, paper with which white marriage is performed, marriage l.; emhonexmisto, hunting l.

lick, nanexsan, I l.; nanexta, I l. it; nanëomo, I l. one; -vëhochota enëomono moksne, the cow licks the calf; namhaeno, I l. up; namhaenoxta, I. l. it up; emhaenomo, he licks one up; enitëcana, or emasemhâesta, one licks it all up (swallows).

lid, nxpohoeco, npxohonoz (pl.), l. cork, that which stops an aperture; npxohonoeva, with a l.; enpxohonoeve, it
ENGLISH-CHEYENNE DICTIONARY

lie, v. (ref. to posture) expressed by suff. -eš (or.) and 
--- -eha (in.) which denotes lying on a plane, hori-
zontal, having no self support; našeš or našeeš, I 1.; 
naoveš, I 1.down; niovšenamā, we 1.down; oovšen and 
eovšeš, they (or.) 1.down; oovšemezo, one lies down 
(from a sitting position); naovšemano, I lay one down, 
put him in a lying position; našeš and našeeš, I am 
lying; eèveha, it is lying; eèvehansz, they (in.) 1.; 
māp eseša, water lies; zeseša māp, where water lies, is; 
nahntoeš, I 1. hidden, covered, concealed; epēveš, it 
(or., as a coat, etc.) lies close by; enšenetoome-
šen, they (or.) keep on lying suffering; epopeveš, one 
lies comfortably; enonizeomhatanšeš, one lies snuggly, 
closely; enonizeomeš, one lies snuggly gently; naamoš, 
I 1.flat; naamšešešešešeša, I eat lying flat; nakakoeš, I 
1.flat, crouching; nahanoš, I 1. on my back; natahaeš-
emo zeshetosoetto, I hold one lying on my lap, while 
squatting (said of a child held by its mother); ema-
sēkootačëš, one lies with knees drawn up; eoinšešvešen, 
they (or.) 1. in pieces, torn apart; eoinsovačen, they 
(or.) 1. separated in two; chēnevešen, they 1. scatter-
ed; epēvešen, they (or.) 1. crushed asunder. Etotoove-
šenaš hohonaeva, they 1. between layers of stone; eto-
tooveš, it (or.) lies superposed, in layers (as stones); 
etotoovešmaš, it (or.) lies folded, forming layers; 
nahšoeš, I talk lying (position); nazetaneš, I am 
busy while lying, in a lying position; nahāpentoeš, I 
sew lying; namxistoneš, I write lying; momoxeš \[\text{eš-eš} \]
zistšenäs hesc, one lies, nestles comfortably in his 
mother's arms. The suff. -eš (or.) and -eha (in.) can-
ot always be translated by "lying" but also by 
"is" when the object does not naturally occupy a 
standing or sitting position, has no self support, as: 
aestomameseto etešen, the potatoes are (1.) cold; 
mazenoz etćeansz, the apples are (1.) cold; esze-
hen etaxeš taxemeseštovā, the coat is (lies) on the 
table; mxistš etaxeševa honooneva, the book is (lies) 
on the floor; zistšeš, where it (or.) lit; zistšeša, 
where it (in., arrow) lit; naonoeha, I put it in a lev-
el, even position; eonešen, they (or. 1.) even; eone-
hansz, they (in.) 1. even; natotoešena, I 1. awake; hohon-
a de našešetoavo, I 1. close to the rock, stone; na-
taxešešeta, I 1. on, upon it; zeoxešešenaz, where one 
lies; zeèvešenassō, the ones lying; naamāx, I 1. on my 
side; naamavešena, I eat lying on my side; naveamo, I 
1. with one; nanistax, I 1. in wait; naxešenoto, I 1. in 
wait to slay him; ekałomstaoešeš, one lies crouching 
ready to leap; see under "fall" where the forms end-
ing in -eš have the meaning of "flat".

653
lie, v.(ref.to speaking untrue); enize, one lies; enizeheconeve,one tells lies, is a liar; nizeheo, liar; nanizeemo, I l. about one; enizeetovâzo, they l. unto each other; eetaestovaohe, he lies, is double-lipped, a liar; eaeestomhôtahan, one tells falsehood, lies; miaestomhôtahaove, thou tellst me lies, fables; ëveniz, one is lying; zeëvenizessë, the ones lying; nanizeheonevâtamo, I hold him for a liar; nanizesta, I deem it a l., doubt, q.v.

lie, n.nizehestoz, l., untruth; aetomhôtahanestoz, l., falsehood; estoovahestoz, l., hypocrisy, the having double lips; nizeheonevestoz, the lying; see deceit.

life, ametanenistoz, physical l.; eametenistove, it is l.; naheametenistive, I have l.; vostanhevestoz, l., living, personality, the being a person, also custom; heševostanhevhevestoz, way, course of living: aenевостанhevhevestoz, eternal l.; nomos aamcto vostanhevhevestoz, l. for ever, everlasting; vostanhevhevoz or ametanenistoz zsaahën'nistovettan, endless l.; hotoanavostan-hevestoz, hard l.; toonanvostanhevhevestoz, l. unchangeable, ever the same, immutable; mooxevostanhevhevestoz, strong, robust, stoical l., living (moox = flinty); ta-rxevostanhevhevestoz, l. on top, old expression equivalent to "earthly l. that is well and sound"; haomevostanhevhevestoz, l. of misfortune, bereavement; ëzetanovanostanhevhevestoz, troublesome l.; heškoveševostanhevestoz, thorny l. (fig.); onševostanhevhevestoz, painful l.; pavevostanhevhevestoz, good l.; onovevostanhevhevestoz, even, correct l.; xanovevostanhevhevestoz, righteous l.; hooxevostanhevhevestoz, clean l.; mêmâtavostanhevhevestoz, religious, pious l.; havsevostanhevhevestoz, bad l.; heamavostanhevhevestoz, heavenly l.; zemona vostanhevhe-vhevestoz, new l.(ref.usually to Christian l.); nistavostanhevhevestoz, old, former l.; toxtovostanhevhevestoz, prairie l., free unrestricted l.; xamavostanhevhevestoz, natural, Indian l.; zesevostanevhevestoz, Ch. l.; vëhoe-vostanhevhevestoz, white man's l., living; hekonevostanhevhevestoz, strong l.; hačeševostanhevhevestoz, long l.; esaahametenistovettan, it has no l.; setohetâheamenistenistov, all that is l., living; zeotošesametenistov, thru the whole l.; zeheëšetamenetto, all my l., as long as I live; zeheametenistovessë, the ones who have l.; ametanenistoz, vostanhevhevestoz na momoositoz, l., being (personality) and moving; together these three terms are equivalent to the Ger. Leben u. Wesen; navostanevêho, I save one's l.; Maheo ni ametanenoa, God quickens our l.; see live, person, save. Hestòtaheo zehesheševostanhevhevestov, the story of one's l.

lifeless, zsaahametenenettan, that which does not live; zsaahametenanestovettan, that which has no life, is inanimate.

654
LIFT

ENGLISH-CHEYENNE DICTIONARY

light, nahenehan, I l., hold up; nahenehana, I l., up; nahenehan, I l. it up; nahenehavenevao, I l. up my hands; nahenehavenevano, I l. up one's hands; nahenehavaeo, I l. up my head; henehavaeoz, I l. thou up thy head; navonoana, I l. raise it up; navonoano (or. of preceding); navonoaeo, I l. up my head (tilting, toward the sky); navononen, I l. one up, carrying in arms; chōzehvoneneoneve, it cannot be lifted (as something too heavy); naahōnana, I l. it down; naanbōnana (or.): naheamena, I l. it above; naheamenano (or.); naēšez, I l., raise; naēšezszenoz, I l., raise them (in.); naēšho hohon appré, I l., raise the stones (or.); zepaveēszešěz, the ones (in.) you can well raise, l.; zepaveēshězh, the ones (in. that can be lifted easily; zepaveēshesō, the ones (or.) easy to be lifted, of easy weight (as stones); see head. Henehahoe, lifter (as for stove lids, etc.); ehenehahoeoneve, it is a lifter; henehahoevæa, with a lifter.

ligament, hessesoz, ligaments, of body; nhisenedonazo, our ligaments, sinews (represented by vines in fig. language or religious rites); see sinew.

light, v. naæohe vohoksenanistoz, I l. the lamp; nanōhov zeæohom, l who l. it; zeozz, l. it (thou)! Zeom, l. it (you)! Navoheño, l. one (or.); furnish one with l.; evōnetto, it is l., ref. to natural l. as antonym to darkness; essaavōnettan, it is not l.; evohokas and evohoaš, it lights (artificial), shines, flames; navohoksenàn, I l. a lamp; evohōota, it lights, shines (as a flame); essaavohōotahan, it does not l., shine; evohosēsana, it (or.) lights, shines, said of moon and stars; also evohokasēsana, it lights; essaavohokasēsana, it does not l., shine (or., ref. only to celestial bodies); navohola, I l. it, make it shine; evohokasetto or evohoasetto, it gives l. (artificial), said of a torch, lamp, etc.; essaavevoheoksettan, it does not give good l.; evōnhan, one gives l.; in order to be able to see well in stepping out of a lightened place into the darkness outside, the Ch. would either shut the eyes or cover themselves with a blanket immediately before pushing the door open, thus customing the eyesight to darkness; evōnhan would be said of one doing so; vōhanistoz, the giving, making natural l., also the name for window; navōnam, my l. (natural); nahevenam, I have l.; nahevōnamenoz, he is my l. (in the fig., as when sp. of God); it must be borne in mind that rad. -vōn- ref. to natural and not to artificial l.; ēhēta, it is a flash of l.; hētātoz, flash of l. (also ref. to the "stars" one sees when struck a blow); inf. -nanivso- = l., transparent; nanivsetto, glass, bottle; enanivistevome, it is transparent water; eotanives, it is l., pellucid, limpid, pervious to l., also said of

655
light, n. zevónetto, the 1. (natural); vónhanistoz, the 1., lightening, window; vohóótatóz, 1., shine; vónevátahestoz, state of 1., glory; Maheo evónеватамеhе, God is 1., in a state of 1. (natural 1.).

lighten, navónhan, I 1., make light (as by opening the shutters of a room); nahotxeneñenomévо, I 1., enlighten one (or.), reveal unto him; niahane zehotxeneñenomózh, this is he who lightened, enlightened me; see lightning. Navépanana, I 1. it, make it of less weight; navépananomovo, I 1. his (in.).

lightly, see light, adj.

lightness, vepánanetatóz, 1. (of weight); vepánamóxtas-toz, 1. (of feeling); vepánaxistoz, 1. of burden, pack; heanatno, with 1., easiness; notovasto, 1., frivolity; sapapastomohestoz, 1., levity; zehésevepanano, its 1.; zehésevénaneta, one's 1. (in weight); momorom, with 1., easiness, cozily, with no efforts or exertion, at a will, with a wish.

lightning, ehóta, it is 1., flashes; hóetatóz, 1., flash (all kinds); nonoma hósthoetatóz, the thunder's light, flash; ehóezé, it is 1. (many flashes);
evōoezē, it is 1. (continuous); ehoezeoz, it is 1. (one flash); nonoma hesthoezeozistoz, the thunder’s 1. evōeestāta, it gives an instant flash, 1. ; also evohō-stāta, it gives an instantaneous flash, shine (as in clear evenings, from a distant thunderstorm).

like, v.nahoahoe, I 1. to have, desire, covet; nahohānoz, I 1. to have, want one (or.); nihohātova, I 1. to have, want thee; zehohāto, I who wants to have it (or him); nahohāto- tsan, I 1. to have, want, require, am desirous, covetous of; nahohāzto, I have a liking, desire for one; nahoh- azeza, I 1. to have (mental); nahoamazhesta, I 1. des- sire to get; nahethoahoe, it is my liking, wanting, de- sire; nanethoahoe, that is my liking; nazethoahoe, this is my liking; nanethoaztomov, I 1. desire it of one; nanethoaztomon, it is liked, wanted, requested, desired of me; enahen zehethohāsz (or zehethoahesz), this is what one likes, wants; hena zehohāto, what is it that thou likest to have, wantest? Nasaahoha, I do not 1., want it; esahethohātohan, it is not liked, wanted; esahethohātohe, one is not liked, wanted; the rad. -hoahoe- denotes a strong liking, desire to have, want- ing, a caring for, coveting, also implies lust (the last especially in the worst sense when preceded by inf. -havsey-); nasaahohānoz, I do 1., care for one; nisaahohoñhohen, we do not care for him, do not want him; nahoahovevo or nahohāvof, I 1., care for one’s....(in.): nahoahovevo hevocca, I 1. want one’s hat; nahoahoevottotohesthoze, I want, I 1. to have one’s horse; nivēhohāvo zeh- aeno zevehohistaneonet, do not want, desire to have thy neighbor’s property; hohastoz, liking to have, want (not ref. to poverty), desire; havseyhohastoz, evil lik- ing, lust, q.v. Napevazesta, I 1. it, approve of it, deem it good; napevatamo, I 1. approve of one, deem him good; namehoxta, I 1. love it; etaheomemehoxtanoz makātansz, one likes, loves money over much; namehoto, I 1., love one; nasaapevaztohe, I do not 1. it, disapprove of it, do not deem it good; nasaapevatamohe, I do not 1. one; esaapevatamehan, it is not liked, approved, deem- ed good; esaapevatamehe, one (or.) is not liked, ap- proved; nasaamehoxtohe, I do not 1. love it; nasaame- hotohe, I 1. love one (or.) not; Maheo esaahethoahoe zehoamenez, God does not 1. to have us suffer; Maheo esaapevaztohe havs, God does not 1. approve of the evil; nahoahoe hays zeoesaapevaztohetto, I desire the evil tho I 1. it not, altho I deem it not good; hoahae- tovazistoz, the liking of one (obj.); pevzastoz, the liking, deeming good; emēpevatame, it (or one) is lik- ed, approved by all; emāhohātoe, it (or one) is liked, desired, wanted by all; emāmehoe, one is liked, loved by all; emāmehotē, one is liked, loved by all of them. The
LIKE

ENGLISH-CHEYENNE DICTIONARY

like, adj. and adv. expressed with inf. -sē- =same, alike,
q.v.; nasēšenomo, I am l.him (in face, appearance); nasēhestamo, I am l.him (in condition, state, stature);
tass, l., as if; tasse vèzen, just l., just as if, exactly
similar too; het’šē, l. this (in.).? Hen’šē, l. that
(in.).? Enhesso, it is l.that; ezhesso, it is l.this;
na mato eßmaenhesso, and all the l.; na eßmaenhessav,
and the l.kind; mânghessonoz, l.all (the rest); mânghessonoz
meševotto etōmešenā hesc heāzeneva, like all the
babies, as it is with babies sleeping in mother’s arms;
na zēvemaenhesso, and all that is l.; na zēvemaenhess-
tass, and all that are l. (or.); sometimes suff. -ea
(also -e-ha) is added to nouns to denote “similarity
to”; usually this suff.-ea requires inf.-heše- in the
modifying verb: henitō, door; henitōne, l.a door, door
like; henitōnea eßhehensesso, l.a door it is;
makāta, money, metal; makātāea eßhešenono, it is l., looks l.mony;
maemakātāea eßhešenōho, they (or.) are (shine) l.
gold; tāpenonea eßheševon, it sounds l.a trumpet;
hoosea eßhešemoxtavo, it is black l.coal.

likeliness, rendered with inf.-nonaxstov; zenonaxstov-
eseoxz, there is l.of his going away; eemon-
axstovhooeoxz, there is a l.of his arriving.

likely, expressed by inf.-nonaxe-, -nonaxstov- =probab-
ly, l., in all probability; nazononaxevōmo, I am l.
to see one; when l.has the sense of “possibly” it can
be expressed with “heva” preceding the verbal form in
the negative m.; heva māhō enoceneotahanē, l.the house
has only one room; when “mo” of the hypothetic m.is
used in connection with “me” as verbal inf. it denotes
“not l.”, mo emēhooexēhe, he l.will not arrive; when the
“me” is not infixed the meaning is “l., no doubt”; mo
estāevhanē, it was l., no doubt it was night; txo, used
detachedly and -txose as inf. (also taxhoss) =l.,
liable, apt to.

liken, navezhovaovsan, I l., represent (intrans.); nave-
zhovaovo, l. one unto....; navešezhovaovtz, l. one,
represent it with; navešezhovaovnotto hodonao, I
l., represent one with a stone; see compare, represent.

likeness, seešenemazistoz, l.of face; sēhestațoz, l.of
stature; tāohnemestoz, l., parable; nātsoonemoto-
I, use one for a l.; amxešenātovz, l., picture of the
face, see picture; vezhovaovazistoz, l., representation,
see liken; Maheo zehestavooss ninešemanhanhemā, we
are created after God’s l., stature, makeup, lit. as it is
of God his being (stature) are we made.

likewise, homona, l., in like manner; homōxz and hamōxz,
1., for instance; bóehētto, l., even, not better.

658
liking, expressed with inf.-hetose- = fondness, inclination for; hetostôham, one has l. for horses; hetosemane, they (or.) have a l., an inclination to drink; hetosâzistoz, l., inclination, fondness for.

limb, hestâe, l., branch (of tree); nasz zehetâeoxsetto, one of my limbs, parts, members; nazhekonoz, my limbs, legs; emepôvocha zehetâeoxs, all of one's limbs may be broken to pieces; the word "l." in the singular does not seem to exist; rad."or" is found in the word flesh, body, and "legged", anything that has a counter-part or division. [reddish tint.

lilac, zeotatavemâseonevoxtav, blue turning into a] limber, echecha, it is l.; echechansz, they (in.) are l., not stiff; epâpeño, it is l., limp; epâpenonsz, they (in.) are l.; napâpeoz, I get l., limp; napâpeona-oz, I get l., limp in limbs, bones; nasxsevececonaoz, I am limp, sapped; Papê, Limpman, pr. name; pâpozistoz, limbarness, limpness; pâpoezistoz, limbarness, limpness in the bones, limbs; sxsevececonaozistoz, limpness, the being sapped.

line, voozena; voozenaeva navoxpooha, I whiten with l.; evozenaeha, it, there is l.; evozenaeve, it is l.; voo- ref. to white + -zena = handling with fingers.

limit, hohanen5, l., boundary; name given to small mound of earth in front of ceremonial lodges; see bound, boundary; inf.-heoms- = beyond the l. too far, inadvertently; natâevawhoemaoxta, I l., regulate it by law.

limp, see limber.

line, rad.-e- often denotes a "l., course of action in its details"; rad.-ês- or -es- = drawn line; na-mx- es-ton- = I touch and draw, delineate = I write; exano-vo, it is straight, in l.; see straight; naranovxe, I write it straight in l.; evoaxonkxeoe, it is written crooked; zevovoxkxeoe, a crooked l. (written); chestov- xeoe, it is a parallel l. (written), or written on both sides; esêtaevxeoe, it is a zigzag l. (written); eno- onxoe, it is written diagonally, obliquely; inf.-nime- or ~ neme- denotes " deviation from a l., away from a l. "; enimehâo, one rides sideways, at an angle from the straight l.; eonimoeoxz, eonimeox, one walks, goes in a deviour way, see aside, side; inf.-xanov- = straight, in l.; inf.-he- has varied meanings but most of them deriving from " in l., course, direct, centering "; heše- vostanchevestoz, l., course of living; heenszistoz, l. of speech, language; zehethozejehetto, my l. of work; nahestovana, I l. it, make it double by covering the inner surface; nahestovoenoe, I l. (by sewing); nahestoveneto eszeheh, I l. the coat (by sewing); rad.-one- ref. to a l. having dimension; eamonehooe, they (or.) stand or
sit in l., row; niämoneohemä, we stand in l. or row; eonistañkonëőeo, they form a circle, a circular l.; étaxtaohoneőeo, they (or.) stand in a circular l., a circle; see encircle, surround; niämoneoetovan, we stand in l. before one; niämoneotovan, we sit in l., row before him; niämoneešenamä, we lie in l., row; eamoneotansz, they (in.) set in l.; ešexhoneőeo, they (or.) are formed in l.; ehooneořeo, they come loaded (in l.); zeamoneešess ehooneo eninxeőeo, the l. of stones is disarranged (stands disarranged); inf. -nöov- = one after another, connected to a body, added to, succession; nóovetto, in succession, l. (detached); inf. -nöovone- = in l., one after another; enöovoneeoo, they (or.) stand, l. up in procession; enöovoneametšenâaeo, they are in l. holding each other; ninöovonešhemä, we stand in l.; nanöovonešetš, I tie them (or.) in l., one after another; enöovoneooxzeo, they (or.) walk in l.; enöovoneamaš, they fall one after another (as a l.); enöovoneanahamâaeo, they throw themselves down, one after another (in l.); zhestxmnovaovoneševoss, many rows, lines of them (or.); enöovonetaheeo, they ride in l.; esëetostovooxzeo, they (or.) go in l., column; esëetostovtaheeo, they ride in a l., column; inf. -nöon- = related to a l.; nóonetto (detached), in connection, relation (coordinate); nanöonena, I relate, connect, join, coordinate it; see rank, row. Enokovañoovoneeoo, also -vonőoozgeo, they are following each other in a l.; enonomavañoovoneeoo, they walk five in a l.; ehanenöovoneñoovoneeoo, they walk one behind the other. Nöovoneșništoz, l., file, row; amonešhestoz, the standing in l., row (fronting); őosanistoz, cloth l.;NONOŠ, fishline; zetanohametotoz, lines, reins (for horses); epopoonőeeo, they stand in l. with spaces in between the lines or between the single ones in the l.; epopoonõeexxeo, it is spaced between written lines; also eęoneoexxeo; eęoneoeeexxeo, it is written with spaces (openings) in the l. (between words); see write; eęoneeőeeo, they (or.) stand in l. with openings between; evoxkačšetto, conduplicate l.; ehatzovĕsevoačšetto nixa, it is a revolute l.; ehatzovĕsevoačšetto noka, it is an involute l.; emomaančšetto eevanamovačšetto, it is a plaited l.; esto ehoxt’ačšetto, obvolute l.; etotoo- vĕsetto sitov ehesťatahettvo, imbricated l.; ehatzove- tőčšetto sitov ehesťatahettvo, equitant l. See illustration in Standard Dictionary under "convolute"; čšetto is suff. for l., ridge.

Lineage, enxhestonoeetš pavhetano, one is of good l., descend from good men; napevešeeseneve, I am of good l., raising; zenxešetooheštāťto, where I line from, my l., pedigree; zenxešetonehestas, one’s l.; zenxešetooheštavoss, their l., where they line from; see descend.

660
linger, naavonomeaenês,I 1.; zeavonomeaenês, the lingering one; avonomeaenohestoz, the lingering; see hesitate. [between two.
lining, hestovonohestoz,1.(by sewing): inf.—hestov— = ]
link, hooneanato, ref. to something in the form of a bail (handle); hooneanatonsz, the links = chain; hoone-
anaťêva evešenôonone, it is connected, related with a l.; hovae esaavešenôonêmâmôztanêhensz, there is no 1.,
connection between them (in.); enôonenistove, it is a l., connection (lineal). [tain l.
lion, pêpepanoseham, shaggy panther; nanoseham, moun—] lip, expressed with rad. "-êz" (a hiatus preceding the
"z" sound) which is never used alone; rad —êsz = to l., speak; naêsz, I speak; màz, that which is l. or
mouth; nàz, my l.(sg.or pl.) or mouth; nisz, thy l.; hesz, one's l.; nàzeman, nszenan, our l.; nszeno, your l.;
heszeno, their l.; naza pena, in with, on my lips, mouth; heszenova, on one's l., in one's mouth; màzene-
va, by, with mouth; eseôâz, he drops, droops the l.,
mouth; eseôâzena, he has a drooping l.; evavoâz or
evovoâz, one has sore lips; ekasôz, one has a short l.;
ekasaza, one is short lipped; ekaneosôz or ehsôz,
saliva flows out of one's mouth, he has a tired mouth;
enipâzena, he has a turned up l.; eseôâz, one has
smooth, sleek lips, having no teeth; esoxaza, one is
toothless, has smooth mouth; etovoâz, one has a gap in
the l., a harelip; enimàz, one has a twisted mouth;
etonova, one has a thick l.; etonovaza, one is thick
lipped; following are pr. names combining mouth or
l.: Tonovàz, Thicklip; Vavoâz, Sorelip; Sava, Droplip; Kasà, Shortlip; Zceàz, Littlelip; Nimàz, Twistedlip;
Maâtzena, Redlip; see mouth.
liquefy, nahôpea, I l., melt it; see melt.
líquid, rad.—ër— denotes anything without a center, open,
liquid, not settled; ehoxême, it is clear (of
liquid); enanivsême, it is clear, limpid; see water.
líquor, véhoeemâp, white man's water, whiskey; évêhoeemâpe-
ve, it is l.
listen, eahâta, one listens, hearkens to it; eâtomôn, one
listens, obeys; naamatovô, I l.to, obey one; zeama-
tasî, the one who listens, obeys; esamaatâhe, one does not l., obey; enistomonetan, he wants to l., hear; nape-
vatemon, I l.well; nàtonôvô, I motion to one to l.;
naàszê, I l.; zeástesz, the one who listens; nàszêtevo,
I l.to his (in.); naàszhêo, I l., incline my ear to
one; eástesêtêto, it listens.— Ehoatovâhe, one listens
(common form is: enistomonetanota); nohon ehoatovâhe
hovae, five are listening; these terms belong to the
ritual language and are no doubt connected with cer-
tain sacrifices for —hoatovâ = fire or smoke comes
out; etahetovâhe Jesus hevetov, l. for Jesus sake;

661
such terms would only be used by men initiated to
certain rites, as in the Arrow ceremony where fig.
language is used to a great extent, much of it is being
unintelligible to the non initiated. Nanaxkтомon, I l.
sharply.

litter, napępena, I l., strewn; epepехa, it is littered,
strewn; hononeva epepeęǝǝn monsceu, beans l. the
floor; etotahopepeha, it is littered, in disorder;
totahopepehastoz, l., n., disorder; pepehastoz, l., disar-
range; mxистонoz epepehansz hononeva, papers are
littered on the floor.

little, inf. -zce- = l., small; ezceo, it is l.; ezceta, one
(or.) is l.; zezceo, the l. one (in.); zezceos, the
l. ones (in.); zetozceosz, the single l. ones (in.);
zezcetaz, the l. one (or.); zetozcетзэзэ, the single l.
ones (or.); nazceana, I make it l., smaller; ezekstaehe,
one (or.) is l. tall, = short; ezecehства, it hangs l.
high, = low; ezekstenehe, one has a short body (little
long); ezeceneota, it is a small room; ezecotah, it is
l. (not) deep (of empty holes, wells, etc.); ezecetam, it
is l. deep, shallow (of bodies of water); taxce, l., not
much; taxce ehә́мoxta, one is somewhat, a l. sick; taxce
nameta, one gave me a l.; some older women will say
"taxce" for taxce, it is obvious that "zce" is the shortening of
taxce; zetaxcetaz, the small one (or.)
(practically the same as zezcetaz); zehaxcetaz, the
very smallest, youngest; nатonaya zehaxcetaz, my young-
est daughter; zetoxcэзэзэ, the l. young ones (or.) in
years; ezecoxz мего, the road is small, narrow; letter
"ч" as pronounced in Ch. (similar to "-teous" in
"plentuous") changes to a "k" sound before "o" and
"a", however with a few exceptions (like voxca, mocan,
etc.). Both "k" and "ч" denote "rounded end, not end-
ing in a sharp edge, short of full size, smaller, not
quite, etc.". Veho, chief; vehoc, l. chief; véhoces, l.
white man; vехoa, white woman; vехoka, l. white woman;
ohe, river; ohec, l. river; oehotohe, it is full; oeho-
tоhomohe, it is l. full, not quite full; emoxtav, it is
black; emokta, it is l. black (light black or bluish);
emao, it is red; emak, it is light red; maxemakät, a
large piece of money, a dollar; macemakät, small, l.
piece of money, a penny; мhão, house; mašk, l., small
house; mista, owl; mistac, l. owl; honoon, floor; honok-
on, l. floor, rug; am, fat, oil (large amount); amsc, lard,
oil (small amount); vita, fat, vicz (shortened from
vitaхce), small piece or small quantity of fat; mota,
large knife; mozo, smaller knife (shortened from mo-
taxc); ehә́moxha, it is a large body of water; ekә́moh-
eha, it is a pond. Eahanaxceo, it is extremely small,
l. minute (Ger. winzig); mo ahanaxceohan, is it so very
small? Also: it likely is very l., small, insignifi-

662
cant; hovêno,l., scarce,a l. more,barely; hotovêno,l.in numbers,few; hovêno eetaoepovomoxta,one is a l.better (health); hovêno etoseanao,a l. more and he will fall. Following are pr.names combined with "l."; Ace,L.man; Zcehôma,L.rob.e; Ceensz,L.face; Zceâz,L.mouth; Tozce- mazen,L.eyes; Zceovavene,L. forehead; Moce,L.woman; Zcemeq,L.head; Moceàta,L.foot; Macêta,L.man (antonym to Macteta or Mazahtan,Bigman); Zcönehe,L.waist; Mo- cenîmoe,L.braid; Maceo,L.redskin.

live, -ametanen =to l., physical life; -vostanehev =to l., be a person, have a living; naametanen,I l.; ze- ametanenetto, that which lives; zeametanenschz, the one (or.) living; zeametanenessê, the living ones; naame- taneolo or naametaneneâo, I make one l., impart him life; esaamaametanenê, one does not l.; esaamaametanenet- tan, it does not l., is lifeless; zeheëstetanenetto, as long as 1.; heësametanenîstoz, the course of living, run of life; ametanene-map, the living water; ametane- ne-omtom, living breath, word; omtom zeveshesseametanenistro, the breath, inspired word by which is life. Na- vostaneheve, I l. as a person, am a person; nanevesvosta- neheve, I l. so, make my living that way, have that cus- tom; zeheëstevostanehevevaos Zezestassê, as the Ch. live, according to the Ch. custom; navostanehevetan, I want, desire to l.; esaapavevostanehevê, one does not l. well, does not lead a good life, is not a good person; exanovevostaneheve, one lives a straight life; see life; esaanevesvostanehevstovhan, it is not the way to l., there is no living in that. Navostanevêoho, I impart life to one, save him; vostanehevevostoz, the living, life; enaham zehesheëstevostanehevetto, this is my line, way, manner of living; natëëstevostaneheve, until I shall have lived, until I reach the limit of my life; evovëevostaneheveo, they 1. in joy. T’sa eho, where does one l., stay, dwell? Naëva, I have my living, being at a place; navhestanov, I l., exist (with others); navhestanov hen hoëva, I l. in that country; navhestanovem, I 1. with one; navhestanoveta hen hoö, I inhabit (with) that country, land; zevehestanovessô he- ama, the ones living in heaven; zevehestanovetoss, the ones inhabiting it, living in it, peopling it; zevës, where one lives, dwell, has his abode, tent; zeëhoes, where one lives, stays at; zexevaeto, where I have my being, dwelling; zekehêva, where I have my living, existence; nêkô esaheheheveo zeno, bears do not have their being, existence, living here.

lively, see brisk.

liver, hêe, hëesz (pl.), the second "e" is hardly aud- ible; nàzhêe, my l.; nàzhêenan and nszhëenaman, our l.; nszhëeonevo, your l. [Naheem =my wife].

lizard, hëtëoes, swift of foot; hëtëoeson (pl.); ehëtëo-
esoneve, it is a l.; the Ch. claim that lizards kill snakes by running very swiftly along the back of the latter, from tip of tail to the head, repeating this several times. Mahštöesons, great l., found in the mountains and considered poisonous; "eozcæaeot’san, they attack", say the Ch. Haestoxtkan, horned toad.

lo, oťa, lo, behold; ootő, lo! (retrospectively).

load, v.navevñoaovo or navevhtaoovo (said of pack horses, dogs). I make one to be loaded; zevvhoona-osanz, the one who loads, packs; zevvhoonaōsz, the one loaded, packed (said of horses but also used fig.); ehoox, one comes, arrives loaded (packing), usually said when packing game home; ehooneoceo also ehooneoxestov, they come in line loaded, packing; emeestox, one comes up (into view) loaded. Rad. -ox ref. to a l.on shoulders; enševoxešönov, they (or.) stand loaded with it; ehānax, one is heavily loaded; evēpanax, one is lightly loaded; naohoax, I drop my l.; naénax, I am unloaded, disturbed; nanōxeoz, I go, walk with a l., pack; naénōxeoz, I stop walking with a l., pack; nanoxtanoz marsz, I am loaded with, pack wood; zehā-naevoosozz, the one loaded (dragging a pack); zehānaevoosozzeves, (pl. of preceding); nahānaevoosox, I am loaded, dragging a pack; nahānaevoosoxta, I am loaded with it (when dragging a pack); navevox, I am loaded; see bear, carry, burden. Such terms can also be used fig. Nahovxtoena, I l., pile up inside; see haul; nahovxtoenanoz heceozenož, I haul a load of posts; etaxceoen, it is little loaded, has a small l.; napav-haonaosan, I l. well (on a wagon, etc.), [not to confound with navēpanaesan, I lay aside weight, easy the l.]; nahonaosan, I l. (a wagon); naetoena maatano, I l. the gun; ăšetoene maatano, the gun is loaded; zeetoeha ma- atano, a loaded gun.

load, n., haonaosanistoz, l., the loading on a wagon; hooence, the l. (in a wagon); pavhooneo, good l.; zacehooneo, a small l.; also zetcaxeooena, a small l.; zepevaoena, a good l.; vevhōn, vevhōnöz (pl.), l., pack (as loaded on a horse or travois); evehōneve, it is a l., a pack; vevhōnaosanistoz and vevhooaosalanz, the loading, packing on horse, dog or travois; vevhōnaovabletazistoz and vevhooaoveluzistoz, the l. on one; vevoxestoz, l., pack (on shoulders); henoxestoz, the having a l.; hooxestoz, the packing home a l.; meestoxestoz, the coming into view with a l.; nševoxeshehestoz, the standing with a l.; hänaxestoz, heavy l.; vēpanaxestoz, easy l.; ohāxestoz, the dropping of a l.; ohōxestoz, heavy l.; énoxestoz, the ending, stopping of a l.; nooxezistoz, the going, walking with a l., pack; ehānaevoosozvezestoz, the being with a dragging l., pack; ehānaevoosozxestoz, a dragging l.; see burden.

664
loadstone, see lodestone.
loan, nazeevaeho, I 1.to one; nahóoenošého, I 1.lend to one; see lend. Zevevaohazistoz, 1.; ezeevaohazistive, it is a 1.
loathe, našenezesta, I 1., abhor it: našenitamo, I 1. one; natotazesta, I 1.it, have contempt for it; natotazamo (or.): ehozometae, one is unclean, abhorrent, loathsome; hoxometahaeo, the unclean, loathsome one; see shameful, despiteful, contemptible; ečxenitam, it is loathsome; načxenitamazesta, I 1. one, deem him 1., loathsome, filthy, q.v.
loathing, šenitaztastoz, the 1.; šenitamazistoz, the 1. one (obj.); totztastoz, l., abhorrence, contempt. loathsome, see loathe.
lobe, káčástatoz, l. of ear.
lobster, etoto, etoton (pl.).
locate, namxtaeoto, I 1. one, mark his place; namxtaeorta, I 1. its place; namxtaevo, I 1. for one; see camp, place.
locative, seems to be expressed by "ě" which has the
meaning of "on, at, in, taking place, etc.", as: enhë, one is at a place; ešenēhësz, stand where thou art; nataxesë, I sit on (upon) something; vheonem, chief's lodge; vheonemë, at the chief's place; esem, hill, divide; esemë, at the divide; ohe, river; ohe, at the river; načnana, I place it, set it down; zevevës, where one has his whereabouts; zevevës, where one is located, has his tent; načvevësz, I am engaged in talking. Suff.-evâ,-ovâ are also locative forms but as in Latin it is blended with ablative; taxemesestoż, table; taxemesestožovâ, on, at by the table; hohona, stone; hohonaevä, on, by, at, with the stone; map, water; mapevâ, in, by, thru the water; another l.rad. is -o- incorporated in verbs and nouns (see reflective m. in Ch. gr.); nasaavëtoheno, I did not see it (there, at that place, then, at that time); emseô, here he eats! Ehetomë, then he is true! Meoë, road, at the road; nanoezxevo, I go where he lives; nahoe, I am here.
lock, v.nahekonxpoön, I 1., shut, close with an instrument; nahekonxpoohá henitô, I 1. the door (rad. npx- to close an opening, aperture); nahekonxpoono, I 1. one up; ehekonxpooho, it is locked, or one is locked up; nanxpoanen, I 1., shut, close, q.v.; nanxpoana, I 1., shut it; zetohetaenxpooneve, all the locks, all that bars, shuts; nasaetô zetohetaenxpooneve, I fear not all the locks.
lock, n.xnpoaneoô, l., shutter, bar; hekonxpo, hekonxpoonoz (pl.), l.; ehekonxpooneve, it is a 1.; heto hekonxpo ehotaanatataeneoneve, this 1. opens hard. Nisotenomomohestoz, l.of two strands of hair.
loco, nēeanavósz,l. poisonous grass; enēeanavóeve, it is a poisonous grass.

Locomotive, maatameo hemeq, the iron road's head.

Lodestone, kāseo, kāseon (pl. or.); kāseon eoxchesseanot'saneo, the lodestones have a magnetic power, do attract; Kāe, Lodestone, pr. name.

Lodge, naxtaen,I l. over night; navē, I l. dwell; navēnonavo, I procure him a l., make a l. for him; ox-xaenemhōo, lodging-house; eoxceoxtaen navenoz, he lodges in my tent, lit. he does pass the nights in my tent. Rad.-om = top surface, surrounded space, area, interior, precinct, in the sense of the Latin "tectum, templum," as in: "multis locis ne tectum quidem ac-cipio". Eomēve, it is a l.; naheomen, I have a l., home; zehestotoxomeness, as many families, homes; eoxoveome-o,e, the l. is warm; eoxceoxceoxmox, the l. gets cold; elmaomēve, it is a red l.; emoxtaveomeve, it is a black l.; eheoveomeve, it is a yellow l.; emešeškanomeve, it is an old skin l. (brownish black); following are pr. names combined with l.: Mahōom, Redl.; Mahōomen, Redl.-owner; Mahōomenehe, Redl. (woman); Moxtaveomechetaeno, Blackodge people, a Ch. band in Montana. Mšeškanome or msiskanom, old skin l.; the locative meaning is expressed by suff. -ē to -om; msiskanome, in, at the old skin l.; oneanotxecom, drum warrior's l.; vēhoeom, square tent; vheoneom, chief's l.; maheoneom, arrow's l.; hoxce(e)om, medicine cap l.; mashaom, l. of the crazy dance; noceom, lone l. (in connection with Sun dance); hoxheecom, Sun dance l. (father l.); maxevenom, is the ceremonial name of the Sun dance l.; vonom, a ceremonial sweat l.; eseom, ridge of a hill, hill range. Suff.-om has partly the meaning of -om and denotes "the place covered, surrounded by, a precinct, sphere, region, area, time period, etc". Such words belonged formerly to the ceremonial terminology and are still avoided in common language. Nāevoom, region of death; axtonoom, temple, precinct of the under world; vostostoom, temple of the earth (limited by horizon); tāxtanoom, the precinct of surrounding atmosphere; otatavoom, the blue l., temple, region; noavoom, the temple of nature; matavoom, cover of, precincts, region of the woods; vonoom, ancient period of time; totanoom and tozanoom, the ancient time, the long ago; [Zevono-omēvsz, the Ancient of days]; pavoom, precinct of bliss; pavoomē, heaven, in heaven, blissful condition; hoestavoom, fire region. Suff.-om = body of water, surface covered by water, is also related to -om and -oom. See water. For the different parts of a lodge, etc., see tipi.

Lodging, oxtaenistoz, the being over night; zeroxtaenisto, where there is l.

666
lofty, see high. Pevatamâzhetaneo, l., proud, self-conceited people; see haughty, proud.

log, hoxxeo, hoxxeonoz (pl.); sometimes the word "max" is used, meaning a large piece of wood, tree [kamaq, stick of wood]; ehoxxeonëve, it is a l.; hoxxeonëva, by, with, on the l.; naonimotaoena hoxxeo, I roll a l.; hozzezemhâo, l.(tree) house.

loin, masezeonoz, the loins; nasezeon, my l.; nasezeonoz, my loins; hesezeôn, one's l.

lone, enokae, one is l., alone; Honeoxnokasz, Lonewolf, pr. name; noceom, l. tent, tipi, a ceremonial lodge in connection with the Sun dance; inf. -oseec= -l., purely by itself (see pure); zeosekassô heeo, l. women (unmarried or widows); eosekeae, one is l., single, isolated.

loneliness, nazetanoxtoz, l., longing for; hönatamano- estoz, l.in aspect, general appearance; hönosetanoxtoz, l., feeling of isolation, solitariness (mental); hönôseshotazistoz, l.for one (obj.).

lonely, ehônôs, it is l., deserted; ehônôtatomano, it is l., of general aspect: tohove, l.place, desert; etohovethoëve, it is a l.place, land; see lonesome.

lonesome, nahosetan, I feel l.; ehônôs, it is l., lonely; ehônôoz, one gets l., feels deserted in a place; nahônôseshoto, I am l. for one; zehônôsatanossô, the l. ones; see long, pine.

loneliness, nokastoz, the being alone.

long, v. naohâshahe, I. l., crave for, want to have; namâ- semhoâhe, I. l., crave, q.v.; see like; nahâsetan, naheneetan, I l., am eager, anxious for; nanoxzevatamo, I l. for one (seek him in mind); nanoxzevazesta, I l. for it; nanoxzevatan, I l. seek after (mental); nanoxzevata- notovo, I l. for one; nanazetan, I l. pine; nanazetano- tovo, I l. pine for one; nahânôsetan, I l., am lone- some; nahônôsatinoroto, I l., am lonesome for one.

long, adj. esoo or eêso, it is l., drawn in length (of objects having self support); eêshean, it is 1. (as fields, etc.); eêsheôsô, it is very l., distant; eaaheês- soban, it is not l., distant; etoneeso, how l. is it? Hâ- eš, l., distant; evoheš, it is at a distance, far from; eneeso or eneôso, it is so l., of that length; tâe zoe- reesó, the whole line, thru the length of the night; haesto, very l., much; ehaesxeo, they (or.) are many, lit. the length of their number is great; haestoanis- toz, l.stress on word, also l.speech, utterance; ezeseevetova, one (or.) has a l.body (trunk); ezeseevetovato, it has a l.body; ezeestonehe, one (or.) has a l. body (as the round part of a horse's body); -estoneh (or.) ref. to round, long body; -estoneo (in.): ehas- toneh, it (or.) has a l.body (as a snake); ehaestone- onoz, they (in.) are l.bodied; ehaestonehce, they (or.)
are l.(as ropes); naéoneśo, I cut its (or., rope, snakes) length; naéoneexá, I cut its (in.) length, (of l., round object); in the verbs of cutting suff. -ésó (or.) and -éxa (in.) ref. to cutting off part of the length; see cut. Ezekstonehe, one has a little 1. (=short) body; ehestahé, ehestahé, one (or.) is 1., tall (of stature); see tall; chéstáé, she has 1. hair; evonestáé, one has exceeding 1. hair; eceso, it is of little length, short; in Ch. "e" ref. to line, length; evonecsó, it is lost in length, excessively l.; navēstoz ehestoč, my dress is 1.(inf. -tose- denotes "1., prolonged, protracted, elongated, lengthened"); toseaxta, l. footed, elongated feet; toseoxta, l. legged; tosemeaż, elongated beard; tosherzistoz, protracted, 1. speech; toto, l ago (old word); tozehá, l. before; totason or tozason, in the time period before, in the l ago; moxeza, not 1., a short while ago; zēsosezhën, l. coat; toseëszechen, elongated coat; tosazistoz, the prolonging; eaxox, it is a 1. time; ekaxox, it is little l. (= short) time; haexoveva, in, for a 1. time; suff. -eš (or.) and -ehá (in.) denotes a horizontal, passive condition, state; see lie. Nista (also inf.), from before, former, l. before; nistaveto, beforehand; toneš, at which point of time, distance, length? Inf. -toneš- = that 1. (usually of time); also used in a question, nitonešchoe, how 1. a time didst thou stay? Nitoneešchoe, we stayed that length of time; etoneeešënoxta, one was sick that 1.; etoneeešënooxze, how far has one come? Etoneešënoetastovóvé, how far has the performance, ceremony proceeded? Etoneešënoetastovóvé’ zexhooxz, the performance had proceeded that far, had gone on that 1. when he arrived; inf. -toneš- has similar meaning to -toneš- only that suff. -eš ref. to the whole stretch; nitoneehoe, at which point (sc. of a length or distance) art thou? Inf. -heeš- =as 1. as; zeheešetanemetto, as 1. as I live; pref. zetoheš- = from the time, moment, that 1.; zetoeešëstaoz, from his birth on; zenoheš- = from then on until now, that 1.; inf. -tæše- = until completed, that 1.; natžešemese, until I shall have eaten, that 1.; zetzeševostanehevetto, until I have completed my life, that 1.; inf. -octohe- or -octoheš- also -octoeš- = as 1., thru the whole time or distance; this inf. is mostly used in subordinate forms; zeototoetamaoao, thru the whole, all over the country (the length and width of it); zeototoešemea-neve, thru the length (the whole) of the summer; zeotoešësizistovez’ enșeamehetorovanov, he was unruly, up-roarious during the whole length of the speech. Naha-estano, I lengthen it (or., as clothes); naehoxovana, I make it 1. (time), to last a 1. time; ehathešeneva, it (or.) has 1. sleeves; ehõesenäevá, it has a 1. sleeve;
LONGANIMITY

ENGLISH-CHEYENNE DICTIONARY

eh₁ehoe, one stays 1.; nahoenoe, I patch, by adding, lengthening; nahoenoe, I make 1. (by sewing); nahaeenoto navoštoz, I make my dress 1. Following are pr. names in connection with 1.: all the names concerning "nose" have the rad. -eš -nosed, lit. drawn in length; Zeesės, L. nose; Tosemēz, L. beard; Zestož, L. hair (Custer); Sitoxevošesėsta, L. earring; Scozhatacasaxta, L. footed ghost; Tosjestona, L. heel; Zeestoneche, L. body; Zeesohomo, L. sioux.

longanimity, ḏenovočehestož, 1., long suffering; see suffer; ḏenaovačeztovāzistōž, 1. toward one.

longevity, hačš-ametanenistōž, long life.

longing, nozzevatanoxōtož; nozzevatanazistōž, 1. for one; nozzenanonavstahātož, 1. of heart; nahenozevatanoxoteve, I have a 1.; nozzevatanoxtoz esaa-anovatan, the 1. does not subside. [edness; see see. long-sighted, ehašsan, one is 1.; hašsanistōž, 1.-sight-] longtail, etosevas, one is longtailed; see tail.

look, v. is characterized by letter "o" implying sight, see. Nazetōo, I. (into one direction); zestōx, 1. (thou) there! Zetōom, I. ye there! Niszetōx, 1. (thou) here, (toward the speaker)! Niszetōom, I. ye here! Nazetōmo, I. at one; nazetōxta, I. at it; nahetōo, I. 1. nazetōtan, I want to 1. at; naheko, I. 1. , peep in; nahō, I. 1. out (outside); nanimaezetōo, I. 1. all around, sweep the horizon; natatazetōo, I. 1. around; maeto naheko, I. 1. ahead; naeəx00, I. 1. upward; nahōo, I. 1. downword; nameonōo, I. 1., see dimly; nahoo-tōo, I. 1. back; nahooz0o, I. turn and 1. back, same as preceding only taking a short time; ezetōeš, one stands looking; ečatsoeš, one stands looking upward; na-mšenevōeš, I am standing and looking; nanepōo, I. I crane the neck to 1.; Nepōvōo, Lookout-Peak, Ch. name of one of the Wichita mountains; ninepō000, we 1. over something and down, over and beyond an obstruction; naho²o, I. 1. with intensity, surprise; naohačmo, I. 1. at one with surprise or intensity; nansako, I. 1. fixedly, gaze; nansako, I. gaze at one; nancho, I. catch with 1., catch sight of; naŋahmo, I. catch sight of one; nataŋo, I. stoop and 1.; nankx00, I. sharply, have a sharp sight; naevxotv00, I. 1. around, I see in a vision; nahestatōo, I am within sight of; echēksonōo, one looks askant; nahossetovō, I. 1. down, when walking; ezetohōo, one sits and looks; eanohōo, one sits and looks down (as from a hill); zeanonahōo, the one sitting and looking down from some eminence; eqmomevōoxta, it looks hoarfrosted, frozen; nahotōo, I have 1. , sight; nanetōeš, I. 1. that way, have that appearance; epevenōe, one looks well, good; suff. -nōe (or.) and -nōo (in.) denotes "as whole, all together"; epevenono, it looks well; ehoxeonēe, one looks clean; ehoxeonono, it looks
clean; emomoxenöhe, one looks desirable; emomoxenono, it looks desirable; natónešenöhe, I exactly like ....; etónešenono, it looks exactly like; ehšenöhe, they (or.) l. many, are numerous; ehšenonoensoz, they (in.) l. many, are numerous; nszhénöhemâ, we shall be many (in looks, sight); naašsevenösan, I make it l. shiny; naašsevenöbo, I cause one to l. shiny; naašsevenösz, I cause it to l. shiny; ehoestavenono, it looks fiery; evohomenöheo, they (or.) l. white, they are all (each one) white; evohomenonoensoz, they (in.) are all (each one) white, they all l. white; eotatavenonoensoz, they (in.) all l. blue, are all blue; našmšeše, I l. at myself, as before a mirror, standing and turning to l. at one's self; naatemêsö, I l. after (around an object, as a tipi, house); naatemêsömo, I l. after (or.) ; našhomevo, I l. into one's face; našmâmaz, I l. at myself (in the mirror); evovépotšene, one's eyes l. sunk, he has sunk eyes; nanoniotšen, I l. tear or dust stained around the eyes; evâšen, one looks hollow (in face); also evêpešeno [confound not with evêpeoëvaene = one has been skinned]. Eohâšošene, one looks frightened; ehashcohâšotšene, one looks scared rigid; suff. -âno denotes an adj. form of l., "has, possesses the l. of, has power to see", similar to the Ger. Sekhraft or Scher-mögen; epevšenov, there is a good l. to one (or. or in.), he or it can see well, Ger. ... hat eine gute Sekhraft; esaapevšenovhan, it cannot see well; napevšenovhome, we can see well; esaavotšenovhan, it cannot be looked at, is dazzling; esaavotšenov, he cannot be looked upon; amâmâzitovëa eheovšenov, it has the l. of a mirror (ref. to the dazzling appearance); suff. -atamahe (or.) and -atamano (in.) ref. to general l., aspect, appearance; ehoatamatano, it has a dreadful, hard appearance, aspect; epevatamano, it looks good, nice (of weather, vista, etc.); epevatamano, it is beautiful green (sp. of the vegetation); suff. -vëme ref. to the l. of liquids; eapvëme, it looks good; ehookvëme, it looks clean; enanivsevëme, it looks limpid, pellucid; emoktarvëme, it looks black; mašem, red liquid or water; ehoovëme, it looks yellow; eosovëme, it looks dirty; ehoxenöhe, one (or.) looks clean; ehoxenono vë, the tipi looks clean; ehoxešen, one has a clear l., sight; emahaxeman, he makes himself l. an old man (pretends to be); nataexanëno hohôna, I l. at the stone, keep it (or.) in sight, as to guide myself by. See eye, see, sight; éatovxešena, he is written, painted looking upward. Nandchov zezetöto, I who am looking; zeto zenâkôssëtö, those who are sharp looking. Na- noxevös, I l. after, seek by looking; nanoxevösömo, I l. after one, seek him by looking; nanoxevösöta, I l. after it; zenoxevösansz, the one who looks, seeks; na-
vehĕsen, I am looking at; navehŏmo, I am looking at one; navehŏstă, I am looking at it; nanoxtvovamato, I look, expect him (not being quite sure).
look, zetŏstox, the looking (Ger. der Blick); vehŏsanistox, the looking at; nimaoezetŏstox, the looking around; vehŏmazistox, the looking at one; noxeveănastox, the looking for, seeking by looking; zehĕnŏs, the l., appearance of one (or.); zehĕsenono, the l., appearance of it; see sight; ohăotĕnesto, frightened l.; hotŏestolı., sight, q.v.
looker, zezetŏsz, the l., one who looks; zevheănansz, and vehŏsanēhe, l., onlooker; zevheănansŏ, the onlookers.
loom, rendered by inf.-mee-, -me- and sometimes -mehe- = to l., come into view; emeheotatăvatatto, it looms up blue (said of hills or mountains looming above the horizon); emehevŏsta vœ, the cloud looms up (above the horizon); emeŏs, one is standing, looming, appearing in view; see appear; inf.-mam- =bulky; emamota, it looms bulky, big (as a large trunk or box on the prairie), lit. it sets bulky, large. Hovae zevheštŏtopstonŏnestove, something to weave with, a l.
loop, noasetevoaneonı., no- =whereby + -asete- = tied away, suff. =voneano ref. to rope; noasetevoaneono, I make a l.; noasetevoaneoneva, with, in a l.; enoasetevoaneoneve, it is a loop.
loose, expressed by rad.-șe- or -șeș- in the sense of not fastened, disengaged, apart; eșehevŏsta, it is l., from hanging to; nașeșeoe, I get l., disengaged; nașexax, I struggle l.; nașexanen, I l., loose, q.v.; nașevatamo, I let go concerning one, am merciful to him; eșeșevŏnetaz, one struggles to get l. by wallowing; eșeșeozez' hevitanov, one's tongue is loosened, l.; eșeșeoz, one is l., awakens; eotăšitamahe, one is l., slovenly. Esévonezetto, it hangs l., as cloth, canvass; evovĕpoenetto, it is l. (sp. of tent cloth, loosely stretched); nasevaya, my hair is l., not tied; inf.-otovʒ=1., shaky, as a post, a tooth; naotovaoz, I loosen it, make it shaky; eŏtovooz, it is l., shaky; eŏtŏva, it is made l. by water; nanitaena, I l. it, also nanitana, when the action occurs with single motion or exertion; nanitaenă, I l. it, with several motions; nanitaeonomy, I unhitch the horse (implying several motions or detailed action); rad. -nita- ref. to "take out from in, within"; eniseoz, it comes l., off (from within); inf.-poe= off, tearing, breaking l., snapping; nasapoeeztheo, they (or.) do not break, let l. from me; essapoeezhan, it does not come off, break l.; naševo-kno, I let, turn him l. (as a horse). Inf.-onea-, also -oneha= untie; eoneatovooz, the shoe string becomes l., untied; see untie; evohovonaoz, it becomes l., apart.
(sp. of something round like wagon wheel spokes or rungs of ladders, etc.); evohvooextaooz, it becomes 1-legged (sp. of wagon wheels); evohvooez, it comes 1., apart; šistato evohvooezeo, the boards become 1., come, shrink apart; see apart; evovêpesta, it is 1. inside (as a watch, machine), out of order, not tight; Oneonax or Honeonax, Loose-bones, pr. name; e(h)oneonax, it lies 1., as a carcass, q.v.; emâtêve, one is 1., dis-solute, immoral.

loosen, našexanen, I free, disengage, deliver (by hands); našexana, I l. it; našexaena, I l. it (with several motions or actions); našexano, I l. one; našexaenoham, I l., unharness the horse; našexoneano, I l., untie it (or as a rope, bandage, etc.); naevhašexotohano, I l., unwind it (or as a ball of string); našėšezoz, I become loosened, I awake; navovêpoena, I l. it, make it hollow, as tent cloth, so it is not tight but loosely stretched; navovepestana, I l. it (inside); načotvaoez, I l. it, make it shaky; ečotvoz analov, the bow string is loosened, slack; see bow; nashovotano, I l., relax the string, rope; našexax, I l. by cutting. [dissoluteness, immorality, looseness, otôveozistoz, l., shakiness; matâveozistoz, l.,] loot, see rob.

lop, see shorten, truncate, hang down.

lope, see gallop.

loquacious, ehâonova, one is 1., talkative; zehâonovaz, the 1. one; zehâonovassô, the 1. ones. [talk.

loquacity, hâonovatóz; ehâonovanov, there is quite a]

lord, v., nanitàetsan, I l. (intran.); nanitàeto, v., I l., rule over one; nanîta, I l. over it; see rule; enitâetan, one wants to l. it; nanîta(e)manhaovo, I make him to be 1., ruler.

lord, n., nanîte; enitâe, one is 1., master; enitâetsane-

evhoze, one is 1., one who lords; see ruler; nanîte- am or naniätâm, my 1.; niniätâman, our 1., ruler; nini-
tâamevo, your 1.; nahnîtâm, I have a 1.; nahnîtâma-

menoz, he is my 1.; enite, one is 1., headman; zen-
tâêmsz, the 1., master, first in worth.

Lord, Zenítâsz, the Lord; as this term may also be un-
derstood for any master or ruler, the name Zemaheo-
nê-nilâész or Maheo Zenítâész, the God-Lord, will be better; Zenanotaesz Maheo, the Lord, Supreme—God; Ze-

nitâész Jesus, the Lord Jesus; Monenitâhe or Zemoneni-
tâész, Supreme Lord; Zemânitâeto hoêva na heama, the

Lord of all, on earth and in heaven; Zenítâeto omotom, vostanezechstoz na momoozistoz, the Lord of breath (Ger. Odem), being and moving; Zemaxenitâész Maheo, the Lord God; nimâheo nam Zemaxenitâész, the Lord our God; Zenitâëmsz Maheo, God the Lord, the one having most honor. Maheo zenenitâametovo, God my Lord! Maheo zehen-

nitâametovaz, God who art my Lord! Maheo zenenitâame-
tovata, God thy Lord; Maheo zehenitāamez, God our Lord; nanēhov Maheo zehenitāametōsz, I, God who am his Lord; nanēhov zehenitāametovetto, I who am thy Lord; nanēhov zehenitāametovess, your Lord; Zenitāetovoss heamanotxo, the Lord of the heavenly warriors, or: Zenitāeto heama-notxesto, the Lord of hosts, lit. of the army above; Maheo zenitāetovoss zevonenōheziss, God the Lord of hosts, lit. innumerable ones.

lordliness, nitātamahestoz; vehonatamaheshtoz, lit. kingliness; vehone-nitātamaheshtoz, lit. majesty.

lordly, evehonatamahe, one is lit. kingly, has the appearance of a chief; enitātamhe, one is lit. has the appearance of, or is held as a master; see proud.

lordship, nitāvhoemanistoz, lit. jurisdiction, full authority, dominion.

lore, hotaheo, lit. story, q.v.

lose, rad.-vone- denotes "slip, off": navoneosan, I lost.

(n. trans.:) navoneocto, I lost one; navoneoësz, also navoneōsz, I lit. navonea mo, I lost the road (where it is); navoneovō, I have lost where he is; navonea, I am lost (state); navonaoovo, I make him lost (state of); navoneoz, I am lost; navoneohetoovo, I one quickly, make him disappear quickly; navonaoesemo, I disturb one in his talking, lit. make him lost by talking; also navonevaoesemo; navonevahasen, I disturb by noise, sound; navonevahamo, I disturb one by making noise, sound; evonāta, it is lost, destroyed by fire; navone-nox, I destroy it; evonenōheo, they (or.) are lost in number, are innumerable; evonēsetam, it is beyond depth, lost in depth, evonheto, one is lost in happiness, is happy beyond expression, evonsehe, one is delirious, is lost in the head; nanosevoneas, I lit. by letting go, slip, forgetting; navonasehe, I cause one to be lost, led off, oblivious of, to neglect; navonetan, I forget, mentally; nahōnsan, I lit. drop (as of things lost from pockets or from a pack, etc.); nahōnės, I drop it; nahōnēho, I drop, lit. (or., as a robe when driving); nitaoxhōnṣe, lost thou, I drop it; zevoneozz, the lost one; zevoneozses, the lost ones; zevoneōsz, the one who has been lost; zevoneohess (pl.); zevoneoho, that which is lost; zevoneōsseto, that which I lost; nanovanota, it has slipped my mind; voneozistoz, the being lost; navonēna, I am lost, erring. loss, zehetēvoneōszetto, my lit. all that which I lost. lost, see lose; zevonēnass, the lit. erring ones; evone-hestanoveo, they are lit. people.

loud, emarehahi, one has a lit. voice; emarehahehetoovo, he calls or tells one with lit. voice; see voice; eohēvon, it is a lit. noise, sound. See noise, sound. Ehōnova, one is lit. clamorous, talkative; ehesshōnovattovo, they are lit. clamor concerning him (this however does not
ref. to sound of the voice but to the amount of talking). Maxehahestová eoxečešz, he does speak with a l. voice; mahašsz, speak l. ! Ehæenov, one is l., noisy; nahæesta, I am l., ref. to voice; see noise. [noise, loudness, maxehaestoz, l. of voice; hæestatóz, l. ; see] lovability, emohtoxtae, one is l., kind; mehoxtastoz, lovable—
ness, kind.

love, v., namehosan, I l.; namehoxta, I l. it; namehoto, I l. one (or.); namehotan, I am loved; emohe, one is loved; zemehošsz, the loved one; zemehoessô, (pl.): etætæn, he loves the girl; emeøenitan, he loves, woôes; zemehosanz, the one who loves; zemehosansô, (pl.): zemehostom, that which I l.; zeto zemehotan, the ones I l.; namenosenetovo, I show l. to one; emeheoseone, one is loving, is a lover.

love, n., mehošanistoz, the loving; mehoxtastoz, l., kind—
ess; mehotazistoz, the loving one (obj.); mehoseo, l., lover; emeheoseone, it is l., or one is a lover.

lover, nameó, my l.; hemeøo, one's l.; nahemøøenoz, he is

my l.

loving, emohtoxtae, one is l., affectionate; mehoxtastoz,
lovingkindness; emohtoxtaeš, the l. one; zemehoxtasô
(pl.).

low, etoohota and ezeceštova, it is l. (above ground), of
something stable; etoohoe and ezeceestoöhe, one sets
low; etoohošta and ezecehösta, it is l., lit. hangs
little high; ezceovavoven, one has a l. forehead; pono,
l., below (sp. of rivers; Fr. en aval), empty, dry; ohe
eponoono, the river is getting l. dry; vâxsepono, lowest
point; hesoževa, lower part, next to the ground
(also butt end); nazhesoževa, my lower parts, extremi-
ties, feet, also said of garments; eahansenova, one is
l., villain; naheceššz, I speak l. quietly; eanoôas or
eanôas, it burns l. lower; emomoxae, one is l., humble;
emomoxetto, it is lowly; emomoxhetaneve, he is a l.,
humble man; ehvsevevetan, eanovetan, one feels l. spirited,
sad; see dejected.

lower, eanôvatto, it gets less (sp. of liquids, also
pain); eanôas or eanoôas, it burns l.; eanôvëme,
it is l. in worth, cheaper; naanovana, I l. it, let it
down; naanovanava, (or.); namomoxavo, I l. one, make him
lowly; natoohana, I l. it, make it l.; natoohösz, I l. it,
make it hang low. [general aspect of l.

lowliness, momoxastoz, l.; momoxatamahestoz, state of,]
lowly, emomoxa, one is l.; namomoxazesta, I deem it l.;
namomoxatamo, I deem one l.; emomoxenono, it
looks l., desirable [rad. — momox— (probably related to
mom = slave) = plead earnestly, implore, supplicate; the
lower one does supplicate, hence the meaning of — momo-
xenono, it looks desirable]; emomoxenöche, one looks de-
sirable; emomoxamanhaz, he makes himself l.; zemomox—
assô, the l.ones; eahansenovae, one is l., mean, villain, wicked.

loyal, see faithful.

lubricate, see oil.

lug, nahənaevosoxta, I l.it; see bear, load.

lukewarm, ehoskom, it is l.(liquid); nahoskomâha, I make it l., warming it to lukewarmness; nahoskomhê-nena, I make it l., by pouring several times; nahoskomotoxta, I make it l., by blowing; nahoskomômoe, I make it l., by dipping (with an spoon, to cool off). Map zehoskom, l.water; zehoskomâhe, that which is made l.; choskomeoz, it gets l.

lull, emoxtonaâ hovêno, there is a l.of the wind; nava-vaosemo, I l.one to sleep; -vava =to swing + -osemo = by sound of voice.

lullaby, yavaostomanisz; evavaostoman, one sings a l.

lumber, šistato; same term as for boards and pine tree; ešistatoevoostoon, it is built of l.; nanoxtoen5 šistato, I haul l., boards here.

luminous, see bright, shine.

lump, mhahaoxz, l., part of; emhahaoxzeve, it is a l., chunk; inf.-pa=knoll, something against the surface; epaxeaxta, he has a l., a protuberance on the foot; epanstaneva, one has a l., protuberance on the knee; epaonën, one has a l.on the jaw; ešova voxomâz, a lump of salt; voxomaoxz, l.of salt; ešovaace-mâp, a l.of sugar.

lung, mazheponoz, lungs; nazeponoz, my lungs; nazheponerva, in my l.(sg.or pl.).

lure, see attract, draw.

lurk, naëvenoxzenoto, I l., lie in wait for one (to slay him); nanoomênoxzeneto, I l., am on the constant watch to slay him; ēvenoxzenotsanizto, the lurking; ēvenoxzenotazistoz, the lurking for one; zeēvenoxzenotsansz, the one who lurks.

lust, nahohe, I l., have a liking for; nahohâtano, I l. (in mind); nahohânoz, I l.for one (or.); see like; ehavsevoheoa, one has evil l.; havsevhohtsenistoz, evil lusting; havsevhohastoz, evil l.; hohêvomoxtas-toz, the feeling lusting, desirous; zehethohastoveto mâzhesta, the l., desire of the heart; zetohetâhestro-hastovetto mavêxêz, the l.of the flesh; nasahethoheaho, I have no l., desire for it.

lustre, see shine, furbish.

lustful, etahavsevhohtsenehheve, one is l., lewd.

luxurious, expressed by inf.-mxastov=touching, covering all; emxastosan, one dresses luxuriously; emxastovemese, one eats l.; emxastoveoz, it is l.; mxasto-vastoz, luxury; mxastovezistoz, luxuriousness.

ly ing, ēvenizesto z, the practice of telling lies; ēveha, it is l. (position); see lie.
lynx, mozkav, l.; emozkave, it is a l.

M

Sound of "m" in Ch. has the etymological value of "side, from side to side, cover, surface, meet, over, etc." machine, there is no word in Ch. for m.; hâpenoestoz, sewing m., lit. the sewing; oezovatâoz, mowing m., lit. the mowing; oeneo, threshing m., thresher. mackintosh, esoxoeszehe, slippery coat; see rain, rubber coat.

mad, enonotovstaha, one is m. (hydrophobia); nonotovstaha-havhonehe, m. wolf; hotam nonotovstahavhonehe, m. dog, lit. dog m. wolf. The Ch. attribute hydrophobia to wolves and believe that only thru them the dogs become rabid; nonotovstahavonestoz, madness, hydrophobia; nonotovstätan, madman, man with the rabies; nonoto, fast hurried + -staha- = of heart, hearted + -hone= wolf. Axhonehe, Madwolf, pr. name. Emomátãezoz, one gets m., angry, violent; see anger, wrath. Emashâne, one is m., crazy, demented, unreasonable. This term has a wide meaning, from common dullness to craziness. Evonszeha, one is m., delirious, has lost his head; naneheotovato-vo, I am m. at one. [m.. make him angry. madden, see anger; namomátaého, I m. him; nahâstahaovo, I] made, emane, it is m.; esaamanehan. it is not m.; see make. For things designed, put together, built. m. of, the Ch. uses suff. - evstoon or - evstân; ekamxevstoon, it is m. of wood; ehoehonaevstoon, it is m. of stone; emoeevstoon, it is m. of straw or grass; emakatævstoon, it is m. of iron; emxtân evstân, it is m. of paper; see make.

madhouse, mashaneemhâo; emashaneemhâoneve, it is a m. madness, nonotovstahâtoz, lit. hurriedness of heart; mo- nemátãezistoz, sudden anger, m.; see anger; mas- hanhestoz, m., craziness.

magazine, see store.
magenta, see color.

Magi, ovane, M., prophet, q. v.
magic, expressed by inf. - ova- which denotes "super-
human, miraculous, supernatural, enchanting"; na-
oavâoëta, I do wonders, act with m.; ovaoneavo, m. drum; naovavëbëho, I bewitch one; naovavoësz, I bewitch it; naovavosoe, I dance the m. dance; naovavetan, I want to bewitch; naovavae, I am enchanted, bewitched; naovax, I am enchanted, have a dream; oavestoz, dream, the being enchanted; ovaxeszehe, dream or m., enchanted coat; ovaxenoox, dream, enchanted song; see song; ev-
vavostaneheve, he has a m., enchanted life; ovavoanis-
magical, see magic.
magician, ovane, m., prophet; eovanheeve, he is a m., prophet, fortune teller; ovanevēhoa, fortune teller.
white woman; ovahetan, a m., magical man; ovaveētātan, a m., magical performer, miracle doer.
magnanimity, hotoastoz.
magnanimous, ehotoea, one is m.; zehotoasζ, the m. one; nahotoeaetzvovo, I behave magnanimously toward one.
magnetic, see attract, draw, lodestone; cheseeanosanet-
magnetism, heseeanosanstoz, power of attraction; see attract, draw.
magnification, pevatamanootazistoz, the magnifying one (obj.); pevatamanootazistoz, it is a m.; mahaatamanootazistoz, the declaring great, large; see exalt.
magnificence, pevatamanohestoz, m., splendor (said of the appearance, aspect of things); pevatamahaesto, m., grandeur, majesty (said of persons); mahaatamanohestoz, m., vastness, greatness in appearance (said of general aspect of things); mahaatamahestoz, m., grandeur, of imposing greatness, vastness.
magnificent, epevatamanoy, it is m.; epevatamano, it is m. (sp. of vegetation); epevatamahe, one is m., majestic, splendid, imposing; emahaatamano, it is m., of grand appearance; emahaatamano, it is m. (as a great display of vegetation); emahaatamahe, one is of m. greatness (sp. of persons, mountains, etc.); zehoetapevatamanoy, all that which is m.; zepevatamanoset or zepevatamanoset, the m. things; zepevatamahess, the m. ones (or.); zemahaatameno, that which is great, vast, m.; zemahaatamahess, the m., grand ones (or.); epevatamaeštston, it is built magnificently; epevatamaeštston, he builds, designs magnificently. Inf. -peva- denotes good, fine, beautiful; inf. -maha- ref. to largeness, extensiveness.
magnify, napevatamanooto, I m., exalt one's goodness, beauty; napevatamanooxta (in.); namahaatamanooto, I m., exalt one's greatness; namahaatamanooxta (in.): when m. implies "exaggerate" inf. -heom- =over much, can be used; eheomhotoanazesta, I m., exaggerate the difficulties (in estimating); naheomhotoanatemanoosta, I m., exaggerate its difficulties (in declaring). See exalt.
magnitude, mahaatamanohestoz, m., vastness in appearance;
hohātamanohestoz, m. in power, grandeur; zehēshohātamano, its m.; zehēshohātamahes, his (sp. of a mountain) m., power; hestohātamahestoz, one's power, grandeur; zehēshemahātamanono, its m., extent, vastness; zehēshemahātamanohes (or.). [messenger]. magpie, mohēh限, (symbol of blue sky, also of heavenly] maid, maiden, heekašgon, m., young girl; kasehee, kaseheeo (pl.), m., young unmarried woman; cheekašgon-eve, she is a m. girl; ekasehéewe, she is a m., virgin; mazehee, maidenlady.
maidenhoo, heekašgonevestoz, kasehēvestoz; see maid.
mail, naasemēa mīstō, I m.a letter; mīstonevēh, m. man; see armor.
main, see cripple; natotonšena, I am maimed; totonšenatoz, the being maimed.
main, expressed by rad.-nitā=important, chief, m.; na-
nitāzeta, I deem it important; enitōme, it (or one) is the m., chief thing; enitōme, it (or one) is the m. . . . . , leading in worth, value, honor; otā hovae zekoxcenitā-
eto, behold the m., most important thing for thee; vovoz, either detached or as inf. denotes "first in importance"; vovoz chessezeta, he deems it the m., the first of importance; see important.
maintain, natoaeno, I m., keep one; natoaenomovo, heameta-
nenisoz, I m. one's life; niahane Maheo zetoan-
aez, it is God who maintains us; natoneševostaneheve, I m. this way of living; inf. -toom- =to keep in the same position or condition, unchangeable, etoomenēhov, he remains (the same) himself; natanšeneoxzHEME, we m., keep on our going.
majestic, epevantama-no, it is m., grand; epevantamahe, one is m., imposing; evehonatamahe, one is m., king-
ly; emoontamano, it is m., splendid, beautiful; emoonta-
tamahe, one is m., beautiful (general appearance). Māx-
hohonā zehēpevantamaheeso, m., magnificent mountains.
majesty, see magnificence; múmātavatamahestoz, m., solemn appearance (of an or.). Maheo zehoeh es etamōmā-
tavatamanoenovenō, where God is, there is m., solemn appearance; pevatamahostoz, m., magnificence; vehtona-
tamahestoz, m., kingliness.
major, honoxesta, the most, m. part; also honoā.
majesty, ehepāvazistov, it is a m. (Ger. Mehrzahl); eho-
noxtoxemee, it is discussed by the m., or it is mostly discussed, talked about; honoxhestez, the m. of us; honoxhestezess, the m. of you; honoxhestrevoss, the m. of them (or.). honoxhestohah, the m. of it; ehonoxest-
xeo, they are in m.; ehonoxestansz, they (in.) are in m. Hooxchoemanistol zehoxhestezes eoxchēpaoaseno (or oxcxaoaseno), in law making the m.wins.
make, namanesz, I m.; namanszenoz, I m. them (in.). suff.
-man denotes "m.as a whole, create"; suff.-manston denotes "m.set, put together, erect, build, construct"; evostanehevcustoman, he makes live, saves; eametaneeman, he makes alive; -man as suff. also means "to pretend"; ehēmortaman, one pretends to be sick; see pretend. Nanēhoz žemanszetto, I who m.it; žemanszoz, the one who makes it: namanēho, I m. one (or. as clothes, etc.); Maheo nimanhaen, God made us; namanhan, I am made; eama(nehe), one is made; esaaamanehan, it is not made; esaaamanehe, one (or.) is not made); žemanas, the one who made me; namanhaavo, I m. one to be; eamanhaoe, one is made to be; esaaamanhaōhan, it is not made, created; manhaoxtoz, the making, creating; hohonaoe zheēssaaēse-manhaochevoss, before the mountains were created; zehexesemanhaotto, where I am made from, my parentage, origin of being made; suff.-ston denotes "to m. set together, construct, build, design"; namanston, I m., build; napavemanston, I build well; namanstoone, I m., set it together; namanstoovo, I m., construct for one; epavemanstonoa, it is well made, constructed; epevston, he builds, constructs well; epevstonoa, it is well built; napevstonnoaxe or napevstonoaxe, I m.it to be well built; namastoonoavo, I m. it to be for one (or.); Maheo eonitavstonnoaxe novāxoz, God made the body (flesh) to be different, of different kinds; naostoonoaxe, I blunder in making, putting it together; eamēs-stoonao, I am thus made, formed; navonāxaevstoono, I m. idols, charms; navonāxaevstoono, I m. idols for one; eamēhoneēsston, he builds sacredly; eohatamaēsston, he builds, creates, puts together with power; zehetēston, all its parts, that which is, its makeup; etoostoono, it is made, built erect (like a wall); etoostoono, it is made, put on the surface (plated); nateostoonoaxe, I plate it, line it, overlay it; etotaxston, it is superposed, overlaid (several layers), made so; nanetstono, I m., set together accordingly; eamēhonesstoonaovāz, he makes unto himself a god; zheēsmanstonstove, the making, construction of; ekamēvston, he makes it of wood; emakātavston, he makes it of iron, metal; emis-tōnevestoono, it is made of paper; emoeststono, it is made of grass; emoostoono, he builds, makes with grass; eastoono, he begins to m. erect; ehoetoono, he makes an Arrow ceremony; ehoeststono, it is an Arrow ceremony, (ref.to whatever is set together in the rites); ečae navstono, one is at it making, constructing; eēstono, he finishes the making, the rites, ceremony; tōneēstonstove, when will it be ended, made, finished? These terms are also used in ceremonial language, for in all Ch. religious rites there is a construction in the line of an altar, arbor, special lodge, etc.; eonatone, one is butchering, making a kill and dismember-
ing [Ch. used to butcher by severing bunches of muscles from their natural positions, and the bones at the articulations, the cutting up of the meat taking place afterward]. Zezetonsz, the one who makes, builds thus; zeneštoonehá, that which is thus made (of things immovable, without support, or horizontal in position); ehömston, one makes a protection (by stretching robes or sheets upright and tying them to poles fixed in the ground). The ending in -tö and -toq comes from the same root and ref. to vessels made, worked out; see kitchen utensils. Suff. -an denotes "adding by making" in the sense of the Eng. suff. -en in the words like "hard-en" =m. harder; "length-en" =m. longer, etc. Hekon =hard, solid; nahekòmanesz, I make it hard; nahekònan, I harden; zce = small, little; nazcèmanesz, I make it small; naizcëana, I m. it smaller; nahaestana, I m. it longer, lengthen it; nahaëxovana, I m. it longer (time); nazeksana, I m. it shorter (time); nazemekstana, I m. too small; nakaomaença, I m. it short (sp. of land, field); nameraëtvana, I m. it spacious, enlarge it; namëseana, I m. it narrow; nakàkoana or nakëkoana, I m. it thin (solid substance); namëpevëmana, I m. it thin (liquid); natoëtvana, I m. it thick, thicken it (solid substance); naahoëtvana, I m. it thick, dense; naamaana, I m. it large; naoniostacemanesz, I m. it circular; nariostakòmana, I m. circular; naoniostakòmaëna, I m. a circle of ground; naakana, I m. it round, ball like; naeotemanesz, I m. it deep; naeoteena, I deepen it; naëhxëemanesz, I m. it clean, smooth; naëhxëana, I clean, smooth it; nahanëmana, I m. it mushy; nahëseetotan, I m., prepare medicine; natoosan, I m., tie a knot; naaënonana, I darken it; naaënonemanesz, I m. it dark; namëxotavaana, I blacken it, m. it black; namënaæasetana, I m. it move in a circle. Nihovaemanhàzé, what does thou m. of thyself, what kind of man art thou? Evhanenheseman, he makes believe, he pretends; csaatontokshoan, it makes no difference, matters not; naheeman, m. a law; hoomenatoz, the making of a law, also law itself. The different causative suff. -sého, -ého, -aho and -oho (see causative m. in Ch. gr.) have the meaning of "m. effect, execute, perform, work out, etc." Suff. -sého (also -ösého and -ësého) denotes "cause, m. one"; nanaoëseho, I cause, m. him sleep; nahäštahaoesho, I m. one angry, cause him anger; ehookoses, he causes, makes it rain; suff. -ëho (or.), -ësz (in.) denotes "cause, effect to one (by a process or length of action)"; napevoëho, I effect good to one, treat him well; nahämoxtaëho, I cause, effect sickness to one, m. him sick; suff. -aho (rare) and -oho have the same meaning as -ëho only that it ref. to the action as one (without process); naaho, I effect killing to one, I
m. him dead, kill him; navoëšetanoho, I m. one glad, m. him rejoice (Ger. erfreue ihn). All the preceding causative forms are extensively used and one must be careful not to confound them. Navešemanesz, I m. it with; navešemanszenoz, I m. it with them (in.); namanševaena, I m. it automatically, suff. —vaen denotes "automatic, mechanical, involuntary, spontaneous, instinctive, unbidden". Namanstatanota, I desire to m. it; namansztomevo, I m. his, for him; namanstomotâ, I m. for one (in his place); namanstootâ, I m. for one (his benefit, to bestow upon one); nazeceohôsz, I m. it low (something hanging); natoohana, I m. it lower; natoohôsz, I m. it lower (ground); nahâehôsz, I m. it high (hanging); nahâehôsemanesz, I m. it to hang high; naneševesêho, I m. one do it; nahozeohého, I m. one work; nahozeoho, I m. him work; give him work; nahozeoeoxtoman, I m. give work; naame-taneneohâo, I m. him live; eametaneoxtoman Maheo, God makes live, gives life; ehetoxxkonevston, he makes cups, vessels; emotaxkan or emotxkan, one makes knives; ekô-konhôonan, he makes bread; ekokôaseonan, he makes watches; emhânan, he makes houses; nahoxxvoonan, I m. bridges; ehenitônan, he makes doors; emxistônan or emxistônanevstonan, he makes books; navonäa, I m. idols; napevanen, I m. well, repair; nameonan, I m. a road; nameonao and nameonaovo, I m. a road for one; suff. —aoto is transitive while —avo is intransitive; it is often impossible to give the equivalent of the suff. —aoto in Eng.; above term "nameonao" would be: I "betray" one; ehotaanannâz, he makes it hard for himself; navêpanana, I m. it light (in weight); nahot-anavoëho, I m. difficulties unto one; etotazenîs, one makes faces, grimaces; zehešemans, the way one is made; zehešemane, the way it is made; zehešemanstoon, the way it is made, set together; zehešstoonanoz, the way we are made, constructed; manstô, that which is made, the work, creation, workmanship; manstôn (pl. or.); manstôn-oz (pl. in.); emanstânheve, it is a "m.", work, ref. to the object made; Maheo hemanstô, God's work (tangible, visible); see work; zetohetëemanstânheve eoxcevxxho-ninšêoxz, all that has been made deteriorates, disintegrates.

make-believe, evhanhessemman, he makes-believe; vhane-nhessemmanistoz, m., n.; evhamhessemmanisto-ve, it is a m.

maker, zemaemanstomansz and maemanstomanehe, the Maker, Creator of all; manstonehe, the m., constructor, builder; emanstoneheve, he is a m.; ametaneoxtomanche, life m.; mhônanehe, house m., builder; mîstônacnehe, book m. (also mîstônanevstonche); kamxevestonhe, wood m., worker, carpenter; motxxanehe, knife m.; hetoxxkonev-
stonehe, vessels m.; kokòaseonanehe, watch m.; kòkonho-
onanehe, bread m. baker; pavstonehe, good m. builder;
natonehe, butcher; ninëhov zehemanstoonehetto heama na
hoe, thou Maker of heaven and earth!

make-up, zehësttoooneha, its m., construction (ref. to its
position, condition); zehësttooona, its m. (quality
of); zehësttooonaö, one's m.; nanešttooonaon, this is my
m., I am designed, constructed that way; zetohëstoo-
on, every part of its m., construction; epevstoon zë-
hëstëstoon, it is well made in all its m.; ezëhelston,
its m. is in this manner (pointing); enëstoon, its m.
is so, that way; heto hëpënestoz zehëstoon nasaahe-
neenomövohe, I do not know the m. of this sewing ma-
chine.

making, manistoz, the m.; manstonestoz, the m., building,
constructing; haexoveva eneameane, it has been
in m. for a long time; manhoxtoz, the m., creating;
mahàzistoz, the making of one (obj.); pavemahnestoz,
the well m.; onitavstonestoz, the different m.,
constructions; heoasvæ hëshonestoz, all sorts of m.,
building; hëmstonestoz, the m. of a protection (for
wind by means of robes or sheets); the protection it-
self would be called the same, but the concrete name
would be hëmstö; vonhàanenistoz, the m. of idols, also
vonhàaevstonestoz, the m., construction of idols; toms-
toonestoz, the m., building of a wall; zeametoustoon,
a continuous wall; kamrevstonestoz, the m., building of
wood, carpentry; makàaevstonestoz, the m., working out
of iron; mhàonanistoz, house building; hoetonestoz, Ar-
row m., ceremony; astonestoz, the beginning of rites;
ëstonestoz, the finishing of ceremonies; natonestoz,
butchering; hekonanistoz or hekonanenistoz, the m.
hard, hardening; hekonanazistoz, the hardening of one
(obj.); most of the terms given under "make" can be
substantivized as shown by above examples.

mal-, as Eng. prefix is rendered by inf. -havsev(e)- in
Ch.: nahaveveño, I maltreat one; havsevoieazistoz,
the maltreatment of one (obj.); havsevevhoaoazistoz,
malinfluence; havsevoieoxomazistoz, malnutrition; hav-
sevstonestoz, malconstruction. [tastoz, m., sickness.
malady, havsevoxtastoz, bad feeling (physical); hàmox-
malaria, nàtosevomoxastoz, m., chilling sickness; ena-
sevomoxta, he has m.; zënatosevomoxtasz, the one
having m., chills; nanatosevomoxta, I have m.
malcontent, adj., chavsevetan, one is m.; havsevetanox-
toz, m., n.; evenomoxta, one feels m., sour, sur-
ly; venomoxastoz, the being m., feeling sour.
male, hetaneham (of animals); ehetaneham, he is m.; ze-
hetanehamsz, the m. one; betan = man, m., is used to
designate the m. of animals which have no name to
specify the m.; hetanekokòax, m. chicken; hetanemaxen,
m. turkey; hetanehomâ, m. beaver; etc.

malediction, moxzenamosaniztoz, m., exaction; namoxzene-
namo, I excrete, curse one (Ger. verwünschen).

malefactor, havsevoetütan, m.; ehavsevoetütaneve, one is
a m.; zehavsevoetütanevysz, the one who is a
m.; havsevoetatee, malefactorress.

malice, nseztaztoz, m., hatred; nsetamaziztoz, m.towards
one; omoseztovaziztoz, m., malevolence; omosezta-
noztoz, m. in mind, disposition; omosezthâztoz, m. in
heart; nansetamo, I hate one; nansezesta, I bear m.,
have hatred; naomosemo, I speak of one with m.; naomo-
setan, I harbor m.; naomosetanotovo, I harbor m. against
one; naomoseztovo, I act with m. towards one; the Ch.
me ning (of preceding terms) is not as strong as the
Eng. malice, but more like "ill will". See offend.

malicious, see malice.

malign, nahavsevemo, I tell that one is bad; eaestom-ha-
vsevemo, he maligns one (falsely); nahavse-
hosemo, I m., defame one; nahavsevemomaxemo, I m., accuse
one with evil intent; natotonseztamo, I m., hate one
(bent to harm him). Natotonseztathoneve, I am m., ma-
lignant, manifest extreme malevolence.

malignancy, tototonseztaztoz, disposition to hate and
harm; tototonseztamiziztoz, m. towards one; hav-
sevemaziztoz, m. (in words, defaming); ahansenovâtoz, m.,
viciousness, virulence; ahansenstaztoz, extreme enmity,
malevolence, m.

malignant, eahansenova, one is m., vicious; ehavsevetoto-
xseztaneve, one is m., defaming (as characteris-
tic); eahansezezsta, one is m., malevolent, full of hat-
red; see malign.

malignity, see malignancy.

malleolus, see ankle.

malodorous, ehavsevemeeoz, it is m.; see smell; havseve-
meoziztoz, malodorousness.

malpractise, havsevenâzestoz, bad doctoring.

maltreat, nahavsevocho, I m., treat one evilly; nahoxomo-
ametovoo, I m., abuse one; havsevoehaziztoz, the
maltreating of one (obj.); hoxomoametovaziztoz,
maltreatment.

[deified].

Mammon, ha-hvavan, M., Dives, Riches (personified but not)
mammoth, adj., rendered by inf. —mam— =very bulky, with

large sides, gigantic; emamemhâoneve, it is a m.,
immense house; emamemanoân maxevostano, they made a
m., immense statue (person); emaméâ, one is of m., im-
mense size; emamemeneô, he (in the tale of the
Black elk) raises his m. head; havn znememax navômo, I
see an animal of m. size; emameneota, it has a m. room.

man, hetan, m., male; ethetaneve, he is a m.; ehetanevoz,

- he becomes, turns into a m.; hetanész, ye men! Zehet-
tanevysz, the one being a m.; zehetanevesô (pl.); na-
hetanevetan, I want to be a m.; nahetanevetanotovo, I want him to be a m.; ehetanezhesso, it is m. like; maxhetan, big m.; ehetanevēme, he is counted as a man; nahetanevēmo, I count him as a m.; nazhetaneman, my m.; heszhetaneme, one's m.; nazhetaneman, our m.; this term does not mean husband, altho it could be used that way as in Eng. Nistxeo, my men (co-warriors); estxeo, thy men; hevestxeo, his men; nistxehaneo, our (excl.) men; estxehaneo, our (incl.) men; estxevē, your men; hevestxevē, their men; nihevestxenoneo, they are our men (co-warriors); nahevestxenoz, he is my co-warrior; zehevestxezē, the ones being our men; zehevestxessē, the ones being your men. Pavhetan, good m.; havsevhetan, bad m.; havevoētētān, evil doer m. Oftentimes the "he-" in hetan becomes aphetized by contraction with preceding vowel "o" or "a"; navōmētān in rapid speech becomes navōmētān, I see a m.; havsevētēa, evil doer; havsevoēta hetan, evil doer man, becomes havsevoētētān; -hetan, -hetaneo (pl.), or simply -tan, is used as suff. in many names of bands, organisations and tribes; Hotamhetaneo, Dogmen; Vokshetaneo, Foxmen; Eseomhetaneo, Hillmen; Evatanoe, Furmen; Moxtavatanoe, Blackmen (Utes); Moxtavātatanoe, Blackfooted men (Blackfeet); Moxtaveomehetaneo, Blacklodge men (band); Mozonhetaneo, Flirt men (band); Oetaneo, Crowmen (Crow); Hestohetaneo, Atsina; Kākoeszehahetaneo, Thinheaded men (Flatheads); Ōtāshetaneo, Pierced nose men (Nez Percés); Mevatanoe, Mandans; Vanohetaneo, Sage men (Northern Arapahoe); for further names see under "tribe, organisation". Zeshetan, Zeshetaneo (pl.), a Ch. m.; Hetanevohetan, an Arapahoe m.; Ohoomohetan, a Sioux m. Following are pr. (personal) names combined with "m.": Maxhetan, Bigm.; Macōta, Littlem.; Nākohetan, Bearm.; Honchetan, Wolfm.; Hēstātān, Tallm. Hestāno = men, in the general sense of the word, including men and women; pavstaneo, good m., people; havsevstaneo, bad m., people; chestanoveo, they are men, a people, live as a people; hestanov, world of men, people; hestanovesto-z, men (in general) as a collectivity; nazhestanesto-z, my men, band of men to which I belong; nazhemanestoz and nazhestanovesto-z, my nation, people; nhestanema-o, my fellow men (Ger. Mitmenschen); hestanemo, thy fellow men; hyevhestanemo, one's fellow men; hestane-maneo, our (incl.) fellow men; nhestanemazs, ye fellow men! Nahevhstaneo and nahevhstaneam, I have a fellow man; nahevhstaneoneozenoz, he is my fellow man, or, nahevhstaneonezē, the ones being our fellow men; see fellow. Mahacis, mahacseo (pl.), old m.: emahaciseve, he is an old m.; kasovā, kasovāeo (pl.), young m.; ekasovāheve, he is a young m.; zeno-hēvazsz, married m.; naetan, naetaneo or nao (pl.), medi
cine m., doctor; hetanekašgon, m. child; ehetanekašgon, he is a m. child; ehetanevšen, she gives birth to a m. child; vēho, white m. Hetanestoz, the men (as a group); pavhetanesto, good men (collectively); onisyomātatanesto, men, people of faith; havsevhetanesto, bad men, bad company; havsevoētatanesto, company of evil doers.

**ENGLISH-CHEYENNE DICTIONARY**

**MANIFESTATION**

manage, nanitáeta, I m., rule, control it; nanitáetovo (or.); nanitáetsan, I m., rule, control; see control, rule, master; naneveazho, I m., guide, direct one; natonecoeto, I m. one, prevail against him; nameozexana, I m., contrive to do it; naotozvenonazetan, I m., have skill to bring about; nanoztovenesēve, I can m. to do it. Zenitāetsansz or zenitāetōsansz, the one who manages, rules, regulates; zenitāetosevnevsz, the one managed, ruled. [ehhetovanov, one is not m., is unruly. manageable, enonizeomae, one is m., docile, gentle, tame;] management, zenitāetsanessē, the m., the ones who manage, rule; nitāetanistoz, the managing, ruling; nitāstoz, m., rule, dominion; pavheneenoseonestoz, good m., skillfulness.

manager, nitāe; zenitāesz, the m., ruler, master; zenitāetansz, the one who does manage; neneaztsanehe, m., guide, director. [a man. manhood, hetanevestoz; nazhetanevestoz, my m., my being] manifest, natāxtanōvana, I m. it, make it plain, public; natāxtanōvemēsta, I m. it (in words), confess it; natāxtanōveemeemo, I m. one (or.); haesto evezhenenohē, one (or. is manifested, revealed, brot up, dug up, by much or many; namenōno, I m., dig one (or.) up (in str.); evōstonan, one manifests, shows, displays; enēveoz, it is m., plain; etanēvezhessē, it is m., evident, plain; ecohōtonēne, one manifests fright; epeveto, one manifests joy, pleasure; namehosanetov, I m., show him love; napeveto, I m. kindness to one; napeveta, I m. kindness to it; namasezotov, I m. willingness to one; naonisayaetov, I m. faith in one; naēnovaezotov, I m. patience with one; nanahetotov, I m. caution towards one; nahoahetov, I m. a liking for one; inf.–taxtanōv– =manifestly.

manifestation, vōstomanistoz, the showing, making plain to the eye; tāxtanōvanazistoz, m., disclosure; nōvozistoz, the becoming manifested; tāxtanōveemaamazistoz, m., revelation (in words); onisyomāvezovazistoz, m. of faith in one; ūēnovaezovazistoz, m. of patience toward one; vōseo, m., the object manifested; evōsonev, it is a m., tangible or concrete object of m., something made visible; vōseono zevēshotxeneenomēnevoēsz hestohōtamaēstosnestoz, lit. the visible ones (in.) by which his creative power is revealed to us, or, the manifestation of his creative power as re-
MANIFOLD

ENGLISH-CHEYENNE DICTIONARY

MANIFOLD

ENGLISH-CHEYENNE DICTIONARY

vealed to us; ezheševžeseonevez' hemehosanistoz, his
love has this m., is thus manifested, made visible (in
a concrete form).

manifold, rendered by inf.-haestnov--; ehaestnováø, they
(or.) are m.; ehaestnovatto, it is m.; nahaeest-
navana, I make it m.; haestnovatto niv øshaenon hešiva-
ztastoz, he manifested his mercy to us in m., many
ways, occasions; ehaestnoxvat, it has m., many colors,
tints. See many.

manipulate, nazetanen,I m., work with the hands; nazeta-
na, I m., handle it; zetaneneo, tool; zetaneni-
stož, the one who manipulates; nazetón, I m. (instr.form). Ze-
zetanensz, the one who manipulates; zezetane, that
which is manipulated; ezetanenistove, it is a manipu-
lation; nasaahenceenohe zeotcházzetanenistove, I know
not how it is manipulated; etonçezeitanenistové, how is
it manipulated?

manipulation, see manipulate.

mankind, hestaneo, the men (in general); hestanovestoz,
m., that which is men (collectively); vo-
tostatanestoz, m., human beings, the collection of the
ones living "on top" or all over; mävostaneo, m., all
the peoples; zehetáhetanistove, the collection of
that all is man.

manlike, ehetanezhess, it is m.; esaahezhanezhessohan, it
is not m., manly; ehetanevenóhe, one is m., looks
like a man.

manly, ehetaneve, one is a man, is m.; ehetanevenov, one
is m.; esaahehtanenovhan, it is not m.; hetanev-
estoz, manliness, manhood; ehekohetanevóøme, one is
counted m., a strong man; ehetanetame, one is con-
sidered a man, m.

manner, rendered by inf.-zheše- and -neše-; ezhešešsz,
he speaks in this m., thus (showing how); eneše-
ds, he speaks in that m., so (ref.); suff.-øs is an
old form still retained in some words and implies
"manner, way"; oatøs, of course; aninøs, with careful-
ness, in a careful way; otamenøs, in an exact manner;
mömøtanøs, in a ceremonious way.

mansion, zepevatamaneo mhão, a beautiful house.

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mansion, zepevatamoneo mhão, a beautiful house.

mantle, hõma, hõmao (pl.or.), m., robe, blanket; nathõma, my
m.; hesthõma, ones m.; nãhõmane, and nsth-
manc, our mantles; nsthõmevo, your mantles; hesthõme-
vô, their m.; nãhõma, I have, possess a m.; nãhõma-
nenoz, I have it on for a m., blanket; nãhõmano, I put
a m., robe on one; naenhõmano, I take off the m. from
one; mõmãtafero, ceremonial m., robe; hõmastaestoz, m.,
cover (fig.); zehešezenov eoxhestõmaestovenov hõ-
nátov, in doing thus (in this manner) they take pray-
er, worship for a m., or, they take religion for a cover
of their doing. See coat, cloak, robe.

manufacture, see make.

manure, oxáhosz,m.(pl.); naešhosoha or naohosoha, I m. it; naešhéneâzenoz oxáhosz, I spread m.

many, haesto and hásto; ehaestxeo, they (or.) are m.; ehaestansz, they (in.) are m.; nihaestxhemā, we are m. of us; zehaestxessö, the m. (or.); zehaestaeß, the m. (in.); haestoha, m. times; haestoha ěševőme, he has been seen m. times; nahaestoetan, I want to be m., increase in number; nahaestoetanotanoz makátsanz, I want m. monies, or much money; nahaestoemanesz, I make it m., increase it in number; ehaestxnovó, there are m. of them (collective meaning); ehaestxnovatto, it is m. of them (in. collective meaning) or, ehaestnovansz; ěhástóham, one has m. horses; ehaestxnēn, she has m. children; ehaestnoan, he speaks m., much; haestoanistoz, long stress on words; ehaestoeoxta, one has m. legs, is m. legged; ehaestoeoz, it shows m., becomes m.; zeheshaestxez, since we are m.; zeheshaestxess, since you are m.; zeheshaestxevoss, since they are m.; zeheshaesta-

vozsz, as they (in.) are m.; haestxestoz, the m. great number; ehaestoeva, he has m. wives; nahaestoemakátae-

ma, I have many monies, lit. I am much moneyed; ehaestingxovan, there is m. of them; the above examples show that -haest- is used as inf. to mean a great number; rad. -ha- = much, very, intense, great, high + esto- which denotes "a set of"; this rad. is found extensively used to form substantives ending in -estoz. Ohamesto, m. more, much more; this is also used as inf. and means "with great preference"; etonestoha, how m. of them (as a set)? Etoxtso, m., how m. of them (in., ref. to the different ones)? Tonesto and tonesto, any set, any number, as many, whatever; tonesto zehozechosz, whatever he works; nanistoeme, we are that m.; ninistoemo, you are that m. (as a set); enistoeeo, they are that m.; nanishteme, the m. of us; enistxeo, the m. of them (or.); enistsanz, they (in.) are that m.; nanistoenahtö, I kill that m. , the set of them; nanistoetötö, I slit that m., the set of them; etonstrnēn, how m. children has she? Etonestoðham, how m. horses has he? Etoxtsöe, how m. relations has he? Toto, how m.? Etoxtxevo, how m. of them (or.)? Etoxtsansz or etoxtevovsz, how m. of them (in.)? Inf.-hestxesto- = as m. of, as; zehestxtoheenszevoss, as m. as have the same language; zehestxtoheenszevsö en-

hestxtoomomoñeso, as m. as have the same language, that m. group together; etaomöstxeo, they count m. are m.; nihaenëhemā, we are m.; ehaenëheo, they (or.) are m.; ehaenono, it is m., much (in number); ehaenonoensz, they (in.) are m.; the rad. -mö- ref. to "sight, in sight, visible" and has also a distributive meaning; emarhaenëheo, they are very m.; evonenëheo, they are myriads

687
(lost in count); nstaneš−ehẹnįheimá, we shall look to be m., shall increase to m.; Oshaenįsz, Many, pr. name; see increase, multitude; zeoxešenįhevos, thru the m. of them (or.), altho they be m.; haenįhestoz, the m., n., multitude; haesto vostaneo eshoeoxeo, m. people have arrived; ehẹhetanevoneo, they are m. people, a great crowd; haestoha našeėėsztovo, I have spoken to him m. times; haestoha tāheoneva, m. miles; haestnovatto eox−hozeohestove, work is done in m. ways; haestnovatto eoxeonitavhozeohestove, work is done in m. different ways; haestnovahoeohestoz, multifold or varied work; nohase toncešxev, how m. (or.) have not...! Nohase−tončẹheveo, same as preceding; nohasestonestahan, how m., much has not...! [earth, land is drawn upon.]

map, mxistőneheva zistaxameha hoe, paper on which the] mar, rendered by inf. −tonš−; natotonševé, I do m., spoil; natotonitana, I m., spoil it (by hand); natotonitočho, I m. it (or., as dry goods, etc.), spoil, ruin it; natotonitočsz, I m., spoil it, effect harm, do damage to it; see damage, harm, hurt; etotonšez, napevetano−toz, my pleasure is marred; see malignant.

marble, nitahaseo, m. (to play with); nitahaseonoz (pl.); enitahaseoneve, it is a m.

march, naamên, I m., walk; eam'nestove, it is a marching; eamenőovoneńenšov, they m. in order, line; nabezên, I m. tither; see walk. [ing].

March, ponomāasene, drying up moon (after spring thaw−) mare, hecham; see horse.

mark, naneevatsan, I m., direct, give or take bearings (intrans.); naneevazész, I m., distinguish it; naneevazėho, I m. one; zeneevatsansz, the one who marks; eneevatsenea, it is a m., sign (ref. to quality); ene−vatseneve, it is a m., ref. to characteristic; zene−vatseneve, that which is marked, is a sign; neevasane−he, the marker; eneavatto, it marks, gives sign, bearing, makes known by; neevatseo, the m., sign; neevasan−istoz, the marking; inf. −neeva− = by m., direct by sign; enevaseshe, he is known by his lying (position); nane−vaxea, I m. it (by writing); nanevavetzaxa, I m. it by cutting a notch; nanevavetzana, I set it, make it as a m., sign; see sign; mxeenosestoz, m. in ceremonial; namxtaeo−vo, I m. a place where one is to be; namxtaëa, I m. the place for it; namxtaetoa, I locate one; namxtae−oxa, I locate it; mxtaëva, m., sign where camp was; mxtayota, place where camp was; namxtaenan, our m., the m. where our camp was; namxana, I m., touch it; hotá, hotãenoz (pl.), m. track; amone−hótaenoz, wagon marks, tracks; nahessheneno−ovo hesthotâenëvo, I know one by his marks, tracks; amoxzestoz, m., imprint; he−amoxzetto, his m., imprint; see track. Following terms are used in arrow shooting: mazceva nakahaéo, I come

688
near the m.; nahépónč hepeš, I hit above the m.; nahéponč, I hit beyond the m.; nanetónč, I hit (land the arrow) on this side of the m.; eama eșeha, it hits, altights at the side of the m. Ehoxtaeve, it is a birth m., spot (colored); natoxeoeš, I have scratch marks.

marked, eneevač, one is m., famed, known; eneevaey, by what is he distinguished, what kind of person is he? Emxane, őšemante, it is close, signed.

market, see trade.

markingly, otamenčs, paying close attention.

maroon, zeoxkošetto, m. (color, q.v.).

marriage, vistōmázištoz, the m., marrying; věhovistōmázištoz, the marrying white fashion; nameaeomo, I give one in m.; epovexeva, he gives one (son or daughter) in m., without feast; mřistō zeveševhoevistōmazištove, m. license, nahozetzeva, I work for a wife (before m.); nanohoeche, I work (after m.), for father-in-law; etahňaš, she gives (girl) to him (at m.); cohotean, he gives for present (at m.); enoahaen, she cooks for the wedding feast.

married, zenohévensz, m. man; zemonhēvensz, young m. woman; eheszhee, he is m., has a wife; ehēhyam, she is m., has a husband.

marrow, věn, nazechven, my m.; nszevēnān, our m.; ehoseven, one has lean m., is emaciated; nanohěškona, I break the m. bone (to render the fat).

marry, navistōmo, I m. one; zevistōmo, the one I married; zevistōmsz, the married one (either man or wife); natošheszheemo, I will m. (male sp.); natošhěhyam, I will m. (female sp.); zevistōmazessō, the married ones; zenohěvensz, the married man; zemonhěvensz, the young married woman; see husband, wife.

marsh, eszenie, m., swamp; zeeszenecvomao, marshy ground; [naæzeena, I sink it; see sink].

marvel, naotōsetan, I m., am astonished; naotōstazesta, I m. at it; naotōstamatam, I m. at one; otōsetanootxos, m. in mind; otōstatamanoestoz, m., general marvelous aspect; otōstaztastoz, the marvelling and otōstatamahestoz, m., wonder (objective); see astonish, surprise.

marvelous, rendered by inf. otōš which denotes "amazing, m., astonishing"; eotōšheone, he is marvelously, strangely clad; naotōstovaxena, I have a m. dream; eotōstatamano, it is a m., strange sight; eotōstatamahe, one is m., wonderful; eotōšešz, he speaks m., wonderfully, strangely; eotōšhoteho, m. story; eotōševostan, a m. person; eotōševošta, one acts marvelously, wonderfully; niotōševėhaen Maheo, God has done m. things unto us; eotōšezoi, it (or one) becomes m.; naotōšemanesz, I make it m.; eotōševstonoa, it is made marvelously, wonderfully; eotōšhestanov, it is a m. world; zeotōšhesso, that which is m.
masculine, zehetanevsz, that which is male (of persons);
  zehetanehmsz, that which is male (of animals); ehetaneveto, it is m.
masch, napenön, I m.; napenoha, I m.; it; napenòno hohona, I m. a stone; zepenônzsz, the one who mashes; zepenohe, that which is mashed; napëosešëvaeno and napëosešëxevaeno, I m. one's finger (involuntarily); napënohomomo hemoëšq, I m. one's finger (with intention), also napëoseho; napëszeavo, I m. crush his head; napëszeño, I m. one's head (instr.); napëszeavaeno, I m. one's head (involuntary or automatically); zepënohessö acetomamesestoto, mashed potatoes; see crush; penënohe, masher.
mask, mistaenoteo, the masked warriors, a recent unimportant organization of young men who m. themselves for social amusement. Mista =owl, ghost; mistaemeq, mistaemekonoz (pl.), m. [toz, masonry, mason, hohonaevstonehe, stone builder; hohonaevstones—]
mass, rad.—ma—,-mäa—, -mäs—, -mäso— denote "m., as a whole, collection into close, confined relation," see narrow. Zemhaömohe, the m. of the waters, ocean; maexanzs, the m. of the eyes, all, the whole of the eyes; emaseoceoz, it is massed, crowding, leaving narrow room; emaseoceneota, it is a massed, cramped, crowded room; emäsohooxzo, they (or.) arrive in m.; emäsoxaemeczoe, she bursts out in tears; inf.—mase— and —mat— imply that the whole, entire collection or object is exhausted; namhaesta, I swallow it, the whole of it, in m., leaving nothing; inf.—mame— =bulky, immense, mamoth, q.v. Emämànevoneo, they are a m. of people; emäsohaetanevoneo, they m. together (people); see crowd; emäsohomëoxzo, they (or.) m. together; emäsohäenëheo, there is a m. of them (or.)— honoxesta, the m., greater portion; see major, majority.
masacre, nimasenotoneo, we m. them, slay them (or.) in mass; emasenohoé, they are massacred; masenotazoistoz, m.; emasenotazistovoneo, it was a m.
massive, rendered by inf.—mame—, see mamoth, bulky; emo-
  mameoxta, he has m. legs; mamhohona, a m. rock.
emamenitënecheve, it is a m., ponderous door.
mass-meeting, masomohëoxzistoz; see mass.
master, nitëæ, enitëæve, he is a m., leader, ruler; eni-
  tæe, one is m., rules (state); enitæemane, one is set as m.; enitavëome, one is counted, considered m.; nanitäam, my m., leader, ruler, lord; ninitäam, our (incl.) m.; nahenitääm, I have a m.; nahenitàame-
  noz, he is my m.; zehenitäamsz, the one having a m. (ob-
  jective); zehenitäamestovsz, the one who is a m. to somebody; zehenitäamet5sz, the one who is m. to him; zehenitäamcezö, our masters, the ones being our masters, rulers; rad.—hoze— =serve, help, and following combinations ref. to m.: nanëhov zehesthozeonetto, I who
have a servant (implying "who am a m."): zehestoze-netonetto, I who am one's servant (implying "having a m."); zehesthozenetöseö, you who have them for masters (lit., you who are their servants); zehesthozena-mess, you who have servants, who are masters; naeaxo-san, I m., overpower; nöhoestoz esaatonšeexaöhan, the fever cannot be mastered, overcome; naeaxoyö, I m., overpower, overcome them (or.); nanitauté, I m. it; nanitáetovo, I m. one; nanitáetsan, I do m. (intram.); see lord, ruler; zenitáeto mxistonembhöon, the m., principal of the school; nitapeveamatótvonçezenitáetozeö, let us obey our masters, leaders; evho-neve, he is a chief, m.; enitánešeona, one is a m., expert (in doing things); na ha zaaatonšenitáetovávezö tāmä emesaanitáetovohoezeenitaezissö, the one who cannot m. himself cannot m. others. Zeenasz, my m., the one owning me; naheaeneonënoz, I am his m.; naheaeneonëtova, I am his property. [is m. (to overcome).]
masterful, enitáeoneve, one is m.; eexaosaneoneve, one masterless, esaanitáetohe, one is not mastered; esaahe- nitäule, one is m., has no m.; esaa-aenovoxze- vé, one is m., is not property, subject.
mastepiece, nitávozehestoz.
mastery, nitáetsanistoz; eexaosanistoz, m. (in overcom-)
masticate, naeanean and naeana, I m., eat; see eat; eaná-toz, mastication.
mat, see entangle, matted; neaxtoestoz, m., foot wiper.
match, esëhestao, they (or.) m., are alike, the same; esë- hessonz, they (in.) are alike, m.; esëhexovstao, they (or.) m., of the same degree; see alike, same, kind; inf. -tëstov- =to equalize, m.; see equalize, fit. Zeëseaso, zeëseaseonoz (pl.), m. (to start fire with); ezeëseaseonan, he makes matches; ezeëseaseoneve, it is a m.; ezeëseaseonenz, they are matches; zeëseaseoneva, with a m. Sëheståtoz, m. in stature; sëhexovst-tåtoz, m. in degree, condition.
matchless, esaatåestovoohan, it is m., not equalled by;
esaatåestovooho, one is m.; esaatonšsëhexo- vatamehan, it is m., incomparable; esaatonšsëhexovata- mehe, one is m.; hepevatamanoesto esaatonšepëhexova- tamehan, its beauty is m., has no paralell.
match-maker, hešaxtaxe, m., go-between; etaešeaxtax, she is a m.; zeëseaseonehe, m.; see match.
mate, zeëvoezzoeno or zevhestamo, my m., the one with whom I am; zevoezzamata, zevhestamata, thy m.; see com- panion.
material, hovae, the thing, m.; hovae zevešemane nasaahe- neenohe, I do not know the m., thing with which it is made; ehaestnovatto zistotoxeme, there is much (m.) to discuss about; hovae zevešemamstonstove, m. to
MATTENITY

ENGLISH-CHEYENNE DICTIONARY

MATERNITY

build with.
maternity, hoshehestoz.
matrimony, vistomazistoz; see marriage.
matted, see entangle; eatokonz, they (in.) are m.,
tangled, jumbled; catoszeha, one has a m. head,
tangled; emomeexa and emomeovess, one has m. hair;
zenomeexasz and zemomocvesz, the one with m., tangled
hair; see tangle.
matter, v., etoneozé, what is the m.? Esaatonocozchan, it
matters not, does not materialize; esaatonsohan,
it does not m., it is immaterial; etonetokes, it mat-
ters; esaatonetoksohan, it matters not, is of no use;
infr.-kanom- has a meaning similar to "matters not, of
no concern or importance"; nakonomemahacisheve, it
matters not that I be an old man; ekanomeész, his
speaking matters not; nikameemésstovo, it matters not
that thou speakest to him; évekanomészha, let him
speak, it matters not.
matter, n., hovae, m., thing, substance; esaahovaevhan, it
is no m., nothing, has no substance, no material-
ization; ehovaeve, it is a m., a thing, a substance;
maz, m., pus; emaevve, it is m., mattering, fester; oa-
tós, adv. phrase = m. of course.
mattress, tonovhonokon, thick (bed) floor; honoon =
floor; honokon, little, smaller floor, rug, bed
quilt; etonovhonokonewe, it is a m.
mature, eexáta, it is m., also eexáta; chexátansz menoz,
the berries are m., ripe, q.v.
mauve, zeneamaneoxkoxtv; see color.
maxilla, maztoon, jaw bone; hesztloon, his m.
may, rendered by infr.-me--; nameneoxz, I m. go; namstane-
oxz, I might have gone; nametaneoxz, I m., would
go (future); pref. eme- = that might, should, and is used
with the sub. cj.; enše emeemanetanez, he died that we
might live; nameta zetanenco emevesñohehettö, he gave
me a tool that I might work with; infr. -menox- = m.
possibly, probably; namenenanasxvōmo, I m. possibly see
him; namstananaxvōmo, I might possibly have seen him;
nametananaxvōmo, I m. (future) possibly see him; name-
saaneoxz, I m. not go; namesaatamsheneoxz, I m. not
able to go; namminaaneoxz, I might, would not have gone;
nametasaaneoxz heva saahammoxtahēs, I might, should,
would (future) not go, were he not sick; nimeaseoxsche-
me, you m. go, you are free, allowed to go, you should,
ought to go. The above will show that -me- is used
for "m., might, can, should, would".
May, poetaeshe, month of the shedding (possibly also "of
the blossoming" [epochetonsz, they {in.} open in
bloom]). This name does not cover exactly the month
of M., but implies last part of April.
maybe, heaâ, perhaps, possibly, probably; heahama, likely,
m. (wondering, conjecturing); na mo hea, or likely m. maze, see disorder, entangle.

me., is expressed: I. By verbal suff. –e when the subj.is 2nd. pers. sg.; navōmo, I see one; nivōme, thou seest me; nimehoxe, thou lovest me; niēsztovē, thou speakest to me. II. By suff. –eme, when the subj.is 2nd. pers. pl.; nivōmēme, you (pl.) see me; nimehoxēme, you (pl.) love me; niēsztovēme, you (pl.) speak to me. III. By suff. –ā when the subj.is 3rd. pers. sg.; navōma, one sees me; namehōta, one loves me; naēsztova, one speaks to me. IV. By suff. –ae or –ā when the subj.is 3rd. pers. pl.; navōmae or navōmā, they (or.) see me; namehōtaē, they love me; naēsztovā or naēsztōe, they speak to me. When to the above suffixes a further obj.is added it (this new obj.) is expressed by: 1. –noz (sg.or. and also pl.in.) when the subj.is sg.; nimezenoz maxemenoz, thou givest me apples; nimezenoz zeto eszechen (or.), thou givest me this coat; nametaenoz, he gives me them (in.); nametaenoz, he gives me one (or.); 2. by suff. –notto (pl.or.) when the subj.is sg.; nametaenotto, he gives them (or.) to me; niēsmezenotto, thou hast given them (or.) to me; 3. by suff. –nov (sg. in.) and –novoz (pl.in.) when the subj.is pl.; nimezenoz, you (pl.) give it to me; nimezenovoz, you (pl.) give them (in.) to me; nemetaenov, they give it to me; nemetaenov, they give them (in.) to me; 4. by suff. –novō (sg.or.) and –novō (pl.or.) when the subj.is pl.; nimezenovō eszechen, you (pl.) give me a coat; nimezenovō mohēnoham, you (pl.) give me horses; nemetaenovō, they give one to me; nemetaenovō, they give them (or.) to m. See Ch.gr. for more explanations.

meager, hovēno, m., scanty; see lean.

meal, māmēnepōno, corn-m.; māmēnepōnooneve, it is corn-
m.; māmēnepōnōoneva, with in corn-m.; penōonea, m. like; epenōonezhesso, it is meaty; mesestoz, m. (food); naha nioxcemeshemā noka ešēva, we eat three meals a day, lit. three times a day; namesemavo, I make a m. for one; ehōxtnoavova, he brings a rest of the m., repast home; hestōxtnovatoz, one’s rest of a m., repast; amōx-
tnovatoz, the rest of a m. brot home. This ref. not to a rest of the entire m., but to the uneaten portion of one’s m. Ch. (women especially) when invited to a good repast like to bring home some portion of their food for children, sick or older people. Hoxcevohona or axaxc, mealng stone; this last term is of Sota origin and only known by few.

mean, v., manhesta, I m.it, mention it; manheto, I m., men-
tion him; etonšetovatto, what does it m., purport, for what purpose is it? Zehesetovatto nasaheneenehohe, I do not know what it means, its significance; niox-
hevé, what does thou m., say? Eoxhevō, what does he m.,
mean, adj., etahehetovanov, he is m., unruly; eahansenova, one is m., a villain, wicked; emomora, one is m., lowly; ehaesenova, one is m., wicked, bad; esaaokoeatahe, one is m., selfish; evenaheškos or evenaškos, one is m., sordid, stingy; emàscemstaha, one is m., narrow, cramped-hearted; inf.-toto- =malignant, with meanness, intending to harm, spoil; see spoil. Inf.-tonš- =means, manner, way, agency; etonšemese, how does he eat? Nitonšhenee-na, by which means does thou know it? Etonšeanao, how did he fall? Etonšhámostúoz nasaaheneenomovohoe, how he became sick I do not know; nasaatonšeneoxzé, I cannot, have no means to go there; inf.-yeše- =by means of, with, where with, medium; heto naveššhómorta, I am sick by means of this; ameškoneva navešemese, I eat with, by means of a spoon; heto maataeveransz naveševosanenoz, by means of these glasses I see, I see with the glasses (spectacles); naveševosetanonoz (or -nonotto), I rejoice with one (in having him) =he is the means of my rejoicing; heto zëmezetto navešcepetano, I am glad thru this which thou gavest me =thy giving me this is the means of my gladness. Inf.-hoko- =by any means, way, absolutely, must; natàkoneoxz, I go by any means, I must go; nataešhokovómó, I must see one; nasaahokovémøhe, I did not see him in any way. Ehašva, he has means, is rich; nanexovaé, I have the means, can afford; nanexovae emehoxtovatto zeto mohénomam, I have the means to buy this horse; nanexovaeta, I have the means for it, can cope with it.

meander, inf.-momaan- =plaited; emomaanšetto, it is a plaited, serpentine, sinuous line; emomaanneoz meo, the road is meandering, going to and fro like a plaited line (horizontal): sitoxce emomaanneš, the rope lies meandering, forming a plaited line; emomaanneoxz, he goes meandering; emomaanenñ, he walks meandering; emomaanésta, it floats, moves meandering (suspend ed or floating); emomaanneoxzistoz, the meandering (in going); heto ohe coháemomaanneoz, this river meanders very much; Makané, Meandering, pr. name of a woman; see move (to and fro), sway, from one side to the other.

meaning, zehšetovatto, its m., object, purport, end; hena zehšsetovaneoxzess, what is the m., object of
MEANESS

ENGLISH-CHEYENNE DICTIONARY

MEASURE

your going there? Etonšetovatto, what m.has it,what can it mean? Etonšetovave,of what m.,significance can he be? Nitoseměstomevazenov zhešetovvaes (or -vahes), I am going to explain to you his m., object, significance; zhešetovatšez heter naheneenanon, we know what m. this has for us; enešetovanna, he sets it for a purpose, m., object; heto mňaño enešetovamane emełochaftanovyhotoma, this house was built for the purpose of worship.

meaness, ahansenovatóz,m., wickedness; hehetovanovhæs- toz,m., the being unruly, uproarious; momoxastoz, m., lowliness; venhaškosestoz, m., stingliness, sordidness; saakooxthestoz, m., selfishness; mǎscemstahatóz, m., narrow heartedness; totonševestož,m., the spoiling, ruining, malignancy in doing.

meanwhile, expressed by pref. zetăš- =during the lapse of; zetăšhovanês nahoeohoe, while he is gone I work; zetăšesemesês nitaevěesohehama let us converse together while he is eating, lit. in the meantime of his eating let us have a talk; tae, until, m.; oxtätto, thru, until, in the m.; see during, while.

measles, oseozistoz; eoseoz, one has the m.; see pox.

measure, v., rad.-tă = amount, size, set; natăevanen (intrans.), I m. (by hand or arm); natăevana, I m. it (by hand); natăevano (or.); natăevan (intrans.), I m. (instr.); natăevano, I m. one (or.); natăevaha, I m. it; natăoха, I m. it (instr., something immovable); zehetă-oeho natĕoeho, in the m. I treat him he treats me; nahožetăoха, I cannot m. it; natăevaoñosan, I m. (capacity, contents); natăevaoñeha, I m. it, also natăevaoñoz; natăevaoñeno, I m. it (or. as a sack); natăevaoñotomevo, I m. for, unto one; zeveštăevaoñosanet- to zetaevahavešetăevaoñotomonočto, with the m. (having hold, as bushel m.) thou measurest, it shall be measured unto thee; enetotăoene, it measures, contains that much; esėtōtoñensz, they (in.) m., contain the same amount; natăevatâno, I m. one's foot; natăevan, I m. in portion; natăevahemo heesehen, I m. (instr.) his coat; natăevahomovo, I m. it his (instr.); natăevanamoo heeszehen, I m. one's coat (by hand); natăevanomovoo hevoxoo, I m. one's hat; natăohomovo, I m. it his (something immovable); natăohemeto, I m. in mind (Ger. eressen). inf. -ešš- = full m., amount, size; esaaeštăeheennyōhan, it is not known to the full m.; esaahonetoṣan, it is not the full m.; etẵ̲̄mosan, he measures, surveys (intrans.); naešeštăemono hoe, land has been measured, surveyed, allotted to me; čšetotămoenov nohoe, land has been allotted (measured) to each one of them; inf. -tota- = to each one so much, or each one of the portions of a whole; inf. -tăev(ve) = by m., portion, allotment; natăevavemetanenon, we are given it by m.,
measure, m., tāevahoe,m., ruler; etāevahoeoneve, it is a m., ruler; tāevavhoemanistoz,m., regulation, law m.; tāevavovistomevazistoz, m., apportionment of instruction; tāevahoneva, with a m., ruler; tāevaheneno, m. of capacity; enhōo,m., hold, contents; nahe enhōoneva, three times inside m. (bushels); tāevavāta, foot m.; hestēevavāta, one's foot m.; tāohe, m., mile (general term); tāevaneo, hand m.; nocemoeo, one finger m. (gauge); nišemoeo, two fingers m., etc., see numerals; nokatēeneo, one hand hold m. (fist or what a hand can hold in measuring poles, etc.); nixatēeneo, two hands m., etc.; nakoetoeneo, with one hand m.; noko tēeneo, neva, enetāo, it is the size of a hand hold; noko tāeneo, one hand span m. (thumb and middle finger extended), also: noko tāevaneo, one hand span m.; nixatēeneo, two hands span m., etc.; nāhetēeneoneva, eneeso, three span m. long; nukanhesatātovā, one foot m.; nixahesatātovā, two foot m.; nokoahoneamestovā, of one step m. (lift of the foot); noko tāehoseoneva, of one step m. (on the ground); nokoamestovā, one throw or shooting distance; noko tāhe, one mile; in all the preceding terms the ending -nevo or -ovā denotes an adj. phrase "of such m."; nokatēeneo, enetonotto, it is one hand, span thick; nokatēheo, enetēo, it is one mile wide; naha tāoheoneva, etāxtanita, moeha, it is three miles in circumference (sp. of a body of water); noko tāoheoneva, eetam, it is one mile deep (of lake, etc.); see size. Noka oxtaeneneo, one "overnight's" distance; nixa oxtaeneneo, two "overnight's" distance; noka hamoxzeoon, similar to the preceding, one camping's distance; nocēs ameoxistovā, of one day's journey; nišēs ameoxistovā, of two day's journey; nišenistovā, two days and nights; nahanistovā, three days and nights; nocenevomao, it requires two days; nivenivomao, it requires four days; see journey. Ohotomozestoz, an armful; nokstāheo, one handful (hold of palm); nišstāheo, two hands full (when holding two hands together, cupshaped); nixa nišstāheo, two times two hands full; nooseo or hooseo, mouthful; noka nooseo or noka hooseo, one mouthful; noka zenjstom, I hold one mouthful; noka zcemēskoneva, one teaspoonful; nokaameškoneva, one spoonful; nokaehanaosē, it weights one pound; noka enexovhānano, it is one heavy = one pound weight; see weigh. For all terms expressing m. of length, width, depth, height, thickness, volume, weight, size, etc., see under "size".

measurement, tāevahestoz, the measuring; zehexovetāo, its m., size; zehexovetaetatas, one's m., size; tāe-
våtåtoz, foot m.; tåohemetanointz, m., apprehension (Ger. das Ermessen); tåomosanistoz or tåomohestoz, m., survey; tåevanenistoz, m. by hands; see measure.
measurer, tåevaheo, m., ruler; tåoheo, m., also mile, measure; tåonevåho, whiteman m., surveyor; also tå-omosanehe, the apportioner, allotter.
measuring, tåevanenistoz, the m. (by hands); tåevahestoz, the m. (with instr.); tåohestoz, the m. (when obj. is not moveable, cannot be held); tåomosanistoz, the m., apportioning, surveying; tåevavhoemanistoz, the m. by law, regulation; tåevavvistomosanistoz, graded instruction; tåevavvåenosanistoz, the m. (of capacity); tåohemestoz, the m. (in words, example, likeness, para-); see measure, measurement.
meat, hoevuxoz, m. (large amount); hoevuxkâzo, m. (small amount); honovoxk, m. (ref. to best parts for frying or roasting); chonovoxkonve, it is m. (for frying or roasting); hoevuxzeva, with, in m.; nathoëvuxkotam, my m. [navuxoz, my flesh]; nathomvuxkonam, my m. (for frying); heshtoëvuxkotam, one’s m. (which he eats); nsthoevuxkotam, our m.; nsthoevuxkotamevo, your m.; heshtoëvuxkotamevo, their m.; nahuisthoëvuxkotam, I have m.; esevon nimeheveeshthevuxkotamemon, the buffalo was our m.; food; hoevuxkotam, m., food; nahohehoevuxk, I like to have m.; naanen, I cut the m., butcher (ref. to the dissecting part); nanesova, I cut up m. (in sheet like pieces to hang up for drying); naetoenoxz hoevuxkôz hênovâ, I put the m. into the sack; nanitovoxz hoevuxz, I take out the m.; [suff. -ozx (in.) and -oto (or.)] are used for anything put in, taken, etc., from a hold (as boxes, receptacles, guns, etc.)); vêpe-maxeva naëstoenoxz hoevuxkôz, I put the m. into the box; nahoëvuxz hoevuxkôz, I boil m.; omotê, omotønosh, boiled m.; eomotooneheve, it is boiled m.; nahecohe hoevuxkôz, I cook m. soft; nahonota hoevuxkôz, I broil, bake, roast m.; hoonê, broiled m.; honovoxk, m. for broiling; neshtoahen, I put m. on to boil; naphâvonoxta hoevuxkôz, I broil m. on ashes (hot); nesëoxthonoxta hoevuxkôz, I toast, roast m. holding it before or over the fire; the word hoevuxkôz can be left out in above expressions and the verb written in its transitive form, as: nahonon, napâvthonon, nesëoxthonon; nae-voneahonon, I brail, by swaying the verb. suspended from a tripod or something similar (spit-roasting); namazez hoevuxkôz, I dry m.; namazemôhâ honovoxk, I smoke m.; zemazemonâta honovox, smoked m.; nae'sonaz hoevuxkôz, I dry m.; cvxkôzos, dried, preserved m.; nahoox, I pack m. home (game); ehoxoestov, it is an arriving with loaded (packed) m. game; ehooneoestove, they arrive in line with packed m. game; nâmeneovo, I provide one with m.; napeena hoevuxkôz, I grind m.; hoevuxkôz zeoxce-
vešpeene, m. grinder. Following are parts of a butchered animal (like buffalo, cattle, deer, sheep): it must be kept in mind that the Ch. does not butcher like his white brother and so the names of different pieces of m. do not correspond with our names. The Ch. used to dissect the animal, not cutting the muscles transversally but severing them in their natural parts: heoxz, its neck; hestazeo, its shoulder blade; henaev, its shoulder (meat); henaevaoxz, its shoulder m. with bones; hæksesæs, m. of foreleg; hotan, side m., behind shoulder; hem⁴nønekòv, part of chuck and middle rib, on the upper part, reaching to the sirloin piece; hesovakov, sirloin piece; honovonoz, m. part of tenderloin, kept for broiling; heșeomënëvæ, breast piece; voxtas, flank; hesemanëva, thick flank; hëšep, its rump; hëpsz, ribs; heton, piece of mouse buttock; hënomoz, hind quarter m.; henom, inner side of thigh m.; hecececom, piece next to sirloin, towards the hind leg, tenderloin; hestanëva, soup m. (leg above knee); heseva, sinewy part of leg; hesøz, hind part or bull joint; hestana, piece of front leg (above knee); hestona, ridge piece (on back); heen, brisket and thin flank; hëseo, m. and bones of rump; voš, hump part (as in buffalos); aetviotöz, m. under rump; hetonš, insides; venooxz, tripes; hepeemom, its first stomach; hestxaonoz, its spleen; hëe, liver; heshetato, its kidneys; hesta, heart; heponoz, its lungs; heveconïšsz, its entrails; hestatøz, its colon; hevaoñš, rectum.

mechanical, expressed by suff. -vaen, in the sense of automatically, involuntarily, spontaneously; see verb of -vaen in Ch. gr.

meddle, naheememoësan, I m. (intr.).; nahemeemoëho, I m., with, disturb one.; nahemeemoës, I m. with it.; ehemeemoëta, he is a meddler; zehemeemoësansz, the one who meddles with; nahemeemoëstoban, I make, cause a m.; nahemeemoëstomovo, I m. with his (in.); nahemeenomého, I m. with his (or.); see disturb.

meddler, hemeemoësanëche; zehemeemoëtaz, the one who meddles; ehemeemoësaneheve, he is a m.

meddlessome, ehemeemoësaneoneve, one is a m. one; ehemeemoëtaoneve, one is a m. one. [of m. meddling, hemeemoësanistoz, the m.; hemeemoëtastoz, act]

mediate, is expressed by rad. -omot- which denotes "intervening agency, serving as or being a means or medium"; naomotà, I assist, help one, intervene for him; naañoñ, I pray; naañoavnòmòtä, I m., intervene for one in prayer; načsztomotà, I m., intercede for one in speaking, I speak for one. See mediative m. (substitutive) in Ch. gr. The intrans. form of -omotà is -omot'-san; the static is -omotxeva; ehàñoavnòmoxtxeva, he mediates in prayer (predicative); ehàñoavnòmoxtxevahe-
ve, he is one interceding, an intercessor. The suff. 
-omotsan, -omotsen, -omotâ and -omotxeva, can be added 
to any verb in order to express "intervention, inter-
cession, m. agency between, assistance, medium and for".
mediation, omotsanistoz, the mediating; see medium; omo-
txevâtoz, m., used mostly as substantive suff.
to verbs of mediating.
mediator, omotsanehe or zeomotsansz, the ones who medi-
-ates; oomotxevâhe and zeomotxevaz, m.: Maheo ni-
metaenon nasz Maxemotxevaho, God gave us a great m.; 
hoxovhoonanehe, m., bridge maker, the one who bridges 
over; hoxovevomotxevâhe, m., similar to pontifex. Ha-
navomotxevâhe, m., intercessor in prayer; mêsotomotxev-
âhe, m. in explaining; meavomotxevâhe, m. in giving.

medicinâ, hesëoxz, m., drug (from hesëohô =root): hesëe-
oxz or hesëoxz = parts of root or roots. This term 
does not imply the sense of mysterious, it ref. 
simply to m.: chësëoxz, it is m.: tëhohesëoxz, white 
man’s m., drug; vokomhesëoxz, quinine; voomhesëoxz, 
white m., found near water, used for sores; hëyaes-
oxz, cough m.; xoemazenenzistoxz, eye m., salve; eshe-
sëoxz, eye m. (to inject); hesëoxz zeveshahenohostove, 
rubbing m., liniment; hesëoxz zeveshehaxaxistove, gar-
gling m.; hesëoxz zevesheoom'nistove, cathartic m. Foll.
owing are Ch. names of medicinal herbs, for which we 
hope to give the botanical terms in a special appen-
dix on fauna and flora. Morhên, morhënsz, is a common 
term given to aromatic herbs especially of the genus 
Mentha. Emoxhëeve, it is an aromatic herb; ononevons-
ce-morhên, marmot aromatic herb; mëehemorhên grows on 
mountains and mëepmorhên near water, both are aromatic 
herbs; veoxcemorhên, pungent aromatic herb; nàkemor-
hên, bear aromatic herb; meemeaton, juniper leaves or 
sprays; meškahesz, moss (?); seoemhân,"ghost" melon 
(cucurbitaceous plant with prostrate stems and small 
round fruit the size of an apple); maxesëoxz, big root 
m.; mozenist, used for head ache; hetonehesëoxz, bark 
m. (inside bark); hoxemëhesëoxz, bitter m. used for 
snake bite; mëohonamesëoxz, used for horses; moze-
onsz, m. used to activate flow of mammary glands; má-
tamhoae, m. used to produce secretion of the salivary 
glands (by sucking it); mahesëoxz, m. used in dysen-
tery; veoxchèsëoxz, aromatic plant with bitter taste, 
used for insect bites; šišinovozhesëoxz, veoxchèsëoxz, 
hoxemëhesëoxz and some others are combined for snake 
bites; heemotomazistoxz, herb used for perfume and m.; 
hetamistoto, plant whose leaves and berries cause 
sneezing; hlesai, species of cedar (used in incense); 
vehooxz, medicinal herb dried and braided and used as 
incense; hekonemoxtaen, edible root also used in infu-
sions; moxtaen is the wild turnip; hestamôkan, a m.
herb used by the "Contryary" band ("hoxnókavo coxchox-nokavhaence", the reverse ones cook, boil it in the "contrary" way; see reverse, contrary), it is put in the boiling soup or water with which the "reversed" dancers asperse their naked bodies with apparent immunity; otatavhesőoxz,copperas; hobonaemaz,lit. stone excrement,a gelatine substance oozing from rocks in the mountains; vanovàn, powerful herb, producing bleeding of nose,used in the Nashaom (lodge of the Contrary ones) and growing in the Colorado mountains. Some herbs and berries are used as ingredients with other medicines; such are: menez,wild, choke cherries; exovavozsz, m.plant (root is called heacess); nàkoe-ståhzemenoz (elderberries?); macemenoz, red berries (different kinds of berries are called by this name, both in Montana and Oklahoma); henem, seed pods of the wild rose; hømen,bark (inside) of elm tree used for medicinal tea; vesceehemeno hesozeva,mulberry root (close to the ground); naevozsz, m.herbs (used in ablations).- Nahesëotam, I prepare m.; namaesta hesëozx, I swallow m.; epevseona, it is efficacious (as m.); na-zhesëom, my m.(treatment with drugs); heszhesëom, one's m.; nazhesëotam,my m.(a special root or drug); heszhesëotam, one's m., drug. Vešhëseo,m.bag; maheonevešhë-seo,mysterious, sacred m.bag; nisimënevehaneo, m.bag (occult), bag in which the demon or m. power giving spirit is kept; navešhëseo, my m.bag; nivëšhëseonanoz, our m.bags; hevešhëseonevoz, their m.bags; maheono-soestoz,m., sacred dance; ovavoschesto, m., magic dance; ovaoneavo, m., magic drum; maheoneoneavo,m., sacred drum; nao and naetaneo, m.men (Ind.doctors); naevëho, white doctor; see doctor. Ononeovántaneo, organization of m., magic men, now extinct; see demon. Naexoxxz,naevootoz (pl.),m.song (sung while treating the patient); maheonetooxz, maheonevotoz (pl.), m., sacred, mysterious song; zemaeonevësz,m., sacred man.

meditate, nàčvetanona, I am meditating; nanxtovetanona,

I m., plan in the mind; namamoxetanona, I am meditating, musing; natoxetanona, I m., dwell upon, keep in touch with the mind; nàčvetanona emehešëvetto, I m. upon what I should do; načešhetan, I am meditating, considering, judging in mind; načvetoxetanotomovó he-čziono, I m. upon his word, keep one's word in mind; zečvetanona, the one who meditates.

meditation, toxetanona, mamoxetanoxtoz and mamaxo-

metanoxtoz,m.

medium, see mediate; setov,m.,middle.

meek, enonizeomae, one is m.; zenonizeomasz, the m.one;
.nnanonizeomaeztovo, I behave weekly towards one; nanonizeomaeztovo, I am m. towards one; see tame; inf.
nanonizeom- =weekly, with meekness; eoanaxaesta, one is
m., peaceable; ehokota, one is m., quiet, unassuming.
meekly, see meek.
meekness, nonizeomhastoz; nonizeometaovazistoz, m. toward
one; nonizeometanotz, m. in mind, disposition;
oanaxaestatoz, m., peacefulness; hekotasto, m., quiet-
ness.
meet, naheohosan, I m. (intrans.), come to; naheohoto, I m.
one (coming to a person coming from an opposite
direction); naheohotxat, I m. it; natsoamoov, I m. one (at
right angle), head one off, pass before him; nanmeox-
zetov, I m. with one (coming up to one); nanmeoxxetza
(in.); natsoov, I m. one (where he is), also collide;
nahetsoov, I m., come against one (as an enemy); nahe-
toeaov, I m. one (by rushing at him); nanhaseov, I m.,
collide with one; maatameo hemekonevoz etooavazet-
tonzs, the locomotives collided; natsoa, I m., collide
with it, press under foot; namamovoo, I m. together with
them (unite); namamovothzeheme, we m., come close, unite
together; emamovonsz, they (in.) m., unite together;
emamoveoensz, they (in.) m. together; meo ehoxo-seoz,
the road meets, joins, q. v.; meo zenoehoxezo, where
the roads met (before, further back); zexhoxezo meo, where
the road meets, joins; zistahoxezo meo, where the road
meets, joins (ahead); zemamoveoz, where it meets, comes
together; ohe zemamovoom, where the river meets (lit.
mouth together with), said when the place of conflu-
ence is farther up, from where the speaker stands; see
mouth. Namamovanoo, I make them (in.) m., I join them
together; namamovananoz, I make them (in.) m., bring
them together; emamovaneo, they are met, united; emamo-
ovo, it meets together (a body of water); emoehoxneo, they
m., gather together; see gather, together; ematamate, it
is m., fair, acceptable; namatamato, I deem one m., ac-
ceptable; namatatano, I make one m., acceptable; esa-
votahen, it is not m., not becoming; esavotahe, one is
not m., becoming.
meeting, momhoxzistoz, a m., gathering; etosemohhoxzisto-
ve, there will be a m.; esamohhoxzistovhan, there
is no m.; oshenemohhoxzistov, the m. is ended;
emonemohhoxzistov, the m. is just opened; see gather
together; momhoxzemhao or oshzemhao, m. house; mamova-
zi-stoz, the m., uniting; tsoavazistoz, the m., opposing,
colliding; see meet.
melancholic, see depressed, sad.
mellow, etahekaseto, it is m.; ehekata-mano, it is m.,
soft (sp. of weather condition, as in spring).
melodious, eperenonenov, it is m.; see sing.
melody, expressed by suff. - nonisto; see sing, song.
melon, mhahn (has a pl. meaning); embahnovo, they (or.)
are melons; heovemhahn, yellow m., musk m.; nxo-
meveo, another name for m., water m.; seozemhän, a kind of wild m. found in Oklahoma, with spherical fruit the size of an apple, but not edible; namevo mhän, I eat m.; eosezemahevostav, m. color; see color.

melt, rad.-hōp- ref. to melting; ehōpeoz, it is melting, perspiring; ehōpetto hestass, the snow melts; ematxpēvōva, it melts, dissolves by means of water (as sugar in cold or hot water); epeočštāta, it melts off (from heat); ehoxpeočštāta, it melts (by heat); nahōpea, nahōpeosan, I m., relent; see dissolve, spare; namatxpēvōvana, I m., dissolve it in water; ehooneoz, it is slowly melting away, said of snow when thawing; evhāta amsc, the lard melts; nahōpész, I m. it; nahōpého (or.).

member, nāvestax, I am a m. (ref. to warrior bands); nistxeo, my co-members; estxeo, thy co-m.; hevestxeo, one’s co-members; ehoxszen, one is m., joins; see admit, join; navesetan, I want one to be with (a m.); nasz zehetēoxsetto, one of my members, parts of my body; ninistxnomázhem, we are members, are all one together; chaestoetovahe or chaestoenahe, one has many members (Ger. Familienglieder).

memento, havae zevēšhesemeeetanoxtove, something by which remembrance is effected, also memorial; see memory. [keeping in mind.

memorize, nahesshenenova tētanoxtovə, I m., know by]

memory, tētanoxxzeva, meetanoxxzeva; the first ref. to keeping in mind, while the second ref. to remembering; tosetētən, m., Ger. Gedächtnis (subjective); meetan, m., rememberance (subjective); toovetanoxtoz, m., the keeping in mind; natoovetanotovo, I keep one in m.; natoovetanota, I keep it in m.; meetanoxtoz, m., the remembering; eavoneteanov, he has no m., is forgetful.

menace, see threaten. [shown.

menagerie, havān zoexcēvōt stomenevoss, animals that are]

mend, naevhapedvanen, I m., repair, make better; naevhapedvanana, I m., repair it; naevapevano (or.); naevhapedvanomovo, I m., repair his (in.); nazeotō šeon, I m. the cloth; napeno, I m. (by sewing); napenoto, I m. it (or., by sewing); napenoxta, I m., patch it; see patch; ehotāva poenohestovə, she won (the prize) in mending.

mendacious, enizeheonev, one is m., a liar; see lie.

mendacity, nizeheonevestoz.

mendicant, see beggar, beg.

Mennonite, Mævēhō, red-white-people, also = Germans.

menses, nhastonestoz; from -nhaosto- = forbidden, tabooed (religiously or ceremonially); see forbid.

mental, expressed with suff. -tan; see mental m. in Ch.gr.

mention, letter "n" when infixed after the pronominal pref. ref. to that which has been mentioned before: namxeatamo, I m., touch him; mxeatamazistoz, m. of one (obj.); nanooxtosesta, I leave it unmentioned, un-
said; nasaanoostoestô, I leave it not unmentioned; zenheto, the one (or.) mentioned; zenhestom, that which I mentioned.

mercenary, ehozvaztaheoneve, one is m.
merchandise, hoxtovô, m.; hesthoxtovô, one’s m.
merchant, hoxtovavêho, white trader.
merciful, ešivaztaheoneve, one is m.; šivaztaheoneve stož, mercyfulness; našivaztaheoneveto, I am m. to one; see mercy; našivazesta, I am mercifully.
merciless, see implacable.

mercy, šivaztastož; ešivaztastove, it is m.; šivatamohestoz, state of m.; našivatamo, I am merciful to one; našivatametanoto, I show one m. (in disposition); nahešivaztastove, I have m.; šivaztahostoz, m. seat; šivatametanoxtoz, in that; see pity.
mere, expressed with inf. -vhan- = merely; navhanenheve, I merely say; evhanhoeozx, he merely came, with no special purpose; evhanoečta, he is m. actor, he merely acts; vhanoečtastož, m. act, ceremony; vhanetaxce, merely a little, just a little bit; otaxâ, m., nothing but, only; otaxâ hetanec, merely the men; see only.
merge, etataen, he merges, disappears (as the sun); etataeozx, he merges, disappears from view; see disappear.

merit, see deserve; ekoxcenitá, it is meritorious, deserving; nakoxcenitázesta, I hold it for meritorious, deserving; koxcenitâtoz, m.

merrily, expressed with inf. -hetota- = with gladness, happiness; ehetotanemeneo, they sing m.
merriment, hetotastož; hetotaetanohazistoz, the making merry, joyful; pavohazistoz, m., laughing.
merry, ehetotaetan, one is m., joyful, happy; see blithe.
Nimoxaxestoz, m. = go-round;

mescal, máta, m. button. The Ch. term máta = prickly pear or cactus, but since the practice of the peyote came up the name is applied to the downy or button part of a small cactus (Anhalonium or Lophophora), and has no relation to the mescal or pulque brandy of Mexico. See peyote.

meseems, zhešetaanotto, methinks.

mesh, zepopoetonosessô, meshes, the ones (or.) braided with interstices; zešetaonosessô, the ones (or.) braided or woven with holes; ċesetaeo and ċseno refer to the meshes of the netted hoops used in games; see play. Napopoetonôno, I make, braid it (or.) in meshes; also našetaetonôno, same expression can be used for crochet or net work; napopoetonoha, I make it (in.) in meshes, braid it in net or crochet work; emomaha-popoetonohê, it is braided in large meshes; see braid, ensnare.

mess in the sense of "disorder" is expressed by inf.
MESSAGE

ENGLISH-CHEYENNE DICTIONARY

-anona- = mixed up; eanonane, it is messed, mixed up together, mussy; see mix; zeanonatto, a m., disorder, mix up; eanonavóta, he acts in a disorderly, messed up way; eanonamanesz, he messes, mixes up together, confuses.

message, hostó, m., tidings; nahozeemo, I send a m. to one; nanxhohozeemo, I have come with a m. for him; nahoeestonaovo, I send a m. to one; ehostóneheve, it is a m., tidings; also hótahoe, m., story; hotonazistoz, m., information; see inform.

messenger, zehotonovaz, the informant, m.; hehótahaneo, the m., teller; ehehótahaneoneve, one is a m.; hoze, m., servant; nanxhethohezoneve, I am a m. (from one); natahozeto, I use him as a m.

Messiah, Mahoneoxestaansz, the Anointed-one-of-God.

messmate, zvessecanamazessó, the ones who eat together, in company; zeto zvessecanamo, this one is my m. metal, makát, a piece of m.; emakátaeve, it is m.; this term is also used to designate iron; heovemakát, yellow m., brass; hekonemakát, strong m., steel; vokomemakát, white m., silver; vehonemakát or maemakát, chief or red m., gold; hetoxkonemakát, thin m., tin; emakátaevstoon, it is made of m., iron.

metallic, etoxzeevon, it has a m., clinking sound.

metaphor, the Ch. are fond of metaphors and often used to speak of an animal to characterize a person; this was especially the case in pr. names; see name.

mete, see measure.

methinks, see meseems.

method, inf. -senoma- = without m.; esenomahoezonebe, one works without m.; see capricious, particular; inf. -oxcheše- denotes "according to custom, m. ". Zeoxcheševoistomosanistove, a m., system of teaching; zeoxcheševoistanehevstove, the m., system, way, manner of living.

methodical, see particular.

Mexican, Mešeèsevého, hairy-nosed-white-man; Meško, M., as pr. name; emešèsevéhoewe, one is a M.; Mešèsevéhoa, M. woman; zexhestanovevos Mešeèsevého, where the M. live, the land of the M.

midday, setovóseva; esetovósen, it is m.; esaeæsetovóseha, it is not m.; etaææ-setovósen, it is towards m.

middle, setov; setoveševa, the m. of the day; zehešeamos, in the m. of forenoon; mxhomós, when it is the m. of the afternoon; setoveve, it is the m.; zetovósevz hozz, the m. tree, the tree forming the m.; setovoom, mid-heaven; setovehe or setovóma, m. of the river; setovóme, the m. of the woods; setovómexeya, the m. of the wood; hevenha hozz, m., center, marrow of the tree; se-

704
toveesoon, m. finger; tot setov, straight thru the m. (in line); nanokaemaena, I fold it in the m.; enokaemaeh, it is folded in the m.; see fold. The sound of "m" often denotes "m."; naamstoe, I "stand in the m." = I sit; etomot xohe, he sits up (from a lying position); eov semeoz, he lies down (from sitting position).

midnight, set'te eva.

midst, expressed by inf. -tóov--; tóovetto, amidst, among, in between; tóovetto zehetaez, in the m. of us (where we stand).

midsummer, setovemoaneva.

midwife, toenova; etoenovaheve, she is a m.

midwinter, setovemoave, m., usually means New-year.

mien, zehesiens, as one's countenance is; ehetoanae, he has a happy m. face; see countenance, face, appearance.

mighty, ehohtamahe, one is m.; ehotoanahe, one is m.; dreadful; ehohtamaano, that which is m. in appearance and being; zehohhtamahezes, the m. one; hohhtamazhetan, a m. powerful man; ehohtamaesston Maheo, God creates mightily; ehohtemoxta, one is "m." sick; inf. -hoh- or -ohs- = very much, intense, m., powerfully.

mild, rendered with inf. -nonizeom- = gentle, m., good-natured, tame, kind; enonizeomae, one is m.; enonizeomastaha, one is m. hearted; enonizeomesez, one speaks with mildness, kindness; ehketae, one is m. quiet; ehketamano, it is m. (of weather); nonizeomhastoz, mildness; hokotastoz, mildness, quietness; see soft.

mile, taeo and tahoee; noka etaeoneve, it is one m.; noka esaatoohevehnan, it is not one m.; nixa taooneva ehesecha, it is one m. long, distant; noka taooneva etazo, it is one m. distant to it; nixa taooneva etheso, it is two miles in length; naha taooneva etaxtanit omohea, it is three miles around (a body of water); zeheshota nixa esaatoohevehnan, it is not two miles where it is (sets); nixa taeo ehosta, it is two miles high; tanhaesto-ametooneve, four miles; hato esto zeta setooneve, for a distance of many miles.

Miles, (General), Nakoessehen, Bear-coat.

militancy, meoestoz; emoeo, one is militant, waging war.

milk, v., navoetanhanoham, I m. (an animal); zevoetanhanohams, the one who milks; voetanhanohamestoz, the milking; nahoetanhano, I m. her (animal); eesevoetanhan, she is milked.

milk, n., matan [matan, breasts]; emaneeve, it is m.; mataneva, with, in m.; namatanae, my m. (not of own
body); hematanaeme, one’s m.; natanan, my m. (breasts); hetanan, her m., udder; eponoevetana, she is dry (of m.); eponoe, she has no m.; emâpeveo, she has m.; the word mâu = water which is drunk, hence the application to the secretion of m.; ehaamêho, she has an abundance of m.; see breast, suck. Seameo, Milky Way; hekozeameo, branch of the Milky Way.

milk, zevetanhanohamsz, also zevetoetanhanensz, the m. milk, peeneoneva navešepena, I mill it with a m.; enimaesevu, it is milling, flows in circle; peeneene-voheo, m. stone, also hohonapêne; epeenee-voheoaevu, it is a m. stone; pêneo, coffee m.; peenemêmâho, flour m., also penhâmêmmâho, flour house; axaxtoz, old Sota word ref. to a kind of m. used to grind corn.

miller, vêho zeoxcepeeno penhôo, the white man who grinds wheat.

millet, heovemôesz, yellow grass; eheovemôevoe, it is m. million, vonhoesstonstov, lost in number; noka vonhosesstonstove, one m.; the exact term would be: matô-toha-matônô-maxematôtnoe = ten times hundred times thousand.

millstone, peenevohona.
mimic, see counterfeit, imitate.
mince, navovesceax, I m., cut in small pieces; navovesceaso, I m. one (or.); navosesoaxxz, I walk mincing (with short steps).

mind, v., natoxteten, I m., pay close attention to; natoxtanotovo, I m. one; natoxtanotno, I m. it; naamâtu, I m., obey it; naamâtovo, I m., obey one; nha zetoxetanoz, the one who minds; nha zeamâtaz, the one who minds, obeys; esaa-amâtahe, one does not m., obey; esâatoxtanornohe, one does not m., consider, pay attention to; nana-hten, I m. am on my guard; see beware.

mind, n., matšetan, matšetanozzeva, the m.; toxetan, toxetanoxzeva, the m. (attentive to something); nótovetan, nótovetanoxzeva, m., that which apprehends, grasps mentally; nanótovetan, I grasp with the mind; nathav oxoxcevehavëhoxez natšetanoneva, my evil comes back to my m.; nanitavetan, I am of different m.; natšetan, I bear in m.; oxætætanozzeva, bear him in m.; ehavtoetan, one is of two minds, double minded; haztovetan, haztovetanoxzeva, double m.; haztovetanoxztoz, double mindedness; navonetan, I lose in m., forget; nameetan, it comes to my m., I remember; suff. -tan denotes anything "minded", of the m.; suff. -zesta = minded, disposed in m.; ešivazesta, one is mercifully minded; ehavsevetan, one is evil minded or feels bad in m.; napavazesta, I approve of it (in m.); eoonisetan, one is foolish minded; eoonovetan, one is of doubtful m., does not know well; namehanešettana, I was minded to do it; namëstomevo natšetan, I open my m. to one;
vovònešematšetan, a m.of helpfulness.

mindful, etotexan, one is m., thotful; toxetanoxtoz, mindfulness; natoxetanošen Maheo, God is m. of us; nioxcevitämän oha toxetanotovoz, he does help us, if only we are m.of him; zistetanotomáz, we being m. of it, keeping it in mind; zetoxetanoss, the ones m. of; ze-toxetanotoss, the ones m. of it; zetoxetanotovós, the ones m. of him; inf.-toxetanona- =mindfully, with thoughtfulness; natoxetanonavhozeohe, I work with thoughtfulness; etotexetanonavešz, he speaks mindfully.

mindless, esaoxetanonahe, one is m.; esaahešhetanoxto- vé, one is m., thotless.

mine, v., namenõn, I m.: zemenõnš, the one who mines; mënõnistoz, the mining; namenõnha, I m. it, dig it up; namenõnövsan, I m., dig by means of water; namenõnövoto, I m., dig one up (by pouring water into a burrow to force out its occupant); namenõnövoxz, I m. it (by means of water); makít eoxcemenõnohe, iron is mined; see dig; zemenõnestove makát, an iron m.

mine, (pronoun), nazhatoz, m., my things; nazeoxtz, my property; nazňough, m., what belongs to me; zeeaenom, that which is m., which I own; zheššeshzhozetto, for it is m.; naheshzhozaváx, I make it to be m.; namääena, it is all m., I own it all; heto mxistonestoz naheshzhoz, this pen is m., I have it for m.; when "m." is used (in Eng.) for a substitute for "my" with a noun, as, "his friend and m.", the noun must be repeated in Ch., thus: heves'ëm na zheves'ënëto, his friend and my friend; when the noun is in it need not be repeated, thus: he-mxistö na zeeaenom, his book and m., lit. the one I own.

miner, menõnevého, white man m.; zemenõnš, the one who mines.

mingle, see mix.

minify, nazceana, I m. it, make it smaller; nazekstana, I m. it, make it shorter; both terms ref. to real extent or size; see slight.

minimize, papass nasahesserzetõhe, I m. it, think nothing about it; papass nasahessetano (or.); níve- ahanaxcheszetanov, do not m. it, think it not so very small; ehöveahanaxcheszetomovó heshzekonezistoz, he minimizes one's strength, by mistake.

minimum, hoxoxtcez, zehoxtaxceo, the smallest (in.).

minister, v., navovonënestomane, I am ministering; vovó- nènestomane-màtasooma, ministering spirit; navovonënestatovó, I m., am helpful unto one; nitalayvon- nènestatovázhemâ, let us m. unto each other! Navovonë- noheoho, I m., work with helpfulness; navovonënoheoheto- tovo, I m. unto one (Ger. einen verpflegen); inf.-vo- vón-, -vovonë-= with benevolence, service, helpfulness; navovonëtoého, I perform a service to one; evovonëtoé- ta, he is one who ministers, does service; èmehavovonè-
toéhó zehōmeneziss, he ministered to the afflicted; emōmātavōčta, he ministers, in ceremonials, religious rites; navovōnetanen, I m., serve, prepare (as Martha was doing for Jesus); zevovōnēşestomansz, the one who ministers; nha zevovōnēhestatēez, the one who ministers unto us, who helps our condition; zevovōnetoéhaez, the one who ministers unto us; performs a service for us. minister, m., maheoneēšezhevóho, sacred—speaking—white—man, m., clergyman, missionary; maheoneēszhetan, maheoneēszhetaneo (pl.), m., missionary, clergyman; maheonehetan, sacred man, priest; of the three terms the second one is best adapted; the last is used among the Northern Ch. The better expression is maheonhoze, maheonhozeo (pl.), servant of God or for God; this term is also used for ministering angels, hozé = servant, helper; emaheonhozenove, he is a m., a servant, messenger for God; nanxhethozenove Maheo etovevo, I am a m., servant of God for your sakes; see messenger. ministration, vovōnēşestomanistoz; vovōnetoéhazistoz, the ministering unto one; vovōnethozenes-toz, m., helpful work (Ger. Pflegearbeit); vovōnhesta-tovazistoz, the ministering, helping one’s condition; vovōnetoétażistoz, act of m. ministry, maheoneēszhetanevestoz, the being a minister, clergyman; maheoneēszhetanistoz, m., body of clergyman; maheonhozenoestoz, m., the being minister; evezę maheonhozenoestová, one is in the m. mink, xáé, xáéo (pl.) m. [xaon = skunk]; exáéve, it is a m.; voxpixáé, white m.; Xáea, She-m., pr. name. minor, novs enitiáetto, it is m., less important; novs nani-tázesta, I deem it of m. importance; novs epéva, it is of m., inferior quality, less good; esa shaēhaaehé, one is a m., not of age; zetocaess, the minors, small in age; suff.—es and —son designate m., young, when ref. to people and animals; hotam dog, hotames, young dog; es-hysta, it is m., inferior. minority, tsekoxestoz, the m., smallness in number or smaller number; zhešetxkomxevoss, since they are few, in m. minus, novs or novés, less than. minutely, see particular. [performance. miracle, ovavōtastoz; ova— = magic + —očtastoz = act,] miraculous, eovavōtastové, it is m., a miracle; inf. —ova— = miraculous, magical; ovašivatamahes-toz, m. mercy. mirage, chemōtasoomecha, it is a reflecting (as a mirror, water, etc.); oxhēchotēsz toxť hēnehōtātotōva exxevōmē mop, when it is hot on the prairies, water is seen in the heat wave. mire, hetanomaoxz, thick mud, soft bluish clay with which the Ind. children fashion animals; õxenitamomaoxz,
ENGLISH-CHEYENNE DICTIONARY

semi-liquid mud, m.; ọxenitamomaxzenē, miry ground, place.
mirror, amēmestoz and amēmazistoz; naamēmâz amēmazisto-
vâ, I m. myself in a m.; see reflect.
mirth, ohazeonevastoz; hetotanevomemenestoz, m., happiness, blissfulness; pavoahazistoz, m., good laugh; pvestanohazistoz, m., pleasure; epavohazesohestove, it is a cause of m.; ecohazenovatto, it causes m., makes laugh.
mirthful, eohazeonevē, he is m., a laugh; eohazenov, one is m., has the faculty to be gay, m., means also; there is a laughing; -hetotan- =happily, mirthfully.
mis-, as Eng. prefix is expressed by Ch.inf.-ox- =wrong; naoxtoan, I mispronounce; naoxtxiston, I miswrite; naoxtxem, I miswrite it; naoxsezesta, I misjudge it; naoxstoonaoxelox, I misfashion, miserect it; naoxhestana, I take it by mistake; naoxsemo, I misallege concerning one, I mention one by mistake; see miss; naoxsetan, I am misled, misguided (in that); eoxseoz, one is misled, inf.-ox- =else where. [advice; naoxsevatomoe, I m. misadvise, naoxsevano, I m. one; oxsevathohestoz, mis-] misbehave, chehetovanov, he misbehaves, is unruly; hehetoahestoz, misbehavior.
misbelief, oxsenietamestoz, wrong trust; hovenietamesto-

toz, vain, false trust.
misbelieve, nahoveamātove, I m. one, believe in him erro-

neously; naoxsenietamenoz, I m., trust in him wrongly; nahovenietamenoz, I m. one, trust in him in vain.

tonstoz, miscalculation.
miscall, naoxsevēno, I m. one, call him by the wrong name.
miscarry, naasestoz, m., abortion, q.v.; enássestove, miscarriage, see abortion.

[It is a m. miscellaneous, anonatto, m., mixedly.

mischance, see misfortune.
mischief, hehetovahestoz, unruliness; totahopemanistoz, m., disarrangement, making a disorder; totahopemansohestoz, cause of m., disturbance; totonšev-
estoz, m., damage, harm.
mischiefous, ehettevanov, one is m., unruly, troublesome, prankish; zehettevaness, the m. ones (or.);
etonševēve, one is m., harming; see spoil; ehoeseno

and eohsenov, one is m., troublesome.
misconceive, naoxsetan, I m., also naoxsehētan; naox-

zesta, I m., misjudge it; oxsetanoxtoz, oxseq-
estazoz, misconception, misjudgement; naoxsetanono, I cause him to be led astray (to make him m., err, to be misled).
misconduct, enimoēta and enohēvoēta, one misconducts,
lit. acts aside, sideways (sc. from what is proper); nimoēta and nohēvoēta, m., n.
misconstruct, eeoxston, one misconstructs, builds wrong; eeoxstona, it is misconstructed.

miscount, see miscalculate.

miscreant, zehoeeenovaz, a villain, also onimeeshetan.

misdeed, havsevoeetastoz, m., evil deed; hoxtoeetastoz, m.,

misdemeanor, see misdeed. [error (in act).

miscorrect, naoxseneevaovao, I, m. one; oxseneevaovazistroz, misdirection.

miserable, eahanoomen, one is m., wretched; ahanoomenehetan, a m., wretched man; ahanoomoe or ahanoomenhestoz, miserableness, wretchedness; nahaysevomoxta, I feel m., wretched (physically or otherwise); esenitateame, one is m., a sorry fellow; emomoxetto, it is m.,

miserly, evenahesehos, one is m., stingy. [pitiful.

misery, haysevomoxta, m. (physical and otherwise); haysevomoxnestoz, m., suffering, evil; see misfortune.

misfortune, haomenhestoz, m., condition of; haysevoenemyestoz, m., ill fortune; haomoe, m. itself; haoporteoz, m. (happening); veoomenhestdz, great, overwhelming m.; veoomoe, excessive m. (itself); haoomoenheztoz, m., adversity, calamity (implying weeping); emaxhoomeneo, they are in great m.; nahoemenestsan, I am caused m.; heovazs hesehaoomeo naiohhehota, all sorts of m. have assailed me, come unto me; zehoomeneose, the ones in m.; see accident, bereavement, mishap, suffer.

misgiver, ennitameoz, one is misgiving, fails in confidence, gives up; ennitamstaha, he has misgivings (in heart); naništahaa, I m., distrust, mistrust.

misgiving, ninitameozistroz, m., discouragement; ninitamstahataoz, heart m.; ožetanoxtoz, m., anxiety; na- ožetan, I have misgivings; nahožetanona, I am with misgivings, am apprehensive; nažetanooz, I have misgivings, become anxious, apprehensive; nahoooommëta, I have misgivings about it, apprehend, fear it.

mismatch, havsevenitäetsan, he mismatchs, rules badly; havsevenitātsanistoz, the mismatching; havsevenitātsistroz, mismatch, bad ruling.

misguidance, havsevevamazistroz, m., ill guidance; oxevevamazistroz, m., wrong advising; oxsetonahazistroz, m., leading amiss.

misguide, naoxsevamo, I, m. one; advise him wrongly; naox- setanohe, I, m., mislead one; naoxseneevaovo, I m., disdirect one; oxsetanohe, one is misguided.

misunderstand, atoomenhestoz and hooxtoomenhestoz, m., accident; eatoomen or ehooxtoomen, one has a m.; see misfortune.

mishmash, anonatto; inf.-anona- = mixed up together.

misinform, naoxsehotono, I, m. one; oxsehotonazistroz, misinformation.

misjudge, naoxsezesta, I, m. it; naoxsetamo, I, m. one; oxse-
ztastoz, oxsetamazistoz, misjudgment.
misknow, naononovetan, I m., know imperfectly; naononovo, 
I m. him, do not know him well.
mislead, naoxsetanoho, I m. one (fig.); nanimocho and na-
ohóezócho, I m., lead one aside; naoxseoiz, I am
misled, led astray; nahóvenosóho, I m., deceive, delude
one, cause him to be deluded; oxsetanohazistoz, the
misleading one (obj.); oxseozistoz, the being misled;
hóvenosázoistoz, the misleading, delusion; hóvenosó-
zos, cause of delusion; ehozenosohetto, it misleads, de-
ludes, deceives; naoncénaovo, I make one to be misled,
to err in the way; evonánaoc, one is misled, made to
err, to go the wrong way, be lost; nahestomenoxsoiz, I
m., lead astray.
misnomer, áestomevehestoz, m., false name.
mispronounce, oxtoan, he mispronounces; oxtoanistoz,
mispronunciation.
misrepresent, éáestomhótohan, one misrepresents, tells
falsely; áestomhótohanistoz, misrepresentation;
esaahetomhótohané, he does not tell straight, true;
saahetomhótohanistoz, misrepresentation, the not
telling true; esaahetotapavesméstó, he misrepresents,
does not explain all well about it.
misrule, esaapavhoemané, he misrules, makes no good law;
esaapavenitáetsané, he misrules; esaapavenitáet-
sanistoz, esaapavenitáhestoz, m., the not good ruling;
echavenitáetsan, he misrules, rules badly; echaveni-
táetsanistoz, echavenitástoz, m., bad rule.
miss, expressed by inf. -ez - ; naézeovo, I m. one, do not
find, reach where one is; naézea, I m., do not find,
come to it; nasaaézevóxtó, I do m. seeing it; naézevó-
mo, I m. seeing him; naézena, I m., fail to touch it; see
fall. Nahaamooz, navenomooz, I m. it (feeling the loss
or absence); nashovenhaeno, I m. fail to catch him (by
hands); nashovenhaono, I m. catching him (with trap or
snare); naháena, I m., drop it; naoháeno, I m., drop
one; naoháea, I m. where it is; naoháeovo, I m., shun,
avoid him; naoháetovo, I m. him (as in shooting); nao-
háeta, I m. it; navoneoesz, I m., lose it; see lose;
nanoxvetamo, I m. one, long for him; nasaanitaovchoo,
I missed not one (or.), of all; naeoxeoeháea, I m. it, it
slips me; nanitxnoez, I m., come short, fail; nanitxne-
he, I m., have failings, shortcomings.
missay, naoxsemo, I m., say amiss concerning one; naoxse-
sta, I m. concerning it.
misshapen, etotonesta, he is m., crippled, deformed; zeto-
tontassó, the m. ones (or.).
missing, ehované, he is m.; ehovahan, it is m. (gone, not
present); zehovanëhessó, the m. ones (or.); zeho-
vahan, the m. one (in.); see gap.
mission, meatovazistoz, the giving, sending. This term has
not the Christian meaning for which the Ch. has no adequate expression; the word maheonemonhêstomosanistoz is the next best meaning: spreading abroad of God's tiding. Zexhessetovameatôs or zehësetovameatôs, the purpose, object of one's m., being sent.

missionary, maheonemonhêstomosanehe or maheonemonhêstomoseho, the one spreading abroad God's tiding; this term has not been used in the past but would be better for m. than maheoneṣzheto; see minister; maheoneceṣzevēhoam., white woman; nha zemeatôs, a m., the one who is sent; maheoneṣzheto zemeatôsz, a m., minister who is sent.

miṣ tep, naohâone, I make a m.; obâonestoz, m., n.; hoxtotëcastoz, m., error; nahoxtöcta, I make a m., commit an error; nañhoxta, I m., err; hoxtotastoz, m., error, see stumble.

mist, zeëšeô, rising vapor, m.; anstaeô, m., light m. trailing in draws or depressions (at twilight); see fog. mistake, see mis-; inf.-höv- denotes "mistakenly"; na-höveštâno, I mistakenly that, I that but it was not so; naheöveneto, I give to him mistakenly, by m.; naheövenexoz, I went there mistakenly (without avail, by m., under the impression that..., for nothing, in vain); nihövenietamenoz, thou dost trust in him mistakenly [hövenietamistoz, wrong, false trust]. Navoneô, I go by m., err to the wrong place; see err; ahetov, amiss; ahetovazistoz, m., fault; nitxehestoz, m., shortcoming, failure; nitxeozistoz, the making a m., shortcoming, failing; naoxseoz (or naeaxseoz), I am mistaken, muddled; naoxstonaoxoz, I make a m. in building, erecting, fashioning it; zeto eszezen nioxstonaoxov, thou makest a m. in tailoring this coat; naheövenescho, I cause one to be mistaken, to blunder, I delude him.

Miṣer, hoxtô, M., sir! Old term used by men.

mistful, maeno enxôs, it is m., misty, foggy.
mistress, vëhona, m., woman chief.

miṣtrust, naniṣtahatóvo, I m. him; naniṣtahâ, I m.; niš-stahatóz, m.; nasaañietamenoz, I do not trust him; nasaañeeṣhâtahe, I m.; nasaañeeṣhatamohe, I m. one, do not think him open, frank; sañeeṣhâtaastoz, m., the not deeming open, frank.

misty, maeno ehôs, it is m., foggy; coaneha, it is m. (with fine drizzle); see mistful.

miṣunderstand, naononovetan, I m., do not know well; naoneevavátome, I m., do not understand well; naoneevavátoto, I m., do not understand him fully; naheveštâno, I misunderstood, that by mistake; nahevenhessetamo, I misunderstood him, I that of him with a wrong impression; nahevenhesseza, I misunderstood it; eox(see)nísstono, he misunderstood, understood the wrong way; eoxseneštâno, he misunderstands, thinks the other
way; naxonsetan, I m., understand wrongly; see fail.

misunderstanding, hōvenešetanoxtoz, mistake in that; hōvenessezastoz, m., misapprehension;
nitavetanoxtoz, m., difference of opinion; esaamanohotoemazistoz, m., disagreement; oneeavatomonestoz, m.,
the not understanding fully.

misuse, naxthoizesz, I m. it, use it wrong; nasaapvhoze-
- oxtō, I m. it, do not use it well; nahavsevočo, I
m., abuse, maltreat one; havsevočhazistoz, m., abuse, mal-
treatment.

mite, zeahanaxceo, that which is minute, exceeding small;
eahanaxceo, it is a m.; eahanaxceta, it (or.) is ex-
ceeding small; zeahanaxcetassō meškson evesēvōmeo he-
kōoxtovā, minute insects are see by means of "peeping
- glass"; heva tonetaxce (or ahanaxce) namstameta, he
could have given me a m.

mitigate, nasēpotomaivo, I m., alleviate, relieve the
strain for one; nahaamosész, I m. it; nahaamose-
ho, I m., soften him; see relieve.

mitten, same as glove.

mix, expressed by inf. -astoe- or -aestoe-; eaeostenen,
he mixes (intran.); naaisten, I m. it; naaisten-
noz, I m. them (in.); eaetenensz, they have been mixed
(in.); eaeote, they (or.) are mixed; naaistoea, I make
it to be mixed; naaistoevō, I make them (or.) to be
mixed; eaeoteovāzetto, it mixes with.... ; eaeotevō-
 ĕhā, he mixes it by shaking (as in a bottle); mataeše-
eaestoevōmahāzetto heto hesē oxz mēsoton, after thou
shall have mixed the medicine by shaking it, swallow
it! Eaeestoevōvane or eaeestoevōmane, it is mixed (of
fluid); nanoanen, I m., connect with; nanoana, I m. it
with, add unto; esaananoehan, it is not mixed, not to-
gether with; nivēnoanomoovo hevehestoz, do not m., con-
nect his name together with.... ; inf. -anona- = mixed
up together, with disorder, confusion; zeanontatto, that
which is mixed up together, muddled, confused, mishmash;
coonamanesz, he makes it confused, mixed up; eonanana,
he mixes it up together; eonanavoēta, he acts mixed
up, confusedly, disconnectedly; see jumble, tangle.

mixture, asteonenistoz, the mixing, m.; heto zaehtoe-
( or zeasto) nazahoehe, I do not like this m.;
heto zaeestoelame oxemane, do drink this m. ! Anona-
voētastoz, m., confusion of acting, performing; nha ze-
noano zezenomātavoētastoz ēstacevostanehsevyova ene-
naanavoēta, the one who combines Ch. ceremonies with
Christianity makes a m., a confusion.

moan, enešev, one moans, wails (for the dead); eēvōan,
one moanos, groans; eneševon, one sings moaning (for
the dead); eēvamevxtōe, it is heard moaning, groaning;
hēsahn eēvamevxtōe, the wind is heard moaning; eēvo-
amevon, it sounds moaning; eneševestoz, the moaning

713
mobile, see move.

mobility, momoozistoz; see move.

moccasin, mocan, mocanoz (pl.); namocan, namocanoz (pl.),

my m.; namocananoz, our moccasins; nimocanevoz,
your moccasins; nahemocan, I have a m.; emocaneoz, one
is moccasined; see shoe.

mock, natotzetan or natazetan, I m., have contempt for;

see contempt; nanasoého, I m. one (in jest); enasoé-
ta, one is a mocker; inf. -tohoxt- =with mockery, scorn,
jeer; natohoxtanoz, I speak with derision; etohoxtaeone-
ev-e, one is a mocker; natohoxtaetovo, I show mockery,
behave mocking towards one; emesaatohoxtaetohebe, he
may not be mocked; natohoxtého and natotohoxtého
(repeatedly), I do m. him, cause one to be mocked; eto-
hoxtota, he mocks, acts as a mocker. Zetotazetanotova-
ta, the one who mocks thee; zetohoxtóeazhe, the one
mocking us, causing us to be mocked; nahetoëmo, I m.,
revile one (in words); zehestoëmaezé, the ones who re-
vile us; natotonšenheto, I m., scorn one (in talking);
natohosohazeto, I m. deride one; natohosohazeta
(in.); natohosohaz, I laugh provokingly.

mockable, etemothoxtaetohe, one may be mocked; emesaato-
hoxtaeztóhan, it is not m., may not be mocked.

mocker, zetazetanoz, the one who mocks; tohoxtaheo, m.;
etohoxtaheoneve, one is a m.; zetohoxtaansz, the
one who mocks (in utterance); tohosohazeo, m., derider.

mockery, totazetanoxtoz, m., contempt; tazatoz, m., scorn;
tohoxtastoz, m.; tohoxtotaetasto, m.in acts; to-
hoxtaonianistoz, m.in words, tohosohazistoz, m., derision;
tohoxtaetozovistoz, m.towards one; hestoëmaizistoz, m.,
reviling; tonotšemazistoz, m.in the sense of harming,
belittling, spoiling, ruining.

mocking-bird, haestošemeo, the-many-voiced-one; ehaes-]

mode, see how, manner, way. [tošemeoneve, it is a m.
model, rad.-ne-, -neš- =according to, after; zeheševosta-
neves zevehoveysz naneševostanehevevo, I
m. my living after the chief’s way of living; nanše-
ston, I m. after (in fashioning, constructing, designing); for m. as noun, see example.

moderate, nahaomosemo, I m. him (by talking to him); naha-
omosého, I m., appease one (in acts); comata-
he, one is m., modest, sober, frugal; omatavostaneves-
toz, m., modest living; inf.-omata- =with moderation,
without excess, pretension; inf. -haomos- =becoming
calm, appeasing; enšeméoe, it moderates, in the lodge
after it had been cold; estōno, estōneozx, the cold
moderates, subsides [estonooz, it changes to cold];
etapoetoetetto, the cold moderates, is subdued; eanša-
ato, it moderates, goes down (of pain), also it recedes
(of water); see subdue, subside; eneešeenæšeeoz, the weather moderates, becomes warmer (from being cold); nahösan, I m., relent, q.v.; inf. -nhasom - = m., slacken, to become less intense than it was; epèvakamae, one is m., slow, patient; see slow.

moderation, omatastoz, m., sobriety, frugality, self-constraint; haomosetomosanistoz, m., the moderating (in words); haomosèhazistoz, the moderating (in acts); oanaxanestoz, m., calm; tapoêtastoz, m., the subduing, hòpsanistoz, m., relenting; pevakamaestoz, m., slowness, patience; momaxometanoxtoz, m., deliberate-ness; see moderate.

modest, eomatahe, one is m., moderate, not presumptuous; zeomatasz, the one; see satisfied; eköma, one is m., chaste, virtuous; ekömèhève, she is a m., chaste woman; eomatavoostaneheve, one leads a m. life, not pretentious; omatavoostan, m., unpretentious person.

modesty, omatastoz; omatavoostanehevestoz, m. in living, custom; see moderation.

modicum, hovèn, limited degree, a little.

modification, modify, see change.

modulate, see sing, tune.

modus, expressed by pref. zeoxcheše-; zeoxchešezistove, m., operandi; zeoxcheševostanehevs-tove, m., vivendi; see manner, way.

moist, ehéköva, it is m., little wet; ehavlomao, the ground is very m.; ehèkèveneoxz, it becomes m., damp; ehèstoneoo, it is m., damp; ehestoneomao, the ground is m., has moisture. See damp, wet. [köve, it is moistened.

moisten, nahekëvox, I m., wet it; nahekëvoto(or.), ehè-] moisture, ehestonees, the m., dampness; ehestoneesève, it is a place of m., dampness; zsaahestonemaoch, where it (ground) has no m.; hoe zehestoneatamana, a land of m.

molasses, paneaseo, the sticky-drawing, viscid; epanase- oneve, it is m.; hànöm-hépanaseo, honey; paneaseoneva, with m.

mold, see form, frame; eotataxorhoxeo, it is moldy, lit. de- cays green; exavoxpotxaneo, it molds (white mold),] molder, ematotxoeoxz, it molds, decays, q.v. [gets musty.

moldy, see mold.

mole, eszema, m. or gopher; zœoënsz-eszema, blind m., gopher; the term "eszema" is used to designate glandular swelling. The Ch. avoid camping on ground with mole hills, believing it causes scrofula. Noxta-stoz, m., birthmark.

moles, see disturb, harm, meddle.

mollify, nahaomošemo, I m., appease one (by words); naha- omoseho, I cause one to be mollified, appeased; ehòpetanooz, he becomes mollified, relenting, lenient; see appease, soften.
molten, ehôpea, it is m.; see melt, dissolve; zehôpehe

moment, kasexov, short time; ohâkasexov, a very short
time; ohâkasexoveva, in a brief m.; momen, for a
m., a while, interval; eoxcemomenhoeston na momen eoxc-
haôna, he would read for a m. and then pray at inter-
vals; zheô, at this m., now; pref. zestô = presently, at
this m.; zestôvehômemenotto, as thou now seest us;
zehehôs, the m., time of day; hezezhe, now, at the
present. See instant; hotama, in a m., in no time; eve-
stov'netto, it is but for a m., is fleeting; evhanekas-
exov'netto, it is but for a m., for a short time.
Momently, nôkasexoveva, for a short time; nôshininove-
exoveva, for a short while.

monetary, ohâkasexov'netto, it is m., of very short
duration; vhanewestovettom, merely fleeting.
monarch, maxeveho; emaxevehoneve, he is the m.; zemaxe-
vehonevsz, the m., great ruler; maxenîtáé, m.,
great master, lord. See lord, master.

Monday, zéenemaheoneséve, when it was M., lit. after the
Sunday is ended; mataenemaheoneséve, the coming
M.; énemahaoneséva, on M.; énemahaoneséve hiz eôva,
today is M.; see day.

money, makât, makâtansz (pl.); namakâtaeme, namakâtaemoz
(pl.), my m.; nimakâtaeman, nimakâtaemanoz (pl.),
our m.; nimakâtaemevo, nimakâtaemovoz (pl.), your m.;
nahemakâtaeme, I have m.; nasahemakâtaemé, I have no
m.; nihemakâtaemhemá, we have m.; ehemakâtaemó (or
-mó), they have m.; zehemakâtaemessô, those who have
m.; nametanoz makâtansz, I give m. to one; maxemakât,
big m., one dollar; oxemakât, half a m., fifty cents;
zevokomooao makât, m. in silver; mâmakât, m. in gold; mxis-
tonemakât, paper m.; macemakât, little red m., pennies;
vessemakât, small m., change; vokomezakât, white m., a
dime; moxtaemakât, black m., five cent piece; emakâtac-
vensz, it is m., lit. they (in.) are moneys; nahemakâ-
etan, I want to have m.; hemakâtaemëtanoxtoz, the
wanting m., m. greed; nametâzetanotanoz makâtansz, I want
to be given moneys; makâtaeva, with m.; ehevasemetto
namakâtaeme, my m. brings interests, lit. has younger
brothers.

moneyed, emakâtaema, one is m., has money; epavemakâtaema,
he is well m., well provided with money; ehaes-
toemakâtaema, one is much m.; nha zepavemakâtaemaz, the
one well m.; makâtaemâtoz, the being m.; namakâtaemaz
vo, I make him to be m.; epavemakâtaemaz, he wants to
be well m.; esaapavemakâtaemaheo, they are not well
provided with money.

moneyless, esaxahemakâtaemé, one is m., is penniless;

monetary, ehaõnova, one is m., penurious.

monkey, make (corruption of the Eng.); makevostan,m.
person (another name for m.); emakee, it is a m.

monkey-wrench, onimaaone and onimtaenitane, wrench, m.

and others; onimtaenitaneoneva, with a m.; eonimotaenitaneoneve, it is a m.

monogamist, enoceeva, he is m., he has one wife; zenoce-
evossa, the monogamists.

monogamy, nocevatoz, the having one wife.

monophone, seeotoanistoz, the pronouncing alike, as:

vēho, whiteman; vēho, chief.

monster, Ax-xea, a m. living in springs and is agonistic to the thunder. The name ref. to an antedeluvian animal. Bones of the latter were found near a spring in the neighborhood of Cantonment, Okla., and an old Ch. (Romannose—thunder) told writer that they were the remnants of one of the Ax-xea. These monsters would travel from deep springs or lakes to large rivers and leave immense tracks wherever they went. Maheonhovān, mysterious animal, m. of which the Ch. tale of the Pleiades says: "zistoseaovavōss zenxhēvōss maheonhovān zistaseoizzevōss zēmaxemhōmoehōz" .......

when they fled in fear from where they lived, from before the mysterious monster, who chased them across the great body of water .......

Names of other monsters were: hestanovae, hàpanovae (crocodile?) and maxhàpanovae.

month, ešēhe, ešēheo (pl. or.), moon, m.; nasz ešēhe, one moon, m.; nišešēheo, two moons, months. The Eng. names of the months are well known and used by the schooled Ch., while the old names of the different "moons" are being forgotten; see moon.

monthly, nistoha noka ešēhe, m., every moon; nhastonezotz, monthlies, menses.

mood, can be expressed by suff.-tan; eavsevetan, one is in a bad m.; ethetetaen, one is in a happy m.; suff.-moxta ref. to physical feeling but also used fig.; emomenomoxta, one is in an agreeable m.; esamom-
enomoxtahe, one is not in a good m., humor; evenomoxta, one is in a sullen m., humor; see bitter, sour. Taxa zēhezovomoxtas, let see in which m. he is, how he feels!

moon, ešēhe, tāšēhe, sun of the night (Ger. Nachtge-

stirn); ameōnetto, mythological name for m.; voxce-

ešēhe, m., crescent m., lit. crooked sun; nitēeman, ni-
tēšēheheman, our m. (ceremonial language);

ešēhe zēmonhōs, new m., thin crescent; ešēhe zēvovoe-

xas, first half of the m.; ešēhe zeevahoxas, second half of the m. (last quarter, in Eng.); ešēhe zeevahace-

tas, last thin crescent of the m.; ešēhe zeonistakaes, full or round m.; ešēhe eoxox, it is half m.; ešēhe eooš, the m. begins to decrease; tāšēhe (or ešēhe) emaneox, the m. is increasing; tāšēhe (or ešēhe) es-
hovameneox, the m. is decreasing; hēmēn, a very old
Moose

ENGLISH-CHEYENNE DICTIONARY

term now unknown (given to writer by Chief Littleman) ref. to the first appearance of the new m.; tāšehe enenovax, the m. is late coming out; tāšehe zēnēgoz, at the dark of the m., lit. when the m. dies; etavoneto-to, it is m. light ("m." is not expressed, but is self-evident); enhesoešeham, her moons, months are all, = she is ready to be delivered of a child; etaešenasōt-xō, she is in her sixth m., month (sc. with child). The Ch. had names for moons or months, beginning to count with "Scene" (October). Following are the old m. names: Scene, the Facing-into, when thin ice begins to form at the edge of ponds or rivers (in October): Hekonenes, Little-strong-face, heavier frost (about November); Maxhekonene, Strong-face, hard frost (December); Oxzeešehes, Little-racket (a racket used in the racket game), about January; Maxoxzeešeh-e, Big-racket, February; Ponomāšecne, Drying-face (March); Vēpozeveshehe, Leaves-m., ref. to first leaves on trees (April); Poetanešhehe, (meaning not clear), May; Enanoošēhehe, Planting-m., (May and beginning of June); Eomeeshehe, Fat-m. (latter part of June and part of July); Meanešēhehe, Summer-m. (Part of July and August); Mozeešēhehe, Breeding m. (second part of August and part of September); Tonoošēhehe, Fall-m. (Part of September and October). The names Pōtanešhehe and Enanoošēhehe were often given to the same m. Besides the above names were the following designating the main moons or seasons: Tonoošēhe, Fall-m.; Șešēhehe, Winter-m.; Mazeomešēhe, Spring-m.; Meanešēhehe,] moose, māpe-mohehe, m., water-elk. [Summer-m. mop, ővahoe; eőva=ahe, she mops it; eاهن=ها, she mops, scrubs it.

correct, m., living; inf. -ono- = correct, even, with rectitude; őkoma, one is m., virtuous; onēvostanievostoe, morality; kōmastoz, morality, virtue.
moro, mato, m., in the sense of the Fr., "encore"; na ma-tō, and what m.? Mato nasz, one m.; inf., -aamahosse- = m. and m.; eamehoseseneheve, he does it m. and m.; inf., -hosse- = gain, m.; inf., -oam- or -oham- or ohame-to (detached) = m. than; inf., -hossoham- and hossoham-to (detached) = much m.; ehossohamepveva, it is much better, "m. good"; inf., -hēp- = m., beyond; ehēpāenēhe, they are m. (in number, seen); ehēphaestxo, they are m. (in number); -hēpsoe- (also detached) = m. and m. in a series, line; ehēpsta, it is m.; hēpetto, m. (detached); see comparative. Inf., -saaevha- = no m., not again; inf., -saaevhazeš- = never m.; inf., -taze- and -tazheš- = ever m.; hooxonoka, once m., for the last time; hooxe-nasz, one m. (for the last); mathoșz or mato hosz, some m.; hēpaovazistoz, the being m., majority; ehēpaosan, he makes it m.; ehēpaosanetto, it is m., outnumbers, it

718
makes it m.; nihépaoavonhemá, we are made to be m., in majority; nahépaosan, I make to be m.; nahépaoxz, I make it to be m.; nihépaoxtovo, thou makest his (in.) to be m., in greater amount or number; ehovahan, it is no more; ehované, one is no m.; hovaněhdestoz, the being no m. [at the same time, further. Moreover, inf. -àaze-, àazevetto (detached), m., besides,] morning, véná, m.; màvána, to-morrow m.; matavána, when it shall be m.; zévána, when it was m. (past); zexhossevéna, the next m. (past); matásérevéna, the next, following m. (future); màvána hetéeva, to-morrow evening; meována, early in the m., at dawn; zetohetoona, as soon as it is m.; hahanevánaoxz, towards, approaching m.; zexhahanevénaozx, when the m. approached; matahaha-nevénaoxz, when the m. shall approach; nahevánaoxzeham, I have a m. (see Isaiah 8:20); vë also vovoèv, m. star; evéève, it is the m. star [evoève, it is cloudy]; nané-hov mehotoxz, I am the m. star, star of the dawn; evév-noxz, it is getting m.; navýchohozehohe, I work until the] morose, etaoñen, he is m., surly; see sour. [m., dawn. morrow, see morning; màvána na mxhosseèève, day after to-morrow; meována natatoseaseoxz, I am going to] morsel, see mouthful. [start to-morrow early. MORTAL, eoxcéenov, it or one (or.) is m.; essaaxenové, one is not m.; ehenáestove, one is m., has death; essaaxenáestovettan, it is not m.; zehetáhenáestovetto, all (in.) that is m. MORTALITY, amenáestovatoz, m.; eoháenov, the m. is great; there is much dying, there are many deaths. MORTIFICATION, omosemazistoz, omoseztovazistoz, m., humil- liation, vexation. MORTIFY, naomosemo, I m., humiliate (also implies malice) one by words; naomoseztovo, I act mortifying to- wards one. Moses, Otonovénsz, Drawn—out-of-water. mosquito, hómá; hómao evovozevoaxeo, the mosquitoes swarm, whirl around. moss, měskahesz; měskahexoxaenistoz (?). MOST, see majority; inf. -nanos - = m., highest; see com- parative; nanosetto, mostly, principally; ehonoxoxtovatázetan, he wants to sell m.; inf. -nocohá - = m., in- tense m. high; enocohátemaha, he is the m. powerful; inf. - honox= = m., the greatest amount, number. mote, atoseneozistoz (as in the eye). moth, evavañcem, m., same as butterfly. Mother, nakohe, my m.; nišq (male sp.), nišq (female sp.), thy m.; hesc, one's m.; nskan, our m. (incl.); zehescez, our m. (excl.); nskaneo, our mothers; zehescezé, our mothers; niscevo, your m.; niscevó, your mothers; hescevó, their mothers; nako, m. ! Maxc, maxceo (pl.), very old term for m.; zehescestovsz, zehescestovess
(pl.), the one who is m.; nahesc, I have a m.; nahesc-heme, we have a m.; ehesceo, they have a m.; nahescenoz, I have her for m., or she is my m.; nihescenon, she is our m.; nihescenoneo, they are our mothers; nihescenov, she is your m.; nihescenov, they are your mothers; nahescetova, I am one's m.; nihescetoseo, we are their mothers; nihescetosev, you are their mothers; zehescetosz, I who am his or her m.; zehescetosez, we who are one's m. This can be said in Ch. because the mother's sisters are called "m." also. Zehescetosez, we who are their mothers; nahescetova, I am a m. (to some one); nihescetono hemat, we are mothers; ehescestove, she is a m.; ehescestoveo, they are mothers. Nahescetan, I want a m.; nahescetanotovo, I want her for m.; nahescetovazetanotovo, I want to be m. to one; nihescestovaz, thou art my m.; nihescestovaze, you are my mothers; nihescestovazemen, you are our mothers; nihescestove, I am thy m.; nihescestoveme, I am your m.; nihescestovemen, we are your mothers. Nanoshov zehescetonet, I who am a m.; zehescetonez, we being mothers; zehescetto, the one who is my m., or I having a m.; zehescetone, the ones who are my mothers; zehescetosz, the one who has a m. or who has her for m.; zehesceto, the one who is our m.; zehescetosez, the ones who are our mothers, or the ones we have for mothers; zehescetosee, the one your m.; zehescetose, the ones your mothers; zehescetosv, the ones having a m; zehescetosv, the ones having mothers; zehescetosz, I being one's m.; zehescetosv, I being their m.; zehescetosv, thou who art my m.; zehescetovaziss, you who are my mothers; zehescetovazemenetto, you who are our mothers; zehescetovetto, I who am thy m.; zehescetovess, I who am your m.; zehescetovemenetto, we who are your mothers; naheshkamoh, naheshkamun (pl.), my m., sister to own m., stepm. or foster-m.; naheshkamun, she is my m. (not own); naheshkamunetova, I am one's m. (not own); zeheshkamunetto, the one who is my m.; zeheshkamuneto, I being one's m. Hescetonetohoa, let her be a m.! Hescetovëha, let her be our m.! Nitaahesceron, let her be our m.! Nitaahescenon, let her be my m.! Hescetovatah, be m. to one! Hescetovatah, be m. to them! Ntaahescetovaz, be m. to me! Ntaahescetovaze, be mothers to me! Ntaahescetovazemen, be mothers (or m.) to us! Hescetovazeneha, be m.! Hescetoh, let her be m. to one! also let me be his m.! Hescetoz, the having a m.; hescetovestoz, the being a m., motherhood; hescetanoxtoz, the wanting to have a m.; hescetovazetanoxtoz, the wanting to be m. (to one, but object not expressed); hescetovazetanovazisto, the wanting to be m. to one; nahevscevo, I count her as m., also: she is m. relation to me; nahescemoh, I am m. with her; nihescemazhemoh, we are mothers.
together; hescevœmazistoz, m. relation, the counting one as m.; hescemazistoz, the being mothers together. Above examples may suffice. Verbal expressions for relationship are elaborate and reach more or less into thousands of different forms. See under "relationship".

motherhood, hescestovestoz, the being a mother, m.
mother-in-law, same as grandmother.

motion, momoozistoz, the moving; esaahemoowoozistovettan,
it has no m.; naâtonôvo, I m. one to stop and listen; namoomoz, I make the m., proposition that .... (new term); see move.

motionless, inf. -meto- = to come to a standstill (with purpose); nametonešë, I come to a stand still, on or above a spot; emetôn, it flutters above the same spot (as some hawks or flycatchers do); emetôsena, it (or., ref to celestial bodies) stands still (from moving). Suf. -ô- = partly m., still, not moving further; emomosešë, one stands at the same place moving; emeešë, one is in view, standing still; etahoešë, one stands still (on horseback or wagon); etahoešëo, they stand still (from driving in a wagon, etc.).

motive, expressed by inf. -hessetova- = purpose, object, m., aim; hena zehessetovanahoseezeës, which m. have you to go there? Hena zehessetovanahos nasahêmeenon-he, I do not know from which m. he killed him. Toneš nsemonheneenanon henez, zehessetova- hâemonhéshez Maheo, some time we shall know the m. of God in giving us adversity.

mound, hohanešë, a small heap of ground for demarcation (in ceremonial); zehoneta, a m. heap, pile; vôs, vôsoz (pl.), m., mountain peak; vôseva, in, on the m.; evôseve, it is a m. A Ch. tale mentions several such "vôs" as being inhabited by magicians, large slabs of stones forming the doors, the entrance or door of each being watched by mountain lions and powerful bears (a metaphor for a strong guard of men); âtonomethaneo, m. people, underground people.

mount, is expressed by inf. -ô- = up, ascending; naévonèn, I m., by climbing; naëozx, I m., ascend, by walking, going; naéên, I m. by walking, stepping; ëex, one mounts, by running, dashing; eëeses, it (or.) mounts, ascends, by floating motion; eësešë, it mounts., of vapor, steam; natâhoe, I m. and seat myself upon; natâhoenoz (or -enotto), I m., ride him (horse or whatever the m. be); natâhoeta, I m., ride it (vehicle); tâhoestoto, m. (horse); natâhoestoto, my m.; nitâhoestonaneo, our mounts; nitâhoestovëvë, your mounts; tâhoenoxe, mounted warriors; tâhoenotax (sg.); hetâhoenotxeznë, his mounted warriors; tâhoenotxe, cavalry.

mountain, hohona, hohonë (pl.), m., rock, stone, also pr.
name for Rocky Mountains; hohonô, zeamôes, chain of mountains; suff. -hoomen denotes "lateral sides meeting together"; esheoeomeno, range of mountains; eseom, m. ridge, hill ridge; zistoehoomeno, at or on the m., where the m. is; hohona ehêehoomeneta, the m. is high; hohonô ehêehoomenetao or ehêehoomenô, the mountains (or.) are high; vôs ehâehoomeno, the m. peak (in.) is high; vôsoz ehêeoémononszô, the m. peaks (in.) are high; hohonaehoomenozô, rocky mountains. Following are a few names of western mountains: Homâvô, Beaver Peak; Nàkove, Bear Peak (in the Black Hills, S. Dakota); Esevonêvê, Buffalo Peak, Long's Peak (in Colorado); suff. -vê = tipi form; Ookoomevôsô and Ookoomeñeta, Bald Peak; Pike's Peak (in Colorado); Tônêvôs (?); Hestatâmôn, Shoulder (mountain ridge in Colorado); Honeevôsozô, Wolf Teeth (in Montana, southeast of Crow agency); Pâvôs, Powder Peak (in Montana); Maxeêxéanevå, Great Bluffs or Canyon; Šên, jagged or castellated rock, also said of such mountains; Hohonahetanêo, M. men. (pr. name of a band or tribe of northern Indians); nišcestan, m. squirrel, chipmunk; hohamos, m. side, declivity; nehamos, the back side of a m. (from where the speaker stands); hôhos, summit, top of a m.; zeénoto vôs, at the foot of a m.; hestsozêva, its foot, thicker end, base (said of things having a butt end); hohonôsêva, in the mountains; motô, m. ash; qos, qsan (pl.), m. sheep (before the Ch. had seen domestic sheep); toxtoeqos, m., wild sheep (present name); meâzeqos, meâzeqsan (pl.), m. goat (now applied to domestic goats); nanosehamôm, m. lion; nanosehamson, m. lion kittens; mohêhya, m. magpie; nàokoemoxšen, bear mint (m. mint in Eng.).

mourm, naeomeetan or naômetan, I m., grieve; naeomeetanozô, I become mourning; naômetanoschô, I am the cause of his mourning; naômetanotovo, I want one to m.; nahesseômetanotovo, I m. on one's account; navasseômetanomô, I m. with one; naôomevoômenô, I endure mourning, grieving; namemôm, I m., weep over one; namemota, I m. over it; en-šeševe, one mourns, moans (for the dead); hoe zenše-ševetto, the earth shall m.; see cry, wall, weep.

mourner, zeômetanôzô, zeômetanoschô (pl.), the m., mourning one (ref. to the inner grieving); zememosanszô, the m., wailer; zenšeševeszô, the m., wailer.

mournful, expressed with rad. -oem =grieving and -ômetatable - with grief, mournfulness; eômenôhe, one looks, appears m.; eoeoma, one is m. (stative); eoeo- metanovanô, one or it is m.; enšeševenô, it is m., wailful, also there is a wailing; eoeometanona-vosta- nehevê, one is a m. person; enšeševo, it is a m. sound.

mourning, ôometanôtozô, the m., grieving; oeomastozô, the state of m., grief; naôometanôna, I am m.; -ôom-
etanona— with m., mournfully (adj. meaning); naôometan-
onavstaha, I am m. in my heart; naôometanonoavo, I make one to be m.; naôometanonoavoêho, I inflict m. upon one; naôometanonoavstahaovo, I make one to be of a m., mournful heart; memazistoz, the m., weeping over (some one); nêsêsevestoz, m., waiting for a dead; hemen, m.—dove.
mouse, oxcêhes, oxcêseo (pl.). Oxcêhemeo, M. trail, pr. mame.
mouth, mâz, the m.; nâz, my m.; nàzeneva, in my m.; nisz, thy m.; hesz, one's m.; nàzenan, our (excl.) m.; nszenan, our m. (incl.); nszenevo, your m.; heszenevo, their m.; mâzeneva, with the m.; zehetâzenaz, the kind of m. one has, lit. the way he is mouthing; nanetâzena, I have such a m.; oxoxtose—oxâzena, they have wide mouths; ehetoseoxâzena, he opens his m. wide; ehoxâzena, one has a clean m., also fig. one who does not use bad or obscene language. In ceremonials Ch. clean their mouths before praying; zehoxtazanazê, the ones with clean mouths; nahoxâzenanâ, I clean one's m. (with something); nahoxâzenano, I clean one's m. (by hand); eoxkszenaaz, one makes his m. to protrude, forms it pointed; emaêzena, he opens his m.; màzenza, open thy m.! Namaêzenano, I open one's m.; namaêzena-no, I open one's m. (with instrument); nahâpâzena, I shut thy m.; hàpâzena, shut thy m.! Nanxpazenoaz, I hold my m. shut (by covering with hand); nanxpâzenanâ, I cover one's m. shut (with something); nahâpâzenanâ, I shut one's m. (with instr.); napôaêzenano, I strike one on the m.; ehoâzenatto, it has a m., an orifice (as of a burrow or den, etc.); hoanoëzenâtoz, m., orifice of a hole; enimâzena, he has a twisted m. (at one corner); see lip; matoëoxzencon, corner of m.; natoëoxzenon, my m. corner; natoxpözov, I am struck into my m. (with a stick, etc.); heâzena natoxpotaah, I insert my finger into one's m.; natoxpotôno heszenevva, I thrust, or strike into one's m. with anything pointed; natoxpze-
ōstôno, same meaning, only more instantaneous; see insert. Action done with the m. is expressed with suff. -otoxta (in.) and -otomo (or.). natêzena, I hold it (by hand): natêzenotoxta, I hold it with the m.; hotam etênomatomo veksse, the dog holds the bird in his m.; hemen choënemotoxta vépoz, the pigeon brings a leaf in its m., bill (the leaf only partly within the m., the rest outside); see bite, gnaw. Namxevo-motoxta, I blow it (liquid) with m., to clean it before drinking; if done ceremonially by a priest it is a symbolic act of strength or blessing imparted to the beverage or food; mxevömxotoxtomvenirnototo nâtamân, bless our food! Naënototxta, I let, drop it out of my m.; naënotomo (or.); see spue. Suffix—oom denotes "lateral approach or meeting of two surfaces merging into one"; nahekoneoómâzena, I shut my m. tight; nahekoneoómâze- 723
naome, we shut our mouths tight; ohe zexoom, where the river has its m. (Ger. mündet), comes together with another body of water; ohe eoom, the river has its m.; ohe zêmamovoom, where the river meets with another one (at any place); zêmamovoom, at the confluence of a river (ref. back, further up stream); zistamamovoom, at the m. confluence of a river (further down stream); nancehenezooz, it makes my m. water; zhehêzêzênao, he has the m. of a bear, lit. he is mouthed as the bear is; nahestomosan, I take with m.; nahestono, I suck him (with m.), as Ind. doctors do; nahestoха, I suck it; see suck.

mouthful, noka hûseo or hooseo, one m.; noka hooseoneva, with one m.; nixa hûseo, two mouthfuls; noka zenhûstom, one m. that I hold.
mouthpiece, észtomotxevâhe, m., interpreter.
movable, emomoxtaneoneve, it is m. can be moved; ehózemomoxtaneoneve, it cannot be moved, is immovable. In Ch. "o" denotes movability; see move.
movemv, actuation, action, occurring, moving is expressed by "o" in Ch.; emmoomoz, one moves (of self); emmomozetto, it moves; emmomostaha, his heart moves, beats, is in action; nimomoozhêmahâ, we m.; easamomoozhehan, it does not m.; zehetêmommoomoz, all that moves; namomoomosiz, I impart motion to it; namomomooho, I impart motion to one; namomooseo, I cause one to m.; namomooosasz (in.); suff. -oz implies self action, motion, the taking place of an action (real or fig.); nhamo ememeoz neo, the road goes there; emaquenazon, one opens the mouth; enâseoz, one dies, becomes dead; suff. -oxz is the longer or slower, gradual process of -oz; ehetanevoez, he becomes (turns into) a man; ehetanevoez, he is becoming a man; emanoeoxz, one is growing; suff. -oâ or -oes (or. and -ôsta- or -hôsta (in.) implies motion, action in a floating, suspended manner, as celestial bodies, clouds, etc.; suff. -ohe denotes fast motion, action, running; ohe, river; naaseohe, I run away fast; suff. -ao and -aohe designate swift motion, action; vâe enmehôsta, the cloud moves into view; vâe eamhôsta, the cloud is moving, passing over; see cloud; eamões, it (or.) is moving on (of celestial bodies); eëesena, it (or.) is moving; eëes, it (or.) moves upward, ascends; emetões, it stands still; emeões, it (or.) moves into view; esetões, it (or.) moves in the middle (midday); etakaões, it (or.) moves short from (sc. the horizon), towards sunset; enêevõesena, it (or., as a comet) is moving swiftly; zehexovenões, its degree of swift moving, velocity; ninokõesetõen, it (or.) moves towards us; nevõeešēhe exaheovõmaoes, the sun moves with a yellow light; inf. -ôst- is found in many verbal forms and denotes swiftness, velocity, sweeping mo-

724
tion or action; naaoneeëbo, I speak one; naaoneeëtô-no, I speak him instantly; easetoëstahâ, it blows off (from wind) in an instant; enovao, it moves less swift than... (bullets, arrows, etc., anything dashing, having great celerity); enëëvao, it moves swiftly; ehôëpëëvao, it moves faster than; naaoneohetovo, I come to one with swift motion; navoneohetovo, I make him disappear quickly; naaoseohetovo, I leave him quickly. Namomoxтан-en, I m. (trans.); namomoxtanâ, I m. it; namomoxtanô, I m. one (or.); zêtôhešemomoxtanæez nimenešhocevon, as he moves us we ought to follow him; zemomoxtan, the one who moves it; zemomoxtansz, the one moved; namomoxtómâna, I m. it, make it m. (water, liquid); emomoxtómëoz, it is moved (liquid); emomoxtómâha, it is moved, agitated (water by wind); emomoxtôva, the water moves; namomoxtahâz, I m. it by shaking; see shake; namomoxtahamân, I am moved, shaken; emomoxtómëstaha, it (water) is moved instantly, swiftly, agitated by wind; naaëmôvâ, I m. it (water) with the foot; emomoxtoahansz, they (in.) are moved by the wind; emomoxtoax, one is moved by the wind; eëëvavoahansz, they (in.) are moved to and fro by the wind; eëëvavoaxeo, they (or.) are moved to and fro by the wind; eëvoax, it (or.) is moved by the wind (an object suspended or on top of something); emoxtónaha, it is moved (wave like), waved by the wind (as fields, tall grasses, wheat, corn); emomaaneoxz, one moves to and fro (meandering); emomaaneoxzistove, it is a moving to and fro; emomaanhôsta, it moves, sways to and fro (when suspended making a serpentine line); emomaahnôstansz, they (in.) m. to and fro; emomaanoa, it is made to m. up and down, in a sinuous line (by the wind); emomanoansz, pl. of preceding; ehôtxaa, it is moved back and forth (by wind); ehôtxaansz, they are moved back and forth (by wind); eëmaës, he shakes, moves his head from side to side (as when motioning no); eëvæëstax, he moves, shakes his head (swiftly), said of animals; naaëmônesz, I go boating, make the boat float, m.; eamëëo, it moves floating (something on water); see float. When "m." is used in the sense of "going from one place to another, journey, progress, advance (Ger. ziehen)" then either suff. -ë or inf. -e is used; naheëë, I moved here (Ger. bin hierher gezogen); heheëhestoz, the moving to a place; heheënov, there is a moving in (Ger. Einzug); eamëëo, they are moving, journeying; see journey; eoxoehetanonov, they m. across (Ger. ziehen über); niäsaëhemâ, we start on (Ger. ziehen ab); emasosehetoxzeo, they (or.) all moved into the water; emasomehetoxzeo, they all m. into view; nataoehetovon, we m. to where he is (his camp); nataoë, I m. up to, attain. Suff. -oëho (or.) and -oësz, -ëho (or.) and -ësz denote
MOVEMENT

ENGLISH-CHEYENNE DICTIONARY

much

m in the sense of "influence, prompt, carry, convey"; napevocho, I prompt, convey, impart good to one; nahamoxtacho, I prompt him to be sick; nahoeeozho, I bring one; nahoeeozesh(in.) or naaseozesh, I carry, m. it away; nahešemen, I m., change place (Ger. umzügeln), also na- asemen; namomoheno, I am moved, troubled; see trouble; namomohenoonoen, I am moved, troubled, afflicted.

movement, momoozistoz, m., motion; esaahemomoozistovet- tan, it has no m., motion; Mahaon nimetaenonomo- tom, ametanenistoz, na momoozistoz, God gave us breath, life and m.; momoostahatoz, m., beating of the heart.
mover, zeamčez věho, the white man who moves on; also amčheo, m.; amčheoneve, one is a m., one who journeys on.
moving, momoxtanenistoz, momoxtanazistoz, the m. (trans.);
momoozistoz, the m. (intrans.); momox- manistoz, the m. of water (trans.); momoxtēmoozistoz, the m. of the water (intrans.); momoostahtatoz, the m., beating of the heart; momoochahistoz, the prompting a motion; momooxehestoz, the cause of a m., motion; momoxtahasenistoz, the moving, shaking (trans.); momoxtahamazistoz, the m., shaking one (obj.); amēhestoz, the m., journeying; heoēhestoz, the m. here; hoxovheistoz, the m. across; amēsenâtoz, the m., floating; easameohetto ma- atameo, the train has started m., running; āshēheistoz, the m. away (Ger. das Fertziehen); navčcta hovae zem- mooz, I see something m.; mxeoozistantoz, the showing of m. pictures; mxeoozistantohe, shows (shows) m. pic- tures; mxeoozistoz, m. picture, also stereopticon.
mow, naoxovaco, I m., am cutting, this is a general term—ref. to be cutting each off from its length or height; eokoēš, it is mown; naoxova moezsh, I m. grass, hay; oexovache, the mower, also pr. name = the one a cutting; zeoxovaz, the one who mows; naokokeoxanzo moesz, I m., cut grasses (the Ch. speak of grass in pl.); eoko- keš, it is mown, cut (ref. to plants cut while standing); eokoēšensz moesz, the grasses (in.) are mown; eokoēšo, they (or.) are mown; etokstēšensz moesz, the grasses are mown short, close to the ground; zeoko- koēšesz, that which is mown (pl.) see cut.
mower, zeoxovaz, the m.; oexovatoz, m., mowing machine; eoxovatove, it is a m.
much, expressed by inf. -hā-, and haesto (detached) = m., to a great degree, very many; ehāmoxta, one is m., very sick; ehēxeov, it is m., a long time; ehēaxaene, she cries m.; inf. -ohā- = very m.; inf. -moxohā- = very, very m.; hāpe, m. in volume; hāpe nameta, he gave me m.; inf. -tonetā- = how m.? (ref. to amount in size); etonetheentsevo, how many are they? Etonetēmē, how m. is it? ref. to value; see how. Esaanexovhan, it is not as m.; hōvaetto, as m. as if, counts the same as if;
zehestovoss ho’vaettoo ninehetoveme, what you did to him is as m. as done to me (by you); inf.-heom- = too m.; eheomeme, one eats too m.;
mucilage, nomåkoz, m., glue; enomåkozeve, it is m.; axc = gum; nomåxc and nomåkoz = gum to paste with.
mud, hetanomaoxz, clayish m.; hetanomaoxzzeše, a muddy, boggy place; eahanomao, it is heavy muddy ground; ahanomaox, heavy, thick m.; oxenitamomaoxz, slimy m.; oxenitamomaoxzzeše, muddy, slimy place; eoxenitamomao, it is muddy (as roads, when the ruts are filled with semi-liquid m.); hešeévoxz, m., dirt (in chunks); eahan-mile, it looks muddy, thick (of water); oxememehész zeoxenitamomao oxchessese oxenitameovatoe, when mud is stirred (worked with hands) the hands get muddy, when one meddles with a nasty business he suffers from it; oxmomovxtomomassész zeoxenitamomao nioxoxexenitameovnâheme, by agitating the slime you do get slimy! Na-pâêàtata, I have muddy feet; napâhátatoc, it makes my feet muddy; see dirty; xâxeem, xâxcema (pl.), m.hen., coot; amsaemennon, m.turtle, also he-ônemaenon.
muddle, nahansan, I m., make turbid (of liquids); nahansan-ômana, I m.it; eoxsetan, one is muddled, confused, misled; eoxseoz, one becomes muddled (of self), confused, mistaken; etotahopetan, one is muddled, tangled] muddy, see mud. [up in mind.
muffin, asksevanô, m. tin.
muffle, nanxpazenana, m.it (with hand covering an aperture, orifice, mouthpiece); nanxpazenaha, I m. it (instr.); enxpazenaha, it is muffled; enxpazena-hensz, it is muffled (phone); etovevon, it sounds dull, muffled; etovevonensz (pl. of preceding); ehoévón, it is muffled, dull, weak sound; ehoeuillez, it is heard muffled; ehoeuillezottle, it sounds muffled; zeatóhoh ehesaamahaahahettan, being covered it sounds muffled, lit. does not sound loud.
muffler, hokota, m., scarf, neckwear; meovavoota, m., furry scarf; emeovavootaneve, it is a m.
mulberry, hesceehemen, hesceehemenoz (pl.), the wrinkled berry, m.; hesceehemenevensz, they (in.) are mulberries; hesceehemenô, hesceehemenôsz (pl.), m. bush or tree; hesceehemenôvee, it is a m. bush or tree; hesceehemenôšeze, m. patch; hesceehemenôšezevee, it is a m. patch.
mule, acëvoham (pl. and sg., altho aëvo be used for sg. sometimes); acëvoham, small m.; acëvohamson, young m., or m. colt.
multi- is expressed by -haestnov; ehaestnovão, they (or.) are many, manyfold; ehaestnovatto, it is manyfold; ehaestnovxtav, it is m. colored; hâestnovxtavestov, the being m. colored; inf.-haesto- is also used; haestnoanistoz, multiplicity of words; haestovâtoz,
polygamy. See many, multitude.
multiplex, ehaestnovatto, it is m.
multiply, ehovseoz-häenheho, they (or.) m., increase in
numbers; ehovseoz-häenononosz (in.); esaahovseoz-häenheho, they do not m., increase; q.v.
multitude, zehešenhevoss, the m. of them (or.); zehešenonoovesz, the m. of them (in.); zehešenono, the
m. of it; häenohesto, great number, many; vonenohesto, lost in number; maxhäenohesto, very many; haestesto,
the many. Emaxevenenheho, they (or.) are a count-
less m.; emaxevenononosz (in.); maxhaestxesto, the
being a m., a great m. The inf.-hæetanevon- = a m. of
people; chæetanevono, they are a m. of people; nihæet-
anevonhem, we are a m.; emaxhæetanevono, they are a
very great m. of people; emohæetanevono, a m. of people
gathers; ehæetanevotonov, a m. of people are in, at, by
it, fill it; emohæetanevotonov, a m. of people gather
at it; homotanevvoxeše, maxhæetanevvoxeše, hæetanev-
voxeše and maxehmætanevvoxeše, a m. of people, including
the place where it is; haestocoizto, the becoming
many, the multiplicity, n.; zehešheomhepenono havs,
because of the too great m. of evil; hoosz, a m., host;
see myriad.
mumble, ěveeveshesz, one mumbles; ěveevesz, one mumble-
les, speaks low, indistinctly; ěveeveszistoz, the
mumbling. See language, speak.
mummy, mummies were unknown to the Ch.; zeess'nahesz
seoz, dried up corpse or dead man; zeess'nahessö
seeto (pl.). [veanətəz, the munching; see noise.
munch, enistonevaveana, one eats with noise; nistoneva-
mundane, enotovæoxz, one is m., alien to, frivolous,wick-
ed; notovavostanehevestoz, m. living. [giving].
munificence, ohmæetanohonevnestoz, great liberality (in)
munificent, eohmæetanohoneve, one is m.; zeohmæetano-
heonem, the m. one. See present.
murder, esenes, one murders, kills; enitoenahan, one mur-
ders (when a blood relative or one of the tribe
is killed by the murderer); enitoenaho, he murders
one; zenitoenahansz, the one who murders; zenasensz,
the one who kills; enaho, he kills one; zenasensz,
the one who murders, kills; enáhe, one has been killed,
murdered; enitoenáhe, one has been murdered; ehoxo-
voss, one murders, lit. he stinks (from murdering); the
Ch. believes that a murderer has a peculiar offensive
smell. Nasenistoz, the murdering, killing; nitoenaha-
nestoz, the murdering of blood relatives; nitoenaha-
zistoz, m. of relatives.
murderer, nasenehe; nitoenahane, m. of a relative; hoxyvse,
under the ban of the people. Ch. used to put
under a ban any one who murdered one of the tribe.
He was not allowed to camp with the tribe and was shun-
enough by every one as one who "stunk": ehoxovseeoneve, one under this ban. An old man told writer that the first m. was given heavy, bushy eyebrows as a sign and this was one reason why the Ch. pull out their eye-

murderess, évahane,M.,pr.name). [brows.
murderous, enaseneneove, one is m.; hosz nákó enaseneo-

murmur, naeovovemovasze, I m., grumble; see grumble; eoe-

Šemovovaszhouze, the murmuring; eoešemovovaszetovo, he 
murmurs, grumbles against one; etotonšenewitho, he mur-
murs, grumbles about one; zeoxpevovovess enšeametotoni-
toaneo, altho well treated they m.
muscle, zehetanošenátov, bunch of muscles.
muse, našbaetanonaoe, I m., consider; nanomaxometanonaoe, 

I m., meditate, deliberate; nanoxtovetanonaoe, I 
mush, mašmenhan, corn m. [m., seek (in mind) to know.
mushroom, hepam, large, rounded m.; taxeséstoto, edible m. 
mushy, eha(o)nőme, it is m., semi-liquid; nahaonőmana, I 
make it m.
music, nemenestoz, m., also said of pianos and organs; 
enemenestov, it is m.; nazetana nemenestoz, I play 
the m. (on piano, organ or instr. played with the fin-
gers); matančenemenestoz, string musical instr., also 
string m.; see serenade, sing.
musk rat, seavonšecoe (pl. or sg.). 
muslin, vopovemøat.
mussel, exovon, m. shell; Exovšemohe,M. shell river.

must, rendered by inf.-hoko = m., have to, cannot fail, 
bound to; nahokoneoxz, I am bound to go; nasa-
hokovšemohe, I m. not have seen them; inf. -hokxa = m., 
without fail, simply have to; nasaahokxanonošpaněšhe-
totaetanovovheo, I simply cannot therewith have any 
joy in them (or.). M. is also expressed by the Hypo-
thetic m. in the sense "likely, without doubt, obvi-
ously": mo estěevhan, it m. have been night; mo easeoxzé, 
he m. have gone away.
mustache, meženátozo, hairs of the lip, mouth.
muster, namohěneenähā, I m. them (or.), lit. I order them 
to come together; emohěňenaheo, they are mus-
musty, see moldy. [tered, ordered to assemble. 

mutability, saatoomahestož, hovae hoeva zehesaaatoomah-
tan, the m. of things on earth; eneheoxseovn-
estoz, m., fickleness, changefulness, inconstancy.

mutable, exoxenitavanoneve, it is m., changeable; esa-

aaxomahe, one is m., remains not the same; eneye-
oxseovneve, one is m. fickle, inconstant; see fickle.
mutation, see change.
mute, esaanoxtovenszé, one is m., cannot speak; zaanox-
tovenszész or saanoxtovensehe, the m. (person);
esaaensžé, he is m., remains silent, does not talk.
mutilate, natotonševe, I m., do harm, spoil, ruin; nato-

729
tonstaovo, I m., cripple one; matotonše onenxaštõno, I m. one by fire; matotonšė CSTasto, I m. one with knife; natotonetoého, I m. one (in acts), doing harm, hurt; see spoil.

[It is m., spoiled, ruined, mutilated, etotonesta, one is m., crippled; etotonšėoz,] mutilation, totonstàto, the being mutilated; totonšėoz- zistoz, m.; totonševoesto, doing m.; zeto he- tan zhešetotonstãaes, the m. of this man.

mutinous, see rebel.

mutter, ensoeo, it is a muttering, guttural sound; evoveevoenesz, one mutters, speaks indistinctly, mumbles; etovâtőe nonoma, the muttering of the thunder is heard.

mutual, nonameto, m., one another; suff. -âz of the reflexive voice denotes mutuality, either when combined with nonameto or not; enonameto-mehotâzhémâ, they love mutually, each other; evisimâzeo, they help mutually; hovac evemâzenov, they give each other; see with and comitative m. in Ch.gr.

muzzle, nanpxezenâno, I m. one (person); nahõm(a)zenâno, I m. one (animal only); hõmâzenahestoz, m. for animals; npxezenahestoz, m., covering for mouth (people).

Zexhoxazenatto maatano, m. of a gun.

my-, expressed by prep. na- (except in irregular forms where "ni-" is used); nâmhâo, my house; naâvoez, my tipi; natatanemâ, m. older brother (fem. speaking); nani, m. child; nisâma, m. younger brother; ninov, my home. See possessive pronoun in Ch.gr.

myriad, vonhõestonstov, a countless number; emaxevonenô- heo, they are a m., innumerable; vonstoxno, beyond number; hoosz, myriads, hosts.

myself, nanêhov; zenêhovetto, I m.

mysterious, expressed by inf. -maheo- which implies "supernatural, divine" and by inf. -ova- = magically, miraculous, enigmatically; inf. -emôs- and emôsetto (detached) imply "not known, secret"; onono- voanistoz, m., dark, not well understood saying.

mystery, zetoome-ononoe, that which cannot be known, remains unknown or not well known; maemôsetano- zeva, the m., secret; etamaheoneve, it is a m. [story, myth, aestomhôteaheo, false story; vhanhôteaheo, m., mere]

N

N. in Ch. denotes round line (vertical or horizontal), "center, lineal connection, coordination, in. ["M" implying flat line, plane, surface (horizontal or vertical), middle, lateral connection, collateral].

Nadir, totâtono, also totaheova, táxtanovâtono.
nag, namavetanohe, I n. one, make him wearied in mind; ninaeneveoeta, she nags, scolds thee continually; zeaneveostomoesz, the one who nags; namavetanoha zehešeaneveoetats, one wears me by continual nagging, scolding.

nail, v., natōneha, I n. it; natōneño, I n. him; etōnehoe, one is nailed; esaatōneehan, it is not nailed; ehōzetōnehoe, it cannot fail to be nailed; ematōnehensz, they (in.) are all nailed; napaeoha, I n., fix it against a surface; napaeño, I n. one against; this term implies that the object is held fast against a surface by a medium; navešepaeoha tōneheoneva, I fix it against, with a nail; naštōoha, I drive a nail in; nanitana tōnehoeo, I pull out the nail; see pull.

nail, n., tōneheo, tōnheheoneoz (pl. in.), n. (metal); etōneheoneve, it is a n.; tōneheoneheva, with a n.; hōhevo, finger n., also claw; mathōhevo, mathōhevon (pl.), the n. (or.), nathōhevo, my n.; nathōhevon, my nails; nsthōhevo, thy n.; hesthōhevo, one's n. or claw; nsthōhevonenanoe, our nails; nsthōhevonevō, your nails; hesthōhevonevō, their nails or claws; nahesthōhevon, I have nails; ehesthōhevon, one has nails or claws; nihesthōhevonenenoe, we have them for nails (symbolized with exovon = shells in certain ceremonials); mesem-moeos, edge of n.; namesememoeocon, my n. (edge of it); nimesememoeconan, our n. edges; napohēvaéstōno, I rub one's finger nails (or finger's end) off; napohēvason, I have my nails rubbed, pulled off; epahēheva, he has good finger nails, lit. he is well "nailed"; ehavsevhōheva, he has bad finger nails; evorphōheva, he has white nails, is white "nailed"; emahōheva, he has red nails; zehavsevhōhevassō, the ones with bad nails; the suff. -hōheva means "with nails or provided with shield" as shown in the following pr. names: Mahōheva, Redn. or Redshield; Mahōhevaeohe, Redshield river (Re-publican river); Vorphōheva, Whitenail or Whiteshield; Amsthōheva, Spreadshield or Spreadn.; natoxoço nemesememoeoson, I cut, trim the edge of my nails.

naked, inf.-nēme- = bare, naked, only; nēmesetto, in a bare way, manner; enēmetoxes, one is n., has nothing on (fig. destitute); niva zhenhetata zehešenēmetoxesetto, who told thee that thou wast naked? Enēmesevēceno, it tastes only of sugar (nothing else); enēmesevopoma-oxezēno, it tastes only of salt (nothing else); enēmetomaeha, it is bare, naked ground; nēmetomau načnana šešistoz, I put, set the bed on the bare ground; nēmetomae chota, it sets on bare ground; nēmetēvhıp, bare coffee (with nothing else in it); see bare. Vovok, n., nude, stripped of clothing (or harness); evovokae, one is n., nude, q.v. Nēmesetto hetomhestoz, the n. truth; naxanēmese-oxheta, he told me the n. truth; enotovamae-
Nakedness, vovokastoz; see nude.

Name, v., navého, I n. one, call him by n.; nahathavevého, I call one bad names; napavevého, I call one a good n.; nagešetovazhevého, I call, n. him thus for the purpose, object; navéhan, I am named, called by n.; evehe, one is named, called by n.; naveesz and navesta, I n. it, call it (also promise it, because the gift to be given is heralded); navehestonaovo, I n. one, give, impart him a n.; naveševestonaon, I was given such a n., named this way; zehetēvehevoz, all who are named, called by n.; naveševēhō veho na veho, I have called by n. the chief's and the white man; nitateševēhe, what is thy n., how art thou named? Nākos nazheševēhe, Littlebear is my n., I am named Littlebear; čāstomevehe, he has a wrong, false n., is named wrongly, falsely; esaatoneševēhetan, it cannot have a n.; esaatoneševēhehan, it cannot be named, called by n.; etoneševēhetto heto māevēhoen, how is this town named? Hotoameq eheševēhetto, it is named, called Bullhead.

Name, n., veheštov, veheštotoz (pl.); ezheševēheshove, it has this n.; esaaveševovhan, it is not a n.; naheveštov,e I have a n.; naamhāz navešhov, I apply, sign my n.; naamhātomovo heveštov, I put his n.down; nisaaveševestoveheme, you have no n.; esaaveševovettan, it has no n.; veheštovā, with, by, in the n.; veheštovā, in, with my n.; epaveševestove, it is a good n.; nasēheveševovheme, we have the same n. Veheštov–osaniztoz, the giving of a n.; veheštov–ovaiztost, the naming one, giving a n.to some one; naveštovanoivo, I give him a n.; čēveševēhehov, one has been given a n.; esaaveševēhestovanhov, he has not been given a n.; enovēheštovahove, one is named by it; navešhovonoxz, I give a n.to it; navešhovonaovo, I give a n.to his (in.); navešhovonovationo, I give a n. to his (or.).

Following are pr. names:

Heoxnemōnemēh, Singingwoman; he- =woman + -ox- =otherwise, called so (which is much used in names) + -nemōnemēh =who sings, from -nemen, to sing. Mahoneh, Mysterious-singer; Heoxnemōnemēh, Woman-calling; Pavēna, Goodfeatherwoman; Mocēs, Little- or Elkwoman; Mahhehetan, Bigman; Mocēta, Littleman (also shortened into Acē); Hetaoxhavsevesaz, Man—who is—bad; Kākoneta, Thin-waist; Heton, Ham; Zēstoneh, Longstrung; ēs- =long + onehe =round body (as of a long barreled horse), string, Kakstāsz, Short–one; Kaksthe, Shortwoman; Haestātan, Tallman; Kāgonemahacis, Child–old–man; Maxe–mēsēvo, Bigbaby; Kamosēz, Droopingmouth; Meēsēvozevee– ahe, Of–baby–age; Hoostova, Staffwoman; hoooto- =staff + -a denoting woman; Oxmeshe, Northern–Cheyenne–woman or Eating–woman; -mes- =to eat + -hee =woman; Heszhe–
maeme, One's—blood or Artery; mae = blood; Tamahe, Stumpwoman; tam = stumped, blunt; Totoevetova, Bentback-ward; tato = backward, reversed, crippled, misshapen + vetova = formed, fashioned, bodied; Voxkas, The—bent-one; Voxkahe, Bentwoman; Voešemeona, Gladroadwoman; vo- eše- = rejoicing, glad, joyful + meo = road + na, fem. form; Meneeomeona, Fair—roadwoman; mene = round and fair; Móechá, Grasswoman; Toxtooka, Bare—prairie—woman; toxto = plain, prairie + ooka = bare, peeled, final "a" is fem.; Mocimeemoe, Littlebraid; Mocemeêne, Youngcalf—stepping—into—view; Mocemeona, fem.of preceding; Eszoovooev, Sinkingwoman; Hoahaene, Lustface; hoahe = to want to have + ene = face; Pavhómaez, Goooodrobe; Pavómahe, Goodrobowman; Ononistháhe, Foolhot; ononis = foolish + hae = hot, burning; Vxtato, Fat (leaflard); Hotamema- es, Dog—chips; Ovaemées, Magical—chips; Heoheve, Yellow—woman; Moxtavehe, Blackwoman; Mohave, Lynxwoman; Vece- nsevehaos, Bird—swift—flying; veces = bird + nsevehaos = swift flying; Maheonhepo, Sacredsmoke; Paeoxq, Knobbed—pipe; Oneonax, Loose—bones (of a corpse); Xamuxhe, Woodstickwoman; Xamax, Woodstick; Moxse, Mint—or Sweetscented—woman; Voxpemaeom, Gray—red—paint (ceremonial paint); Nocerve, Onehorn; Kaeves, Kayeeseeva (fem.), Shorthorn; Oxseve, Twinhorn or Otherhorn; Ox- meševess, Hairyyhorn; Vxtan, Skin; Hotoatxan, Bullskin; Vehonasesen, Chief—sopping; Hokxeemeesësz, Crow—eating; Hokxeveho, Crowchief; Hozeemeehe, Employer; Aenhozeo, Ever—working; Voeše, Gladdy; Hestaxchehe, Twinwoman; Am- schehe, Oilwoman; Hóeseamschehe, Hardeningfat; Hekomema- en, Greasy; Maceo, Little—redskin, or—hide; Zcemacëta, Dwarfman; Mäpevanhësz, Standing—in—water; Mäpeva-nis- tø, Shouting—in—water; Meonistø, Calling—or Shouting—early (in the morning); Onsceena, Wrinkle-arm; Xoxa- vén and Hoxavén, Cross—feather; Køvohe, Picking—tooth (?) Manstone, Artisan, Maker; Oahaveshehoanzs, Bad- bore (?) Hohëhe, Swaddling; Hoeoxta, Meat; Oxzevatø, Raising—dust; Epaessees, Lump—sinew; Hæameozx, Windwalk; Heškovemata, Prickly—pear; Oxmatoonz, Smelling; Koem- ess, Instep—sinew; Moxtavoocomene, Blacklodge; moxtavo = black + en = it is a lodge; Heovehóma, Yellowrobe; Mahóma, Redrobe; Neovasz, Stander; Hotoameeëns, Bull— coming—up; Oxhoveosz, Sitting—on—top; Meeozeva, Appearingwoman; Honemeemeoxz, Wolfappearing; see pr. names under "bear, body, buffalo, bull, river, tribe, wolf". Ko- ona, Knocking—the—head; Aeneovehaz, Flying—hawk; Tæxe- meë, Standing—in—buffalow—wallow (fem.): ehotoaxem, the bull rolls, or paws the ground in anger; Motává, Sadwoman; emotàoz, one is deceased, low spirited; Maha- ësæ, Big—dressed—woman; emoxtavástæ, she is gowned, dressed in black; Hessche,Moving—on—the—divide (mov- ing in the sense of the Ger. "ziehen"; nahessche, I
move on the divide; eheshestove, it is a going, moving along the divide); Ameé, Goingwoman; Ameéne (from Ameénetto, ceremonial name of moon); Everlightwoman; Makse, Bigbilledwoman; Hekas, Softbellied; Vonha, Priestess; Hehén, Blackbird; Veces-oxhéstess, Many-birds; Șevela, Scabby; Ookat, Bareskin; eoka = it is plucked, as a chicken; Șhős, Young-buzzard; eșszeha, one is bald headed; Voa, name of a bird of the stork kind, carries water in a pouch [?]; Voahwe (fem.); Maēhe, Redwoman; Māoeomenehe, Redlodge-owner; Maheonevšė-seo, Medicine-bag; Kāe, possibly from kāseo =lodestone; Vesshēva, Finehairedwoman; Tovoažanavēho, Harelip-whiteman; etovoaz, he has a harelip; Nākoena, Bear-doctress; Hoozeoxez, Going-for-provisions (fem.); Hesta, n. ref. to umbilical cord, worn as a charm after being enclosed in an adorned case representing a turtle (for boys), and long and narrow (for girls); it is supposed to ward off malign influence; Meško, Mexican; Nizavoš, Eaglenest; Manhovae, Giving-drink (fem.); Māosćēnae, Headfeatherwoman (fem. ornament); Mākanė, Meanderingwoman; Pavē, Limbnoise; Șišone, Sacrifice-woman; Nakohehošsoha, Bear-shooting-again; Taovenė, Frowningwoman; Seota, Deadwoman or Ghostwoman; Māezevheona, Red-dust-cloudwoman; Mahezvšon, I raise a cloud of dust (in going); Maheonhošš, Mysterious-dancer; Vūštahweveva, Whitehorn-buffalocow; Vūšt, Whitebuffalo; Vūšta, Whitebuffalo-cow (lit. white-haired—); Vūštoseva, Crane-woman; Vūštass, Crane; Aenoeakonš, Roostinghawk; Hoxēše, Bandaged-across-nose; Maheonoxzeoxz, Wandering-mysteriously; Hotōme, Shelterwoman; Mamkxakhe, Wavy-redwoman; Mazoš, Festering-finger; Moxzekatōsz, Howling—, Bawling- elk; Matx, Red-roman-nose; Hotooxzevēn, Bull-moving-about; Akave, Bentwrist; Etovzheta, In-search-of-food; natāevþevozetaoxz, I am in search of food; Hoxnakāhe, Reversewoman; Soaaxsz, Plunging-into-the-enemy; Māxš-hev, Big-pipe—man; Noahē, Munificence, (personified, deified Providence; noaēhēstoz, the being munificent, liberal, making presents); nanaešėho, I make a present to one; nanaoto, I make one present, dedicate him; nanaoxta, I present it to; Vēsevpona, Poor-rabbit; Ho¬ne mát, Wolflegging; Pācāta, Knobbed-foot; Heëvhone, Shewolfo; Nabaneveho, Chiefkiller; Messox, Swallow (bird); Oxhevoztans, Necklace; Voxkanos, Crookedwoman; Șşeha, Baldhead; Honehozon, Wolfbag; Nomeoz, Going-with-the-wind; Heovēše, Yellow-nose; Homāhesta, Beaver-heart; Homāṁiştš, Callingbeaver; Māhane, Rednape, Haestošemo, Mockingbird (the—many—voiced—one); Cehaesnz, Sliteyes; Ohhe, Littleriver; Mohehehe, Elkriver; Maheon¬kxtahe, Mysterious-ear-of-corn; Ešszeoxz, Talking-while-going; Nimaesš. Standing-around; Meeš, Standing-in-sight; Essēoña, Fasting-two-nights; Nākooxniess,
Four-bears; Voxkåtae,Crooked-footwoman; Honeoxhësz, Strong-wolf; Maheone5,Standing-mysterious (fem.): Ko-mé5,Standing—motionless; ekàmenhë,one stands motionless; Enahes,Old—woman; Mozzee5,Sweetrootwoman; Venohaxx,Paunch; Nizvokomasz,White—eagle; Voara,Bald—eagle; Vohäno,Comanche or Texan; Hestëtane,Strange—outlandish) woman; Papäseva,Blotted—calf—of—leg; Mazàta,Fester—foot; Heoxmaheo,Goddess; Pât,Ashman; Heoke, Diggingwoman; Henahe,Goosewoman; Zehëma, Littlerobe; Eësexoxmahesz,Redmoon; Honeoxmahesz,Red— wolf; Hotoaevess,Buffalo—ligh; Vehoc,Littlechief; Ma— ewess,Redbird; Hohonä,Stone; Hohonaoxtamënsz, Walkingstone. The above does by far not exhaust the supply of names,but it will be sufficient to show how they are formed.

nameless, esaahvehehestové, one is n.; esaahevehestovet—tan, it has no name; esaatonšvehehan, it is n.; heto mxistë esaamhâtoehan veheztos, this letter is n., has no name signed, applied to it.

namely, ota, also hetova; this last term is used when a collective meaning of in.abstract nouns follow; hetova: pavgastoz, šivaztastoz na mehotaistoz, n.: kindness, mercy and love.

nameake, nanovehestonaova, he is my n.; enovehestona5 zeto hetano, he is the n.of this man.

nap, naëvenomó, I take a n.; naëveoanaxenaomó, I take a n., doze leisurely.

nape, mahane, the n.; nahane, my n.; behane, one's n.; ni—hanehan, our n.; nihanevo, your n.; źepechane, n., neck protuberance; napachanestoz, my n., protuberance; (n.ref.to the inion or raised part at the base of the skull); zëvechane, cavity of n.; navechanezto, my n. cavity; hence the inf.—hano— =backward; nahahoseana, I fall backward, see back, neck.

napkin, neonaxestoz, n., hand towel; enonaxestove, it is a n.; neonaxestová, in a n.

narrate, nahótahan, I n., tell a story, tell of; nahótaha— ovo, I n.to one; nanetótahan, I n.of, concerning it; nanethótahaova, he has narrated of it to me; nahe— thótahan, I am a narrating; nahethótahaovo, I am narrating to him; nahótahanteto, I n.concerning one, tell about him; heto zezhethótahaovetto, this which thou do— est n., tell to me; zežótahtansz, the one who narrates; see narrator.

narration, hotahanistoz, the telling of a story; hótah— heo, the n..story itself; see story; nathóta— hanistoz, my n., narrating; nsthótahanistanon, our n.; hestóthahatistovevo, their n.; nasaaonisyomaztomovohæ; hestóthahatistovevo, I believe that his n. is not true; nasaaonisyomâtomovohæ hestôtaheo, I do not believe his story; etosaahethôthahatistovhan, there will be no
narrative, same as narration.
narrator, hótahane,n., the teller; hótahanemakít, the
iron teller = telegraph or telephone wire;
ěhótahaneoneve, he is a n., story teller; zehótahansz,
the one who narrates; see story.
narrow, expressed by inf.-masem- and -mascem- = n., nar-
rowly, slightly; emáseheoz, it is n. (not confin-
ed); emaseoc, it is n., confined room, place; it gets
gradually narrower (as space between walls), strait, q.
v.; eoxkas, it is n., see crowd (enõkaosen); eoxkase-
oz, it is narrowing (lessening distance from one side
to the other); zemaseoceoz meo, the strait, n. way, ref.
to a road walled on each side; emáseoceneota, it is a
n. room, quarter (confined); emáscemhoeo, they sit
cramped; emaseoceo, they (or.) are in n. quarters,
crowded, confined; eoxcemáscemenitüvevosoeo, they
(or.) play slightly different, with n. difference;
emáscemenitüvéno, it tastes slightly different; emás-
ceme henitõheveha, the door is hardly, narrowly opened;
excemásceme-éztomoe, he narrowly, barely denies it, is
hard pressed in denying; emásceme, it is n., strait,
cramped, pressing, leaving hardly room; nímáscememetaž,
I can hardly, narrowly give to thee (having little my-
self); namáscemheena, I reserve (have a n. reserve of
it) hardly any; nímáscemheenamonsz makátansz, we
reserved hardly a little money; inf.-sökóm- = n., slender
and long, straight and n., also without swerving; eső-
kome, he has a n., long face; esökomo, it is n., slen-
der; esökomeoz meo, the road is n., streak like; esökó-
meponőmeoz, a n. strip of water becomes dry; esökovo,
it has n. streaks (of color); nasökóhmoox, I go
straight home; exzesökomena, it is small, n. and long
(as a field); eotazcesópo, it is n. (thru), as a thoro-
fare; see small. [It is n., filthy. nasty, rendered by inf.-őxenitam- = filthy; eőxenitamo,]
nation, mazhestanestoz, the being a n.; nazhestanestoz,
my n.; heszhestanestoz, one's n.; nszhhestanestozo-
nan, our n.; heszhestanestovevo, their n.; vhestaneone-
estoz, n., lit. "with- or co-people", also co-citizen-
ship; suff.-an to nouns denotes "gregarious, herd or
flock of, together as one"; noman, fishes; qsan, sheep;
kokõaxan, chickens; havsevevan, the evil; hâmoxtâvan,
Sickness; nãevvan, Death, etc. Suff.-tan denotes
"collection of human beings as one people"; hestan,
mankind, race, n.; nazhestan, my race, n.; heszhestan,
one's race, n.; nszhhestanunan, our race, n.; nszhhestano-
nevo, your race, n.; navhestan, the people I am one with
(not much in use): hestêhestan, strange, foreign n.,
people; havsevhistan, evil n., race; pahvestan, good
race, n.; Zhestan, Ch. race, n.; nazhesta, I am of the Ch.
race, n.; Zhestan eve وزوز.he is among the Ch., in the Ch. n.; vêhohestan, the English race, people. Hestanee, the nations in general, human beings, men; hestanov, the human world; hestanovâ, in the world.

native, nahesta, I am, have my being, existence; zethoe-va nahesta, I am n. of this country; zehestasso, the natives, the ones being; ehestazo, he becomes a being, a n., he is born; nazhesta, I am a n., a Ch.; hoe zexhestâvo, the land I am from, my n. land; t'sa ehesta, where is he from? Navhesta, I have my being with; navhesta, I am n. with him, have the same being, condition, nature [not to confound with navistâmo, I help him]; inf.-xama- = n., indigenous; see natural.

nativity, hestaozistoz, the becoming being.

natural, inf.-taom- = of self, n.; etaomheneo, it grows (plant) naturally, of self; etaomenhesso, it is naturally so; etaomenhesta, one is naturally so; etaomepeva, it is naturally good; nataomenehenhâtovon, we naturally follow his way; ëxhesta, n., normal, remaining in the same condition; ëxhesta epevomoxta, one is in n., normal health; inf.-xama- = n. in the sense of "unaffected, not forced, not artificial, indigenous"; xamavostaneo, the natural people, Indians; xamavostan, an Ind.; examavostaneheve, he leads a n. life, he is an Ind.; xamahoxzz, n. tree, cotton-wood tree; oâtër, n., of course, self evident! (exclamation).

nature, noavoom, the sphere of providence, munificence; see present. Enonizeomezhesta, one is of gentle n., disposition; ešivazesta, one is of merciful n.; epevazhesta, one is of good n. [epevazesta, he deems it good]; emomâtazhesta, he is of irascible n.; zeheshestas, the way one is, his n.; hestâtôz, n., disposition, condition of being; nazhéstatóz, my n., condition, being thus; zeheshezhéstatóvetto, the n., disposition, existence I have; esanahesta, he is not of that n., kind.

naught, see nothing.

naughty, etahehetovanov, he is n., unruly; ešënitahe, one is n., insolent; hehetovahezoz, naughtiness.

nausea, see vomit. [eno, country of the Navajos. Navajo, Navaho, Navahô (pl.); Navahoetan, N.man; Navaho-]

navel, hestá, n.; nazhéstá, my n.; the umbilical cord is preserved, sometimes wrapped and put on trees, at other times inclosed in an ornamental bag in the form of a turtle (for boys) and a long narrow case (for girls). These ornaments are supposed to counteract malign influences; nahestaevâ, I am with the cord (umbilical), meaning: I belong to it for a time, I am only with it for a time; nanhestaesoneve, I am a young adherent, a novice; evhanenhestaesoneve he is a mere novice, adherent but not strong.

navy, mano-ovaamhesistov zevešemeostove, collection

737
of ships (steam vessels) for waging war.
nay, see no.
near, v., nahahanèn, I step n., approach; nahahanènetovo,
I n., come n. him; nahahaneoxz, I n. (walking); nahahaneoxz, I n. (running); nahahaneoxz, I move n.; ehahanevè-
nao, it is nearing morning; nahahanèn, I am nearing
closer; ehahnetto, it is nearing; ehahnetevox; time is
nearing; nahahaneoxzta, I n., approach it; nahahaneoxzto, I
n. one; nahahaneoxzvo, I n. where he is; nahahaneoxzto, I
n., approach towards it; nahahaneoxzto, I n., approach
towards him; nahahaneoxzevo, I n., approach his place;
nahahaneoxzeto, I n., come near at him.
near, adj. or adv. is expressed by inf. =hahan= =approach-
ing; zen’nesohota, the nearest (something in., self
supporting) standing from the speaker; zistaeShahane-
vòmoeha, n.a body of water; zenShahaneoxz vè, the near-
est tipi (on this side, towards the speaker); zetaz-
heShahaneoxz vè, the nearest tipi, on that side (from
speaker); nakahaèho, I come n. the mark (in shooting
arrows); nahahaneoxz, I come nearer; nahahaneoxzeto, I
sit n. him; nahahaneoxzeto, I n. him quickly; niahaha-
nèhetanon, we are moving, journeying nearer to it; eta-
kahaneoxz sitoveðèva, it is n. midday (he [the sun]
moves floating closer to the middle of the day); mìao
ehahaneta, the house is n.; zehahaneta vè, the n. tipi;
ehahaneta, it is (predicative) n. by; ehahnetto, it
nears, is nearing; ehahneteove, it is n. (substantive
v.); zehahanetève, the approach (as of a bridge); ha-
hanetto, n. by; mo hahanettan, it likely was n., must be
n.; àe zeno, n., close by (here); àe tâno, n., close by
(there, pointing); àe nìåno, n., close by (there, men-
tioned before); àe, n., close; àe hevòhestoto, his n.,
close relatives; àe ehotàa, it is n., close by; nakaome-
mo, I am n. him, his neighbor, living, being n. to him, See
close. Nakaõmo, I see one n., close; nakaõxta (in.);
akaõsan, I see n. am near-sighted.
nearly, expressed by inf. =tosetèse= =n., almost; nato-
setèsemoeha, I have n. eaten; natosetèsesèsevo, I
have n. done it; hahanesitèeva, n. midnight; hahanese-
toveðèva, n. midday; hahanevèna, n. morning; enekotomo-
ma, it is n. full.
near-sighted, ekaõ, one is n., looks near; ekaõsan, he
sees near; kaõsanistoz, near-sightedness.
next, esosokxa, it is n., well formed; see good, clean.
necessary, see must; inf. vovoxpon= requiring, exacting;
etavovoxponevèzetto, it is n., belongs to it;
esavovoxponeoxzistovhan, it is not n. to go: evovoxp-
onevèstove, it is a n. work; emesahovahan, it is n., it
cannot not be.
necessity, expressed in the same manner as "necessary".
neck, expressed by =notovà= when ref. to the whole n.;
-zeoxz ref. to the throat part of the n. and -hane ref. to the back (nape) of the n.; see nape; mazhenotov, the n.; nazhenotov, my n.; nszhenotovan, our n.; emehova-venotova, one has a furry n.; zemehovanovenotov, the one with the furry n.; ezēsenotova, one is long necked; ekasenotova, they (in.) have short necks, are short necked; ekasenotovatto, it has a short n.; epavenotova, one is well necked, has a nice n.; emaenotova, it (bird) has a red n.; zenskovenotovatto, that which is neck shaped; enepō, he cranes his n. to look; nīnepō-\-ma, we crane our necks to look; nskovenotovātoz, n. shape; nānēnotovaso, I end one's n. (with a knife), behead him; naēnotovano, I behead him (with an ax or stroke); ēēnēnotovae, one has no n., is beheaded; nahekozeno, I fall on his n.; nahekozēto, I n., hang him; ehekozehe, one is hung; eezhekonaaz, he breaks his n.; eezhekonaesēsēs, he instantly breaks his n. (by falling); nahekozōno, I break its (or.) n. (with trap). See nape. Hokotaa, neckerchief; meovavoota, neckwear, muffler. Nahootanaavo and nahokotanaavo, I put (something) around his n.

necklace, vooota, n., necktie, anything in the line of neckwear; navoota, my n.; hevoota, one's n.; nivoootananeeo, our necklaces; nivoootanevō, your necklaces; evootaneve, it is a n.; voootaneva, with a n.; nahevoote-\-\-\-n, I have a n.; navootanaon, I wear a n.; navootanao-\-\-vo and nahootanaavo, I make him wear a n.; nahootananam, I "n." the horse (put the collar on); see collar. Eavvoootan, he has a bell on his neck; nahootanaovo-\-\-noz oneavokz, I put a n. of beads on one; naonehavootanam, I untie the n., neckwear (from his neck); nae-\-\-xootaanan, I unloose the n., take off him the n.; nāni-

"tootanano, I take off him the n.; natōtovo navoota, I tie my n.; nītōtōnevo nivoootananeeo, we tie our necklaces or neckties; naonehavootanata, I untie my n.; nīonehavootananaevo nivoootananeeo, we untie our neckties; he-

konevoote, n. of bones; vēkseemaevevoote, n. of bird's bills; vēkseosonevoote, n. of bird's claws; vōtaneosonevoote, n. of human fingers; nākōōsonevoote, n. of bear's claws; hobotanono, n. of beads. Oxevoootansz, Neckla-

clad, pr. name.

necklaced, epavevoootanaoe, one is well n. necktie, hokota and voote (or.); see necklaced; nahoko-

tanaavo, I put a n. on him.

neckyoke, amstoeese, n. of a wagon; amsteoseoneve, it is a n.; amsteoseoneva, with a n.; see wagon.

need. nato\-nēho, I n. him (his help, instrumentality); ni-

sanato\-nēha\-ez, I do not n. thee, can do without thee; nahozeto, I n. his help, service; nihozeto, I n. thy service; naohemooz, I n., lack; naohemoezeta, I am in n. of it; naohemoezeto, I am in n. with him; naohema, I
n., am lacking, wanting; naohemoezoam, am in n. with him. When "n." implies "want, desire" it is expressed by suff. --tan; naheøeøetan (with the meaning of namesekætan), I n. to go out (ref. to moving of bowels); naøæetan, I am in need of urinating; nanohozesø hovaï, I am in n. of something, I get something (which I have not); nanohoz'zenoz metaøcemenoï, I am in n. of coffee, I get coffee; rad. --hoko = must needs; see must; inf. --vovoxpon --needly, necessary, q.v.; nisaavovoxponoxxe, thou needest not go, it is not absolutely necessary for thee to go; ehaomen, one is in n., is destitute, indigent, poor, bereft, in misfortune; haomenhestoz, n., destitution; ohemastoz, state of n., want, lack; ohemozi-stoz, the becoming in n.; nanoxzevazesta, I n., long for it; nanoxzevatoimo, I n., long for him. needful, inf. --vovoxpon --= indispensable, exacting, unavoidable; etanaitæ, it is n., important; ekoxcennitæ, it is n., essential.

needle, heškovohestoz, thorn, n.; vēhovaškovohestoz, n. (whiteman's make); evēhovaškovohestoz, it is a n.; načstoneana heškovohestoz, I thread a n.; načsoész heškovohestoz, I push the n. into; heškovohestoz eotës-ezoxxeita, its thicker (but) end is pierced; heškovohes-toz eotës-ezoxxeita, at the n. eye; " sistato hevëpo- toz, pine needles.

needless, esaavovoxponaehan, it is n., not necessary;] needy, ehaomen, one is n., in need, poverty; see need. negation, see deny.
negative, expressed with inf. --saa --; see n.m. in Ch.gr. neglect, nasaaonstoe, I n. it, disregard, do not heed it; nasaaonemohoe, I n. one, do not heed him.

negligence, hōsotastoz, n., carelessness; hōsotæenistoz, n. in cooking.
negligent, ehōsota, one is n., careless; ehōsotaen, she cooks with negligence, carelessness.

negro, moxtævæho, black whiteman; emoxtævæhoe, he is a n.; moxtævæhoa, negress.

neighbor, zekaoematz, my n., the one near me; zekaoemo, the one to whom I am n.; ekaoemæzo, they are, live close to each other; nesthozemaø, nesthozemaøn (pl.), my n.; esthozemaø, thy n.; hevesthozemaø, one's n.; nesthozemaønan, our n. (excl.); esthozemaønan, our n. (incl.); esthozemaønevo, your n.; hevesthozemaønevo, their n.; navesthozemaø, I camp with one, close to him [confound not with navestozema, I smoke with him]; nahevesthozemaøn, I have a n.; nahevesthozemaøneno, he is my n.; naahanehevesthozemaønetovæzhema, we are near neighbors to each other; nhestameam, my n., fellow man; estameam, thy n., fellow man; hevestaneam, his n., fellow man; nhestaneam, our (excl.) n., fellow man; estaneam, our fellow man; hevestaneamevo, your n., fel-
low man; hevhestaneamevo, their n., fellow man; see
citizen. Zehvhestaneonetto, the one being my n. (simi-
lar meaning as preceding), fellow man; zehvhestaneo-
nezê and zehvestaneamezê, our neighbors, fellow men;
see v. forms of relationship in Ch.gr. Zekahaneôsz, the
one sitting, living next to me, my n.; nimaöetto, in the
neighborhood, surroundings; habanevehoeno, the neigh-
boring, near town; see near; epaveveshtôzémaeneve, one
is neighborly; pavevevevhozêmaenevetoz, neighborliness.
neither, na mato = "and also" denotes n. when following a
negative form; nasaheneenohe na mato zeto ni-
sima, I do not know n. this my younger brother; na mato
nanêhov, n. I; this implies a preceding negative state-
ment; "n. ....nor" is expressed by "heva....matoveva
(or matôva)"; heva ninis matôva nanêhov nasahâmoxta-
heme, n. my child nor myself are sick; na mato namesaa-
metohe, n. will I give it to him.
nephew, the Ch. man does not call nephews or nieces the
children of his own brother, neither does the Ch.
woman call her sister's children nephews or nieces.
But the man calls his sister's child n. or niece, whereas
the woman calls her brother's child n. or niece. In other
words the child of a man's brother-in-law is his n. or
niece, whereas the child of a woman's sister-in-law is
her n. or niece. Nazenota, my n.; nizenota, thy n.; hezenota, one's n.; nazenotan, naz-
hetenaeo (pl.), our (excl.) n.; nizenotan, nizenotan-
eo (pl.), our (incl.) n.; nizenotaevo, your n.; hezeno-
taevo, their n.; nahezenota, I have a n.; nahezenotan-
oz, I have him for n.; mihezenotatovaz, thou art my n.;
nihezenotatove, I am thy n.; see verbal form of rela-
tionship in Ch.gr. Nahezenotavâemo, I count him for my
n.; ziezenotastovsz, a n.; ziezenotastovessô, neph-
ews; nahezenotamo, I am with him; hezenotamazistoz,
the being nephews together; hezenotastoveto, the be-
ing a n.
[neve, it is a n.
nerve, , omatseô, omatseonoz (pl.), n., feeler; eomatseo]-
nest, vhos, vhoshoz (pl.); evhosoneve, it is a n.; vecess-
evhozonan, the bird builds a n.
nestle, momoxeman ehešê zistônâs (or zenoçetâs) hesc,
he nests in his mothers arms; momoxeman naheš-
eš, I n., lie easy, comfortable, lit. with a wish I lie.
nestling, monevat, n., young bird.
net, naonoohôn, I fish with a n. (onohôneche, fisher); nao-
nohôno, I catch one (or.) with a n.; naôhamo,
I catch one (or.) by fishing; naôhaz (in.); onohôo,
fish n. (or.); naonôn, my fish n.; noñoônoan, our
fish n.; heonohôonevo, their fish n.; onohôoneve, it is
a fish n.; onohôoneva, with a fish n.; naheonohôn, I
have a fish n.; namanêcho onohôo, I make a fish n.; hêm-
mâvotoneo, hêmamaomênahehess and hêmâom, mosquito bar; mo-
man eonohoheo, the fishes are netted, caught with the network, see meshes, lace.

nett, expressed by inf. -saažheš-; nasaažheševomoheo, I have n. seen them (or.); -saaevha- and inf. -saa-evhašeš- = n. again; inf. -oxksaane- = n. ceasing, n. ending; oxksaaneňhozeohe, he is n. stopping in his work; inf. -vatom- = nevertheless, yet; vatometto (detached form of -vatom-); ōvōxponetto, nevertheless, notwithstanding (with a sense of relenting, conceding); nahavesvoeňa ōvōxponetto nanšepevoeňo, he treated me badly, nevertheless I do him good; hoveetă, nevertheless, notwithstanding, for a certainty, as sure as can be. Zsaaén'nnettan, that which is n. ending; see ever; inf. -kanom- = never mind, it matters not that......

new, emona, it is n., fresh; zemona, that which is n.; zemonaš, the n. one (or.); inf. -mon(e)- = newly, freshly, recently (Ger. erst), for the first time; emonhoeoxz, he is newly arrived; esaamonaeňan, it is not n.; emonhoxca, she has a n. hat; eťošemonheneena, he will know it (find it out) for the first time; mxhošez zemonheneena zehessoz', when he shall work he will know for the first time what it is, or means (Ger. wenn er arbeitet, erst dann wird er ausfinden); monhoemanistoz, n. law; emoneňevę, it is a n. year; ą zemona, the n. year; namonao, i make one (or.) new; see renew. Ehōxa, one is n., inexperienced, green; monhastoz, the being n.; monevoštanehevestož, n. life; monhestaozis-]

newly, see new. [tōz, n. birth; monhoe, n. earth.

news, hoestoň, n., tidings [stą, sacrifice]; chesstoone, n. are brot; zečvenov, the n., sayings; nixhōtahaozy zavečvenov, tell me the n., what the sayings are; hōtahanistož, the telling n.; eťošemonhōtahanestovę, what are the recent n.? Hōtahanemistō and Hōestonemistō, n. paper.

New-year, Setovešneva, N., in the midst of the winter.

next, á, n. to; hoss(e), n., again; hossešeņa, n. day; hosseņena, n. year; hossešeņevetto, n. time I do it; ome mxhospošetovęs, n. day, at noon; ăe zehoetśez, the one sitting n. to me; āe hovčheštoto, his n. relation; ăe ehota, it is setting n., close by.

Nez Percęs, otšestane, the "pierced-nose-men". This name was known by the Ch. long before the French gave it. Otšesetaneņa, Nez Percęs village or country;] nibble, see gnaw. [otšesetaneņe, he is a Nez Percę, nice, see good, well.

nicho, zevečetto, that which is like a nook, pocket.

nick, see indented, dent; etameševoša, it is nicked, notched, indented, broken in; esoson, it is nicked (of a surface). stove in; see stove.

niece, see remarks about nephew. Nāhām, my n.; niham, thy n. [ńehyam, thy husband]; heham, one's n.; nahaman

742
NIGGARD

ENGLISH-CHEYENNE DICTIONARY

NIPPLE

(excl.) and nihaman (incl.), our n.; nihamaneo, our
nieces; nihamevo, nihamevō (pl.), your n.; hehamevo,
their n.; naheham, I have a n.; nahehameno, she is my
n.; nahehametova, I am her or his n.; nahehameton, I am
a n.; ehehamestove, she is a n.; zehehamestovsz, the
n.; zehehamestovessō, the nieces; nahehamevōemō, I count
them as nieces; zehehametto, I who have a n., also she
being my n.; see m.of relationship in Ch.gr.
niggard, see selfish, stingy.
nigh, see approach, close, near.
night, tēe, tēsz (pl.); tēeva, at, in the n.; totēeva,
every n.; etēeva, it is n.; etēevoz, it gets n.;
nahetēeme, I am overtaken by n.; naoxtēen, I am overn.;
hezezeha tēeva, to-night (also heztēeva, this n.);
monētēeva, first part of n.; set'tēeva, midn.; suff. -ēn
implies n. (generally means a day of 24 hours), espe-
cially in connection with numbers; nanocēnō, I stay
overn. (one n.); nanocēnōho, I keep one overn. I lodge
him for the n.; enišēenēo, they stay for two nights;
nanisēenoz, I camp for two nights; nitosetoxtseonoz, how
many nights art thou to camp? Etosetoxtseonota, for how
many nights shall the camping be? Etosetnnoemō, how
many nights? Inf. -vēn=the whole n., until the morn-
ing or dawn; evōnhozeheo, he works the whole night;
navōnōasenān, I keep the lamp burning the whole n., un-
til dawn; navōnēvēn, I am up the whole n., keep n.
watch; vōnēvenzoz, n.watch, the being up until dawn;
tēe zeoxēso nasaanēozē, I slept not thru the whole n.;
eotaenanimal, the n. is clear, pellucid; vohoksenoma,
light or shining fish, name for the n. or fire fly.
nightfall, monētēeva, at n.
nightless, esatēevhan, it is n., it is not night.
nightly, totēeva, n., every night; tēeva, n., by night.
nimbly, see quick; momoxeman, with ease, nimbleness.
nimbus, cookekvoez, it is a n., rain cloud. [see numeral.
nine, sōōt; esōōtxeo, they (or.) are n.; sōōtnov, n.fold;]
nineteen, matōt őtsoōt, or őtsōōt; ematōtxeo őtsōōtxeo,
they (or.) are n. See numeral. [meral.
nineteenth, zematōtaonetō őtsōōtaonetto, the n. See nu-
ninetieth, zesōōtaonetto, the n. [zesōōtaonetto, the
ninth] [meral.
ninety, sōōtnōe; esōōtnoem, they (or.) are n.; see nu-
ninth, zosōōtaonetto, the n.; see numeral.
nip, napooxta and napoevoxta, napopooxta (several
times). I n. it (with teeth); napoevoom, I n. one
(with teeth); napoomo, napoevoomo, I n. one (with teeth);
epoome or epoevoome, it is nipped (with teeth); napoe-
vooha, I n. it off (with instr.); napoevoono (or.);
epoovoohe, it is pinched, nipped off; see pinch.
nipple, hehevon, hehevonoz (pl.), n., mamma; see suck;
renistoz, renistotoz (pl.), rubber n.

743
ENGLISH-CHEYENNE DICTIONARY

no, hovahan; eŋmaŋ, one says no, by shake of the head; inf.—saaevha— = n. more; nasaaev̊av̊mohe, I see him n. more: esaaev̊av̊hatohan, it is n. more (there or here); inf.—véev̊ha— = no more, in a prohibitive sense; nívéev̊haneše, do it n. more! In Ch. the negative inf. —saa—means n. and not; esaeheav̊nettan, there was n. light; esaapevahan, it is n. (or not) good; esaaev̊etanohn̊tovan nitov, it is n. joy for me; nasaahemakátaemé, I have n. money; nasaahev̊ox̊ca, I have no hat; nasaaheši-vaztastové, I have n. pity; évopedematà, there is n. one (at home), the lodge is empty, also évopedena, it sets empty; hovaně esaaheneenohe, n. one (or.) knows; hovanneesaanahe, n. one (or.) dies; hovaně esaah̊amoxtahe, n. one is sick; ešhovaně, one is no more; ešhovan, it is n. more; hovaně, no one (or.); nasaaheázenæ, I have n. arm; nasaaheșezhesse, I have n. feet.

Noah, Oanaxane, Rest.
noble, hoovevostan, n., rich person; eonoazeoneve, one is n. (character); eonoazeonev̊—vostaneheve, one leads a n. life; onohetan, n. man; ehoa, he is n., generous; onoatamaheostoz, nobleness (state of); hotoastoz, nobleness, generosity. [acts n., generously. nobly, eonooč̊ta, one acts n., straight; ehotoev̊č̊ta, one] nobody, hovaně; hovaně nasaaev̊mohe, I see n., no one; hovaně esaah̊om̊he, he is seen by n.; hovaně nasah̊otahevahan, n. told me; hovaně esaahoe, n. lives here.

nod, hêhe nahetaeoz, I n. yes; naoxšeosenoaceoz, I n. from being sleepy; see bow.
noise, see sound; heovaž zehessevon, all sorts of n., sound; ekoköev̊a, he makes n. with his feet; enx̊hotoepopoepoh̊ta, one blasts, n. after another; ehetoaseh̊estau, they (or.) purposely make n. (with voice, crying, calling, etc.); eoxcetónasestau, what kind of n. do they (or.) make? Eoxcetón̊šešeme, what n., sound does it] noiseless, see quiet. [make (passive)? noisome, eĥav̊sesemeeoz, it is n. smells bad; oxemeeoz, it is n. rotten smelling; oxemeeozitoz, noisiness.
nosy, eoh̊enov, one is n.; also eʰenov; nah̊enovosó, I cause him to be n.; hechetovanvhetaneo, n., boisterous, uproarious men; ehechetovanov, one is n., unruly; niv̊ehetoasehāestame, do not be purposely n.! Hāesta, one is n., loud; zeh̊enov̊sz, the n. one.
nomadic, eñotov̊aeozx, one is n., roaming, wandering with no fixed abode; also used in the sense of frivolous, wicked, alien.
nominate, nav̊čó, I n., call him by name; see name; zev̊hesz, the one nominated, called by name.
nook, zeveččeto, that which is n., also zev̊eččovo. noon, setov̊ševo, n., midday; ešsetov̊šesena, it is n.; eah̊̊m̊ösena, it is forenoon (about 9 o’clock); ehońe-
noonse, it is afternoon (about 3 o’clock); see time.
nose, nhänxoxse,n.of lasso; noasetçeowneano,n.,loop.

nor, mato heva or matôva used as correlative to a pre-
ceeding negative; nasasême heva kôknhôo matôva
heoveamsc, I eat neither bread nor butter; es’aaêszê
na matôva esaamomoozê, he did not speak n.move; zesto-
netto matôva hachótoz nasaaâvēhestowezê, cold n.
heat prevent me.

normal, expressed by ôxhesta to denote "in the same
condition, normally"; ôxhesta epevomoxta, he is
in good, n. health; ôxhesta eamesevo ohe, the river
flows normally, naturally, as usual.

north, notam,n.; natamota (ceremonial name): notamevo-
noomê, in the region, sphere of the n.; notamethan-
eo, northern men; notamethan, northern man; notamachee,
northern woman (Indian), [nota, Ind., woman from another
tribe]; nanotamevoxta, I go against the wind; enotama-
eta, it (tipi) faces the wind; natam ehesta, the wind
blows from the n.; tataenotam, in a straight northern
direction. In ceremonial colors n. is represented by
black =dead coal, cold. Notam âe onxsovon, northwest,
lit.north next to the west; notam âe esenhasto,n.next
to the east, northeast.
nose, naevo, the n., bill; naevo, my n.; heevo, one’s n.;
naevo, our n.; nievevo, your n.; naheevon, I
have a n.(obs.); suff.-ês,-ësena denotes "nosed, pro-
vided with a n."; ekaês, one has a short n., is short
nosed; enoês, one is straight, even nosed; see names
for "nosed" under "body". Natamês, I have the end of
my n.cut off; koês, hump n.; zezechês, negro n.; to-
toês, protruding n.; tomoxcês, turned up n.; eseês, long
n.; paeoês, lump n.; aês, big end n.; zekaêsessô, the
ones with short noses; nakaêsêno, I shorten one’s n.
(by cutting); natamêsêno, I cut off the end of one’s
n.; natamêsês, I have the end of my n. cut; nasošsê-
êsêno, I stove in one’s n.(also indent it); nasošesêsê,
my n.is stove in; naosôseheszh, I stove in my n.; ze-
pavêsenassô, the ones with well formed noses.

notrisiis, màtaezehemoz, the n.; hestazehehmoz, one’s n.;
also natazevoz, my n.; nstazevoz, thy n.; nst-
tazeovenanoz, our n.; nstazeovevoz, your n.; ezêsemo,
he expands his n. (of animals, as horses); ezêsemooheo,
they expand the n. (of a horse); etotăpezêsëheo, he expands the n.
wide (of a horse); etotăpezêsëvozom, he expands the n., after running hard; emešeês, he has hair in the n.
not, expressed with the negative inf.—saa— and follow-
ing negative suff.; see negative m. of the v. in Ch.
gr.; —saañce—... oha mato,n.only.... but also; nisa-
nocemetazehevn oha mato zeto hetaneo, I do n. only
give to you, but also to these men; inf.—vê— has a
prohibitive meaning; nivéneoxt, do n.go (thou); nivé-

745
NOTEABLE ENGLISH-CHEYENNE DICTIONARY

metonovo, give it n. - to them; enita, it is n. it; enita, it is n. him [not to confound with enntáæ, he is ruler, master]; enitaensz, n. them (in.); enito, it is n. them (or.); see other. Ehovahan, it is n., exists n.; ehovanë, one is n., does not exist; ehovahanehensz, they (in.) are n.; ehovanëhesive, they (or.) are n.; hovanëhesto, the n. existing, also ref. to death, being no more; zehovanëhouses, the ones (or.) n. here, n. present; esahotahan, it is n. (at a place); esahoe, one is n. at a place; esaapevovattan, it does n. plow well (sp. of the plow); nasaaøsanë, I see n.; nasaaøxtohe, I see it n.; nasaaømohë, I see him n.; esaaømehan, it is n. seen; esaaømehë, one (or.) is n. seen; esaaømohëvan, it is n. a thing, nothing; pref. mësoo- governs the sub. cj. and denotes "n., as otherwise expected"; mësonëhovsz, then it is n. him! I thot it was him (sc. but was mistaken). Pref. mohonó- =n. likely; mohonoheneo, he likely does n. know; kama, n. much; -saaëš(e) =n. yet; nasaaømeshësë, I have n. yet eaten; see no. [note. notable, havocæ zeonooëástastove, something n., worthy of] notch, zetaxax, the n., cut; nataaxax, I cut a n.; see gap, indent, stove. [writing.]

note, naaneevæzesz, I n., discern it; naamhaz, I n. it (by) noted, eheneenoseovneve, he is n., known; eneevaoseove, one is n., distinguished (from others); see reput-ed, famed.

nothing, havocæ, n., when used in combination with the negative: havocæ esaaxamapohestamohe, there was n. he did not take; havocæ nasaaømesë, I have n. to eat; nasaaøhovâc-hemestovë, I have n. to eat, or in the line of food; when infixed "hovâæ" has a stronger meaning similar to "n. whatever"; hovahestovâ nasaaøhestamohe, I have n. in common to do with him; havocæ nivéætovaš-enov, have n. with you (Ger. bei Euch); havocæ nasaaøxhe, I have n. to say; ëxhesta, n. the matter, it is normal, as usual; inf.-æstem- (aestometto when detached) =n. , in vain, falsely; ohaestometto, entirely for n. nanaestomëcho, I do unto him for n., treat him falsely, wrongfully; vovok, with n. on, naked, stripped; nasaaøhavestovë. I am n.; esaaøhavestovëvan, it is n., not a thing; nasaaøhahancohe, I have n. to do with it, I do not near, approach concerning it. See empty.

notice, namešena, I n. it; namešenovo, I n., observe one (or.); zemëšenovaz, the one noticing, nañhæesta, I take n., examine; naaneevæzesz, I take n. of it, distinguish it; nataaoøneevæzesz, I take special n. of him; naemëmo, I n., detect one (or.); naemëxta (in.); mešenovâtovz, the noticing; mešenovazistovz, the noticing one (obj.).

notify, naboróno, I n., inform one; see inform.
tural n., way of thinking; soss zetotameamešetano-
voss, each according to his own n.

notorious, see reputed.

notwithstanding, ovop, n., in spite of the fact that
(when relenting or conceding), howbeit;

inf. -vātōm = n., nevertheless; inf. -oxkanom = n., altho;

see spite.

noun, the majority of nouns in Ch. are verbal substan-
tives and are recognized by their suff.-estoz,-ox-
toz and -âtoz. See Ch.gr.

nourish, næšënô, I n. one, in the sense of promoting
growth, taking care, raising; næšèsz, I n., raise
it; nahoxomo, I n., feed one; see nurse.

nourishment, mâtam, n., food; emâtameve, it is n.; see

novel, see new. [food.

November, see moon.

novice, esohoxae, one is a n., still green.

now, zheš, n., at this time or moment; hezezeha, n., at
present; hezezeha hovahan, not n.; nohëtto, n.

then! Nomô and nomonheš, n. then! ready to start! Nohe-
tota, n. on! Moxhezé, but n., a short while ago, usually
combined with a question, as: moxhezé ehoe, was he not
here but n.? Seeha, n., instantly; inf. -sâ- is used in
the imperative to mean "n."); nisâmezz, give it n.
(thou) to me! [Not to confound with -sâa- = not];
to-
toneš, n. and then.

nowadays, hezezeha amexoveva, in the present time, age.

noxious, see harm hurt.

nozzle, zeskæetö, n., spout; zeskæetto epoeoz, the n.,

spout comes off; zeskæetto epoeötâto, the

n., spout comes off (by heat); hosz hetoxkonoz ekaet-
tonsz, some vessels have nozzles, spouts; ekaëtorkon-
ev, it is a vessel, utensil with a n., spout; kaevetë, name of
such a utensil; maataeta zevëšezessonehaáo
mâp, iron n. of pipe, hose.

nucleus, zethetahešhemeneva, that which is the kernel;

zechosanetto, n., inside of nuts.

nude, evoñovkae, one is n., stripped; navovokano, I strip
one of clothing (entirely); navovokanoham, I strip
the horse (of harness, bridle or whatever the animal
has on); voyok when used alone means "stripped, with
nothing on, denuded"; nãhevok'nô mohñenoham, I let
the horses loose (unharnessing and turning them out to
pasture); zevovokassô, the n. ones.

nudge, nañtezeeno, I n. to on, by touching him with fin-
ger; nazešônô, I n., elbow one.

nudity, voyokastoz, the being nude.

nuisance, eesaevotahe, one is a n.; nasseaevotaovohi, I am

a n. to one; hovae zevëšhememohâzistove, some-
thing causing n., disturbance; see disturb.

numb, nananehe, I am n.; nananomoxtaoz, my feeling be-
ENGLISH-CHEYENNE DICTIONARY

comes benumbed; nanatos, I am n. with cold; nanazeonaos, my hands are n. with cold; nanazētaos, my feet are n. with cold; nananēho, I n., paralyze him; enaneoz, he becomes n. (from any cause); enaneoxtaoz, his leg becomes n.; enaneonaoz, his hand becomes n.; enaneātaoz, his foot becomes n.; enonāēoxta, one is n., paralyzed, dead in both legs; tass enanstaḥa, as it were he is n. hearted; nanehestoz, numbness; naneozistoz, the becoming n.; nanomotāoxistoz, n. feeling; natosestoz, numbness from cold; nazeonosestoz, numbness from cold hands; nazeātaosestoz, numbness from cold feet.

numbness, see numb.

tonetoestonestoz, n.; see count; for numbers see
numeral; emesaatonetoestonstovhan, it is without
n., incalculable; Etotetoestonstove, it is a n.; nohase-
nēstonstoeš, for a n. of days; nohas tonstoha, for a n.,
certain n. of; zehestoxtao, a certain n.; emesaatoneto-
estoné, it (or.) cannot be numbered; inf. -sēstoxta-
ē same n.; etašenistazešz heesēhamoz, his days are num-
bered, are all; natxkomxheme, we are few in n.; etxkom-
exoe, they (or.) are few in n.; etxkomansz, they (in.)
are few in n.; see few; nihacexhemâ, we are many; see
many.

numeral, the Ch. numerals undergo divers forms according
as they are cardinal, ordinal, abstrat, concrete, multiplicative, collective, distributive, partitive, or
combined with verbal forms, The Ch. count from 1-5 in-
cclusive, then say: "1 to (added) 5", for 6; "2 to 5",
for 7; "3 to 5", for 8; "one less than all", for 9; "all
added", for 10. In counting further the Ch. says: "10
and (added) 1; 10 and 2, etc. ". The same is done for
the tens up to 100. From 100 on, the hundred is named
first, then the tens and finally the units. When the
number of hundreds is specified, the multiplicative
1-9 must precede the hundred. The following examples
are needed to give an idea of the Ch. n. system.

A. CARDINAL NUMERALS. (See remark below).

1. Nokā Nasz Nokā [cativ. Nokov
2. nixā niš nixā nisov
3. nahā nahe nahā nanov
4. nivā nīve nivā nivov
5. nohono nohone nohonā nohonov
6. nasotā nasotō nasotō nasotōv
7. nisotā nisotō nisotō nisotov
8. nanotā nanotō nanotō nanotov
9. sootā sootō sootō sootov
10. matotā matotō matotō matotov
11. matotō-ōt-

nokā nasz nokā nokov

748
The word "matôt" can be left out, when the ten is understood, not otherwise.

The above shows that the hundred is "matôtñoe", the rest being added to it by prefix -ôt and the units follow in the same manner. In other words whenever "ôt" is prefixed to any of the numerals from 1-9 it indicates its being added to a greater number, whether it be "tens" or hundreds. In counting higher than 100 there are two forms for "ten", either -ôtnoköe or -ôtmatôtá. For lack of space the following cannot be arranged like the preceding examples.

The above suffices to show how the rest are formed. To this are added 1-9 to count to 130.

The number of the hundred from 1-9 must precede in the mul. form: noká,nixá,nahá,nívá,(etc.),matôtñoe. 1000, matôtñoa matôtñoe, 10 times 100; sometimes noká ma-xematôtñoe.
1468, (abs.) matòtoa matòtnoe-òtnivà-matòtnoe-òtnasòt-
nee-òtnisòt; (unit) matòtoa matòtnòv-òtnivà-matòtnò-
ov-òtnasòtnòv-òtnisòtnov,10 times 100 and 400 and 60
and 7. [hundreds.
2000, (abs.) nixà matòtoa matòtnoe, lit. 2 times 10
10,000, (abs.) matòtoa matòtnoe, lit.10 times 10
hundreds. [matòtnoe-òtnanìtnoe-òtsòt;
15,389, (abs.) matòtoa-òtnohonà maxematòtnoe-òtnahà-
100,000, (abs.) matòtnòe matòtnoe, lit.100 times
10 hundreds. [counting.
1,000,000, (abs.) nokà vonhoestonstov, lit. 1 lost]
In numbers higher than 100 multiplicative and unit
forms are hardly ever used. In fact the numerals be-
1000 are seldom used by the Ch., barring the edu-
cated ones.
Remark: The rad.-òt- =added unto, counting with [hence
the rad.-òt- in the v.-hòtahan =narrate (Fr. ra-
conter); this "òt" is much used as pref.in old sto-
ries and tales]. The abstract numerals are used in
mere counting. The concrete n. are used in connec-
tion with objects, as: nìsì hotameo, 2 dogs; nasz mhàò,1
house; in counting further than ten the object must
be repeated with each part of the n., as: matòtò ò òt-
nive 5, lit.10 years and 4 years,=14 years. The
same repetition is required for all higher numbers.
The multiplicative numerals are used to indicate the num-
ber of times a quantity is taken, as: nokà nataešen-
oxz, I have been there 1 time; nixà naeševòmo, I have
seen him twice; nìvà nàešëšivatamo, I have pitied him
4 times; nokà ešëva, once a day; nahà ešëva, 3 times a
day or 3 days; nahà nistoha ešëva, thrice each day;
nohonà nistoha ešëva, 5 times each day; nixà tòevhatto
nixà, 2 times 2; nìvà tòevhatto nohonà, 4 times 5. The
mul. of 6-10 is also pronounced with a "h" sound in
the last syllable, thus: nasòtòha, nìsòtòha, nanòtòha,
sòtòha, matòtòha. The con. ending of 6-10 is "-tò", but
in common language it is pronounced sometimes like
"-to" and again like "-te"; nasòto and nasòte; nanò-
to and nanòte, etc. The same is often the case in com-
bination with verbal forms. In counting from 6-8 al-
ways put more stress on the first syllable as if the
"o" in -òt- were whispered. This is especially the
case with "nisòt" which is pronounced like "nisxt".
The mul. is also used to indicate the quantity of high-
er numbers as in 2,3,4,5 hundreds, when the Ch. say, "1
time, 2 times (etc.) a hundred, etc. The form we call
"unit" (or "collective") has a collective meaning; it
applies to packages, bands, companies, lit. "many in
one"; thus 1 lb of coffee is: nokov mataocemenoz, im-
plying that there is 1 unit of several or many parts;
nokov mocanoz, 1 pair of shoes; nokov notxo, 1 company

750
of soldiers; nohonov notxeo,5 companies of soldiers; this form is also used in the sense of the Eng. "fold" as suff. See farther on another form for the folding or plaiting of anything with a surface.

5. Distributive.

Nononasz, 1 to each.
nononiš, 2- time, as one.
nononahe, 3- time, as one.
nononiv, 4- nonive, 4-
nononohon, 5- nonohon, 5-
nononasötô, 6- nonasötô, 6-
nononisötô, 7- nonisötô, 7-
nononanötô, 8- nonanötô, 8-
nomonatôtô, 9- nosoötô, 9-
nomatôtô, 10- nomatôtô, 10-
etc.

nistiha noce sh, nonokov, 1 (as a pack) to each.
Every year.
nistiha niše sh, -2- nonisov, 2-
nistiha nahe sh, -3- nonanov, 3-
nistiha niv e sh, -4- etc.
nistiha nohone sh, -5-
nistiha nasötô sh, -6- nononokov, to
nistiha nisötô sh, -7- each one 1.
nistiha nanötô sh, -8- nononisov, -2
nistiha soötô sh, -9- nononanov, -3

6. Partitive.
ninišez, 2 of us (incl.)
niniševoz, 2 of us (excl.)
ninišess, 2 of you.
niniševoss, 2 of them (or.)
ninišez', 2- (excl.or.)
ninixasz, 2 of them (in.)
ninixazês, 2- (excl.in.)
ninivez, 4 of us (incl.)
ninivevoz, 4- (excl.)
ninive, 4 of you.
ninivevoss, 4 of them (or.)
ninivez', 4- (excl.or.)
ninivasz, 4 of them (in.)
ninivazês, 4- (excl.in.)
ninasotxez, 6 of us,
ninisotxez, 7 of us,
nimatotxez, 10 of us,
ninisész, 20 of us,
etc., etc.
ninanhez, 3 of us (incl.)
ninanahevoz, 3 of us (excl.)
ninanahess, 3 of you.
ninanahevoss, 3 of them (or.)
ninanhez', 3- (excl.or.)
ninanahasz, 3 of them (in.)
ninanahês, 3- (excl.in.)
ninohonexz, 5 of us (incl.)
inohonexvoz, 5- (excl.)
inohoness, 5 of you.
inohonexvoss, 5 of them (or.)
inohonexz', 5- (excl.or.)
inohonasz, 5 of them (in.)
inohonazês, 5- (excl.in.)
There is also a partitive of the "unit" form, as shown by the following examples:

nínísóvaevł, the 2 companies or bands of us; nínísóvaevł (excl.). Nínísóvaevš, the 2 companies or bands of you. Nínísóvaevš (excl.). Nínísóvaevš, the 2 companies or bands of them; nínísóvaevš (excl.). Nínánovaevž, the 3 companies of us; nínánovaevž (excl.). Nínánovaevš, the 3 companies of you. Nínánovaevš, nínánovaevž (in.), the 3 companies of them; nínánovaevž (in.), (excl.). Níní-

The words "company, band, etc." are not implied in above terms, they are only given in Eng. as examples.

Examples of concrete cardinal numerals when closely combined with a noun:

Nocëš, nišëš, naheš, nivéš, nohóneš, nasótōš, nísótōš, nanót-

Nocëš, nišëš, naheš, nivéš, nohóneš, nasótōš, 1, 2, 3, 4, 5, 6

Nokoxca, nísoxca, nanoxca, nísoxca, nohoxca, nasótoxca, 1,
2, 3, 4, 5, 6 hats. [2, 3, 4, 5, 6 horses.
Nocéma, nišëma, naheam, níveam, nohóna, nasótōhám, 1,]
Nocéemø, nišëemø, naheemø, níveemø, nohóneemø, nasótēemø, 1,
2, 3, 4, 5, 6 nights. [4 days' journey.
Nocémomø, nišëmomø, naheemø, níveemø, nohómenø, nasótēemø, 1,]
Nocémistov, nišëmistov, nahëmistov, níve mistov, 1, 2, 3, 4
days and nights (moving). [or hand measure.
Nokatėevaneo, nixatėevaneo, nasotatėevaneo, 1, 2, 6 span]
Nocemoeo, nišëmoeo, nasotëmoeo, 1, 2, 6 finger measure. [ure.
Nokatėchosseoneva, nasotatėchosseoneva, 1, 2, 6 step meas-

Nokanesštätöv, niñanesštätöv, nasótanestätöv, 1, 2, 6 foot
measure; see measure.

The above examples show that when the numeral is combined with a noun, the latter remains singular.

In combination with verbal forms the abstract numerals are not used, the multiplicative is not always incorporated and the partitive never, but the concrete, unit and distributive incorporate with the verb as infixes or otherwise. The numeral inf. are: -noce-, -niše-, -nahe-, -nive-, -nohone-, -nasotō-, -nisótō-, -nan-

-nótō-, -soótō- and -matōtō- for 1-10. For higher numerals the verbal form must be repeated for each part (hundreds, tens and units), as will be exemplified. In the following we give only the verbal forms and persons that are needed for the making of others:

- Nanocë, I am 1; ninocëmë, we are alone; enocëeo, they (or.) are alone; enočëto, it is 1, alone; enocëtonsz, they (in.) are alone; enoka, it is 1, alone (predicative).
2. Niniščémá, we are 2; enišče, they (or.) are 2; eniščeetonsz, eniχansz (in.).
   [ettonsz, enahansz (in.).]
3. Naháhémá, we are 3; enahee, they (or.) are 3; enahe-
4. Nínívémá, we are 4; enivee, they (or.) are 4; enivee-
   tonsz, enivansz (in.). [hönetonsz, enohonansz (in.).]
5. Ninohonhémá, we are 5; enohonee, they (or.) are 5; eno-
6. Nínasöttxhemá, we are 6; enasötxee, they (or.) are 6;
   enasötxeeetonsz, enasöttansz (in.).
10. Nimatötxhemá, we are 10; ematötxee, they (or.) are 10;
   ematötxeeetonsz, ematöttansz (in.).
11. Niötnokamá, we are 11; eötnökäö, they are 11; eötno-
   kattonsz, eötnokansz (in.); niötnišémá, we are 12; eötn-
   nahee, they (or.) are 13, etc.; such forms as these
   three can only be used when the ten has been mention-
   ed just before; otherwise the full form is: nimatö-
   txhemá-eötnokamá, we are 11; ematötxee-eötnökäö, they
   (or.) are 11; ematötxeeetonsz-eötnokattonsz (in.).

Remark: For the in. of numerals there are two main
forms: the impersonal one characterized by ending
-ettonsz (-etto sg.) and the passive form by end-
-ing -nsz (-a sg.), thus: enohonetteon, they (in.) are
5 (impersonal), lit. "it fives"; enohonansz, they (in.)
are 5.
[eniščeetonsz, eniščeensz (in.).]
20. Ninisöhemá, we are 20; enisöee, they (or.) are 20;
25. Ninisöhemá-eötnohonhémá, we are 25; enisööe-oötsöö-
   xe, they (or.) are 29. [are 38; -ötnöntansz (in.).]
30. Ninanöhemá, we are 30; enanööe-oötnöntxee, they (or.)
100. Nimatötnöhemá, we are 100; ematötnöoe, they (or.)
   are 100; ematötnöeetonsz, ematötnöensz (in.).
101. Nimatötnöhemá-eötnokamá, we are 101; ematötnööe-oötno-
   käö, they (or.) are 101. [ötnökööe, they (or.) are 110
110. Nimatötnöhemá-eötnokööhemá, we are 110; ematötnööe-
111. Nimatötnöhemá-eötnokööhemá-eötnokamá, we are 111; ema-
   tötnöeetonsz-eötnkoëetonsz, ematötnööensz-eötnkoëensz-
   -eötnokansz (in.).
[168.]
200. Ninixamatötnöhemá, we are 200; or nixa matötnö
   ninixhemá =2 times 100 are we all of us. This
   latter form is more in use for higher numbers than 100;
   matötnö enistansz, they (or.) are 100 in all; nahá matö-
   tönö enistansz, they (in.) are 300 in all. Enixamatö-
   tönöeetonsz, enixamatötnöensz (in.); also nixa matötnö
   enistansz, they (in.) are 200 in all.

In the sense of "together, into or in union with each
other, etc.", "o" is added to the multiplicative in
this wise:

Ninokaómá, we are 1 together; enokaö, they (or.) are 1
together; enokàoonsz, they (in.) are 1 together. Ninixam-
ómá, we are 2 together, 2 of us, we make up 2; enixaö, they
(or.) are 2 together. Ninahaómá, we are 3 together; ni-
nivaómá, we are 4 together; enasötaö, they (or.) are 6

753
together, they are 6 of them or they make up 6, etc., etc. Ninisòánomá, we are 20 together (obs.). Ninonixaomá, we (many of us) are together by twos.

Nanoceñama, I am 1 year old; enišeñama, he is 2 years old; ematôtóñama, they are 10 years old; namatôtóñama-ótnohonëñama, I am 15 years old; enonhonëñama-ótniveñama, he is 54 years old; zematôtóñamamaz, the one 10 years old; zematôtóñamamassó (pl.). Nanoceham, I have 1 horse (or head of stock); ninocehamemá, we have 1 horse; enocehame, they have 1 horse; nanišeham, I have 2 horses; nanohoneham, I have 5 horses; ematôtóhameo, they have 10 horses; enisóehameo-ótnivehameo, they have 24 horses; zenanotóhamsz, the one having 8 horses; zeno- notóhamessó, the ones having 8 horses; enonishëhamoey, they each have 2 horses; enonchameo, they have each 1 horse; zemosoñotóhamesse, the ones having 10 horses; namatótñóehamotó qsan, I am the owner of 100 sheep; nimatotñoehamotoneo véhoëhoëtoo, they are the owners of 100 heads of cattle; enonixamatotñoehamotovó meáziqsan, they have each 200 goats; nimetonaxey-nimatotñó-ótnasotónó-ótnohonëhamotovó qsan, you may possibly be the owner of 465 sheep. However when numbers have several parts combined with -ó- following form is preferred and easier; nivamatotñoe-ótnasotñoe-ótnohó ninisotñohamatovó qsan, 465 is the amount of sheep you own; nanistóham, I have that many horses (when the kind of animal is not specified); nanistótóhamotó qsan, I have that many sheep, am the owner of so many sheep. Oftentimes the numeral multiplicative is not infixed, thus: nixa namatotñoehamotó qsan instead of naniamatotñoehamotó qsan, I am the owner of 200 sheep; noká zematotñoehamotoss qsan, he who is the owner of 100 sheep. Nanišemakátaema, I have (am with) $2; enasotómakátaemá, they have $6; enonasotómaká- kátaemá, they each have $6; enasotánsz makátansz, they (in.) are $6; zematótómakátaemaz, the one having $10; zematótómakátaemassó, the ones having $10; zemomatótómakátaemassó, the ones having each $10; nanohonemakátaema- tan, I want to have $5. Nanišeesezehena, I am provided with 2 coats; enoniveezehena, they have each 5 coats; zenoczeszenaassó, the ones having each 1 coat; nanonive- eszenaovó, I make them to have each 4 coats, or provide them with 4 coats each. Nanišoxca, I have 2 hats; ninis- oxcamá, we have 2 hats; ninonixoexamá, we have 2 hats each; zeto hetaneo zenonixoexassó, these men who have each 4 hats. Enasotójóna, he has 6 wings, lit.is "6 wing- ed"; enonasotójóna, they each are with 6 wings.— Nani- kóen, I have 1 child; ninokóñehemá, we have 1 child; enoki- kóeneo, they have 1 child; enonokóñeeo, they have 1 child each; enisóen, she has 2 children; enonisóñeeo, they have 2 children each; nananóen, I have 3 children; ninonanó- ñehemá, we have 3 children each; enivóen, she has 4
children: enohonōn, she has 5 children; enasōtnōn, she has 6 children; nimatōtnōnhenmá, we have 10 children; matōtō-ētnasz enistōn, 11 is the number of one’s children. Zenokōnensz, the one having 1 child; zenistōnensz, the one having 2 children; zenonivōnenessō, the ones having each 4 children. Nanokōnento zeto hetanekāşgon, this boy is my 1 child; nanisēnontō zeto heekaşgonenō, these girls are my 2 children; zeto hēe zehononēnoots kasovahoe, this woman having 5 young men as children. Nonoceeva, I have 1 wife (Ger. ich bin einmal beweibt); ninonoceeva- mā, we each have one wife; ninisēevā, thou hast 2 wives; eniveevaš, they have 4 wives; enoniveevaš, they have 4 wives each; zenoceevā, the one with 1 wife; zenahoeva, the one with 3 wives; zenoniseevassō, the ones with 2 wives each. Enocevass, it (animal) has 1 tail; enisēva- seo, they have 2 tails; enonisevaseo, they have each 2 tails. Nonoceom, 1 lodge; nisēom, 2 lodges; nanonoceom, I have 1 lodge; ninisēo, thou hast 2 lodges; enoniseo- meneo, they have 2 lodges each; zenoceomensz, the one having 1 lodge. Nanonisoeto, I tie 2 (or.) together, by twos; nanonanantoeto, I tie 3 (or.) together; nanonivoeto, I tie 4 (or.) together, etc.; nanonisoenozno, I tie 2 (in.) together; nanonananoenozno, I tie 3 (in.) together; nanisoetoena, I braid it in 2 strands; nanisoteno, I braid it (or.) in 2 strands (wool, dry goods); nanonan- eno, I braid it (or.) in 3 strands; zenoceoten, the one (in.) braided with 4 strands; zenoceoten, the one (or. as wool, etc.) braided with 4 strands.
Matōtlexvea, ref. to first bone (in play of Netōnistoz, see play) counting 10; nisōhohe, second bone counting 20; nanōhohe, third bone counting 30; nivōhohe, fourth bone counting 40. - Nanokamaena, I fold it once; nanokamaeno (or., as blankets); enokamaene, it is folded once; enokama- ēha, it lies folded once; enokamaēs, it (or.) lies folded once; enisāmaechilds, it lies folded twice; enisāma- ōs, it (or.) folded twice; enisāmaechilds, they (in.) lie each folded twice; enonisāmae, they (or.) lie each folded twice; enahamae, it lies folded thrice; enivamaēs, it (or.) lies folded 4 times; enasō- tamae, it lies folded 6 times, etc. Enasōta-totooveha, it is in 6 layers; enisōta-totoove, it (or.) is in 6 layers; enonasōta-totoove, they (or.) are in 6 layers each; another way to express the above forms (with to- tooveha and totoove) is by using the multiplicative detached, as: nasōtoha etotoovota, it sets 6 times super- posed; nasōtoha etotooveha, it is in 6 layers (in.); nisōtoha etotoove, they (or.) form 7 layers; nanōtoha etotoove, it is folded in 8 layers, or enasōta-tōo- vamae, (in.); enonōta-tovemaēs, it (or.) is folded in 8 layers; esoāta-tovemanae, they (or.) are made to be folded in 8 layers; ematōta-tovemanaensz, they (in.)
are made to fold in 8 layers, etc.—For branching the Ch. has two different forms, the one ending in -hestaenatto ref. to branches, limbs of a tree and the other ending in -onae,-onatto ref. to branching. The latter is also used for bones, spokes of wagons, anything round and more or less tapering. Enišhestaenatto, it (the tree) has 2 branches; enasōtohestaenatto, it has 6 branches, etc. Enisonatto, it branches, ramifies in 2; enisonae, it (or.) ramifies in 2; enisonatto, it (in.) ramifies in 2; enanoonae, it (or.) ramifies in 3; enanoonatto, it (in.) ramifies in 3; enasōtoonae, it (or.) ramifies in 6; enasōtoonatto (in.); nanivoonaoxz, I make it ramify in 4.—Nanišoona, I have 2 hands; enoceona, he has 1 hand; enišeonatto, it has 2 hands; nanišeoota, I am 2 legged; eniveota, he is 4 legged; eniveotatto, it is 4 legged; eneceszhe, he has 1 head; enišeszhe, he is 2 headed; enaheszhe, he has 3 heads; enisōtoeszhe, he has 7 heads.—For objects shaped round and long (not necessarily straight) there are two endings, -oneo (in.) and -onehe (or.) ref. mostly to thread, ropes, fringes, etc. Enokoonoe, it (in.) has 1 string or fringe; enoko-onehe (or.); enisonoe, it (in.) has 2 strings, fringes, ropes, as: vavaestoz enisonoe, the swing has 2 ropes; enonisonoeonzs vavaestotoz, the swings have each 2 ropes; enasōtoonoe, it has 6 ropes, strings. Eniseoš, it is slashed in 2 (as strips of buckskin); eniseošızsz, they (in.) are slashed in 2; enanoeošızsz, they (in.) are slashed in 3; enaneošen or enaneošenaš (or.); enasōto-ešısz, they are slashed in 6; eniseošıszsz, they are slashed in 20, etc.

The following is the verbal form of numerals in connection with the valuation or numeration of objects (in. and or.), nowadays usually indicating their worth in money (the $ as a unit). Thus each term can be translated "to count the number of..." or "to value at so many dollars". With each numeral only a few of the verbal forms are exemplified; with the aid of the Ch. gr. the rest are easily formed.

Nanokhōsta, I count it 1, or worth $1; nanokhōmo, I count him worth $1; enokhōme it (in. or or.) is counted 1, is worth $1; nanonokhōstanoz, I count each worth $1; nanonokhōmo, I count each (or.) worth $1; enonokhōmęen, they (in.) are worth $1; enonokhōmeo, they (or.) are worth $1 each. Nanishōsta, I count it, value it $2; nanishōstanoe, I value them (in.) $2; nanonishōstanoz, I value them (in.) $2 each; nanishōmo, I count him 2, or value him $2; nanishōmo, I value them (or.) $2; nanonishōme, I value them (or.) $2 each; enishōme, it is valued $2; enishōmeo, they (in.) are valued $2; enonishōmeo, they (in.) are valued each $2; enishōme, one (or.) is valued $2; enishōmeo, they (or.) are
valued $3; enonishéeme, they (or.) are valued at $2 each. The above will suffice to show the verbal formation, so only one example of each of the following numerals is given: nananhósta, I value it 8; nanivhósta, I value it 4; nanohonhósta, I value it 5; nanasotohósta, I value it 6; nanisxtohósta, I value it 7; namanatóhósta-ótnokhósta, I value it 11; nanisóhósta, I value it 20; nanohonhósta, I value it 50. For higher numbers following form is preferred: noka matótnó makátansz nanith- hósta, I value its worth at $100; nixá matótnó makátansz eníthinshéemo, it (in. and or.) is worth $200; zeto mohénomhám nívá matótnó makátansz enonithshéemo, these horses are worth $400 each. This form can also be used with small numbers. Zenokhóshemo, the one (in.) worth $1; zenokhóshemo-ész, the ones (in.) worth $1 (sc. together); véhochoºzenonasótnóshéemessó, the cattle worth $60 each.

Counting the moons (or months): nasz ešche, 1 moon; nišesecheo, 2 months; nahešecheo, 3; nišešhecheo, 4; nòhoneshecheo, 5; nasótošešheo, 6; matótošešheo, 10; etc. Noka tasešcheva, during 1 moon/month; also nokasešcheva; nasótoha tasešcheva enšemahoxovistava, he is traveling for 6 months. Enocénón, he fasts 1 day; eníšenón, he fasts 2 days; enahenón, he fasts 3 days; enivenón, he fasts 4 days. Enokxéo, it is 1 o'clock; enisxéo, it is 2; enanxéo, it is 3; enivxéo, it is 4; enohonxéo, it is 5; Enasótxéo, it is 6; eónokxéo, it is 11; eónisxéo, it is 12; see time.

The exclusive form of the 3rd.pers. (sg. or pl.) for numerals is as follows: enokó, he or she (different from another 3rd.pers. subject in the same sentence) is 1; enixó, they are 2, as: enixó henison, her children (they) are 2; enahó, they are 3; enívó, they are 4; enohó, they are 5; enasótxó, they are 6; enísótxó, they are 7; enamótxó, they are 8; esótxó, they are 9; ematótxó, they are 10; ematótxó-ótnokó, they are 11, etc.; all preceding terms are or., the following are in.: enokáz, it is one; enixaz', it is 2; enixazensz, they (his, hers or its) are 2; enaház', it is 3; enahazensz, they are 3; enivaz', it is 4; enivazensz, they are 4; enasótaáz', it is 6; enasótazensz, they are 6; ematótazensz-ótnokazensz, they are 11; enísóez', it is 20; eníséezensz, they are 20, etc.

The reflexive m. of the numerals is used mostly in the 3rd.pers.; enokó, he was 1; enišén, they were 2; enahén, they were 3; enívén, they were 4; enasótxéén, they were 6; enísóéén, they were 20, etc. Enixanónoz and enixaneínoz, they (in.) were 2; enahonónoz and enahaneínoz, they (in.) were 3; enasótanónoz and enasótaneínoz, they (in.) were 6, etc. This in combined with the excl. 3rd. pers. is as follows: enixazensónoz, they (in.) were 2; enahazenónoz, they (in.) were 3; enasótazenónoz, they (in.) were 6; eníséezensónoz, they (in.) were 20, etc.
Participle forms of the numerals: zenokász, the one being alone, also zenocész, the one who is alone (at a place); zenísesső (or.), zenixász (in.), the 2; zenahesső (or.),zenahász (in.), the 3; zenivesső, zenivász (in.), the 4; zenohonesső, zenohonász (in.), the 5; zenasótexsesső, zenasótász (in.), the 6; zematótxesső, zematótász (in.), the 10; zematótxesső-ótrokasső or zeótrokasső, zematótássz-ótrokász or zeótrokász (in.), the 11; zematótxesső-ótrockouchesső or zeótrockouchesső, zematótássz-ótrockouchasz (in.), the 20; zematótxoñesső, zematótnoñász (in.), the 100; zematótnoñesső-ótrokasső, zematótnoñász-ótrokász (in.), the 101; zematótnoñesső-ótrockouchesső or zematótnoñesső-ótmatótxesső, zematótnoñász-ótrokoñász or zematótnoñász otmatótxász (in.), the 110; zematótnoñesső-ótrokóñász-ótrokóñász (in.), the 111, etc.

The above have each an exclusive form of the 3rd. pers. in this wise: zenőső (or.),zenixáső (in.), the 2 (being verbal objects to another 3rd. pers.); zenahesső, zenahásső (in.), the 3; zenohonesső, zenohonássző (in.), the 5; zenanótxező, zenanótxássző (in.), the 8; zematótxező-ótrokasző, zematótxássző-ótrokász (in.), the 11; zenísőező, zenísőésső (in.), the 20, etc.

In connection with the attribution m.: enocész or enokáasz (or.), enokaen's(in.), one is(said) to be alone; enišésesztő, enišánstoz (in.), they are (said) to be 2; enasótásező, enasótánsztőz (in.), they are (said) to be 6; ematótxező-ótrokászto or eótrokászto, ematótazésztő-ötrokásztő (in.), they are 11; enísőésztő, enísőénsztőz (in.), they are 20, etc.

The Ch. has two forms of the hortative m. (see Ch. gr.), which the numerals adopt, as follows: nokaeha, nokačs, let him be 1! Nokaevoha, nokaevokes, let them (or.) be 1! Nokaneha, nokančs, let it be 1! Nokanevoha, nokanevokes, let them (in.) be 1! Niševoha, niševokes, let it be 2 of them (or. and in.)! Nixaneha, nixančs, let it be 2! Nixavo- voha, nixavo eos, let them (or.) be 2! Nahaevoha, nahaevokes, let it be 3 of them (or. and in.)! Nahaneha, nahanečs, let it be 3! Nahaovoha, nahaovokes, let them (or.) be 3! Nasόtxevo, nasόtxevo, let it be 6 of them! Nasόtnaneha, nasόtončs, let it be 6! Nasόtnanevoha, nasόtnanevoes, let them (in.) be 6! Nasόtavoha, nasόtavoves, let them (or.) be 6! Another way of expressing either one of the above terms is to give the different numerals followed by the verb "nistaneca, nistančs" which means: let it be that much; nistaneevoha, nistaneeves, let them (in.) be that many; nistoevoha, nistoevokes, let them (or.) be that many; nistxevo, nistxeves, let it be that many of them (or.), as following examples show: matótá nistaneca or nistančs, let it be 10! Matótó nistoevoes, let them be 10!

The unit form in -ov is also verbalized, as follow-
ing examples show: ninokovamá, we are 1 together; enokovao, they (or.) are 1; enokovansz, they (in.) are 1; ninisovamá, we are 2 groups; enisovão, they (or.) are 2 companies; enisovatto, it is forming 2 bands, groups, dividing into 2; enisovattonsz, they (in.) divide into 2; enisovaoz, it becomes dividing into 2; enisovaoez, it becomes divided into 2; enanovao, they are in 3 collections, etc.; enivovao, they (or.) are in 4, etc.; ematótnovão- ótnokovao, they (or.) are 11; enisóovaoenzs, they (in.) are dividing into 20.

B. ORDINAL NUMERALS.

"First" and "second" are abbreviated to "f." and "s." in the following.– Navovaee, I am the f.; nivovoa-hemá, we are the f. [notom = the f., before any one else]; evovão, they (or.) are the f.; navovaao, I make one to be f.; navovaaoasan, I make to be f. (intrans.); navovaaoan, I am made, caused to be f.; zevovoaanetto, I who am the f.; zevovoaansz, the one (or.) being f.; zevovoaanetto, the f. (in.); zevovoaannessó, the f. ones, the ones being f.; zevovoaanettósz, the ones (in.) being f.; nivovoaanhemá, we are made to be f.; this ending in -on ref. to connection, series; navovaaoome, I am the f. (ref. to succession); zevovoaamoetto, the f. Nahonova and nanixaova, I am the s.; zehonaovasz, the s.; ehonaovao, they (or.) are the s.; zenixaanetto, the s. (in.); zenixaonzs, the s. (or.); nanixaovo or nahonovaovo, I make one to be s.; zehonaovaonzs, the one made to be the s.; ehonaovaomo, he is in succession; zenixaanetto éš, the s. day; zenixaomoetto, the one (in.) forming s.; zehanahamoetto, the s. (in.); zehanaonzs, zehanaovasz, the third (or.); zenasótaonetto, zenasótaomoetto, the sixth (in.); zenasótaonzs, zenasótaomísz, zenasótaovasz, the sixth (or.); zenisaanetto, zensíaamoetto, the 20th; zena-noanetto, the 30th, etc. Nanisóavo, I make one to be the 20th; nanisóaoan, I am made to be the 20th, etc.

Enotomasn, he gives the f. touch, strikes the enemy f.; ehonovaehotaneva, he gives the s. strike; enahahotaneva, he gives the 3rd coup; enivahotaneva, he gives the 4th coup; further the coups are not counted. The above counting was used in battles, when it was regarded a high honor to touch or strike the enemy (not killing him), and is used in recounting war deeds; zenotomasensz, the one counting f. coup; zehonovaehotanevaz, the one counting the s. coup; zehahahotanevaz, the one counting third coup; zenyahotanevaz, the one counting 4th coup.

Nanotomoenozz, my f. born (child); nahotomoenozz, my s. child or my child after the f.; notomson, firstling (of animals); notomoenozz, f. born child; hotomoenozz,
born child, see child. Enohoneešehan, she is in her 5th month (sc. with child); enasòtoešeham, she is in her 6th month; enanòtoešeham, she is in her 8th month; enistöešeham, her time, months are all in full.

Ox, half; zenahaonetto, a third; zenivaonetto, a fourth; zeešenívovaoz nasz nanxhestana, after it had been divided in 4, I took 1; otë makâtansz etatosematötnovaovaozensz na nonokov nitosemometanenov, behold the money is to be divided into 10 parts and 1 part will be given to each one of you. When anything is divided which implies fractions of a whole or collection, as money, shares in certain crops, logs, etc., then the unit form is used, as: zenokovatto mâmënoz nametanenoz na zenisovattoz' etaomhestana vëho zeheto nàthoe, I am given 1 part of the corn and the renter takes 2 parts. It is more in this wise that the Ch. express fractional numerals. Heto makâtansz etosezheșevozhønensz: zenisovatto natosemetan, naaxaehem zenahaovattoz' zeamha, nisima zenokovattoz' etosemz na nàkoe etoseaena zenivovattoz', this money is to be thus divided (distributed): 2/10 I am to be given, my sister shall receive 3/10, my younger brother shall be given 1/10 and my mother is to own 4/10. The word "tenth" does not appear in the above Ch. sentence, "part" or "share" would be the lit. translation, but the example is given to show how numeral fractions can be expressed in Ch.

numerate, nahöston, I n., count, read; nanokhöston, I n.1; nanishöston, I n.2; nananhöston, I n.3; nanivhöston, I n.4; nanohonhöston, I n.5; nanasòtohöston, I n.6; nanisöhöston, I n.20, etc. Nanokxe, I n. it 1 (by writing); nanisxe, I n. it 2; nananxe, I n. it 3; nanasoxtex, I n. it 6, etc.; nanoksxeovo, I n. him 1 (writing down); nanisksxeovo, I n. him 2, etc. See count.

numeration, höstonestoz, the numerating, counting.

numerus, n., numerous, naesto, n., many; see many.

nurse, v. navovonethozenothetovo zëhämoxtasz, I n. the sick; voyvonethozenothoevazistoz, the nursing (when in connection with sick people), lit. the taking kind care of; see care. Nanëho, I n. him (give the breast); nehešëhâ or nešëhâ, n. him! Mëševoz enen, the baby is being nursed; kaşgon enenotamo betanamo hesc, the child sucks the breast of his mother; enenitan, he wants to nurse, suck; enistrovotao mešëvoto, she nurses the baby; enistrovotë Ameoxzeheva, she was nursed by Walking-woman.

nurse, n., nisetxevehe, wet n. (giving breast for one); enisetxeveheve, she is a wet n.; nahenisetxevanoz, she is my wet n.; nahenisetxevato, I am his wet n. nurture, naešëho, I n. one; see foster, raise.

nut, oxseo, oxseonoz (pl.); eoxseoneve, it is a n.; otë-
natumonz, walnut (black); otas = pierced nose + menoz = berries; zehosanetto, kernel, inside of n.; naoxana oxseo, I crack the n. open (by hand); naoxoxtamoz oxseonoz, I crack the nuts (with the teeth); naoxohanoz oxseonoz, I crack the nuts (with an instr.).

nutriment, matam, n., food, q.v.

0

0 in Ch. indicates "together, in union with each other, -conjointly, present, dense, concrete, real, solid, set, one"; it is pronounced like "o" in "obey"; long "o" is pronounced like "o" in "no" and "note", it denotes fluid, liquid, sight, abstract, distant, absent, etc.; "ó" is a short "o" with a hiatus like pronunciation; "Ô" is "o" with expired sound; "ô" is "o" + "e" and is pronounced like "oi" in "oil"; "ô" is evanescent or whispered "o". In rapid speech "o" is pronounced somewhat like "u" in "hut".

0, as an exclamation before an expression of address is rendered by "hâ" in Ch., used mostly in involvements; hâ Zenitaétô, 0 Lord!

oak, houchomeš and hooomeš, hookomešsz (pl.); voxpehooomeš, white o.; hookomeše, o. forest; hookomeše-kmamak evešemane, it is made of o. wood.

oar, amoeaño, amoeañočonoz (pl.).

oat, mazemen, mazemenoz (pl.): emazemenevensz, it is oats; mazemenywa, with, in oats; mazemenhano, oatmeal, lit. o. mush.

oath, vistomohanistoz, o., in former days a solemn attestation of a treaty or covenant by means of arrows or pipe (often both); navistomohan, I take an o., ceremonial promise; navistomhaovo, I make him take an o.; see swear, in the sense of imprecation.

oburante, see obstinate.

obedience, amátastoz, the obeying, agreeing, consenting; amatóvazistoz, the o. to one; amatăheonevetoz, the being obedient; ḥaamátaatōz, considerate, careful; obedient, eamataheoneve and eamatóva, one is o.; naa-[o. mātaheonevetovo], I am o. towards him.

obeisance, see bow.

obelisk, see pillar.

obey, naamata, I o., also means I o. it; naamatómovo, I o. his (in.); naamatóvo, I o. one; naamátovamo, I o. his (or.); zemamatósz, the one who obeys me; napave- amata, I o. well; zepaveamatóssō, the ones who o. well; zaam-amatahezszō, the ones who do not o.; naḥaamata, I o. carefully, with consideration, discretion.

object, v., nasaahotoestō, I o. to it (in words), declare

761
myself displeased with it; nasahotoetanohe, I o., am not pleased; naoxstatamo, I o. to him; naoxstazesta, I o. to it; napeosenenesta, I o. to it, declare my dislike for it; napeosenheto, (or. of preceding). See oppose. object, n., hovae, o., thing, something; inf. -hešetova- = aim, purpose, purport, o.; zehešetovatto, its o., aim; hena zehešetovaneoxzess, what is your o. in going there?

objection, saahotoetanoxtoz, o. in mind; saahotoaztastoz, the not being pleased with; see opposition. oblige, see force, indebtedness.

oblique, enovoxeo, it is an o. line (written); enovoehoe hoxz, the tree stands slanting; see bevel.

obliterate, see wipe out. [tilted.

oblivion, exavonetanotoe, he is in o.; esaatvametaeto- tohe, he it in o., not remembered any more; esaatvametaetoatohan, it is in o.

oblivious, evonetanonov, one is o.; zevonetanonovsz, the o. one; ninoosevonaszennon, we are o. of it.

oblong, express by -amskon- = oval (like a spoon).

obscene, see filthy.

obscure, see dark, darken.

observant, emešenova, one is o., quick to notice.

observe, našhazesta, I o., examine, study it; našhatamo, or. of preceding; namešenovo, I o., detect him, take notice of him; namešena, I o., detect it, take notice of it; natonitšmo, I o., watch him. See notice, obstacle, see hinder, prevent. [watch.

obstancy, tōhaovazistoz. [wards (against) it.

obstinate, etōhaoeneve, he is o.; etōhazta, I am o. to-

obstreperous, see boisterous, unruly.

obstruct, enxpaoetenetto, it is obstructing, closing a passage, aperture; nanpxaosen, I make an obstruction; enpxaoz, it becomes obstructed; enxpaoe, it is obstructed; enxpeoz, it is obstructed, closed, see close, stop.

obstruction, xenxpaosenetto, that which is obstructing; enxpaoenistoz, the obstructing; hovae zeveš- enxpaozistove, something causing o.

obtain, naaṃha, I receive, o. (does not necessarily imply exertion); see acquire.

obvious, oatōs, obviously, evidently.

occasion, v., expressed with the causative m., see Ch. gr.; naḥamoxtasého, I cause him to be sick; na-

nezneho, I o., influence one; naneznesz (in.).

occasional, totoneš, occasionally, from time to time.

occupy, zēpaehane, lit. elevation of the nape.

occupancy, hoestoz.

occupation, zehestozohestovetto, my o., the work I have; nahestozohestoveta, it is my o.

occupy, nahoeta, I o. it (a house, land, etc.); nahestoman-

762
en, I am occupied, busy (implying that I cannot attend to something else).

occur, toneš enhesso, when did it occur? In Ch. the meaning of "o., take place, befall" is expressed in some verbs by final "o"; eanao, he falls; eooko, it rains; etc.

ocean, zemhąmoeha or zemhašmoeha; emhąmoeha, it is the o.; hōma zemhąmoeha, across the o.; see water.

ochre, (color) zemseškaneov, brown-yellow.

October, Seene; see moon.

oculist, maexa-naevêho, lit. eye-doctor-white man.

odd, emoton, it is o.; momotonestoz, oddity.

odious, eahansenova, he is o., villain, fiendish; ešenitame, he is o., repulsive; see filthy.

odor, pavemeeozistoz, good o., fragrance; voxcemeeozistoz, sweet o., smell; havsevemeeozistoz, bad o.; eavemeeoz, it is a good, sweet o.; ehavsevemeeoz, it has a bad o.; eoxmeeoz, it has an evil o., a stench; heovavsz hešemeeozistoz, all kinds of odors; eniseanex, an o. comes out; see smell. Žešemeeoz, its o., smell, the o. of it; ehemeeozistovetto, it has an o.; ešemeeoz, it (in and or.) has such an o. See smell.

of, there is no equivalent for "of" in Ch.altho its meaning is expressed in various ways, as following examples will show: navhestanov hen hoeva, I am o. that country, belong to it; inf. -ves- or -vist- (or -vist-) implies "associated with, co-"; "of" in the sense of "about, concerning, regarding, in relation to" is found in the verbal suff. -emo (or.), -esta (in.), -amo (or.), -aest (in.) =o., about one or it; napawe, I speak well o., concerning him; nahessto, I believe, deem o. him, regarding him; nahossem, o. I tell of, about him; nahosesta, I tell o. it. When "of" denotes a source or agent of action it is expressed with the passive, as: epeotă hetano, he is despised o. (by) men; évonhoāč Haestevhano, he was tempted o. the Evil one. When noting a point of beginning, from (toward the speaker) "of" is expressed by inf. -ne; tozea nanevhenenenovo, I have known him o. old; naneas, I started from there. When "of" is genitival possessive it is rendered by inf. -he which denotes o., from, ex-, have, belonging to one, etc.". This "he" is also pref. of the possessive pronouns "his, hers, its, theirs"; hevoca, one's hat, the hat o. his or hers. Maheo hemehosanistoz, the love o. God, or God's love; nahevoca, the hat with which I am connected, the hat o. mine, I have a hat; mavród zehethohâatto, the lust o. the flesh; heto zehethozeohetotto, this work o. mine, with which I am connected. The concrete and unit numerals imply the "of" without expressing it, thus: nishov mataocemenoz, 2 pounds (of) coffee (like the Ger. 2 Pfund Kaffee). "Of
self" is rendered by inf.-taom; etaomheneo, it grows o.self; etaomenhevē, he says o. himself, from his own choice. "Because of" is expressed with inf. -hesse-; nahasēngō, I speak because of, for the reason that. When "of" ref.¢ to relation of time or place it is expressed by pref.zē- (before consonants except "h" and "t"), zex- (before vowels and "h") and zist- (before "t"), as: zēwostāheevs Mozeewe, in the days, during the life o. Sweetroot; zexhōes, at the place o. his, where he lives. When "of" denotes characteristic feature or quality it is expressed by final -he, as: cho-hētamehe, he is one o. might, suff. -heeno = flavors of, see flavor; zehestzex, the ones o. us; zehestzex, the ones o. you; zehestzexvōs, the ones o. them (or.) See partitive numerals.

off, vohē, o., at a distance; vōnēs, not far o.; vohēs enhē, he stands far o.; rad. -vo- in most cases implies the meaning of "0., separated from, disconnect- ed"; navonana, I wipe it o.; see apart, asunder, separate. Inf.-pō- =o.(abruptly), as in epōeoz, it comes o.; napōax, I chop, cut o.; epōēsōtēta, it comes o. (through, by melting process, etc.); epōneoz, it snaps o., asunder (of a rope); inf.-nise- =o.from in; eniseoz, it comes o. (gradually), as a nail, shoe, etc. In general rad.-ne- or -ni- =o.from o., at, in.; nanitoxca, I take o. my hat; nanitōαn, I take o. my shoes; nanēs'an, I take o. my clothes; nanitana, I take it o. (from a receptacle, etc.); nanhōenoxz, I take o. out of hold (like sack, gun, etc.); nanitōsta, I take o. my dress (fem. sp.); nanēsēezhe, I take o. my coat; nanitsemaoz, I pull it o., uproot it; see wipe. "Down from o.a higher plane (Fr.de dessus)" is expressed by rad.-om- naome-vōnē, I climb down from (a wagon, table, car, etc.); naomekaax, I jump down from o. eomahamē mōhenoham, he was thrown o. from a horse.

offend, natotonšetanooz, I am offended, vexed (in thots); navenahe, I am offended, am sour, crabbled; nave- mo, o.him (in talking); naēsēho, o., provoke him to anger; nahomontzesta, I feel offended, vexed (Ger. ge-ärgert); nahomose, o., vex one (in words); naomose- ho, I cause him vexation, mortification, offense; naata- zesta, I am offended (in my feeling).

offender, zevenomasanz, the o.(by talking); zetotonše- tanoshōs, the o., the one causing offense, dis- pleasure, annoyance, hurt (in mind, feeling); atoćtha- he or totatočthahe, o., transgressor.

offense, atoćtastoz, totatočtastoz, o., transgression; ē- hāzistoz, o., the offending one (obj.); ēsoshes- toz, the causing o., provoking to anger; homosāzistoz, o., vexation, mortification, annoyance.

offensive, etaēshāzisto, it is o., provoking to anger.
etahomoxtaztastove, it is o., vexatious; etahomosema-
zystove, it is o., vexing, annoying, mortifying; esaah-
toetanonovhan, it is o., displeasing; etahavsevemeeoz,
it is an o. odor.

offer, v., nanoašev, I o., make presents, q.v.; navistomevo,
I o., promise to him; nitao zevisnotze Mahoe
emesaahózenhessohanchez', all that God offers us can-
not not be so; eevanen, he offers, by lifting, heaving
that which is offered; zeevanensz, the one who lifts,
heaves the offering; this ref. to the ceremonial pre-
sentation of food, etc. to the four quarters; našeto,
I o., it (or.), in the sense of setting out, presenting, as
in worship, sacrifice; heovq nevano, I o., present the
pipe; našesz I o, it (in.); havoc zevehe, something off-
ered (in sacrifice); naštomon, it is offered for me; na-
štomevo, I o., it for him (his benefit) [nahštomevo, I
count or read for him]; naštomosan, I am offering (as
a priest); eštomehoče, it is offered unto one; naštšno-
o, I o., unto one (sc. a sacrifice); naššnoha, I o. un-
to it; zeehesz, the one (or.) offered; zešesso, the
ones (or.) offered; zehe, the one (in.) offered; zeš-
hesz, the ones (in.) offered; eeszenen, he offers (by
pointing to the cardinal points, zenith and nadir),
usually ref. to food. This was also done by any Ch. be-
fore or after eating, letting drop to the ground a
small piece of food as thankoffering. Naeszenomovo,
I present his (in.), in the above described manner;
eszenoz, name of such portions of food (offered); eš-
ston, he makes an offering; this implies a whole cer-
emony with construction of altar, etc.

offer, n., noašesveestož, o., present; meątoz, o., gift;
ho-
vac zevēhe, something promised, an o.; vistomoes-
toz, o., promise (in words).

offering, eszenozonoz, offerings, portions of food offer-
ed; evanistož, the o., presentation (ceremoni-
ally, as pipe or something heaved as offering); vistomo-
sonistoz, vistomevazistoz, the o., promise, promising;
što, šstoonoz (pl.), the o., sacrifice; eštostoneheve, it
is an o., a sacrifice, šstoonenheva, by an o.; ešston, he
makes an o., ref. to the whole ceremony; eštostestov, it
is an o., an o. ceremony; šstonstová, by a ceremonial
o.; naštostenoz, my offerings; ništostenonoz, our offer-
ings, sacrifices; nišmeštononoz, our offerings, gifts;
štostovčevestož, the making an o.; šstone, the one who
makes an o. ceremony; šstonhetan, sacrificer, priest;
štostonemče, the place of the ceremonial o.

offhand, nionone, at random, unceremoniously; toxtomone-
to, without observing any rule or restriction,
unconventional.

officer, notxev, army o.; nanotxevonam, my o.
officious, etaheomhotoae, he is o., overkind.

765
often, expressed by inf.-tohoe- and -ōhā- =frequently; also -oce- =o., habitually.
oil, ansca, ansces (pl.), o., also applied to lard; eamsce-, it is o.; ansceva, with o.; naamskm, my oil; ni-
amskam, our o.; niamscevo, your o.; heamscevo, their o.; rad.-hekōm- (also -hekōm-) denotes greasy, oily; nahekomoeona, I have oily hands; nahekomoeonaovo, I make him have oily hands; ehekomoeonaoz, he gets his hands oily; ehekomāz, he has a greasy, oily mouth; na-
hekomoha, I o.it (instr.); zehkomoke, that which has been oiled; naćeoxtano amoeneo, I o., grease the wag-
on; naćeestī, I have my hair oiled; naćeestaano, I o.
one’s hair.

ointment, xoaneo, o., saline; xoaneoneve, it is an o.,
salve; xoaneoneva, with o.; naćeoxeono, I apply
o., saline to one, grease or oil him; xoemazenazistoz, o.
for the eyes, eye saline; xoanevōnistoz, o. for face;
n xoanevōneno, I put o. on his face; naćeoxemazeno, I
apply o. to his eyes.

old, eēnae, one (or.) is o.; zeēnaesz, the o. (or.) one;
ehēnae, he is very o.; ehavho, it is o.(in the sense
of used up); mahacis, mahacseo (pl.), o.man; matamē,
matameo (pl.), o.woman; ehamasceve, he is an o. man;
ematameheve, she is an o. woman; mahacisehevestoz, o.
manhood, the being an o. man; matameathevestoz, the being
an o. woman, o. womanhood; nimahacisehaneo, our o. men;
nimatamehameano, our o. women. The Ch. who visit Wash-
ington, D.C., as delegates call the senators mahacseo,
the o. men; mahacsehomo, o. horse; oninēmā, o., lit.
crumby house; naēmēmo, I am older than he; ehēnē
niniēsevoz, he is older than both of us; zemahatz or
zehēhestaz nā,m my older son; zehēhestassā natoa,
my older daughters; zenočēezsz, the oldest one (or.);
zenočēezessē, the eldest ones (or.); nistaonēno, in
the old times; nista tozea, long ago, in the o. time;
totano or tozanoom, in the o.time, in the long ago
(old term); nistaomenszistoz, o.language; nistaomevoste-
taneo, o., ancient people, people of the o. time; etox-
toēnana, how o.is he? (not ref.to children not a year
o.); etoxtoēseh, how many moons (sc.o.)? Nahonōēnē-
nana, I am 50 years o.(only the term for years is im-
plied, not the word "o."); zeešematōtōēnamas-ōtoceē-
namas, as he was 12 years. Mxistō zeazemomā nahā etae-
shematōtōēnamas, the book thou ownest is 300 years
o. The term mahacisehevetto is figuratively used
for "that which is o.". Nistavostanehevestoz, o.cus-
tom, fashion, way of living; naheēzxo, I am getting
older; maxhee, o.maid, lit.big woman,

olive, veoxcemen, veoxcemenoz (pl.), lit. bitter berry, but
is now being applied to olives; veoxcemenőe, veoxcemenősz (pl.), o. tree; veoxcemenőeše, o. orchard; eoseoxezewo, o. (color, q.v.).

Omahas, Oneh’, also name for Poncas; the word Omaha or Omaha has also been adapted by the Ch. omission, see omit.

omit, expressed with inf. -noo(se) - or -nöse- = left out, aside; nanöseo, I o. mentioning him; nanösest, I o. to say it, leave unsaid; navonoēt, I o. to do (as in ceremonial); vonoētast, the omitting to do, perform; zevonoētas, the one who omits. See forget, leave, neglect.

[bracing, unlimited.

omni- can be expressed with pref. -mäməxastov -all em-

omnipotence, nočhēphohatamahestoz, nanosohatamahestoz, lit. the power above all, supreme power; mäməxastovohatamahestoz, the all embracing, unlimited power; mäməxastovohatamahestoz, the one present everywhere; seetoeš-mäveaz, he is everywhere at the same time.

omnipresent, nito mëzmahezu, he is, he is everywhere at the same time; mäməxastoveveáz, he is o.; zemäməxastoveveáz, the o. one; nito mëzmahezu, the one present everywhere at the same time.

omniscience, mäməxastovheneenovasto, the all embracing knowledge; nito mahahezohasto, the all-knowledge; Mähəvətəmäməxastovheneenovasto, the the 0 of God.

omniscient, emäməxastovheneenovahe, he is o.; Mäməxastov-] on, has no Ch. equivalent but in many instances rad. -a- implies more or less the meaning of "on": hoe = earth, land; hoaya, o. earth; taxemesestov, table; taxemesestov, o. the table; naesheh, I have a coat on; naahon, I pray; nahaño, I pray o. = I am praying. Inf. -am(e) - = on, continuous; amesto, on and on; inf. tax(e) - , taxetto when used detached, = on, upon; nataxonono, I set it upon; taxemesestov, table, lit. the-eating-on or - upon. When "on" implies "moving on" it is rendered by rad. - e- ; see move; eamehestov, there is a traveling on, a journeying. When "on" implies "into existence or operation" in the sense of "set so" it is expressed by rad. - ta- ; etapevaz, he is good; etahoox, he is going home; etanëoz, he is o. dying, is going to die. When "on" ref. to course of proceeding, in progress, at it, it is rendered by suff. -oe
in some verbs like nahozeohe, I work on, am at work, am working; namee, I war on, wage war; navéstomoe, I ask on, am asking, etc. Rad.—he— (as inf. or suff.) carries the meaning of "on to" in the sense of "in relation to, unto, following after, as a goal, etc."; nahevehémo, I am o. to see him, I have to see him; nahetoxxena, I have a hat o. Rad.—e— or —é— =at. on, engaged in, usually expressed in the participle present in Eng.; navémo, I see him; navéhómo, I am o. at seeing him, am looking at him; naévész, I am speaking, engaged in speaking; nataxesé, I am sitting upon; nanhé, I am o. at a place; eocé, it is snowing; eoezé, it is lightning; napevoéta, I am "on" doing good; vë, dwelling place, tipi; navé, I dwell at a place; naévén, I am o. at, have my whereabouts; naénana, I put, set, lay it down at, o. Heto hesto, from here on, here at; natahое, I sit on, ride; natahoenoz mohéno, I set o. the horse; natahoho, I give him a ride, cause him to be set o. (a horse or vehicle); etahota, it sets on; etotahotansz, it sets o. each (in.); etotahoenovó mohénoham, they each ride (lit. set on) a horse; etaxota, it is on, upon (ref. to standing, set [with feet]); etotaxotansz, they (in.) each are on; etaxoho, he stands on, upon; etotaxohoeo, they (or.) each stand on, upon; etávéheha, it lies on, upon; etávé-es, he lies on, upon; Voevataxehész, Standing-on-cloud, pr. name. Inf.—ños— =o. one side; see one; hohom, on this side [ohomá, bed at either side of tipi].

once, noka; nonoka, o. upon a while; nonoka ešëva, o. a day; noka nocež, o. a year; oha noka nitooseman, thou art to drink only o.; noká ešëva, o. a certain day; heva noká nasanäháxevoheo, they did not even o. to (see) me; hooxe noká, o. more (for the last time); inf. —hosse— =o. more again, a second time; oha noká nszeno-näcozhemá, we shall each die but o.; [an old Ch. told writer he had died several times!]. Noká emehoáxhátamahe, o. he was powerful; noká ešëva nszevémonezh, o. (in future) we shall see him; séhovetto, all at o., of a sudden; inf.—masó— also means "all at o." with the sense of "together" added; emášoaezotovoz, they attacked them (or.) all at o.; seeha, at o., without delay; seetoë, at o., at the same time; mavheš, for o., at last.

one, see numeral; nasz hetan, 1 man; enoka, it is single, 1, alone; enokae, he is 1, alone, single; noka ešëva, o. day; nocež ésatstonettan, o. year it was not cold; nínokovamá, we are o., a unit; nánokovavoz, I make them to be o., united; a similar form to the preceding is: ninaeszhemá, we are, form o.; nanaezenénanó, I order them to form o. group or company by themselves; nínokovatanomá or ninaeszetanomá, we want to be o.; inf. —náezs— (naesetto, detached), o., a o. with, related; inf. —naes—
zeom- denotes "the only o. thing, solely, bent on the o. thing"; nanaeszeometan, I think solely of it, it is the o. thing I think about; enaeszometotoxesta, it is the only thing he talks about; he is bent on talking about it; nanokaox, I make them (or.) o.; ninokakhemá, we are made o.; ninokamá, we are o. together; inf. -má- (sometimes -ma-) = all of, as o., all as o.; see all; nimáx-hemá, we are as one, Relation, we are all of us related; nimemáozhemá, we ought to be all o.; nimátanoozhe- mâ, we are of o. mind; mätanoozistox, the being of o. mind; mxenivaaxz, o. a "chip of the old block"; nénasz, o. of them (or.) mentioned before, also the o. of them mentioned before; hovamé, no o., nobody; esahovamézhesezhé, no o. spoke so before; evépeometha, there is no o. (in a lodge or house); nonohomá, o. after another, or o. to another; nonamétóe (also infixed), o. another, by turns, reciprocally; mehotáz nonamétóe, love o. another; inf. -hoto- = o. after, or behind another; ehotaaná, they fall o. after another; hotrovetto, from o. side to the other, among each other; rad.-móze = o. side; nanósehoeto, I keep to o. side of him, side with him; enósemxé, it is written on o. side; nononasz, to each one; see numeral; zoéczens, the one who is o. eyed; ócen, o. eyed; ócenheto, one eyedness; nome- está, o. eared; enocesoxta, he is o. legged; etameoxta, he is o. legged (having stump left); etamenaeva, he is o. armed; enoconeona, he has o. hand, is o. handed; né, the o. (or.), mentioned before; hen, that o. (or.), mentioned; nha, the o. who; nha zemesézh, the one who eats; nha zemetas, the o. who gave me; nészesz, he is said to be the o. (or.) mentioned; hen's, it is said to be the o. (or.) mentioned; nsezé, there (expletive) is the o. (mentioned), also: is he the o. mentioned? Monsehan, it must be, is likely the o. (or.) mentioned; this last term has an ending but is also used for or.; monsehanévé, likely they (or.) are the ones; monsehanév (in.pl.). Zeto, this o. (or.): heto, this o. (in.); tato, that o. (or.); hato, that o. (in.); zeaháne, this is the o. (or and in., pointing forward); niaháne (or.), enahan (in.), this is the o. mentioned before; zeahánev (or.), zeahánev (in.), niahá- nev (or.), enahanév (in.), are the pl. forms of preceding; zevaháne, etaháne (in.), that is the o., pointing forward; nivaháne, that is the o. (or.) mentioned; zevaháne (or. and) nivaháne (or.), etahánev (in.), are the pl. forms; nivá zeto, who is this o. (or.)? Nivá tato, who is that o. (or.)? Tásevo, which o. (or.)? Tásevó, which o. (or.)? Tásevó, which o. (in.)? Tásevoenzs, which ones (in.)? Naného, I am the o., I myself; enéhov, he is the o.; enéhovetto, it is the o., itself. See pronouns in Ch. gr. Naného, zemesneto, I the o. eating; ninéhov, zemeset- to, thou the o. eating; enéhov zemesézh, he the o. eating; nanéhovheme zemesez, we the ones eating; ninéhovheme
zemessess, you the ones eating; enêhoveo zemesevosss, they the ones eating. See participle forms in Ch.gr., sub.cj. Oftentimes inf. -noce - = o. alone, only (having also a superlative meaning); enocepevææ, he is the only good o., or he is the best; nanaeszemo, I am o. with him; inf. -nitov- = o. together, as o. combined, in common; nanitovana, I make it o.; nitovetto, together as o.; inf. -së- = alike, o. with, the same; esëtotaonsz, they (in) are of o., same size; tono nasz, either o. o. or the other (of two); nasz... na zenitasz, the o. (or.)... and another o. (or.)... nasz... na nasz, the o. (or. and in).... and the other; nasz mhöo naësøenexana na nasz naëhvæpevana, o. house I demolished and the other I repair; naæsetto, at o., in harmony; nocëhestoz, the being o., alone at a place. When "o." ref. to a person conceived and spoken of indefinitely, as: o. would think, o. wonders, when o. is sick, etc., the Ch. uses the 3rd.pers.sg. of the substantive verb as shown by following examples: oxhâmoxtastovës, when o. is sick, when there is sickness; oxneșetanovës, when o. thinks; oxneșevstovës or oxneșevenovës, when o. does; ehavsevoëtanov oxneozistovës, o. does evil by going there; emesaatonšenënevenzhastovëhan, o. cannot know; emevoëšetanov or emevoëšetanoxtoxe hiz ešëva na emeøhøemenøv màvöna, o. may rejoice to-day and be in misfortune to-morrow. At times the term "nasz = o." is used as it would be in Eng.; nasz emetaneozz, o. should go there; nohase nasz emetavistâmo, some o. should help him.
oneness, nokastoz, the being one.
onerous, see burdensome, hard, heavy.
oneself, täma nasz.
onion, xaoèmesestoto (or.pl.), lit. skunk food [xa = to urinate, xao = skunk], so called from the peculiar smell; xaoenistaevoto is a similar name while xamataxevo ref. to their peculiar form and resemblance to "hominis testes".
onlooker, zëvehösansz, zëvehösanessö (pl.), the o.
onely, enokae, he is the o. one; enoka, it is the o. one; inf. -noce = "o." in the sense of superiority; enochheenovahe, he is the o. wise one; etotšenoka, he is the "very" o. one.; totšenoka, o. that once; nanokoenozoto zeto kašgon, this child is my o. child; nanokoenozozz, my o. child; henokoenoxzetto, his o. child; heno- kenozozevø, their o. child; zenokoenoxzovsz, the o. child; nahenokoenoxzenoz, he is my o. child, I have him for my o. child; etanšenoka, it is the o. one; ninokaes, o. he, alone; moxhe, o. a while ago, not long ago; inf. -vha- = o. simplify, just, merely; evhanenhevö, he o. says so; navvanhoevoz, I just come, have nothing special; vhanetto, o. merely, not in earnest; evhan'netto, it is o., merely for a while, o. temporary, incidental; soxpstov-
etto, o., specially that, bent on that (Ger. durchaus); as inf.–soxpostve– and –soxoxpostve– = o. after that, with persistence; ota heto esoxpostvetanota, his mind is o., persistently after that; inf.–naeszeom– = o., solely; nanaeszeometanotovo, I think solely, o. of him; mamat, o., merely, with none or nothing else; otaxa, o., just; otaxa hetaneo onmenan, call o. the men; mamat eesz na emanhaoe, he o. speaks and it is created; oha, o., but, unless; epevatamano oha etonetto, it is fine weather but cold; oha veoxyzemaez, o.if, unless he comes with us; oha taxce nameta, he gave me o., but a little; enzenoka zeænom, it is the o. one I own; mohononoc.... mato, not o. .... but also; mohononocæesztoös mato napexveha, he did not o. speak to me, but treated me well; "if o." as a wish, desire that something could have been realized, is expressed by pref. a– or –ax with the sub. cj., thus: axneæenæezæsz, if o. we had died! Axxe-homazessæsz, had I o. seen you! When the same meaning is implied in the present it is expressed by the sub. cj. in the negative form, thus: ëvhanæenehechetto meo, if o. I could follow the road again! See optative. Oxseæecetto, o. by itself, nothing else but itself; inf. –oxseæec(e)– = o., purely, in it self (Ger. nur ein und für sich); nasaoxsæechechoxomæhe mato naveoxzemaen, he did not feed me o., but also my companions; esaoxsæechehæmoxtahe mato ehæmen, he is not o. sick but in distress; oha ninokætto, o. I alone; oha ninokæs, o. he alone; oha ninokaxe, o. we alone.

onward, expressed by inf.–tanæ– = on, o., ahead; natanæe–neoxx, I go o., keeping on going; inf.–ame– = o., forth; etaaneoxz, he walks, goes o.

ooze, hohona eohestoneez, it oozes from the rock; ehestoneomæeooz, it is oozing from the ground; esoane–oxz, it oozes, as rain thru the tent walls, etc.

opaque, esaanannivsevæmehan, it is not transparent; see transparent.

open, naænstana, I o.it (to set o.so as to make passage possible); naænstanomevo, I o.it for him; naænstano–mon, it is opened for me; rad.–tata– = to o., unfasten (something inclosed so as to obtain access to its interior); natataena, I o.it, etataoz and etataez, it becomes opened; nætatotaneha, let it stand, set o.: natataotana, I set it o.; nitataotanomonenov, it is set o. for you; etæståtaota, it is o. towards it; t'sa eta–tao, where is the opening? T'sa ehestaeacta, where is the entrance, opening? Natatahaæ, I fling it o.; etatahame, it is flung o.; nætataoneneha, leave it o! Éænstataao, it is opened (to let thru); naænstataotovo, I o. unto one; naænstataotomon, it is opened for me; nitataotomonenov, it stands o.for you; natataenomevo, I o.it for one; chekonetataoneve or choetoanatataoneve, it opens
hard, with difficulty; natataoha, I o. it (with instr., key); emâtataenomoh, it is all o. to him; maâzenaooz, o. the mouth! Namaâzenaoo, I o. the mouth; natotâo, I o. the eyes; totôoxz, o. (thou) the eyes! Naôseno, I cut him o. (in the abdomen); inf.-ox- ref. to o. with force, apart, asunder; eoxoz, it bursts, breaks o.; eôseo, it bursts o. (as an abscess); eoxaomeoz, the ice bursts, breaks o.; eoxonata, it is cracked o. (by weather process); eoxâta, it bursts, cracks o. (by heat); eoxomaehôta, the ground bursts, cracks o. (from heat); eôxomaota, it cracks o. (frozen fluid, water); naoxevooha, I break it o. or off; naôseoxevooha, I break into; eoxomacha, the ground is broken o.; naoxana, I break it o. (by hand); naoxoxta, I break it o. (with teeth); naoxooha, I break it o. (with instr.); eve叶修ôniostove, it is broken o. by....; zevexerôniostove or oxô, that with which it is broken o., the opener (can opener, etc., nut cracker, etc.); nanitana, I o. (as a drawer), lit. I pull it out; nanitoneana, I o. it (drawing out like a telescope); inf.-ô- ref. to o. in the sense of expand, spread, stretch o.; nasêpeona, I stretch my hand o.; nasêpeneano, I stretch it o., uncoil it o. (of ropes, thread, considered or.); nasêpeneana, I uncoil it o. (as rope, cable); nasêpemaena, I spread it o. (something folded or rolled) o.; nasêpamo hôma, I spread the robe o.; long "ô" denotes "o.", hence ref. to eyesight, transparence, liquid, fluid, feminin (in some pr. names), etc.; nahotxana, I o., reveal, uncover it; nahotxheneenomevo, I o., reveal to one's knowledge; zeotôenovsz kakoeôse, o. work in textures, as laces, etc.; epoota, it is o., a clearing, not occupied, not enclosed; heto taxesestotoz esôpootansz, this benches are still unoccupied; emahâ-epoota, it is (a) wide o. (sp. of a country, land, clearing in forests, room, etc.); inf.-as- denotes o. in the sense of starting, beginning; nanetoêta, I o. a ceremony, performance, etc.; natâtântanôvana, I make it o., public; natâtântanôva, I am o., frank; nahoxzenahen, I o. the wings (or ears) of the tipi; tâtavostanô, o., frank person; tâtântânvetanoheôno, o. minded person. opener, exôwo or oxônistoz, o. (instr.).

opening, aseñoêtastoz, the o. of a ceremonial, performance; zeñoaonoazenetto, its o., aperture, orifice, rim (of cups); hoanôazenâtoz, o., mouth (as of bottles, cups, pails, guns); ehoazenatto, it is an o., aperture (of a den); zêpoota, where there is an o., a clearing, an unoccupied space; see space; ônstanistoz, the o. of a passage; otôestatóz, o. of ear; tataenistoz, the o. of something fastened. openly, tâxta =o., publicly, frankly; rad. -nôv- =o., in sight; both are often combined or used together; tâxta enôvo, it occurs o.; etâtântânôvemêsta, he
declares, explains it o.; natâxtamâvoëta, I act o.; natâxtamâvesta, I say it o.
openness, tâxtamâvastoz, the being opened, frank; tâxtamâvôvostamehevestoz, o.in living, frankness; tâxtamâvoëtasto, o.in acts.
openwork, zeotșenovsz, o., as netting, meshes, lace, etc.
(ex. when ref. to drygoods.)
operate, nahozoeto, I o., use him; nahozoexta, I o.it, use it; nahozoeco, I o.one, make, cause him to work; nahoześhész, I o., cause it to work.
operator, nha zeoxelzetano hôtahanemakât, telegraph o.
ophthalmia, șevemazenisto, eye inflammation.
opinion, zehešetanottom, my o., the way I think; zhehesset-tamo, my o.of him; zhehessetztom, my o.of it; zhe-
hehesshetzastovetto, that which I have for o., my o.; hesseztasto, o., the opinion of; nanitavetan, I am of different o.; onitavetanoxtoz, different o.; onitavazo-
tasto, difference of o., judgement.
opsossum, ocevase, ocevaseo (pl.), lit. depilated tail; ocevason, young o. [not to confound with voices-
vascroscorpion (crooked tail)].
opponent, nanoveto, I have one for o. (in games, plays); zeônëztetôsz, my o., adversary; zetșhaeztôsz, my o., the one opposing me; see oppose.
opportunely, expressed by inf.-otanhâ = timely, opportune-
ly; naotanhavőxta, I saw it in time, opportunely; the word vezon (detached) carries the meaning of o.when inf.-peve- or -voese- follows in the connect-
ive verb; vezon nipavhoeoxheme, you come opportunely, at the right moment; sometimes inf.-voese- alone ex-
presses "o.", as: evoeșhoeoxz, he comes opportunely, at the propitious time, moment.
opportunity, nametomon, o.is given me, lit.room is made for me; nametomevo emetaomeohestomotâätz, I give him o.to speak for himself; metomevaziosto, o., chance given, procured.
oppose, natâhetan, I o. (in that, disposition); natâhaez-
ta, I o., behave opposing against it; natâhaezto-
vo, I behave opposing against him; natâhaovo, I o.him, am against him; naõeztaetoivo, I behave opposing him, am adverse to him; naõevoëho, I act in opposition, ad-
verse to him; see adverse; nasaahtoestô, I o.it (in words); nanonostovo, I o., in answering, arguing, reply-
ing. [etâhetan, he is o. opposed. esaa-âmâtâ, he is o., does not consent, heed;]
opposite, âx, the o.one, the other one (as ears, eyes, hands, feet, etc.); chestoveve, it is the o.side
(of something having two sides); chestoveaehe, he is
opposition, tōheňatazovistoz, the being opposed to one; tōhetanoxtoz, o.in disposition; onetatazovistoz, o., the being adverse; onevōtastoz, the acting in o.; nonametoevoanistoz, o., contradiction.
oppress, inf.-māsceme- and -māsem- = hard pressed, anxious, oppressed; namāsemetan, I feel oppressed, hard pressed, full of anxiety; namāsemetanohe, I cause him to feel anxious, oppressed; namāscemevomoxta, I feel oppressed; nanxpotomoxta, I feel oppressed (physically), smothering; nahaoēhe, I o.him, deal hard with one; namomomeoēhe, I o., afflict him; namomeztovōhe, I o., torment one, treat one cruelly; namezto, I am oppressed, tormented, persecuted; nameztomo, I o., persecute him; zetōhetēmēsmetanohetato, all that which oppresses me, fills me with anxiety (Ger. Beeng-ung), apprehension.
oppression, hovae zeoxcemāsemetanohe, o., that which is oppressive; māsemetanohazistoz, o.; meztovōmenhestoz, undergoing o.; momomeztovēhāzistoz, treating with o.; haēhehāzistoz, the oppressing.
oppressive, emāsemetanov, it is o., inspiring anxiety, apprehension; see tire, depressed, wearied.
opprobrious, etamvōmenhonestove, it is o., humiliating, suffering disgrace.
opprobium, tanvōmenhonestoz, o., humiliation, ignominy.
opulative, expressed by the m. called Reflective in the Ch. gr., designating desire, wish, thot, reflection, if only.... (the Ger. möchten); ehetomē, Ger. es möchten wahr sein or, dass es whar sei; epyhetanveyē, then he is a good man! Hōtahaovē, möchtest du ihm sagen! Nēmezeo, dass du mir gäbest! Nataneshenōnōz, that I ate them (in.)! Nataonisymatovōz, that I would believe in him! On the whole this o. form is pretty much the same as in the Greek verb, thus also in the "oratio obliqua"; when the o. becomes implicative pref. momox- is used in combination with the subj. ej.; momoxevēhēmeme-notto, oh wouldest thou look at us! Momoxemetzetto, mayest thou give me! [Namomoxzemo, I plead, implore, supplicate him, speak to him humbly].

opulence, haovvastoz, o., riches; haovvastxe, o., where] opulent, see rich.

or, mato heva and matōva; hiz ešēva matōva māvēna, to- or to-morrow; heva... matōva, either... or; heva hōtahaovē na matōva hovah, Ger. solltest du ihm sagen oder nicht, whether thou tellest him o. not (left to one's desire or option). Heto na matōva hato, this
Oracle, nisimōn, o., demon, attendant spirit of certain Ch. priests; nisimōn, my o., or co-demon; esimōn, thy o.; hevesimōn, one's o.; nisimōnan, nisimōnaneo (pl.), our (excl.) o.; esimōnan, our (incl.) o.; esimō-nevo, esimōnevō (pl.), your o.; hevesimōnveo, their o.; see demon. The Ch. claim to have had great theurgists whose "nisimōn" were powerful and revealed them secrets and supernatural things. These men were more feared than trusted.

Orange, heovemaxemen, heovemaxemenoz (pl.), name for o. and lemon, lit. yellow big berry; heovemaxemōne, heovemaxemōnōsz (pl.), o. tree; heovemaxemōnēse, o. grove; eheovemaxemeneive, it is an o.; eheovemaxemōne-vē, it is an o. tree; zeovemao, o., yellow red; see color.

Oration, vheomēszisto, chief's speech; ēszisto, speech, the speaking; see speak.

Orator, zevehonēsz, the o.

Orb, enimaeasethōsta, it orbs floating (as celestial bodies); nima = around (horizontal) + -ase = be going + -hōsta = to float above (air or water); nanimea-na, I o. it, make it o.

Orchard, is expressed by suff. -ēse = grove, growth of, place of; maxemenēse, maxemenēseš (pl.), apple o.; emaxemenēsevee, it is an apple o.; emaxemenēse-vensz, they are apple orchards; maxemenēsevea, in the apple o.; meovamaxemenēse, peach o.; hōpēhemenēse, grape o., vineyard; ēsistatoeše, pine grove, forest.

Ordain, nahoeman, I o. (by law); enethoemanistove, it is so ordained (by law); enethoeman Maheo, God has so ordained; nanethoemaon, it has been so ordained for me; nahethoemačen Maheo emeheşevostanehevez, God or- dains for us how we should live, which life we should lead; heto niešhoemaoxtonenon, this has been ordained, decreed for us; namātōno, I o. him, appoint, consecrate, invest him with certain functions; nimātoezeme, I o., appoint you (for good or evil); hematxnōn, his ordained, appointed ones (also disciples); zehoemanz, the one who ordains, orders (by law); zehoemaosansz, the one who ordains, decrees; zmētohessō, the ordained ones to a certain function; see order.

Order, v., in the sense of command is expressed by suff. -nēnāno (or.) and -nēnaha (in.), which belongs to the instr. form of the verb; naasenēnāno, I o. him to leave, to go away; nanehvevenaño, I o. (call) him back; enaeszenēnānō, he orders them to form one company, to be as one; nahēnēnānō, I o. him to go out; nahēnēnēna-hemo, I o. his (or.) . . . to go out; nanësenēnānō, I o., send him; naēsenēnāno, I o. him in; nahozeohenēnāno, I
o. him to work; see command; naheoana, I put it in o.; nahoeosan, I place it in o.; see prepare. In the prohibitive sense "o." is expressed by inf. -vé-; nivéēsz naheto, I o. tell him not to speak.

order, n., asenēnaeszistoz, the o. to leave; hōxevatoz, o., command, call (made by a herald); hoemanistoz, o., law making, decree; inf. -hoxe- ref. to arrangement; hoxeosanistoz, the putting things in place, in o., see prepare. Hovae zehoxeo, something that is in o., in its place; see clean; choxenono, it looks in o., clean; namasevavomotā, I keep in o. for one; totēma zexhestastove, each in its own o. place, where it belongs to; hoxenanistoz, the putting in o., cleansing; see forbiddance, prohibit. Eamenoovononestove, they march in o., line.

orderly, same as clean; eamataheoneve, he is o., obedient, docile; chekotoma, he is o., quiet; [etota-hopae, he is disorderly]; choxevostaneheve, he leads] ordinal, see numeral. [an o. life.

ordinance, hoemanistoz, order, decree, rule; monhoemanistoz, new o.; choemanoe, they make an o.

ordination, mātoesistoz; see consecrate, ordain.

organ, nenemistoz; enemenistove, it is an o.; also name for pianos and music boxes.

organization, mohēnovatoz and mohēoxtoz, ref. to organizations or bands of Indians. The Ch. tribe was governed by a body of 44 chiefs, elected every ten years in connection with the Sun dance or other ceremony. Usually four of the older chiefs were reelected, either because of their popular influence or on account of their competence in advising the newly elected chiefs. Most of the new men were selected upon the special advice of the retiring chiefs, and the latter usually received munificent presents from the ones they had nominated as their successors. The body of the 44 chiefs is represented by 44 painted sticks tied in a bundle and kept with the ceremonial arrows. This system was adopted from another tribe (Ovoxkxeo) entirely annihilated by the Ch. See chieftain. Different attempts have been made to give a list of the tribal and warrior organizations of the Ch. but not with settled results. The present names are hardly very old ones; in fact such like Anskovenis (from an old man whom writer knew), Penet’kao, Vorpozet, Mistavehenot are of recent origin. Even the name Hevešksennpxēss cannot be old for the man who offended the spirit beaver was mentioned to writer as having lived within memory of the oldest men. The name Hēvataneo applies to the Southern Ch. and therefore cannot be very old either. Nicknames and surnames were (and still are) often given to certain groups of families.
camping together, and with the years such names superseded the old ones. Hence the many names given for the divisions of the Ch. tribes. The suff. -manha ref. to family group, tribe, island. Following is a list of tribal divisions (not organizations in the strict sense):

Zeze$tassō, the Ch. proper; Sotaeo, an incorporated small tribe; Œe$manha, the Scabby-family (or band); Na$kōemanha, Bear-band; Totoemanha, Bashful-band; Hevešksen-xpāess, Burned-gullets; Hēvataneo, Rope-men (or Furmen), ref. to the Southern Ch.; Hescometaneo, Ridge-men, or Men-of-the-divide; Masēkotao, the Reclining-ones (from emasē-kotaeś, he lies with legs doubled up, drawn up; masēkot, cricket), these are the same as the Dogmen; Hotamhetaneo, Dog-men; Votapeo, Eaters (from the Šioux); Oxes$esšō, Eaters; Hovnova, the Penurious; Oxtokoona, Jaw-boned; Ansknowenes, Narrow-nosed; Penet'ka, nickname given to the friends of 1874-75; Mōseo, a traditional tribe friendly to the Ch.; Moxtawahetaneo, Blackmen, Utes; Mā$oom, Red-lodge. The above names do not imply that all these divisions camp in the camp circle as enumerated here.

Following is a list of the warrior organizations or dancing societies: 1. Hotamhetaneo, Dog-men. This society or o. used to be the controlling power of the tribe and had by far the largest number of members. Four of its bravest men wear peculiar pieces of skin streamers, two of which are about 1 foot wide and 7-8 feet long, hanging from the left shoulder and trailing behind them. They are adorned with quill work and eagle feathers. These pieces are worn by the two most daring of the four Braves. They have also their leggings fixed up with human hair. The other two streamers are narrower. These four brave are expected to protect their comrades. After their deaths others succeed them. All the Dogmen wear a war bonnet, but different from the common kind. Each member has also a peculiar rattle resembling a snake, painted red and having dew-claws of deer tied to its whole length. For dancing a belt is worn which is made of four skunk skins, the heads being left whole, two in front and two behind. They dance in a forward stooping position.

2. Vok$ksehetaneo, Fox-men, also called Mozonhetaneo, Flint-men. This society has four maidens as honorary members. These girls are to have a good name, be chaste, modest and from good families. They are called sisters by the men and are not married to any one of them. The emblem is an elk antler fashioned like a snake. Two of the bravest members carry each a spear in the form of a shepherd's crook, whose one end is provided with a spear head. Otter skins are wrapped around it. The other men have straight spears and each carries a rattle made

777
out of a stick of wood to which dew-claws of deer are fastened. In dancing they jump up and down.

3. Maœvass, Redshields or Hotoanotuxeo, Buffalo-bull-warriors. This o. also selected four maidens as honorary members. Each man carried a circular red painted shield cut out from a buffalo hide in such a way as to include the tail with its hairs. As head dress they wore the horns of a buffalo with some of the skin attached to them. Each carried a spear. Shield, horns and spear were painted red. They danced partly running, partly halting with bodies bent forward and jumping up and down uttering sounds in imitation of the buffalo.

4. Hemooexessô, Headed-lances or Hoomenotxeo, Coyote-warriors. This o. considers the coyote pelt sacred. They have a rattle made out of a gourd loosely filled with stones and painted red. The keeper of this rattle is the leader in singing and dancing. Four maidens are also admitted to this society. Two of the bravest warriors carry a spear in the form of a bow, bent inward at the center and provided with a string. One end forms the spear head. The other members have common spears. The men of this band are painted yellow except the lower part of arms and legs. In dancing they jump up and down, ever faster according to the accompanying music. The coyote hide is their emblem.

5. Hematanôhessô, Bowstring. The members were painted red and carried a kind of bow spear similar to the two special ones carried by the Hemooexessô, only painted red instead of yellow. This society seems to have gathered the more earnest, thoughtful men of the tribe who had a deep sense for the handiwork of the Creator in the nature. — The above five organizations are very old. Each one is claimed to have been started by a prominent priest under the instruction of Mozeeeoev. Each of these societies was controlled by one chief and seven sub-chiefs. From being chiefs (war chiefs) of such societies they stood a chance to be elected as tribal chiefs, when on their turn the sub-chiefs became war chiefs. In this wise the tribal chiefs had had a certain training in handling men before being elected among the 44 chiefs. The members of the different societies who distinguished themselves by bravery and valor in battles or otherwise would wear war bonnets with long trails and decorated in divers manners. If one did something extraordinarily brave he would wear a buckskin coat adorned with eagle feathers and human hair. Each society had four sacred and four war songs, besides many other songs. Most of these however consisted of very few words, not a few being mere tunes.

Other and newer organizations are: The Honeenotxeo, Wolf-warriors, who appear to be a certain reformation of
the former Hematanóhessō. In contrast to the Hematanóhessō, the Honeenotxeo were more of a jovial and noisy makeup, possibly to counteract the philosophical atmosphere of the Hematanóhessō and to gain in popularity, for none of the organizations felt content with a small membership, they vied with each other to have the largest quota of adherents.— Hotamemashao, Crazy-dogs, name of a band among the Northern Ch., but which must be identical to the Oxmokavo, the Contrary or Reverted ones, among the Southern Ch.— Onehanotxeo or Ohoomoentoxeo, a dancing club started some 24 years ago and made up of the younger men. They aspire to become the strongest o., which no doubt will be attained numerically, but never otherwise. They are mere entertainers for social dances. Of very recent date an o. made up mostly of educated Ch. is called the Wig-wam Society by them. Its avowed aim is to protect the tribe from the encroachments of the white man, in fact it is rather reactionary and strongly influenced by the chimerical views of the Peyote men.— Besides these there are some minor women organizations, as the Oamaheo and the Monenheeo. The latter were experts in the higher ornamental works of women.

organize, emohénovao, they o.; zemohénovassō, the ones who o.; emomenoën, they o., form a group together; emomenoxkoēneos, they o., form a selfish band, apart, by themselves, a clique; emanhāo, they are an organization, congregation; emohōoxtov, they (collective) form an organization, a group.

orgy, ećemanhistoz; ećemanoe, they have an o., revel, debauch (implies drinking connected with lewdness).

orifice, zehoazenatto, o., entrance of a hole, den; zex-hoanoaženatto, o., aperture, opening of cups, glasses, pails, guns, etc.

origin, inf. -hesse- indicates source, root, cause, o., the wherefrom; zennhessemenēstov, where it comes from; zennhessemanhaatto, my o., where I am made from; t'sa enxhesso, what is the o. of it? T'sa enxhestā, what is his o.? See descent. Zennhessevostanehevstov, the o. of life (as person, implying ways of living); zennhessemanenistov, the o. of life; zennhessemanhaoxtov, the o. of creation.

originate, t'sa enxhesso, where does it o? T'sa enxhes-ta, where does he o.? Enxhessenēnto, it originates, springs, comes from; nitao ametenistoz enxhesso Maheon, all life originates in God. See spread, radiate.

originally, vvoenototo, o., at first: vvoenotovo vnoom es'aamehanhesohonheheneo, at the beginning, o.

it was not so; vovonomō, o., at first.

ornament, see adorn; maoxcēna, head feather o.; nimōo, o.
tied to the tip of a tipi pole; nahenimoon, I have such an o. (on the tipi); mënoheomensz, ornamented tipis (with quill work); namënoxta, I adorn it with quill, feather work; namënoxtomovom, I o.his (in.); namënoño nathõma, I o.my robe (with quill work); namëno-hemo hesthõma, I o.his (or.) robe; mënohestoz, o.of quill work; hoxaönestoto, objects ornamented with bead work; mëpaonaomensz, quill o. down the back of tipi; maöheomensz, rattling (usually dew-claws) o.wrapped with red substance; heovxkoheomensz, same as preceding but wrapped with yellow stuff; oešëeseonoz, rattling o. (pl.) on tipi made with moëškson (dew-claws); ho-toccoo, beaded ornaments, stars; tass nihemaoxcënënestënesz Maheo expavenietamezês, we are the ornaments of God whenever we trust him implicitly; nanison nahema-oxcënënotto, my children are my ornaments (from maox-ce, tassel, head feather); navešëmomeovatamahenotto, they (or.) are my ornaments (also fig.).

orphans, nxøø, o. (either one or both parents dead); nxas, young o.; enxave, he is an o.; zenxavesèth, the orphaned ones, the orphans; nxavesto, the being o.; nanxavstaomen, I am in an orphaned condition, suffer as an o.

orphans age, nxavstaomenhestoz, the state or condition of being an orphan; mhaò zeoxchoevoss nxøø, o., lit. house where orphans are, live.

orthodox, can be rendered by inf.-mômatá- which designates the observance of all religious rules.

Osage orange, heovekamax, bois-d'arc (bow wood), lit. yellow wood.

Osage, Ooxthetaneo, Osages, Short-cropped-hair-men; eox-thetaneve, he is an o.; they are also called Varësan, which is their Arapaho name. Ooxthetaneo hesthoveo, o.country.

oscillate, expressed by inf.-ótov--; eótoveo, it is oscillating, shaking, loose (like a tooth, post);

see shake. [shaking, oscillation, eótoveozoistoz, the becoming oscillating,]

ossification, hekonevozistoz, the becoming bone; ehekone- nevoz, it ossificates, becomes bone.

ostentation, see show.

ostentatious, emomazena, he is o., boasting: éohaëmsøhe mënocetanoxtová, he is o., showy (with pride), vain, proud; ohaëmshestoz, ostentatiousness, vanity; see show. [purposely: see exclude, put out. ostracism, t'së saanovanvizistoz, the non recognizing] ostracize, see exclude; t'së nasaananovohe, I purposely do not recognize him.

other, ox, the o., when mentioning one of two things (as hand, eye, foot, ear, leg, etc.): oxs, some o. place; ooxs, some o. places; hanešëva, the o. day; na meto, and
the o.(in turn); hosz oxchozoehoe na zenitasső oxk-saahozoehoe,some do work, others not; nasz oxceênano-esz na nasz oxceenoesz,one sows, the o.reaps; zenitasső,others (or.); zenitaësz,others (in.); see another. Hōma, the o.shore; nistoha nixā ešēva,every o. day,lit.every 2 days; enita, it is ø.,different, not the one; enitae (or.); nonameto,each o.
otherwise, expressed by inf. -ox- which also means "in
two,through,partly,through"; naoxheneeno, I o. know; eoxpeva, it is o.good; oxtovetto (detached), o., notwithstanding; inf. -m- (present), -mstā- (past) and
-meta (future) express "would o."
; nammeševe, I would do it but . . . . ; namstahnâxzevo,I o.would have come to him; nametaneoxz, I would o.go, I might go if . . . . ; inf.
-nitav- = o..in a different way or manner; enitavan, he thinks o.; oxsetto.o.,else,in other respects, cir-
cumstances,conditions. Nisaaheneenoovohe oxsetto nim-
-saahavesvatamohe, thou dost not know him o. (else)
thou wouldst not think bad of him; eoxtsošsaahesohan, it should be o.; see ought.

otter, nhae,nhān (pl.); nhāhēva,o.skin.
ought, expressed with pref. a-, ax- with the sub.cj.;
anēshēész, he o.to do it; axtosz, thou oughtest
have told him; amesessēsz,you o.to eat; see sub.cj.in
Ch.gr.; eoxtsoš-ssaahesohan, it o.not to be so.o. to be
different (expressing regret).
our, expressed by pref. na- (excl.) and ni- (incl.) re-
quiring suff.-aman or -an; mesestoz,food; nameses-
tonan, o.food; māmenoz, corn (pl.); nimāmenamanoz.o.
corn; see possessive pronouns in Ch.gr.
ours, zeheshzhouez, zaeenomaz; nihezhovenon or nlaena-
on, it is ours; nstwozevevē naēševo'moneo, hapo ve-
hōma zaeenozē, we have seen your horses, likewise look
at ours, lit. . . . the ones we own.
ourselves, tāma nāenēhvhem (excl.), ninēhovhema (in-
cl.), we o.: totēma zēnchovh, each o. of when
the reflexive voice is used in the connective verb
then the word "nanēhvhem" is left out; tāma nita-
mehotâzhemā, let us love o.,the word "tāma" implies
stress on "self", it can also be left out: niaheēemā
nitosetaomenitätovzhemā, we are old enough (,) we in-
tend to rule o.(of our own initiative): tāma etovan,
by o.(excl.).
oust, see exclude, expell; navooheoto, I o., reject him;
evoohe, he is ousted, rejected; navooheho, I cause
him to be ousted; navoohoesz, I o., reject it; zevooho-
esz, zevoohoesz (pl.), ousted, rejected one (or.),
thrown away: zevoohoesz, the ousted one (in.) ; see
throw away.
out, nahēeota, it goes o.of me; nahēena, I take o.my
hand (of a hole); nahēestano, I put him o.; ehēen, he
OUT ENGLISH-CHEYENNE DICTIONARY OUT

goes out; zehōnsz, the one who goes o.; enxhōen, he comes o.; nahōenevaeno, I let him go o.; nahōenōoxta, I go o.of it, forsake it; ehōestax, he steps o.; ehōs, he looks o.; zehōs, the one looking o.; nahōstoez, I get o.of it (as from woods, town, etc.); ehōtoa, it issues from a hole; esaahōtohan, it does not issue; ehoaoesanet-to, it goes o.(of a hole); ehōnenetto, it goes o.; ehoax, he goes, steps o.; enxhoax, he comes o.; ehoatox, the smoke issues o.of; enxhoatoi, the smoke comes o.at; enxhotoatox, puffs of smoke come o. one after another; nahōaovo, I drive one o.; nahōeaoovo, I rush him o.(drive him o.fast); nahōhestana, I reach o.to take it; nahōest-xtana, I come within reach (in putting o.the hand); nanitovox, I take it o.(as from a sack, bin); nanhoenoxx, I take it o.(from a hole, like a gun barrel, or a very narrow sack); nahōxvōtx, I take it o., empty and store up, also navēpōvōtxō; ehōs, it gets o., lit. becomes o.; nahōe-ozhan, I am taken o.; napopoovesōsan, I pull o. a handful of hair; napopoovesōto, I pull o.a handful of his hair; nahōevoxkānō, I let them go o. (as horses after they are stripped, unharnessed); naonoena, I fish it o.(from liquid); naonoēno (or.); naonoēno, I pull him o. of snow. See extinguish. Above examples show that rad. -ō- ref. to condition of issuance, as from a place, space, state or relation. Emāsetto, not o., not open, secret; naxaosoan, I tear o.(cloth, paper, etc.); naxaovo naxa, I tear o. (tear open) my coat; ehoaosoanetto, it tears o.; ehoex-oz, it is torn open; ehoexostahā, it is torn o., open by the wind; napopanono naezen, I tear o. a piece of my coat; rad. -ūs- ref. to pluck, pull o., q.v.; inf. -ōs-stoe =o.of an enclosure, from within; inf. -mēe- =o.to appear o. of, come up, o. from cover; ehoexoz, it is (also or.) o. of a place, misled, at the wrong place; eniseoiz, it comes o., off (as a nail, shoe); nanitana, I take it o. (as a drawer, splinter); see exclude.- Nahōahāz, I throw it o.(as o.of a hole, mouth, etc.); nahōeāz, I spue o.; nahōxta, I spue it o.; ehōcomo, he spues him o.; nahōsēan, I spit o.; see spit; nahōstahāz, I cast, throw it o. (from within); nahōstahamono, I cast, throw him o.; nahōstahātovo, I throw his (in.) o.; nahōstahamamono, I throw his (or.) o.; ehoes-tahame, one is thrown o.; nahōstomevo, I throw it o. to him; hetan zexhōes mhōo nanxhōstomōeno hosh makātansz, the man in the house threw o.to me some money; nahōevo- ohe or nahōevāt, I hurl o.(from me, as in throwing with swiftness); nahōevāenotto hohonaco, I hurl o.stones; nahōevāsta, I hurl it (in.); naasetaoho, I thrust him o.; esaahotoetanohe, he is o.of humor, crabby; esaamano-hoteomāzeo, they are o., not in harmony, not agreeing; inf. -onex- or -oninš =o. of order, in pieces, disconnected; eonexa, it is o. of order; eonexane, it has been put o. of order; eoninšez, it is o. of order, disar-
ENGLISH-CHEYENNE DICTIONARY

ranged, demolished; nițsz nițz, reach o. thy hand! (toward speaker); navotocaovo, I single one(or.) o. (as o. of a bunch, as a horse, make him to be on the outside) [votocatto = outside of a bunch]; nahșxeva, I call o.; herald, q.v.; hőxevatůz, the calling o.; inf. -mase- or -mat- denote o. in the sense of "exhausted, entirely used" similar to the Ger. Alles "aus". Inf. -vone- denotes "o., not present any more, lost, etc."; evonszeha, he is o. of his head; evoneoz, he is lost; navometano-ta, it is o. of my mind, I forgot it; see lose; navonana, I wipe it o.; evonata, it is wiped o., lost by fire. Emathoxovatův, it is all sold o. When o. implies "beyond" it is expressed by inf. -hēp- = more than; nahēp-haeș-amoezozevo, I outdistance him; hazz, get o. of the way!

outbreak, can be expressed by inf. -maso- = to burst forth, sudden and violent manifestation; emasō-oāseozistove, there is an o. of fire; emasōaxameoz, she breaks out sobbing; masomomátataezistoz, o. of rage,] outbreak, see outbreak. [violence.

outcast, ehéhystaveve, he is an o. expatriate, no more with; ēsechetan, o. (); ēseetane, he is cast out; zeōseetans, the one cast out, excluded; hoxovse, o., murderer, q.v.; see reject, throw away.

outcome, hoeozistoz, the coming to; heto nitao t'sa etosevehoeozistovė, what will be the o. of all this? lit. where will all this come to? Etonetaomohe, how does he succeed, progress, come out? Zehetōm's nasaaheeneonehe, I do not know how he comes out, how he succeeds (simple neg. statement). Tah etosepevaomhetto na mo hovahen, will it come out well or not? Havseveoxhestoz na hōstahātov oxksaapevaomohettanetchensz, bad words and anger have no good o. Tah zetatonetō-mohetto heto maxmoeozestoz, what will be the o. of this great war? Stamenēhevezestoz enhxōosanetto saahetanotovā, poverty is the o. of not wanting to work; eēsetonhesso, what is the o., result?

outcry, mərehahestoz, great o., loud voice; emaxohastā-tove, there is a great o., noise of voices; zexo- hetacahestoz, all the o.: emasōnistōhestove, it is a sudden o., or they burst out with an o., calling out; notoxevatoz, o., the calling that strangers are coming (Indians not of the tribe), alarm; enotoxevatove, there is an o., alarm.

outdoor, hōs and anoseμ; nanhē nxpeoxtam hōs, I stand outside of the door; anoseμ ēvē, outside of the tent, o.; nxpeoxtam hōs, o., outside of the door.

outer, noos, o. circle; noos navehēsan, I look on from the o. circle (as in dances, etc.); nooxto, o. (circle, etc.). background, farther from the center (opposed to front) from the view point of Indians who usually sit
in a circle [estó = close to the center or front]; ta-
hoc, o. surface, on top of surface, outwardly.
outgoer, zehënsz, the one who goes out; zeasz, o., the
one who leaves.
outgoing, hënistoz, zehënessô, the one (or).
outgrow, ehëphoneo, it outgrows, grows beyond; nahëpemaha-
etaoxzevo, I o.him; nooxto naaoace-asetan marsha-
ënhestoz, I o. foolishness. [him, last longer than he.
outlast, ehëpeaheteto, it outlasts, nahëpeheahovo, I o.j.
onlaugh, nahëpohazevo, I o.him, surpass his laughing.
outlaw, hoxovse, o., murderer; zehetosetotaxetano, hoe-
manistoz, the one who purposely tramples the
law; zenoatovavostanehevsz, the o., the one leading a
roving life. See outsider. [than he does.
outlive, nahëphaeš-vostanehevevo, I o.him, live longer]
outlook, zeoxthoheta-hotaçëno, as far as can be seen,
as the o.is; emoonatamano, it is a beautiful o.
in general); emoonatamanoô, it is a beautiful o. (of
growing things); see sight, see.
outnumber, ehëphënenheo, they o.; nihëphënenhevenovo, we
o. them; nihëphënenhetõeno, they o.us; ehëp-
hënonoensz, they (in.) o.
out-of-the-way, expressed by inf. -otôs- = strange, odd;
etôstheneo, they dress o., in a strange,
eccentric manner; see strange.
outrage, naohoaêho, I o.him, deal harshly with one; naho-
toanavëho, I o.one, treat him with dire conse-
quences; ohaaëtastoz, hotoanavoëtastoz, o.; neither of
the two terms covers exactly the Eng. meaning; epësan,
he commits an o., rape, q.v.; epeeto, he outrages her.
outrageous, etaohoaëtano, etahotoanavoëtanov, it is o.
etamashavoëtanov; it is o., indecent.
outright, sitono, o., immediately (Ger. sofort); inf. -tom-
= o., on the spot; natomenaho, I kill him o.
outrun, nanovôno, I o.him, beat him in running.
outside, môesta, o.(of limits), outskirts; hôs, o., outward,
abstract; anosemô, o., not within, out of doors,
without; zeanosemassô, the outsiders, not a member;
infl. -kanom- = o., extra, without importance, weight, re-
sult, use, superfluous; zekanomassô, the ones o.; extra,
suprfluious; tahoc, o., on the outer surface, on top;
votos, votocatto, on the surface, o., outer side, on the
o.of a bunch; votocatóan, an outsider, o.man [navotoca-
vo, I single one out, as of a bunch]; infl. -notova-
denotes "without, o.of, alien, not belonging to, not in-
side"; enotovanoeoxz heszxovato, he carries his
sword o.of (sc.unsheathed); enotovaeoxz, he roves o.,
homeless, without his people, not connected with a
body, organization; etaomenotovaozetovo, he becomes an
outsider to one, estranges himself from one; notovat-
to, o., not with.

784
outsider, hestêvostan.o., strange person; hestêhetan.o., outside man; noz, nozeo (pl.), o. Indians not belonging to the tribe (usually applied to northern tribes); notson, young o., stranger: nota, notăo (pl.), fem. form of noz; inf.-noze=outsider, alien, strange Indian; zeanosemâv disappointment, the outsiders, the ones without, not in with; zaaavesshestahessô, the outsiders, the ones not being of the same kind; zonotovaxezess the outsiders, the ones loose from any association or relations (Ger. heimatlos), similar to the sense of an o. debt.

outward, taho, on the surface; votocatto, on the exter-

oval, expressed with inf. amskonâ=spoon shaped; see shaped.

oven, hononistoz.o., also baking, roasting pan, lit. the roasting; see bake roast; hononistovâ, in the o.; naestâna kôkonô hononistovâ, I put the bread in the o.

over, expressed by inf.-hépe- in the sense of "beyond, more than"; nahêpoemâxista, I shoot o., beyond it; nahêpoemâso (or.); inf.-nosâ=moisette (when detached), denotes "o." in the sense of "surmounting an object"; tâheama, o. above; tâheama heitônecheva, o. above the door; homâ, o., across, on the other side, as of river, lake, etc.; hohom, o. on this side; nhasho, o., beyond; rad.-oxâ=passing from one of two sides to the other, thru or across some distance or time; see bridge, cross; noaxten, I stay o. night; zoeâtoâsemeaneve, thru o. the whole summer; zoeâto=throut, so as to cover or reach across the entire surface or extent of something, from end to end, thruout; rad. -taâ="o., to-

wards" in the sense of "on"; natâoxz, I am going to-

towards home; rad.-taxâ=on top, upon o.; taxeto mâpe-

va, o. the water; inf. -hosse= "o." in the sense of again, a second time; eheoseneve, he does it over again; inf.-eoxsâ,-eoseâ=0., invert, turn o.; naeos-

hâz, I turn it o. (by throwing, like pancakes); see turn; naehasena, I turn it o., upside down, on end; rad.-exâ=0., completed, executed; nahoxovên, I cross o. (while at it); naexovên, I have crossed o.; naexavo, I o. come him; inf.-heomâ=0. in the sense of "exces-

sively"; eheomemese, he eats o. much: inf. -totoxâ=0., from one to the other, o. each point; nataotoxesta, I speak about it, discuss it (Ger. sprechen über das, darüber); inf.-totaxâ=0., upon (impinging) each; etotax-

ôvta, he is transgressing; inf. -hotse- (hotssetto when detached) =o. and o.; eevakseoz, it tips, topples

1-50
o.: eoxënëva, it is o.full, filled to the brim; see full; inf.-hehe- = o.across the brim, so as to o.flow; ehehe-notëvaoz, it o.flows (as cup, etc.); ehehetoamëvatto ohe, the river flows, runs o.(the bank); etaxesëvo, it flows o.a certain spot (rocks, etc.); inf. -amoxt- = o. and above; heškovez eamoxthoneonzs pen'nhōoneva, the thorns overgrow the wheat; héamâ (detached). -heam(e)- inf.o., above ['m" ref. to that which is above, that covers horizontally]; emahao, it is wide across, o.; see wide, large; zeoxtohētōmamo, all thru, o.the land; rad. -hēe- = left o.; naheezōz, I am left o.; see leave, left; inf.-öm- = from o.an elevated surface or plane; naōmekaax, I jump off, from being on some thing; inf. -oom- = o. before one and passing on (Ger. vorüber gehen); oomaevetto, afterward, when it was o.; enemhāeoz, it gets clouded all o.; ehekonomhāeoz, it is clouded all o.; emetōes, it stops o.(or of celestial bodies), hangs o. head, o.a spot; emetōsta, it stands hanging o.head; emetōn, it(bird) flutters o.(as some hawks and flycatchers, without moving ahead), fluttering o.one spot; eomhōsta, it is projecting o.(of something suspended and overlapping); "o." in the sense of "ahead, superior" is expressed by -amhoomosan, to be ahead, the first, leading, o. and beyond (one); niamhoomaz, I am beyond, ahead of thee; eamhoomosan mxistonstovâ, he is the first, beyond all in his studies; nancho, I bend o.one, looking at him (as when one is sick, etc.); nihoxovevistavame, you go o. (Ger.zu einem übertreten), cross to the other side, go with the other party. Nahomstōtan, I am o.anxious; nanoszēn, I walk o., surmount, cross o., (as a stile, mountain); nanostahaso, I ride him o. (as o.a fence with a horse); enoseoz, it becomes crossed o., surmounted; nanshowevo, I follow him o.; nanostoeoxz, I drive o. (obstacle); natoxota, natotaxota, I step o.it, trample it; natotaxen, I walk o., upon; inf.-xaata- = o.against, opposite, facing; naešenoto, I win one o.; niešenotaevoo, he has won you o.; naešenoschéo, I cause him to be won o.; naešenoto, I win him o., by counsel; nahetēme, I am o.taken by night; nametanaxenoceenë zeto,may I be here o.night? Nataxnetovo, I weep o.him; natazexanatovoo, I fall down o., upon him; naavaotovo, I fall o.him; nahoveaoovo, I o. shadow him, make shade o.him; rad.-av- = incline, fall o.; eavhōsta, it is inclining o.; eanheosta, it hangs o. and down. The "h" and "x" (or asper) have also the original meaning of "o."; namese, I eat, namese, I ate, my eating is o.; in many words that have "h" and "x" the meaning "o." is implied, but is often untranslatable in Eng.; inf.-xa- has such a meaning but cannot be given in Eng.except in the word "overlook" when it implies "not pay special attention to", as: naxaevonetan, I o.look, forget (either purposely or not); nasaaxavōmohe, I o.look him, do simply
not see him (purposely or not).
overact, eheomoëta,he overacts,in excess of.[work with.
overalls, vesësenostoto zeveshozehestove,trousers to]
overbear, see overpower,subdue; eheombadëttonsz,they are
overbearing (too much fruit).
overbearing, emenoxcetazetan,one is o.,haughty; emenox-
cenitâtan,one is o.,imperious, domineering;
etaomeametan,etaomeam-nitâtan,he is o.
overcareful, ehêpheome-ôhaetan,he is o.; zehêpheome-ô-
haetanoz, the o.one; epopaetan,he is o.,too
overcast, see cloud. [slow.
overcoat, maxeszehen,large coat; emaxeszena,he has an
o.on; see coat.
overcome, naexaosan,I o. ; naexavo, I o. him; naexaa, I o.
it; zeexaosansz, the one who overcomes; exaosa-
nistoz, the overcoming; exaaoe,he is o.; zeexaoessó,
the ones who are o.; see subdue.
overdo, naheomstoëta,I o. [o.
overeat, naheomemese, I o.; zeheomemessessô, the ones who
overestimate, nahëpheomazesta,I o.it; nahëpheomemazta-
non zehexovëeme,we o.its value; ehêpheom-
hâtamâz zeoxhexovaës,he overestimates his power.
overflow, ehehenotëvat,vaz, it overflows, runs o. the brim
(liquids). also eheheotëvaz; eheheotomëvatatto
obe, the river overflows,floods o. ; eheheotomonoaz,vit
overflows (vessel); ehotomëvatatto, it overflows,floods
o.the banks; ehotomonoen, it overflows,runs o. from be-
ing overfull; enostëvatatto, it overflows (over and down
an obstacle); enostëvao, it becomes overflowing [enov-
stëva, it recedes (water)]; embëvatto, it overflows,
floods; see overwhelm. [overgrows,grows more.
overgrow, eamoxthono, it overgrows, also ehêphoneo, it]
overhang, ehêpeanhësta, it overhangs, inclines overhang-
ing;etaomhësta, it overhangs, projects over-
anging; see hover;ehêpeanhësta, it hangs down beyond.
overhear, nanhâtomon, I o.; nanhâtovo, I o.him; nanhâta, I
o.it; ninhâtomonetovaz, I overheard about thee.
overlap, ehêpeha, it overlays; ehêpeê, it (or, as dry
goods) over laps.
overlay, etaxstoan, it is overlaid (when made so): veho-
nemakâtaeva eveșepavetaxstoana, it is beautifully
overlaid with gold; etotaxstoan, it is overlaid
(several times); nasêpovoešemonotto hümâ, I spread a
blanket over him, lit.o.him with a robe; nataxstoana-
oxz, I o.it, make it to be overlaid (with).
overleap, nanosekaax,I o.; nanostahaso, I leap over
(riding); nanoseoahoovovo, I leap over,upon him;
nahëpekaax, I o. beyond (a mark, etc.).
overlook, nasaanhaëmohes, -I o. him, lit.I did not catch
sight of him; nasaanhaëxtô (in.); naanhaë, I o.
looking down from a height; naneevavësan, I o., over-
see; naneevāmo (or.); naneevāxta (in.); naveocozeta, I o., glance at it (in a cursory manner); nasaaxenšoneztō, I o., pass over it, condone it; hesthavs nasaaxenšoneztomovohē, I o. his evil; naxaevoñetan, I forget, o.; naxaevoñetanotana, I o., forget it. Sanahāoxotzō, o; anhāoxotzō, the overlooking, looking down (from a height); saanenšoneztastozō, the overlooking, purposely disregarding.

overpower, same as overcome; exaovazistozō, the overpowering (sc. one); naoham-exaosal, I o.; navovonono, I o., conquer him; see subdue.

overrun, nanovonono, I o., outrun him. [poemixista, I o. it. overshoot, nahēpoemáso, I shoot over, beyond him; nahē-] oversee, naneevāsan, I o., watch; naneevāmo, I o. one; naneevāxta, I o. it; naneevāoxtsanehe, I am overseer; nenevoātsanehe, overseeer; nanevoāzēho, I o.]

overshirt, tahoch-ezehen, o., outer shirt. [him.

overshoe, esoxocanō, smooth, slippery shoes =rubbers.

oversight, nenevāsanistozō, the overseeing; sanahāoxtozō, o., the not detecting; hoxtōxistastozō, o., error; nahoxtoēta, I commit an o. error; nenevoātsanis-]

oversleep, nahēpenom, I o. [toz, the overseeing, guiding. overspread, see spread.

overtake, nahoxtamistōna, I o. it; nahoxtamo, I o. him; nahoxtamevaeno, I o., catch up with him; nahoe-hota, it overtakes me, in the sense of "befall, come to"; nahoitee, I am overtaken by night.

overthrow, nahotaahāzō, I o. it; nahotaahamo (or.); eho-taahame, it is overturned; nahotxtanno, I o. one, make him stumble, q.v.

overturn, nahotaana, I o. it (on its side); naeaxsena, I o., reverse it; naevasena, I o., upset it; naevashehāzō, I o. (by throwing); naevashehanno (or.).

overwhelm, is expressed with inf. -mahā- in the sense of "swallow, submerge"; namhaetēne, they o. me; namhaomoozō, I am overwhelmed by misfortune; emhāovatto or emhāvatto, it overwhelms, floods, submerges; zennhēo-vatto, the overwhelming flood; namhāoóvahāzō, I cause him to be overwhelmed by water; emhōoemahe, it is an overwhelming body of water (the ocean); namhōovatova, the flood overwhelms, submerges, swallows me. (also fig.): nahomosēho, I o., confound him; nahomosemo, I o., confound him (in words), taunt, mortify, vex, annoy; nā-hanomosēho or naanahomosēho, I o. him completely (in the sense of confound). Inf. -ahan- denotes "o." in the sense of "irresistible, overpowering, overwhelmingly, down and out" and is much used; naahaneanoto, I o. him with blows: eahanatama, he is overwhelmed by laugh; eahanebashanē, he is insane, down and out.

overwork, naheomhoxehe, I o.; naheomhoxeto, I o. him; nasxsevihoxehe, I am overworked, exhausted by work.

788
overworn, esxseveoz, he is o.; esxsevomoxta, he feels o., exhausted.

overwrought, same as "overworn" for that meaning; see

owe, naamhasen, I o. [naamha, I receive]; naamhàz, I o. it:

naamhâtovo, I o. him [naamàtovo, I obey him]:

naamhâtomevo, I o. to him; amhasenistoz, the owing, debt;

the rad.-amha- = to render [eamhàz'] hevehestoz, his name is recorded, written, put down; amhàtomovehà heve-

hesto, put down (on) his name]. Enistastanoz namakà-
taemnèzo, he owes me money, lit. he took of my money be-

fore (on time). See indebted.

owl, mista, screech o.; mistac, litte o.; maxemista, barn

o., big o.; vòmos, vòmosheo (pl.), burrowing o.; oóa,
hooting o. (horned or barred o.). The term "mista" is
also applied to ghosts. The name "Maxemista" was also
the name for a supposed giant, whose enormous tracks
are told to have been seen in dense woods, and resem-
bbling closely to a human foot. Naxemista (for Nako-
oxmista), Bear-o. or Bear-ghost, pr. name.

owlet, mistac, mistacco (pl.); emistaceve, it is an o.

own, v., naaen or nàen, I o.; naaena, I o. it; naaeno, I o.

him; zeaenom, the one (in.) I o.; zeaenon, the ones
(or.) I o.; zeaenata, the one who owns thee; zeaenosè,
the ones (or.) we o.; zeaenaezé, the ones (or.) who
us; naheaestnòham, I o., have many horses; nanoceamoto
qsan, I o. one sheep; namátotóamotò hotoè, I o. 10 heads
of cattle; see have, possess; aenovoxz, the one owned,
subject, property to; naaenovoxz, the one I o. (who is
my subject, property); heaenovoxzetto, one's subject;
naaenovoxzenan, the one we o.; naienovoxzenaneo, the
ones; (or.) we o.; naienovoxzevo, the one (or.) you
o.; naienovoxzevè, the ones you o.; eaaenovoxzeve, he is
one owned; naheaenovoxzeve, I have a subject; naheae-
novoxzeno, he is the one I o.; niheaeenovoxzetovaz,
thou art the one I o. Namesaéztomohe, I o., acknow-
ledge, lit. cannot deny; nassaaéztomohe zeheàshoxtòetat-
to, I o. that I have committed an error; natàxtanèvemè-
sta, I o., admit, confess, make openly plainly (in words).

own, adj., tâma zeaenom, the one (in.) belonging to my-

self; tâma zeaenosè mohènoham, your o. horses; tâma
hemxivsè, his o. book; tâma nazeoxz, my o. property; sos,
one's o., peculiar, particular; sos zeaenomass, what
you o. particularly, oesos, each one's o.; oesos zeae-
nomassèsz makítansz, each your o. money, lit. the money
that you each o.; inf.-taom- = of one's o. volition, of
its o.; etaomhono, it grows of its o.; nataomeneoxz, I
go of my o. (sc. accord, volition).

owner, zeaenasz, my o.; zaaenaez, our o.; zaaenass, my
owners; zaaenaezè, our owners; zehêsthozèsz, the
o. of a horse (or any pet); zehêmhàonsz, the o. of the
house; zehepàozistovsz, the o. of the picture; zehêma-
kätäemsz, the o. of the money; zehhezhovsz, the o. of it; nanitäam (or nanitääm), my o., master, lord, ruler; eaenova, he is an o.; zeaenovassõ, the owners (in general). 

[object, property]. ownership, aenovâtoz, the owning [aenovoxt, the owned] ox, hestohoevoha, hestohoevohà (pl.), lit. "cattle drag- 
ging".

P

P in Ch. is pronounced like Eng. "p." in pat, pot, pore, 
and denotes "adhering to, in lateral contact with".
pace, ceneovoxovoën, he paces, walks up and down; nato-
tatohaën, I p., stride; navohaoezx, I go at a fast 
p.; coccenevevavohaoezxneo, they are known by their 
gait, p.; enonomšeona, it is a pacer (of a horse), he 
paces; nonoomšeonahe, pacer. See step, walk; navistaëto-
mo, I keep p. with one (in anything).

pacific, eoonarane, one is p., peaceable, unruffled, quiet; 
eoanazesta, he is of p. disposition; see peace-
ful.
pacify, see appease, calm; naonoëvaosemo, I p. one (in 
words, by talking to him); naonoëvaostomoe, I am 
one who pacifies.

pack, nahoxpoomen, I p., bundle up (not ref. to the ty-
ing); nahoxpoana, I p. it; ehoxpooezx, it is packed, 
bundled; nahoxpoanomov, I p. his (in.); zehoxpoomensz, 
the one who packs; nahoxpohoesan, I p. and tie, bind; 
nahoxpohoeto, I p. and bind him up; nahoxpohoesz, I p. 
it; zehoxpohoesansz, the one who packs (and ties); ze-
hoxpohoeszz, the one who packs it; nahoešeeszenoz 
nazo, I p. my things; inf.-mano- with above verbs im-
plies "together"; namanoëxpoam, I p. all together; 
see bundle, bind, press; hoxpoomenistoz, the packing; 
hoxpohoesanistoz, the packing and tying; hoxpooezis-
toz and hoxpohoezistoz, the being packed. Napevevota-
na, I p. it well (on horse or dog, also travois); epeve-
vtane, he is well packed, loaded (pack horse); navev-
hotaozo, I make him to be packed, loaded; vevhotao-
zo, the packing, loading (on p. animals); vevhoonoz, 
the packs (in.), loads; vevhoon (sg.); suff. -ox in 
some verbs denotes "packing, carrying on shoulders and 
back"; ehoox, he comes home packing (sc. game); ehoox-
estove, they are coming home packing; emohehooxestove, 
they gather home packing; the two last forms are sub-
stantive verbs and mean lit. it is or there is a home 
packing; such forms are much used also for the 3rd. 
pers. pl. when the individuals are not specified. Emef-
estox, he comes into view packing [emeestax, he steps 
into view]; eënox, he puts down his p.; 

eohänenox, he

790
drops his p.; see bear, carry, burden, load. Vevoxestoz, p., burden; menaecom, menaomensz, burrow, cave or nest of p. rats; nocez', p. rat.

package, hoemskot, p., rather the Indian bag made of par-flèche, in which things were packed; vehoseo, Indian p., bag (made of tanned hide); hoxpohoseo, hox-pohoseonoze (pl. in.), p. bundle; nàvōmo enoēn hovaehoxpohoeozej', I saw him carrying a p., lit. something tied up; hōsanistoto (pl. and sg., or.), ref. to Christmas packages or gifts; vehaneo, bag (usually small), but when it is filled with a collection of things it is called "one unit or collection of ...."; nokov mataocemenoz, one p. of coffee; nishov monsceo, 2 pack-]
packing, see pack. [ages of beans.
pact, nahekovygoenoxsan, I p. (instruct.); nahekovavenoxz, I p. it; taxesēhestotoz nahekovavenoxzenoz, I p. the chairs; nahekovavoento, I p. one (or.); ehekova-vena, it is padded; ehekovaenansz, they (in.) are padded; ehekovaenohe, it (or. and in.) has been padded; hekova =soft + -oena ref. to "fill, full, within". Hekova-vaenātoz, the being padded, also the padding itself; ehekovaenoxsanistoto, the padding (doing so); nahekovovo-nokoxtomovo hetaxesēhestoz, I p. one's chair.
paddle, ezetēhesz, he paddles, rows; see oar, row.
padlock, hekonxopaneo, hekonxoheo, same as lock.

page, there is no word for p.; nokov zhesēmaeš ox ehes-
semxeo na ox eseamxeóhan, the leaf is written on
one flat side (p.) and on the other nothing.

pageant, toxšenātoz, parade (but would be applied to p.).
pail, hemanevetoxq, hemanevetoxkonoz (pl.), water p.;

ehemanevetoxkoneve, it is a water p.; amscvetotē,
amscevetōnoz (pl.), lard p.: eamscevetēneve, it is a
lard p.; amscvetēneveha, with a lard p.; matanevotē,
milk p.; eohottomoena hemanevetoxq, the p. is full; nao-
hottomoenoz, hemanevetoxq, I fill the water p.; hemane-
vetoxq zeohottomoena, a fillful of water; hemanevetoxq zeohottomenohe, a filled water p.

pain, nahēmata, it pains me, I have p.; nameq nahēmata, my
head hurts; nahohoena, I feel p., stiff all over;
naońsoez, I have p., I am hurt; see hurt; naxoxaenom, I
have p. in the thigh: nahesttazo or nahesttáazo, I
have p. in my side (from running); hēmatazistoz and
hēmatovazistoz, p.; onśeozistoz, onśeozistoz, p.; hurt;
hoheonātoz, p., stiffness all over; hestxtaozistor, p. in the side from running; nahestxtē-
osemz, I laugh until it pains; hestxtēsezemazisoz, p.
from laughing; ecohēnomex, it is attended with great p.;
rad.-onś- (sometimes -onx-) denotes "hurt, p.": eanū-
va, the p. recedes, diminishes; etavomatto, the p. in-
creases; naanovetan, I am pained, saddened; see sad;
"p." in the sense of "care, solicitude" is expressed with inf.-vovôn-: evovônëtanen, he prepares with pains, takes trouble to prepare; evovônëtheonëone, he takes pains in working; navovônëvistâmo, I take pains to help him; when "p." denotes "effort, exertion" it is expressed with suff. -meoe or -meøe: naøomøemenøehe, I take pains to cry, work my face into crying; see strain. In fig. language the Ch. used the word heškövös (thorns) to express whatever "pricks" one, thus: heškövešeëvostenëchestož, a painful life, full of hurts, asperities.

paint, v., navoxpòn, I p.; navoxpoha, I p.it (to coat with p.); evoxpohë, it is painted; emävoxophensz, they (in.) are all painted, or, painted all over; esavoxpônhan, it is not painted; navoxpônö, I p. him (applying p. on one; navoxpenova, I am a painting, one whose function (in a ceremonial) is to apply the p. to another, especially at the Sun dance; zevoxpenovassô, the ones who p. (at a ceremonial); voxelnistoz, the painting, applying p.; navoxpônënomotxeva, I p. (in one's place, for one); namaøvëncëno, I p. one's face; namaøvënënesz, I p. my face; maevënëistoz, facial painting; emämakoaene, he has been painted red all over; namâmakoaenâz, I p. myself red (all over); namâheoxvkaeno, I p. him yellow all over; namâmakoovess, I have all my hair painted red; namâmakoovesseno, I p. his hair all red; see color, dye. Namxeä, I p. or draw it; namxeovë, I p., draw him, also namxeovo, I p., draw him; naamxešëna, I am painted, drawn (face); nazetxešëna, I am thus painted, pictured (face); eameëha, it is painted, drawn, written, outlined; eameš (or. of preceding); emaovxeëshëna, he is painted, drawn, pictured sitting; eavoxxëshëna, he is painted looking upward. Navaxë, I am fixed up, decorated, ref. not to the painting, but implies it where it is used for the adorning, together with the other "fixings"; see fix. Esohekööva, it is still wet; esöhestonecoo, it is still moist (not dry); esöhôxo, it is still green (not dry); these three terms do not ref. to p. unless it is mentioned; ešepononatto, epononaoz and eponooseoö, it is dry (in speaking of p.).

paint, n., voxelnistoz, p., also the painting (act); zeonitevoëtto, p., general term for p.; maevënëistoz, facial p.; maetom, red p. (ceremonial or religious p. of a deep blood red); the suff. -oëtto in the following names of p. ref. to the color material, whether dry or
liquid and is equivalent to "that which colors red, black, etc."; zevoeto, yellow p.; naveševoxpoha zevoeto, I p. it with yellow p.; zemaoto, red p.; zemxtoaveto, black p.; zeoxozzevoeto, green p.; zepovoeto, gray p.; zeotataveto, blue p.; zheovaneotto, brick p.; zevoxpevoeto, straw p.; zeoxozhevovoeto, turquoise p.; etc.; see color. Mxecom, painted, written tipi; zeoxceveševoxpōnsistove, p. brush (of the artisan).

painter, zevoxpōnsz, the one who paints; mxestonehco, p.,
       drawer; in former days the Ch. had certain men
       and women who were experts in decorating skins, tipis,
       etc., with drawings.

painting, voxpōnsitz, the p.; mxextohezhco, the p., drawing
       (itself); amxexenātoz, p. of a face; amxexohezhco,
       p. of the whole person; see picture.

pair, there seems to be no special term for p. altho
       "nokov" is used sometimes; nokov mocanoz, one p. of
       shoes; nokov is a unit or collective numeral and
       means "several forming one", it is also used for ex-
       pressions like "1 package, 1 pound, 1 company, etc."

palace, vehonem, vehoneomensz (pl.), p., chief's lodge;
       vehoneême, at the p.; evheonemême, it is a p.,
       place; vehonehmāo, chief's house.

palatable, etapeveenō, it is p.

palate, māzhetō, (māzhetōnoz, pl., obs); nāzhetō, my p.;
       heszhetō, one's p.; māzhetōneheva, with, in the
       p.; emāzhetōneheve, it is a p.

palatial, vehoneomesa, like a palace, chief's lodge.

dale, echevone, he is p. faced; epoevokom, it is buff, p.
       gray white; evokomanēo, it whitens, turns p.;
       evokomeazioz, he becomes white in the face; echevoneoz,
       he becomes p., yellowish (as Indians do); heovenezis-
       tozo, vokevnenezisto, the becoming p.; heovenesto,
       palness; epevokomanēo, it gets p.; epevokomanēotto,
       it makes, colors p.

palm, māztohneon, māztohneono (pl.), p. of hand; nāztohe, my p;
       hesztohne, one's p.; zhevesztōheonas, the way
       one's p. is, as he is "palmed"; nokstōheo, one hand or
       p. ful; natavestōheona, I am well "palmed"; nāstōheva,
       in the p. of my hand [natzateha, in my heart].

Palm Sunday, Vēpoze-maheoneš; vēpozamaheonešēva, on P.

palpitate, emomóstahax, enševemomoxahax, it palpitates
       (the heart); see pulse.

palpitation, momöstahaxestoz, p. of heart; nševemomoxta-
       haxestoz, p., fluttering of the heart.

palsy, see paralyze.

pān, homsevetoxq, homsevetoxkonoz (pl.), stew p.; ehomse-
       vetoxkoneve, it is a stew p.; hevaxovetō, frying p.,
       (p. with tail); pohesnevetoq, raising p.; amstanō,
       also amsetoxq, baking p.; tooxsevetoxq and aksevetoxq,
different cooking pans; see kitchen utensils.
pancake, ekseaseó,ekekseaseonoz (pl.); eekseaseoneve, it
is a p.; eoxsehaseo and eosehaseo,p.turner; na-
exsehâhצ ekseaseó,I turn the p.(by throwing); nahon-
oxta ekseaseone,I fry pancakes,lit.bake,roast; also
nahekõmanon,I fry pancakes (in fat).
[window.
pane. nasz zenanivsetto vhovanistová,one p.of (in) the]
pang, naanovstahA, i have pangs of heart, sad hearted;
naanovstahaoz, I get sad heartened; nanëvoomë, I
panic, masõhëpõožístoz. [suffer pangs of death.
panoply, see armor.
pant, eahanomotóm, he is panting for breath; hotam eaha-
notomax, the dog is panting (from running); aha-
otomestoz and ahanotomoaxestoz, the panting; zeahano-
tomzé, the panting one; zeahanotomoaxsz hotam, the
panting dog.
panther, nanoseham (sg.and pl.); nanosehamson,young p.;
pèpenanoseham,shaggy p. =lion; inf.-nose- ref.]
pantomine, see sign. [to the leaping of the p.
pantry, màtamehmâhö,part of the house where food is.
pants, see trousers.
paper. mìxistõ,mìxistõnoz (pl.),p.,also letter and book;
exmistõneheve,it is p., it is a letter or it
is a book; mìxistõneheva evešemane, it is made out]
papoose, meševoz; see infant. [of p.
parable, tãohemestoz,p.,likeness; natãohemenotto, I use
him as a p.,example; nahòtheheonan, I tell in p.
hòtheheonistoz,n.of preceding; see example. Tãoheme-
stoova evešêcsz, he speaks in p.; evhanetãohemestove,it
is a mere p.
[they are parading.
parade, etoxšenâ,they p.; etoxšenátöve, it is a p.,or]
paradise, hecama pavoom; hecama pavoomè,at the place of
bliss; sean, place where the good people go
(according to the Ch.) after death; seoze-mëo, the
road to the sean; hekozehemeo, the road leading away
from sean.
parallel, expressed by inf.-pae- and -pâc- =at the side
of,by; epaoez meo, the road is p.to....; pâe-
meo,a p.road (side by side); epopaoezensz meonoz, the
roads are p.; nasaapâevehonevetoahâhe, he is no p.to me
as chief,does not come side by side with me, does not
equal me; napâepevaeto, I p.him in being good, am es-
sentially as good as he is; Maheo emesapâeetohe, God
cannot be equalled; inf.-tãéstov- denotes "as much,
equally, in the same measure".
paralyze, enanhësz, he is paralyzed; enanheoz, he becomes
paralyzed; enonõeoxta, he is paralyzed in both
legs; enonõeonaoz, he has both hands paralyzed; nan-
hestoz, paralysis; nanheozistoz, the becoming paralyzed;
se see lame,numb.
parasite, maeveschevotozz,p.(insect), vermin.
parasol, hoveokōo,hoveokōonoz (pl.), p. or umbrella, lit. the little shade; nahoveokōooavo, I provide him with a p., make him to be shaded with a p.; nahoveökō- ōno, I "p." him (instr. form); nahoveokeoxz, I walk with a p.; nathoveokōo, my p.; nsthoveokōonan, our p.; nst- hoveokōonenevo, your p.

parcel, see divide, distribute; nasestoxtanomaen, I p. the land; sestoxtanenistoz, the parceling; hovea zehoxpohoeoz, something tied up (like a bundle); hovea zeoxpoemaene, something wrapped up.

parch, eōomāta, the ground is parched; eomoxkonāta, it is parched, shriveled by heat; naōestēna, I have a parched throat; see scorch.

pardon, see forgive; šivaztastoz, p., mercy.

pare, naexoa-so, I p. it (or., as potatoes, tomatoes, with knife or machine); naexoaax maxemen, I p. an apple; naexoxano, I p. it (or., as onions), with the hand; naexoa- ana heovemaxemen, I peel an orange (by hand); naexon- oxta, I p. it (in.) with the teeth; henen zeeoxaaxessō, pared, peeled tomatoes; zeeoxaaxēsz maxemenōnoz, pared, peeled apples; zeeoxanessō xoemeseistoto, peeled onions; zeeoxonomēsz heovemaxemenoz, peeled oranges (with teeth). See peel, skin.

parent, zexhestoēessō, the parents, progenitors; following terms ref. to father and mother or the ones who raise a child, bring one up: naneomeo, my parents; nineomeo, thy parents; henomeo, one's parents; naneo- maneo, our parents; nineomevō, your parents; heneomevō, their parents; See relationship.

parer, exoašeo, p., paring machine.

paring-knife, mozg zevošexoaxestove.

parity, tāestovastoz, p., equality; see equal.

parry, see ward off.

part, nasestoxtana, I divide in several parts; nasēs- toxtana, I divide it in several parts; nasēstoxtano (or.); nasēstoxtax, I cut it in several parts; nasēstoxtaso, I cut it (or., as dry goods) in several parts; nasēstoxtanomanaen, I divide the land in several equal parts; nasēstoxtanomevo, I divide it in parts for one (his benefit); navozenohovo, I apportion, distribute to one (sc. his p.); evozenohova, he is apportioning; voozenohovatoz, the apportioning; navoze- nomevo, I give to one his p., portion; eonisovāo, they (or.) p., disunite; eonisovāozenzie, they (or.) become parted, disunited; eonisovāozsz, they (in.) p.: onis- ovhastoz (state), onisovazistoz, the parting, disunit- ing; epopooneez, it parts, snaps asunder (as ropes, etc.): zepoooneez hēva, the parted rope; nihēoxzeaz- hemā, we p. (from each other); nihēnēhemā, we p., go asunder, disperse; natovaseēno, I p. his hair in the middle (with a stick); tovascheeo, stick used to p. the
hair; [natovaso, I rip him (cutting forward with the knife, as in first cut for skinning)]; naoxēto, I rip one (by drawing the knife towards me)]; napevetovase, my hair is well parted; nahoxeetovaseeno, I p. his hair well, orderly, properly; nahoxeetovasesz, I p. my hair properly, well; see rip; nanitänō. I p. them (or.), as when two are fighting; see peace; "p." in the sense of "cleave" see cleave and foot; inf.-vesse-, -vest- and -vist- = take p., partake, q.v.; navesshossoe, I take p. in the dance; navesthossoemo, I take p. in the play with him. Naaseozx, I p. leave, q.v.; see apart, asunder, separate. Navestaw, I take p., am a member of (usually of warrior band); eoaēšhistanoveo, they live apart as peoples; eonšēštahā voe, the clouds p., break up; voe eonšezoz and voe eoninxahā have the same meaning as preceding.

part, n., nita, zeheštēstān, all its parts (of something built, erected), components; ox namākātemoz, my p. of the money; for parts of the body see body; nooxō, back p. of an interior (as of a church); nooxō nivē-amstohe, do not sit in the back p.; noos, back p., outer circle (as in a council or feast); estō, front or inner p.; setō, middle p.; inf. -toxtō = several parts; inf. -oace- (oacetto, as a phrase) = by parts, degrees, little by little.

partake, inf.-vesse-, -vest- or -vist- = cum communiosis, participating, associating with; evessematavea-na, he partakes, participates in the peyote eating; evistōta, he partakes in a ceremony or religious doing; navesseana, I p. of the eating; nives’onevheamāw, we are partakers, co-heirs, partners; niāezhe, we are partakers (in a feast); niveszeovahemā, we p. together (from the same dish); nivesthāmā, we are partakers (in goods); niveszeptohe, we are partakers (articles and eating); veszezthostexo, the partaking, having share in; vesseanamazistoz, the partaking together with, in eating; veszeovahemazistoz, the partaking, sharing of the same food, dish (in eating); navistaa-ta, I p. in it; navistaetan, I desire to be partaker in; navistōtamō, I p., take part with him (in ceremonies); zevesseanassō, the ones who p. in eating; zeve-seanassō Maheonemesestovā, the partakers in the Lord’s Supper; zevessemataveanassō, the partakers in the peyote worship; zevessevostanevessō, the ones partaking, sharing of the same life; zevessevostanevessō, the ones who p. in my way of living; evistosohe, he partakes, participates in the playing (game).

parted, expressed by inf.-āēs-, -āe-, -oāēs--; see apart; inf.-vohov-, = parting, come or coming apart; evo- hoveez, it is p., asunder; see apart, asunder, separate; etovasehe, it is p. in the middle (hair); see part, foot, cleave.
partial, naohamemaseztatetovo, I am p. to him; Maheo
eoxksaanaohamemaseztatetovohēsēq hovanēq, God is p. to no
one; naohamemaseztata, I am p. to it; zeohamemaseztat-
tovasz, the one who is p.; zeohamemaseztat'sansz, the
one acting partially.

partiality, ohamemaseztatovazistoz, the being partial
(sc. to one); ohamemaseztat'sanistoz, the
acting partially.

participant, expressed by -vese-, -vest- or -vist- in-
fixed in different verbs; see partake; vis-
toētahe, p. in ceremonials, doings; zevesthozeoēsz, the
participate, see partake. [p. in work; etc., etc.
participation, vesenegevestoz, p. in doing something;
vesthozeohestoz, p. in work; vistōētaoestoz,
p. in ceremonials; vesselsotoxemazistoz, p. in discuss-
ing; vesēseosemazistoz, p. in conversation; zeheševis-
toētas, his p. in a religious doing, ceremony; vesshoh-
sohestoz, p. in a dance; vistosomazistoz, the p. in
play; vesceanātoz, the p. in eating; vesseenāmazistoz,
the p. in eating (sc. with one).

participle, is expressed in the sub. form with pref. ze-
zeugesz, the eaten one (or.); zemesēsz, the
one eating; zenēsz, the dead one; zenahēsz, the killed
one; zenasensz, the one killing (homicide); mahāzi-
toz, the killing one (obj.). See p. in Ch. gr., sub .cj.
particle, zeahanaxceo, a p., extremely, excessively small;
heva tonetaxce nasaametahe, he did not give me
a p., the least bit.

particular, see own; inf. -voxonp- = p., strict, rigid,
exacting; eoneetan, he is p., fastidious, wants
the best, is a stickler; enōseoneetan, he is not p.;
zenēeasz, the p., meticulous one (Ger. wählersch);
inf. -sopxto- (sopxtovetto, as a phrase) = insufficiently,
persistently, particularly (after); nasopxtovaovo,
I am after him particularly; etoxtoemonetan, he wants
to be without fuss, not p., unconventional; zetoxto-
monasz, the one who is not p., not meticulous; sos, p., special,
noteworthy; sos zehešeemonatamaes, as he is par-
cularly beautiful; sos zehešotoanatto, as it is
particularly hard, difficult; oesos hoeozeszevese ze-
ēnoss, let them each bring their own, p. property! Tēma,
own, p., special, itself.

particularity, oneetanoxtoz, p., fastidiousness; voxox-
ponastoz, p., exactitude, strictness; tēma]
particularly, see particular. [zetaomhestas, his own p.
parting, aseoxzistoz, the p. going away; hēnēnistoz, the
p. going asunder; nhōoxzeazistoz, the p.
from each other; hēnēnemazistoz, the p. from and dis-
persing.

partition, ozōatō, it is partitioned (in spaces, rooms);
oāē = apart, each by self + -otō = space, in an

797
interior; zeveš-e-oácotǝ,a p., that by which it is partitioned; naóácotǝena,I p.it (in several spaces).

partner, navistoñenemami, I am his p.; zevesthozehemo, my p.in working, co-worker; navesax, I am a p., member (in a warrior band); nistañ, nistañex (pl.), my co-p.; estax, estaxe (pl.), thy co-p.; navesax, navesaxe (pl.). one's co-p., etc.; see warrior; zevesthoxtovamos, my p.in business, trade; navesatoñamo, my p. in ceremony; navesatoñemo, my p., in smoking; navesatoñ, my p. in marriage; navistoñetañeneve, I am a p., partaker in ceremonials.

partnership, visthoñenemamaitsoñ, vestxestoñ, p., membership in warrior society; visthoxtovamamaitsoñ, p.in business (trade); visthozehemamaitsoñ, p.in work; inf.-nitov- = in common, in p.; nitovhoxtovamaitsoñ, the business in common, in p.; nitoveanamaitsoñ, the owning in p., common; nitovheszohasaitsoñ, property in common, p.; nitovhozehestoñ, p.in work; nisacelvhatmatoñ, we do not own it again in common; nito
tovhoxtovamos, we do business in p., common; heto zeta
tenenevnoz nanoñamaitsoñenonss, we own these imple-
parturition, anezistos, childbirth. [ments in p. pass, inf.-oom- = also -5m-, = passing by; naoomen, I p.on (not stopping, passing before or on); eoom
meoxz, he goes passing by; naoomenǝtoñ, I p.and leave him; naoomenǝxta (in.); eoomemǝn, he passes by walk-
ing; eoomeho, he passes by running; eoomhatax, he passes by running and laughing; naoomhoto, I p. by one (or.); naoomhoxta, I p.by it; oom'nestoñ, the passing by (stepping, walking); eoomezistos, the passing by (going); nataomoña, I p.before one; nataemhoxta, I p. besides it (leaving to the right or left); nataemho
to (or.); naam'neveñeñamo, I see him in passing; the verb -amǝne- contracted into -am'ne- is combined with another (incorporated) to express "in passing"; naam'nevaseǝñ, I drink in passing; nanǝameoxzetovañ, I p.by him, where he is; naamhoxta, I p.before it; naamhoto, I p.before him; heapsan naamǝnevo, I p.behind one's back; naamevana, I p. it (at meals); amevanoz, p. it on! (at meals); zeno eameoxz han eǝva, he passed here the other day; zhetaeños naaxeemǝnevo nisotoha eǝva, I p. every day before his place; tǝno etamoneaameoxz, he is just passing there (ref. to a place in front, ahead); naaxoxtaño, I p., cross him (each going in opposite di-
sion); see cross; naaxoaxo, I p., cross him (not close to each other); nataoxen, I p. in front, skir-
ting; etoxenátov, they (indefinite) p., parade in front; nahẹpeometo, I p.beyond him; emaňaheña, it passes close to it (without touching); eataxhoñen, he has passed away, is no more; nahẹneveñen, I let (pass-
ive) them p. out; namezevana, I p., hand it to him;
voe eamäesta, the cloud passes driven by wind; voeva
etataevoneoz, it passes, disappears behind the cloud;
voe eamhôtesta, a cloud passes over; voe eoomhôtesta, a
cloud passes by; nataxotovo, I p., trample over one;
nataxota (in.), inf. -ox- = to p. thru, traverse; naoxtë-
en, I p. the night; eoxceamehovahahenchesz, they (in.)
are passing (out of existence); emaz'netto, it passes
all away; ešiensz na ënoz eoxcenševesmaz'nettonsz, the
days and years p. away swiftly; ešiensz zemá'nnettësz,
the passing days; ešiensz zeame-maseozësz, the days
which p. away (diminishing); nasoxpën, I p. thru; esox-
peoz, it has passed thru; naexhoemanhenë, we passed a
law; nasaxaænštonsezë, I p., overlook it; hastoha
maxavonetonotomënenon hoxtëâtoastoz Maheo, many times
God has passed, overlooked our mistakes, errors.

passage, sosozeizittoz, the passing thru; esoxpooneve, it
is p., thorufare; eotazcesëpo, it is a narrow
p., thorufare.

passing, exhoemanistoz, the p. of a law; evhanëoom'netto,

it is p. by; evhanënneto, it is p., ephemeral.

passion, namásemhoake, I have a p. for, crave; namásemhoi-
ozenotto, I have a p. for them (or.); see crave;
eahanhoâoz, he has a violent p.; havsevemäsemhohastoz,
evil p.; ahanhoâozistoz, violent p., desire; masomomä-
taeoistoz, sudden outburst of p., rage; mavâxöz zehe-
ämäsemhoastovettoz, the p. of the flesh; hohâhohätse-
nevestoz, p.

passionate, eohâhohâtsan, he is p.; eohâhohätseoneve, he
is a p. one; eohâmomâtaheoneve, he is p., viol-
ent, quickly moved to rage; eohânehêstaha, he is p.,
quick tempered; hohânehêstahatâzo, the being p.; hohâ-
hohätsanistoz, the being p. (acting so); hohâhohätse-
nevestoz, the being p. (characteristic).

passive, the letter "a" in Ch. has a p. meaning; nameta, I
am given by one; eemê, he is given to by one;
enâ, he is dead; nameta, I am given; nimehotan, thou
art loved. See Ch. gr.

Passover, oom'néstoz, the passing over: this will only
be understood in connection with the story of
the P.

past, nista ešiensz, the p., ancient days; ešiensz zhehe-
hêpnettësz, in the p. days; ë zhehehêpnetto, the p.
year; nistaomënë, in the p., ancient time; hovae zhehp-
netto, things p., zetohetâhëpnetësz, all that which is
p.; zhehêpnetto nistaom, the ancient p.; zhehehêpe-
xov hovae, a thing p.: etaehehêpexo, it is now p.(
time); ešhêpêsta, it is p. (hour, sun); zenanôtëozo
ëshëphësta, it is p. 8 o'clock; nista navostaneheveto-
兹, my p. way of living, also nimehavostanehevestoz, the
way I used to live; inf. -meha- denotes imperfect
tense, but can be incorporated in verbal substantives
to express "p."); tozea, totanoom, tozanoom, the p., long ago.
paste, napâana, I p., seal it (against), stick it to; epa-
noetâ, it is pasted, stuck to, on the surface, side;
pâaneo, p., seal; pâanenistoz, the pasting; see stick,
adhesive, glue.
pastor, maheonhetan, minister, q.v.; maheone-neevaoztoma-
nehe or maheone-neevaozt'sanehe, godly guide; the
latter was never applied, but would be the better term
for p. (from -neevaozt'san to guide and watch over);
maheoneneevaoztanistoz or maheoneneevaoztomanistoz,
the being a p.
[tote, that which is for p.
pasturage, nêtohamestoz; see pasture; zevešeñêtohames–]
pasture, nanêtohah, I p., the stock; èvenozeo, they p.,
feed, browse; zeamoneane, the p., the fenced en-
closure; naaameneaneon, my p.; amameaneoneva, in the p.,
enclosure (with fence); môešê, p.: pavoöešë, good p.;
namôešëam, my p.; zëheškoöešëve, where there is good
grass (short, thick, like buffalo grass [always prefer-
red for camping]); etapavoö, it is green p., grass;
tass zëheškoöež' nivënonașen Maheo, as it were God
makes us to camp where there is good grass.
pat. napoponono, I p. him; napoponoha, I p. it; poponônes-
toz, the pattering.
patch, napoeno, I p.; napoeno, I p. it (or., as coat,
etc.); napoenoxta (in.): nahoeño, I p. by lengthen-
ing: nahoeoxta, I p. it; nahoeoto, I p. it (or.); nahe-
enoxta navënoz, I p. my tipi; poenohestoz, the patching,
mending; poenohestoto (or.), p. or patches; epapanoox-
tav, it has colored patches, is colored in patches;
epapanoëno, the snow is in patches (on the ground).
patent, hoevëstâ, land p., title, deed.
path, meo, meonoz (pl.), p., road; emeoneve, it is a p.;
meoneva, in the p.; nohemöe, by the p.; pëmeo, by
p., see road; zëamhoöneve, p., when built above ground
like a sidewalk.
pathetic, ešivatametanonov, it is p.; ešivatomoschetto,
it is p., causes pity; etašivatamahë, he is p.,
pitiful; see pity.
patience, hënovatoz, p. in sickness, passive fortitude;
ëšënovatoz, p., perseverance: oxtëšënovatoz, p.,
holding out; see suffering; zëhešëšënovaeas vostan, the
p. of a person; zeoxtëšënovaeass niñahanevë zetaeaxaosa-
neo, the ones who have p. thru all, they are the ones to
overcome, they shall overcome; esaashešënovastovë, he
has no p., perseverance; ëšënovaoztozistoz, p. towards
one.
patient, hënova, he is p., has fortitude; ešënova, he is
p., perseverant; oxtëšëno, he is p., holds out;
ašënovaeztovo, I am p., longsuffering towards him;
infl.-hënov=patiently, with fortitude; inf.-ëšënov=
patiently, with perseverance. Našn, p. (one undergoing treatment); henašn, his p.; nahenašn, I have a p.; nahenašnoz, he is my p.; nihenašneto, I am thy p.

pattern, neevatseo, p. sign; see copy; naneevavostanehevero hestanehevesto, I my life after his; naneevamese zeoxchešemesės, I my eating after his; naneevŏsanistoto, p. (of dry goods); neevahoxaŏnistoto, p. of bead work.

pauper, stamenšheo (sg. and pl.); see poor.

pause, expressed by inf. -oano- and -ón-; the first ref. to cease, rest, while the second implies ending, stopping; eoamhoeohe, he pauses in his work; eoano-oze, he pauses; oanŏsz, p., rest! (imper.); esaaanocezistovghan, there is no p.; see cease, calm, quiet.

pave, ehoohonavhoooneston, he is paving (with stone); epavvohohonavhooonestoona, it is well paved; ehoohonavhowooneve, it is stone pavement; eamemanhooneve, it is paved.

[neve, the p. pavement, zehohonavhoooneve, a stone p.; zeamemanhoo-] pavilion, hoveocon, p., summer shade; nahoveoaovo, I p., shade one.

paw, mohèno cemeno ẑevoseozez', the horse paws; see foot.

pay, načnanen nanistataneneno, I p. my debt, that which I had taken on time; načnanomoxta, I p. down for it; načnanomoto, I p., spend for one; naevhavoėha, he pays me back, retributes; nahoztavoėho, I p. him back (what he had done); nameto hemakātaeeme, I p., give him his money; nameto makāta zexhoeo, I p. him for his work; nasaahovezatō makāt, I do not ask p., do not hope for money; etosemeatovensz makātansz, payment is to be made, monies are to be given; see wages.

payable, zeoxoveva etōnxov zeoxcešanćeš makātansz, this is the time when the money is p.; nahase nivāsš emezeno horo makātansz, this money is p. to any one; oha ninēnov heto makāt nimeetan, this money is p. only to thee; heto makātansz emesaešemėatovhanenhensz nortetto zetaešenoceànevez', this money is not p. until after one year.

payment, hooxcemēatovevoš makātansz, when the money is given; zeoxtošemēatozvežsz makātansz nasaaxa-vōmoheo, I did not see them (or.) during the whole p. The word makātansz can also be used in sg. (makāt) in which case the verb becomes sg.

pea, oacemonosc, oacemonsceo (pl. or.), little round bean.

peace, hekotastoz, p., quietness;hekotomastoz, p., calm; oanaxanestoz, p., rest; haomoxtomoxtastoz, p. (in feeling); nanomonestoz, nanovazistoz, p., reconciliation; oanaxanestatoz, p., rest (state, diposition); oanaxanstoamenhesto, the being at rest, at p., tranquil; hekotometaontoz, p. in mind; oanaxaetaontoz, p., rest of mind; oanaxanstahatoz, p., rest, calmness of heart;
nievhananovâzhemâ, we make p., reconcile; eevhananomon-
estove, p. is made, it is a reconciliation; see calm,
quiet, rest, tranquil; chamoxtomoxta, he has p.; enan-
om, he has p., is reconciled; nahektomæven, I walk in
p.; nahektomavostanëheve, I live in p.; novavazeomê-
venhâ, p. to this lodge, home! Enanovazeomëve, it is a
peaceful home; ehokoomøehe, it is at p., quiet (a body
of water); nanitâno, I advise one not to fight, make p.
between two or more. Nahektoma, I hold my p.; nasas-
haomxtoëhehê, he leaves me no p.; naheomxtoëho, I ap-
pease him; naheomxtomoxtasëhe, I cause him p.
peaceful, enonizeomae, he is p., gentle, mild; eonazesta,
he is p. minded; ehokotaeneve, he is p., quiet;
eomatae, he is p., quiet (Ger. nicht vorlaut); hekotom,
voxtanëhevevotoz, p. life; ehokotamatamano, it is quiet,
p. (in general); ehokotomastanov, it is a p. people;
ehokotomastanove, they live as p. people; see calm;
enanovazeonneve, he is p., has a p. character, a peace
maker; see quiet.
peacemaker, zenanovasz, the one making peace, reconcil-
ing; nitánovave, p. (in flight); enitánova, he
is a p.; nitánovatöz, the peace making; naoxvenitánó-
va, I would (optative) have been a p. These terms
ref. usually to separating fighting individuals or
parties. Nanomenehe, p.; see reconcile.
peach, meovexemen, meovexamenoz (pl.): meova =fuzzy
+ maxe = large + men =berry; meovaxamexeneve, it
is a p.; meovaxamexenöe, meovaxamexenösz (pl.), p. tree;
meovaxamexenöeve, it is a p. tree; meovaxamexenöeše
(-ešsz, pl.), p. orchard; meovaxamexenöeševee, it is a
p. orchard; oacemexamexemen, little round p. =apricot.
peacock, ?
peak, vös, vósoz (pl.): evóseve, it is a p.; Ookoome-
vös, Pike’s p.; Pávos, Powder p.; Tónevös ?; Ní-
zevös, Eagle’s p; Vokaévevös, Antelope-horn p., a
mountain having two peaks close together like ante-
lope horns.
pear,  řeksemexemen, -menoz (pl.): řeksemexemeneve, it
is a p.; řeksemexenöe, -nósz (pl.), p. tree; řek-
semexenöeve, it is a p. tree; řeksemexemëoše, -ešsz
(pl.), p. orchard; řeksemexemëoševee, in the p. or-
chard; see apple, peach.
pearl, menea (?); nameneam, my p.; emeneve, it is pearly,
a p., berry; meneevetoq, pearly vessel, chinaware.
peasant,  ŏnanoeheo, the planter; ŏnanoeveho, white man
planter, farmer, peasant.
pebble, hohonäc, hohonâceo (or.); ehoñoñeceve, it is a
p., a small stone; also hohonâcson, young stones.
peck, kokóax eanckova, the hen pecks; eanckovo, she pecks
him; eaneka, she pecks it; ehöñekanov, they (the
chicks or birds) come out by pecking it (sc. egg
shell); anekovazistoz, the pecking; canekovaetan, she wants to p.; naanekomoe, I am pecking (as with a fork); the ending -omoe implies that a series of "pecks, pricks" are made; anekomohestoz, the pecker, fork (having a set of tines); naanekôn, I p. prick (with an instr.); naanekônô, I p. him; naanekohà, I p. it (instr.); eanekohà, it is pecked; ehonokôno, he pecks one (or.), with the point of something; ekokonoe, it (the bird) pecks (by knocking); kokonohé, woodpecker; kokonohé ekokonoe, the woodpecker pecks; see prick.

peculiar, see particular; inf. -otôs = p. strange, out-of-the-way; naotôstoovax, I had a p. dream; inf. -xama- is also used in the sense of p., special, distinct, for a known or unknown reason; examapeva, it is especially peculiarly good.

peculiarity, tâma hexamaestoz, one’s own p.; tâma heta- omenitavastoz, one’s own p.; taome = of self + nitavastoz, the being different.

peddle, eoxcetotoxhoxezex zehoxtovas, he is peddling, goes from place to place selling.

pedestrian, hoeva zeamensz, hoeva zeam’nessô (pl.).

pedigree, see lineage, descent.

peel, naexoa, I p. (with knife or instr.) naexosoa, (or. of preceding); zeexoaessô, the peeled ones (or., as potatoes, tomatoes); naexoa, I p. it (by hand); naexonota, I p. it (with teeth); naexonomo, I p. it (or.) with teeth; naexoasen, I p. skin by fire; eonitômoxz, it peels off (as varnish, paint, etc.); naonitôman, I p. off, take off the skin, bark, covering; naonitômaha, I p. it off (instr.); eonitômavôva, it peels by water; naonitômavôvoto, I p. it (or.) with water; naonitômavôvooz (in.), eonitômahôta, it peels from heat; monseco eonitômahôco or eonitômaeo, the beans p. off by heat; naonitômânô, I p. it (or.) off by scalding, naonitômânô, I p. it (or.) off by scalding; naonitômahâ (in.); eonitômavene, he has a peeled face; eonitômavheona, he has a peeled hand; naexoesómoano hozzz, I p. the bark off of the tree, decoricate; naexoesómoano (instr. form of preceding). Onitômaoxistoz, the peeling off (natural); onitômanistoz, the peeling (by hand); onitômahestoz, the peeling (with instr.); onitômâhestoz, the peeling by heat, scalding; onitômavâvatoz, the peeling by water; histômosz, the peelings, its husks, rind; oexoaasenistoz, peeling by fire.

peep, nahekkô, I p.; naÇshekkô, I p. into; nahekkômo, I p. at one (or.); nahekkôxta, I p. at it; zehekkôotto, I who am peeping; hekôx, p. thou! Hekômô, p. you! Hekôovoz, the peeping, also instrument to look, p. with; nahekkônô, I p. at him (with a field glass, etc.); nahekkohà (in.).

peevish, see fretful.

peg, macêszz, macestoz (pl.); namaëszz, my p.; hemaeszet-
to one’s p.; nimaeschetonan, our p.; nimaeszevo, your p.; emaceszeve, it is a p.
pelican, voa, vaheo (pl.); Voahévé, P. woman, pr. name.
pellet, zeoacemenoz, small pills or small grains; oacemenoz, p., small pills.
pellucid, enanivysetto, it is p., transparent, clear; enanivyvome, it is p. (of liquids).
pelt, eahaneszistove, there is a pelting (blows); zeooko enistoneváha or enistonevavooko, the rain is heard (pelting). See hide, skin.
pemmican, evxkovonoz zepeneho.
pen, mxistonestoz, -estoz (pl.), p. or pencil or instr. with which one writes or draws; emxistonestove, it is a p.; esapaavemxistonettan mxistonestoz, the p. does not write well. Menaeova nanxpaovo, I p. him, keep him in a p.; menao zezhoevoss q’san, sheep p.
penalty, maxáziostoz, maxeoáziostoz, p., punishment.
penance, self inflicted ordeal (if not punishment) was frequent among the Ch. There were different kinds of fasting, as: avômazizostoz, common fasting, lasting one or several days; avôneostoz, fasting by standing at one spot the whole day (sometimes looking at the sun from morning till evening); avônšenâtoz, fasting by lying the same way the whole day; avônehoestoz mâpeva, fasting and standing the whole day in water; each individual might determine a certain way either private or public in which to go thru an ordeal of fasting. Besides this there were other such ordeals, sometimes in connection with the Sun dance, but also at any time, private or public. The officiating priest would hold the loose skin of the breast, cheek, back, shoulder or loin between thumb and forefinger, pull at it and then pierce it with a pointed instrument. A skewer was inserted in the opening thus made and to this the thongs were tied. Evoneahestoz, the breast ordeal (usually at the Sun dance), trying to tear away from thongs tied from near the fork of the center pole to the breast; evonenizostoz, the hanging to a pole by thongs tied to skin of breast or back; hestohoezostoz, the dragging of one or more buffalo heads tied by thongs to the skin of the back; popoešestoz, the cutting off of small circular pieces of skin on the arm (lengthwise), by holding up some skin and cutting below the hold; zestxestoz, the cutting on the arms of transversal and paralell lines. Some cut off one or two joints of the small finger. The Ch. believe strongly that misfortune and disease is the result of some wrong committed, known or unknown. If the common means (pipe, offering, medicinal herbs, or rattle, sweat baths, etc.) of overcoming the misfortune are not efficacious, either one of the above mentioned
ordeal is resorted to. A woman told writer that for some wrong she had committed, her children died one after the other in spite of all she tried. She resorted at last to punish herself by cutting the first joint of her little finger. The idea is that if they suffer sufficiently, further punishment by misfortune or disease will not be inflicted. Very often a friend or friends co-operate in the ordeal to make it more efficacious. Penance in the Christian sense is unknown to the Ch. and writer was not able to find out whether the Ch. Catholics in Montana had coined a] pencil, see pen. [word for it. See penitence. pendant, see hang.

penetrate, zaênseaozottometto ninxhótahaovsz.p., during the continuance of my eating tell me the story; ze-heešsaameschetto ninxhótahaovsz.p.(until) my eating, tell me! Zeheeshovanéhehs natanšhozeohe, p. your absence I shall work.

penetrable, eēseoozistovátov.it is p. penetrant, eohēseoozistovatto, it is p.

penetrate, eitaēseooxetto, it penetrates; nataēseoxz.i p.; naēstoха,i p.(with instr.); naēse-stoха, I make it p.(with velocity); eēseooxzetoe, it is penetrated; esaazesēseooxzetōhan, it has never been penetrated; naēszēn, I p., walk into. See pierce.

penetrative, eohēseooxzenovatto, it is very p.

peninsula, enahomaoehe, it is a projection of land; see] penis, mavetōxz; navetōxz, my p. [promontory.

penitence, anovemeseoozetoxtoz, the coming to better judgement with sadness; vovetanázetanoxtoz. desire for changing, reforming self; see repentance.

penitent, naanovemeeož, I am p.; nahušseanovetanota nathav, I feel bad for my sin; evovetanázetan, he is p., wants to change, reform; eovovomez, he is p., repentant; nha zevešhesanovetanoss hesthaysevočas-tovā, the one who is p. on account of his evil doing; eanhootan, he feels sorry, grieved, p., repentant; see sad, sorry; zanovemesēožz, the p. one, the one coming to self with sadness.

penny, macemakät, -makätansz (pl.); heva nasz macemakät nasaa-aenō, I own not even a p.; nasabaozeno macemakätansz, I do not have pennies with me; esaamacemakätaevehehan, it is not worth a p.; enišemacemakät-aevehe, it is worth 2 pennies.

pensive, eōnsetanona, he is p. (implying longing, loneliness); see muse, meditate. [tasooma.

Pentecost, Maheonešēva zenhxeseanhomeštōs Maheonemā] penurious, chōvnova, he is p.; hēvnovastoz, penury; zehv-novanzs, the p. one; zehvnovassō (pl.).

pen-wiper, mxistonestoz zevesenhohe, that by which the pen is wiped dry.
people, ehestanoveo, they p., live as p.; evhestanovetov, evhestanovetov, evhestanovetov, they p. that land; zëvhestanovetov, where they live as a p.; suff.-hestanov refer.to p., human beings, race, generation (of p.), from -hesta, to be, exist. Epavhestanoveo, they are a good p. or they live well as p.; emashanhestanoveo, they are a foolish, unreasonable p. generation; ehavsevhestanoveo, they are a bad p.; navhestanovetov, I live with them as p.; nivhestanovetov, we live as p. together, with each other; hestiæo, p. (has a distributive pl. meaning and equals the Ger."Leute"); nistnovävoss hestaneo heova, all p. on earth; nokov hestaneo, one group of p.; hestanesto, the people (has a collective meaning and is similar to Ger."Volk"); nazhestanesto, my p., nation; also nazhstanamo, my p.; heszhestanamo and heszhestanesto, one's p., nation; hestanoveto, the being, living, existing as a p.; nazhstavanovan, our existence as p.; navhestanovetov, I want to live with them as p.; manhasto, p. tribe, kindred, band; namanhausto, my p.-kindred, kinship; nahemannahstovetæen, we are his p., his kind, posterity, kindred; zeto nistxo-voss nahemannahstovenotto, all of these are my kindred, p. posterity. The word hetan, hestaneo (pl.) =man, but when suffixed it denotes also "p.". Zestan, the Ch. p., nation; vostan, vostaneo (pl.), person, p. (Ger. Leute); vostanesto, the p. (Ger. das Volk); navostanemne, my p., folks; nivostaneman, nivostaneman (pl.), our p., folks; nahevostanemenotto, they are my p., folks; nihe-vostanemmetæen, we are his p., folks; onisymatætaneo, men, p. of faith (Ger. Gläubensleute); onisymatatanisto, p. of faith (Ger. Glaubensvolk); havsevoätætaneo, evil men, p. (Ger. böse Leute); havsevoätatanisto, evil p. (Ger. böses Volk); pavstaneo, good p.; pavstanisto, good p.; Šišinovozhetaneo, the Snake p. (Comanche); Šišetaneo, the Crow p.; Kâkeszezahetaneo, the Flathead p., etc.; see tribe. Votostaneo, the top, surface p., human beings. Some Ch. claim that this is the specific name for their p. and would mean "the particular, singled p." [navotocavo =I single him out, bring him to the outside, as when a horse is brot out of a herd]. Other Ch. insist that the name refer. to human beings as distinguished from the "above beings" and "under beings". The latter are called "atonomehetaneo" =underground p.; hövohetaneo, also hövoto, refer. to cave p. Old men tell stories of p. living under the ground, in caves, mounds or some mountain peaks. Nistaomehetaneo, ancient p.; heamavostaneo, heavenly p. (Ger. himmlische Leute), lit.above p.; heamavostanesto, heavenly nation (Ger. himmlische Volkschaft). Ehëtanevoneo, they are many p.; see crowd, multitude.

pepper, mënemén, mënemeno (pl.), p., used in the pl.; më-
nemenōe, p. plant; emenemenevensz, it is p.
per, expressed like "by". Rad. -o- and -e- have the etymological value of the Latin "per" [which is related to "fero" and the Greek "perao, peri and peri", the conception being: "borne, upheld, moved over or toward something, held on"].
perceive, naneevazesz, I p. it, take notice of it; naneевazesta, I p. it (in mind); naheneenovazesta, I p. it (with the knowledge); sometimes p. is expressed with the reflective or optative m., as: ehetomō, I p. that it is true; emesečn, I see they are eating; ēkho- eoxzeč, I see he (also when speaking to the arrived one) has arrived; in the preceding examples the "I see" is not expressed but implied by the speaker; epeva, it is good; epevaeneo, it is good (sc. I see, p.). The term "anos" or "ēnos" is also used with the preceding forms: ēnos epevhetanevō, lit. now I p. that he (was) a good man.
perception, heneenoavastoz, ōhzastoz, p., judgement; essaaheshheneenovastosvē, he has no p.; nce- vazostoz, p., the taking notice with the mind.
perch, eakonō, eakonoεo (pl.), it (or.) perches; see roost; zeakonōsz, the perching one; kamač kokōaxan zevešetaezakonēvōss, p., lit. the wood upon which the chicken roosts; also kamač zevešaeakonēhstove.
perdition, asečhhestoz, asečhhestovā, in p. (from ease- toč, he is perishing); asečhheimeo, the road to p.; asečhhestexe, the place of the perishing.
perfect, expressed by inf. -vāxs- and -vās- in the sense of "utmost, completing, finishing entirely": navāxtana, I p., complete it; navaxtoča, I am one who perfects; navāxshenešve, I p., complete the doing of it; evāxsepevae, he is p. (in goodness): hovanē essa- vāxshoxehehēsz, no one is (attributive) p., perfectly, completely clean; evāxesoz, it is made p.; evāxesxe- ne, it has been made p.; mataesēvāxesvostanehevezh, when we shall have perfected, completed our life; vāxshemā, the utmost height (where there is nothing higher); navaxston, I p., complete a construction; nszevāxespe- vanomēnō nivostanehevesovan, he will p. our life; inf. -oxsē- = p., out-and-out, the utmost, excelling; ox- sēpavastoz, p. goodness; oxsēśivastoz, p. mercy, rich grace; oxsēmashanēhestoz, utmost depravity; oxsēhamen- hestoz, utter poverty, bereavement; eoxsēpevē, he is perfectly good (Ger. durch u. durch); eoxsēmaheoneve, he is the p. God; eoxsēhehō vēho, she has a p. horror, fear of spiders. Perfect as tense (see Ch. gr.) is expressed by inf. -eše- = done, executed; eēsemese or ēsemese, one has eaten, is done eating; eexanēpevē, it is p., blameless, ideal, faultless; eexāta, it is p., perfected, mature, done; sometimes inf. -xa- and -xama- are
Perfection

used in the sense of p., absolute, exact; nasaaxaheneonohé, I do not know perfectly, exactly; examanizeome, he is perfectly tame, gentle.

Perfection, oxehestoz, the being perfect; váxtanenis-toz, the perfecting; vaxtoëtastoz, the p., completion (in acts, doings); váxseozistoz, the becoming perfect, complete, finished.

Perfidious, examaöcheheoneve, one is p.; examanizeheoneve, he is p., an absolute liar; see faithless, treacherous.

Perfidy, öcevozessevestoz, p., treachery; perforate, see pierce; naotgoha, I p. it.

Perforation, otahestoz, the p.; otágomistoz, the perforating with instr.; otaésehestoz, p. in septum of nose; otaéstahestoz, p. of ears.

Perform, see complete, finish; inf. -öého (or.), -öész (in.) and -öéta (stative) denote a doing, performing; napevoëho, I do, p. goood to one; ehavsevoëta, he is an evil doer; emómátavoëta, he is performing (a religious ceremony); ezetoëta, he performs; emahoonoëta, he performs, magic, etc.; naamenitoëta, I p. on; nástoëta, I p. with; naémoxtoëta, I p. in secret; nannoëta, I add to in performing; see make.

Performance, expressed by suff. -öétaostoz = doing, performing; amoëtastoz, a continual p. (fair, exhibit, etc.); asetoëtastoz, beginning of a p.; énoëtas-toz, the end of a p. (dissimal); mómatavoëtaoz, religious p., ceremonial; zesemómátavoëtaoz, the p. of Ch. ceremonials; havsevoëtaoz, evil p. act, doing; heo- vaz zetoëtastoz, all sorts of p.; vaxtoëtastoz, the p. perfecting, completing, finishing; maheoonoëtaoz, magical p.; aménetoëtastoz, the performing on; vistoe-tastoz, the performing with; émoxtoëtaoz, secret p., nnoëtastoz, the adding of another act to a p.; zehestoëtastoz, all the performances; zenoëtastove, in connection with a p.; zetoëvhestanistoz, the various performances (in Indian doctoring and ceremonials); vhanoeëtaoz, mere p., perfonctory act.

Performer, see act, doer; evhanoëtaheoneve, he is a mere p., he has not his heart in the performance; emahoonoëtaheoneve, he is a magical p.; ehavsevoëtaheoneve, he is a p. of evil, an evil doer.

Perfume, nahemotomáz and nahehemotomáz, I p. myself (by chewing crushed leaves of aromatic herbs and strewing them on the head and garments); naheomeöono, I p. one (with white man's p.); naheomeösz, I p. myself; voxcessexoanoco, p. ointment; evoxcexexo, it smells fragrant; moxšen, moxšesz (pl.), p. (consisting of aromatic herbs, usually dried and crushed before using). The Ch. are very particular about having their best garments well scented; it belongs to decency to
appear "fragrant" at all special invitations, private or ceremonial. Even the Ch. doctors have a great use for aromatic herbs not only as medicine but often as a fragrant adjunct. Hence some of the evil smelling medicines of the white man (as carbolic acid, iodoform, etc.) were strongly objected to by the Ch. doctors and their patients, the prevalent belief being that a bad smelling medicine could not be efficacious. In recent times the younger generation has taken to the perfumes of the white man and discarded the far better "sweet smelling grasses" of the prairies and mountains. See odour and smell. Navoxšem or namoxšem, my p., sweet smelling grass; vocxemeeozistoz, the perfuming (with incense or ointment); hehetomätzistoz, the perfuming one (obj.); heomemōhastoz, the perfuming (white man's way); vēhoemoxē, vēhoemoxēsz (pl.), white man's p.

[the form; vhanoētastoz, p. act. perfunctory, evhanoētastovē, it is p., mere going through perhaps, heaā, p., possibly; heahama, is it not p.? Na mo] perill, see danger, jeopardy.

[heāa, or is it p.? period, manhestaom; nisocē manhestaom, a p., term of 20 years; nexoveva, at that time, p.; nokov zeamevov, one p. of time; see generation, time. Zoeoeo, p., as mark of punctuation, lit. the written dot; nhaaston- estož, the periods (menses).

Periodic, totēeva vexoveva oxceevhanhesso, it recurs at certain intervals of time.

Perish, easetoē, he perishes, is perishing; zeasetoēsz, the perishing one (or.); zeasetoēssē, the perishing ones; naasetoēsēho, I cause him to p.; easetoēteto, it perishes; esaa-asetoētettan, it does not p., is imperishable; naasetoēho, I effect that he perishes; asetoēsohestrozet, the cause of perishing; easetoēsōheteto, it causes perdition, perishing; naaevōn mesevestovā, I I p. of hunger; naaevōn manistovā, I p. of thirst; see famished; asetoēhestrozet, the perishing, perdition, q.v.

Perishable, easetoēhestrozet, it is p., also easetoēnov; emavao, it is p., gets old; esaamavaohan, it is not p., is incorruptible.

Perjure, eeeena vistomōhanistoz, he breaks an oath, a covenant; oāstometto vistomōhan, or eāstomevistomōhan, he swears falsely.

Perjury, vistomōhanistoz zeooene, p., the broken oath, a covenant; nha zeoeeno vistomōhanistoz, the one who commits p.; āestomevistomōhanistoz, false swearing, permanence, toomastoz or toomhastoz, the remaining unchanged; heahastoz, p., durability, that which is lasting; esaα-aenettan, it has no p., is not permanent; heto esaaaheszhheahastovettan, this has no p., durability; esaahetoomahestovē, he has no p.; see change, permanent, etoomahē, he is p., unchanging, remaining the
PERMISSIBLE

ENGLISH-CHEYENNE DICTIONARY

PERPETUATE

same; toometto, permanently; inf. -toome- = not chang-
ing, remaining the same; nitosetoomenistoxhemä, we
shall remain permanently together, all of us; esaatoom-
attan, it is not p.; zaatoomenessohaan, it will not
always be so, it will not be p.; eheahetto, it is p.,
durable; esaahheabettan, it is not p.; eheah, one (or.)
is p., lasting, enduring; etoomota, it sets permanently
(sc. there); etoomhoe, he lives, stays at permanently;
toomevostanehevestoz, p. life, way of living; toomeame-
tanenistoz, p. life; zethoeva nisaatoomeametanenchemä, we
live not permanently on this earth; etoom'netto, it has a p. course; see change, remain; eaeeteto, it is p.,
perpetual.

permissible, emeneševstove, it is p., may be done; emeni-
zeohoe, it is p., is permitted; esaanizéohan, it
is not p.; esaanenševstovhan, it is not done, may not
be done.

permission, nizeovazistoz, the permitting to one (or.);
nizeovsanistoz, the permitting; nizeohestoz,
the being permitted; ninizeovaze, I give you p.; na-
nizeon, I am permitted, given p.; nameto nizeovazistoz,
I give him p. (adapted to the Eng.).

permit, nanizeosan, I p. (intr.); nanizea, I p. it; nanize-
ovo, I p. one (or.); nanizeon, I am permitted; na-
nizeommon, it is permitted to me; emhonemistikö, hunting
p., license; mwistö zeameha nizeovazistoz, written p.
pernicious, etotonšezistovatto, it is p.; etotonitoøta,
he is p., acts perniciously; etotonhestanov-
eo, they are a p. people, generation; natotonszezesta, I
am perniciously minded towards it; natotonsetamo, I am
perniciously minded toward him, hate him; inf. -tóto-
implys "damaging, hurtful, injurious, destructive, ma-
ligious, p. ". Totonsetamazistoz, perniciousness towards
one (or.); totonseztastoz, perniciousness; totonseta-
mahestoz, state of perniciousness; etotonsetamahae, he
is p.; etotonševstovaneheve, he leads a p. life; see
persecute, harm.

perpendicular, exanov tāheama, it is p., vertical,]
perpetrate, see act, do, commit; eahvešeøta, he perpe-
trates, evil.

perpetual, expressed by inf. -aen- (usually written
-aen) = without stopping, ending; nāno eaeneme-
aneve, there (at that place) is p. summer; aeneamet-
enistoz, p. life; eaeetto, it is p.; eāen'netto, it has a p. course; esaa-aenettan, it is not p.; aenetto,
perpetually; eaeenettēve, it is p., eternal.

perpetuate, naneševe zehsšavonetanotohan aenetto, I
p. it, made, cause it not to be forgotten for
ever; naneševe zehššavonetanotohes aenetto, I p. him,
make that he be never forgotten; naneševe zeaenemee-
tanotősz, I p. one's memory, lit. I do it, so that one be

810
perpetually remembered.

perplex, navovaovetanoho, I p. one, make him confused, cornered; navovaovetan, I am perplexed; navovaovetanoz, I have become perplexed; evovaoveoz, he becomes perplexed, confused; namasemtan, I am perplexed, hard pressed, distressed in mind; kasov nahessemamsemanotovo, I am perplexed about the young man; naszetan, I am perplexed, bothered, anxious; evovaovetanono, it is perplexing, confusing; emasemtanono, it is perplexing, distressing; eozetanono, it is perplexing, bothering; navovaovaovo, I make him to be perplexed, embarrassed; ovovaovaovazistoz, the making one to be perplexed, confused, embarrassed; vovovaovetanozistoz, the becoming perplexed in mind; vovovaovazistoz, the making one to be perplexed.

perplexity, vovovaovetanoxtoz, p., confusion of mind; vovovaovetanohazistoz, the causing p. to one; navovaovetana, I am in a state of p.; navovaovetanovanstaha, I am in a state of p. of heart; vovovaovetanovnavstahatoz, the being perplexed of heart; vovovaovetanonoatoz, the being in p., confusion of mind; navovaovetanonoacho, I impart one p. of mind; masekmanoxtoz, p., distress of mind; masekmanovanstahatoz, p., distress of heart; masekmanoozistoz, sudden p., distress of mind; masekmanohazistoz, the causing one (obj.) p. of mind; masekmanovanstamaenhestoz, condition of, enduring p., distress of mind. Many more such nouns can be formed with the aid of the different verbal forms. Consult Ch. gr.

persecute, namometzoman and nameztomosan, I p., torment; nameztomo, I p. one (or.); nameztoman and namometzoman, I am persecuted; namometzovoho, I inflict persecution on one, treat him persecutingly; nanoevocho, I p. him, treat him adversely; eohamezome, he is very much persecuted; inf. -toto- implies "harm, hurt, injury, damage, perniciousness"; etotonsetameo, they are persecuted, hated; etotonsemnestoero, they are persecuted (in words); etotonetocho, they are persecuted (in acts, treatment); etotonitoomeono, they suffer persecution, harm.

persecution, meztozonanistoz, the persecuting; momezto-mazistoz, p.; momeztevenozenhestoz, the suffering of p.; namomeztovoomen, I suffer p.; nista zevoveostahehsemezamometsan, the first Christians were persecuted; totonsetamazistoz, p. (in disposition), hatred against one; totonsehetazistocho, p. (in words); totonetoehazistoz, p. in treatment; totoni-toetoastoz, acts of p.; onevoevocho, p.; hostile oppression, adverse treatment, acting as an enemy. Nanseameoneveohe oastometo, they persecute me without cause.
perseverance, ṣënovetanoxtoz, p. (in disposition, will); ṣënovhastoz, p. (quality, subjective); oxtešënovastoz, p., patience (sc. thru all); ehešënovetanoxtove, he has p.; eheoxtešënovastoz, he has p., patience, holds out; ṣënovoeštaxtoz, act of p.; toahestoz, p., steadiness; henahestoz, p., endurance, lastingness; ọtse-tanoxtoz, p., persistence, endeavor; ọtsehoestoz, the being persevering, persisting, striving for; inf. -şenov- and ṣënovetto (as phrase) = with p., perseveringly.

perseverant, ešënovahe, he is p.; zëšënovaszą, the p. one;

eótseheneve, one is p., persistent, striving, endeavoring; eoxtešënovahe, one is p., holds out; eheahe, one is p., steady, lasting; etoahhe, one is p., steady, stable, not fickle; našënovetanañone, I am p.; našënovetananoovo, I make him to be p.

persevere, našënovetan, I p.; zëšënovetanoz, the one who perseveres; náhessešënovetanotovo, I p. on one’s account; našënovemapaveostaneheve, I p. to lead a good life; eótsetan, he perseveres, endeavors; našënovetanoscho, I cause him to p.; navessëšënovetanoñomo, I p. with him; ešënovetanoñ, I see, perceive that he is persevering; eótsehøhøna, he perseveres, persists, endeavors in prayer.

persimmon, naktauvaemen, -menoz (pl.); enaktauvaemeneneve, it is a p.; naktavaemenêne, -menôz (pl.), p. tree; enaktauvaemenèneve, it is a p. tree; naktavaemenënëse, p. grove; enaktauvaemenënëseve, it is a p. grove.

persist, expressed by inf. -hetose- = with persistence, clinging obstinately, bent on; eoxchetoseman, he persists in drinking; ehetoseneševe, he persists in doing it; eoxchetosësevó, he persists in saying this; inf. -óteše- =with perseverance, endeavor, persistence; niótsehøhønamâ, we p. in prayer; naoxzëseš- şhaevo, t'seš etanšeneoxž, thou I cautioned him, he persisted in going; inf. -nš- = keep on, p.; nanoxtecevistomevo oha etanšemashané, in spite of my teaching him he persists, keeps on being unreasonable; inf. -enšsxse= = persistently, throughout; somewhat similar is inf. -sopstovye- and sopstovetto (phrase) which = with persistency, only after that; eoxpstoñeveneše, he is persistently doing it, it is the only thing he is doing.

persistence, tosázistoz, p., the not letting go, clinging to; ọtsetauntotoz, p., perseverance; sopstovastoz, p. after; toahestoz, p., steadiness, obstinacy; t'seš also infixed denotes purpose, determination.

persistent, eotohe, he is p., steady, unswerving; etoahohoneneve, he is p., obstinate; etoomahe, he is p., unchanging; see change, permanent; eñseʃötsetan, he is p., determined in a course; echetosâx, he is p., keeping at it long.

person, vostan, vostaneo (pl.), p., a human being; evostan...
neheve, it is a p., also, he lives (as a p.); vostanehestoz, the being a p.; xamavostan, an Indian, lit., indigenous, perfect p.; see live. Vostostatan, p.; see people; navostanenavaosan, I make to be living (as a person), prosperous, successful; Maho enoonisymo-vostanenavaosan, God alone truly makes a p. prosperous, successful; navostanenavaovo, I make him to be p., I impart him personality, being (as a p.), I cause him to live, to have individual being; evostanenavaosanetto, it imparts personality, life, being, existence (as a p.), is efficacious (as a medicine, saving a patient from disease or dying); navostanenavon, I made a p. well, healthy, prosperous; navostanenavamo, I lead a successful, prosperous life; above terms are of difficult rendering in Eng., except with "personify" if that term could also be made to mean: "impart human existence". Verbs like "save, restore, redeem, deliver, raise, make prosperous, successful, maintain life" can be rendered by -vostanenavaosan and its derived forms, whenever the action has an individual, a human being, a p. for its object. See save, redeem, live. Nitooxz, in p.; eneevaeve, what kind of p. is he, who is he? Nihovaeve, what p. art thou, who art thou? Navostanenavoxz, I make it to be a p.; see represent.

personally, tama nitooxz, self, in person.

personality, nehohestoz; henehovestoz, one's p.; zeheche-
nehoestovs, as one's p. is: tama henehovestoz,
one's own p.; totama ninnehoestanen, our own p.
(distributive sense, the p. of each of us).

personate, naneneshovstovenotto, I p., impersonate, repre-
sent them (or.); see represent.

personify, navostanenavoxz, I p. it, make it to be a per-
son; vostanenavoxzistoz, personifying.

perspective, tataka etahotaenov, it is in p. full sight,
 vista; zeoxtahetahotaotto, all that is in my p., within my sight; see sight, see.

perspiration, hopeozistoz, the perspiring; see sweat.

presseve, expressed with the Ch. modal suff. -vatoe (in-
trans.), -vamo (or.) and -vata (in.) which
denotes "urging, coaxing, persuading"; naahtan, I con-
sider; naahevamo, I p. him to consider; naahevatoe, I
p. urge to consider; namanavamo, I p., encourage him;
napevevamo, I p., urge one to be good; see persuasive
m. in Ch. gr. : naezenoto, I p. one, win over (sc. to my
side); naezhokoezenoto ehesesse, I persuaded him to
eat; naezenoscho, I cause him to be persuaded, won over.

persuasion, vatoe, p., seldom used alone but combined
with verbs; pemamezhouzistoz, the persuading
one (obj.) to be good; manepezo, manepezhouzistoz,
p., encouragement; ezenazistoz, p., the winning over;
ezenosohetoz, the cause of p.
pertain, enoveâzetto, it pertains, belongs to; ehoxstat-to, it pertains, belongs to, is an adjunct; zehe-tæstoon, its parts, all that pertains to it (something put together); see belong, connected. [obstinate, pertinacious, etoah,e he is p.; etoaheneve, he is p.,] pertinacity, toahestoz, heahestoz, p., endurance. perturb, see disturb; eohætanooz, he becomes perturbed, agitated (in mind).
perturbation, ohætanoozistoz; see disturbance.
perseuse, naahtanâxta, I see it thru, clearly; hovae ze-oxtanâme, something looked carefully thru.
perverse, ehosesemashananè, one is p., intractable, unreasonable; eahansenova, one is p., wicked, untoward, wayward; epaponee, one is p., obstinate, refuses to do what he is bid; ehetosehavevoëta, one is p., does wilfully wrong.
persion, hetosemashananhestoz; hetosehavevoëtastoz, the doing wrong from habit and fondness; ahansenovâtoz, p., wickedness; haveveoxsetanôtoz, p. (in mind); haseveoxsehoshestoz, cause of p.; haseveoxsenoshâzistoz, the causing one (obj.) to be perverted; nhöhëvoëtastoz and nhimëastoz, p. acts.
perservity, see persion; haseveoxsenoshastoz; oni-metanoxtoz, p. (of mind).
pervert, naheaveveoxsenosêho, I p. one; ehaseveooxseno-sê, he has been perverted; ehaseveooxsenoshe, he is perverted, p.; ehaseveooxsenoshe, he is perverting, causing persion; enohëvoëtaheneve, he is p., turned from right doing; enimëtana, he is p., detracted from (in mind); enimëtâta, he acts perversely; zenohëvoëtassô, zenimëtassô, the ones acting perversely; see perve.
pest, hesseozistoz, maxhesseozistoz, p., pestilence. The Ch. were visited at times by a ravaging disease which caused convulsions, hence the above name [from hesseoz, ehessax, he has jerkings, drawing of the muscles]. [mind; see bother.
pester, namavetanoho, I p. one, make him tired, weary in] pestilence, see pest. [(ref. to own horse, dog, etc.).
pet, niestô, p. (of birds): naistô, my p.; nathoz, my p.]
Peter, Hohonap, pr. name for Stone.
petition, emasoamešemensz vehestotoz etosevëtomohesto-ve, the names are written down for a p.; vës-tomohestoz, the petitioning, asking; evëstomohestove, it is a p.; a petitioning; momoxzemefoz, p., supplication, pleasing; hañnâtoz, p., prayer; eamhâz hevehestoz zeto-sevesevesvomôsz, he signs his name to a p.
petrify, eoxchohonaevcoz, it becomes, turns to stone; ehohonaevao, it is petrified.

petroleum, see coal oil. [p.}
petticoat, ëôstoz; heôôstoto, her p.; eôôstove, it is a]
petty, vhanetona; vhanetonethav, p. fault.
etulance, aazetanoxtoz and heneetanoxtoz, p., fretful-
ness, impatience. [fidgety, fretful.
petulant, eazetano, eheneetan, one is p., impatient,]
phallus, used to be hung to the Sun dance pole. That
the Sun dance and other rites have a good deal
of phallism in them was more obvious in former days
than now. The symbolism of the heap of stones, the
shape of the path and the buffalo head in connection
with ceremonial sweat baths was self evident in the
days when the priests feared not for their "myster-
ies" to become open to the white man.
Pharao, Sišinovoz or Maxemhão.
pharisaical, evhanoëtaistove, it is mere form; evhane-
nhesemanistove, it is p., hypocritical.
Pharisee, Voxvoxonheta, ϑηςανε, (pl.), Strict- or Scrup-
ulous-man. When applied to a mere formalist
in religion the term vhanoëtahe, mere formalist, or
ōcemòmatatán, deceitful pious man, should be used.
pharynx, mhasomohestoz, alimentary canal; emhaso-
mohestove, it is the p.; mhasomohestová, in the p.
phase, zehșenõhestove, its look, appearance; zehșeoni-
taveštová, its different aspects (Ger. Gestalt-
ungen); zehșeontavatamanó, the different phases, as-
pects (of weather, general aspect, situation); zeəto-
êseonitavatamano vostanehevestoz, thru the different
phases of life; zeətoëseonitavenõhestová, thru the
different phases, appearances; eheonitavemõhestoveto, it
has different phases, looks, appearances.
phenomenal, eohatamano, it is p., extraordinary.
Philistine, Hestóetaneo or Hôshetahetaneo, the Out-
photograph, see picture. [siders.
phrase, whenever an inf. is used detachedly it becomes
an adverbial or prepositional p.; ametto or
amesto, with continuance; êsetto, into; hotoanatto, with
difficulty; havsevetto, in a bad, evil way; taxetto, on
top of; hâpe, a good deal; aninôs, with care; mômàt-
nôs, in a ceremonial way, manner; oatôs, of course, self
evident, of course it is so, told so, paid no attention!
Exclamation of surprise or half disgust when some one
asks something that has just been explained; otame-
nôs, taxamenôs, with close attention (as in: if you
will pay attention, take the trouble); vhaneęszistoz,
p., mere word making; evhaneęszistove, it is only p.,
phthisis, see consumption, tuberculosis. [word.
physician, see doctor.
piano, nemenistoz, the singing or musical instrument;
nemenistoz zeoçezetane, musical instrument
touched or played (by hands alone).
pick, nahessevaena, I p. it up, take hold of it; namhae-
nen, I p. up (and collect, as from the ground); nam-
haenanoz peoxkonoz, I p. up broken branches; namhaenenô hohonàceo, I p. up pebbles; nahemonikona, I p. the bones (fresh) to see if any meat or marrow is left; nihe- monikonamâ, we p. the bones; Hemonikonaé, Picking-bone, pr. name of a woman; namomesaeavo, I p., select one (or.); emönnooxanenono, they p. up, provide themselves with clubs or stones; namónstaman, I p. up food (left on the ground); zemomesaeovassô hetaneo, picked, selected men; namomesaeoxz zenanosepeva, I p. out the best one (in.); naenoa, I p. fruit; naoemenena, I p. berries; oenemenâtoz, the picking of berries, fruit; naenoanoz maxemen- oz, I p. apples; hessevaenâzisto, the picking up, taking hold of; mhaenenistoz, the picking up (from the ground) and gathering; mônstamanistoz, the picking up of food (left on the ground); mamosesaoanistoz, the picking, selecting, singling out from; mamosesaoavistoz, the picking, selecting of one (obj.); oenåtoz, the picking of fruit; oenemenâtoz, the picking, harvesting the berries; oenohestoz, the picking, harvesting; nae- nanoz hooxzz, I husk corn. Eskseeox, p., pickax.

drink, nasehotohau, I p. the horse; nasehôno, I p. him (with p. pin); nasehoha, I p. it; nasehoena, I p. it, set it in the ground; see pin, pitch.
pickle, emèmenemevana, she pickles it (mèmenen =some- thing strong, peppery, etc.); emèmenemevana, it has been pickled; emèmenevana, it is pickled; emèmenenemevatvo, it pickles; heškovomân, pickles (ref. to cucumbers, thorny melons).

picture, napâozého, I take one's p., photograph; napâo- zész, I take a p. of it; namxeoovo, I p., paint, draw one (or.), write, delineate; namxea, I draw, p., paint it; emxeeoz, it is pictured, drawn, painted; zemxeöisz hoxzz, the pictured, written tree; hohonaco zemxeoossô, the written stones (on which are pictures, drawings, paintings). The original word "mxe" ref. to "draw the outline, contour of (by touching a surface)". The first writing of the Ch. were pictorial, later on they applied the name for "pictorial" to the writing of the white man, so that today "write, delineate, draw, or paint" are expressed with the same term; eamehâ, it is pictured, written on; eamâeme, it is written, pictured (what one says, his words); eameš and eamxešena, one (or.) is pictured (usually ref. to the face); namxeše- na. I (my face) am pictured, drawn; ezetxšena, one (or.) its thus pictured (face); eatšoexxešena, he is pictured with eyes uplifted; eamstoevxšešena, he is pictured sitting; eamxoe, one (or.) is pictured (the whole person); pâozistoz, pâozistotoz (pl. in.) and pâozistot- tô (or.), p., photograph; epâozistove, it is a p.; napâ- ozistotô (or.), napâozistoz (in.), my p.; zhehepâozis- tovsz, it is one's p., the p. of one; zhehêpâozistovessô,
they are their pictures, photographs, the pictures are theirs; amxešenatoy, p., drawing of face; amxeœostoz, p. of the whole person; mxœezistoz, p., also used for stereopticon views; mxœeom, tipi, lodge with pictorial writing; mxœezistomanistoz, stereopticon views, moving p.] pie, toovanσ, toovanσnoz (pl.). [(the showing of them). piece, see mend, patch; namanoenotσ, I p. them (or.. sp. of dry goods) together (by sewing); naevhaœavanen, I p., repair, q.v.; see together; vōnitσ, a p. of; vōnitσ kōkonhōo, a p. of bread; etamo, it is blunt (with a p. off); inf. -vesse- = in small pieces, slices; vessemakātansz, small change (money); navovessax, I cut it in small pieces, slices; see cut, slice; epēvocha, it lies, is dashed, crushed to pieces; epēvōe, they (in.) lie crushed, dashed to pieces; epēvōeσ, it lies (stative) crushed to pieces; epēvōeσen, they (or.) lie crushed, dashed to pieces; napēvoehaz, I crush it to pieces (by throwing, dashing); napēvoehazenoz, I dash them (in.) to pieces; napēvōe σemohohona, I dash the stone to pieces; epēvōeσeme, it has been dashed to pieces; epēpēσstahansz, they (in.) are blown to pieces by the wind; epēpēσstaxeo, they are torn to pieces by the wind; naononxana, I take it to pieces; eoninσez, it is in pieces, demolished; eoninσevoeha, it lies broken, torn to pieces; eoninσevoehansz, they (in.) lie torn, broken to pieces; eoninσevoeσ or eoninσevoeσen, it (or.) lies broken, torn to pieces; eoninσevoeσen, they (or.) lie torn to pieces; naoninσevoehaz, and na- ovıxveoehaz, I throw it so it breaks to pieces; naoninsecured, and naoxveoehaz, I throw it (or.) so that it is broken to pieces; evhaœavanenistoz, the piecing, repairing; see mend, repair, vo vessaxesto z, the cutting in pieces or slices; pēvoeha σenistoz, the crushing to pieces (act); pēvoehenatoz, the being crushed to pieces; naevhamam ovana, I p. it again together; evsensor, pieces, fragments of victuals; peetto, pieces, debris; evasonoz, p.; suff. -oxs has sometimes the meaning of "integral, inherent, part, chunk, p. of"; mha aoxz, it is a p., lump, chunk of; hešeevoxz, mud in pieces, chunks; ho- evoxz, chunk, p. of meat; hoemaoxz, part of the law; he- tanomaoxz, a lump of mud.

pierce, see bore; naotσemxiesta, I p. it; naotσemaso, I p. it (or., ref. to finger nail, stone, etc.); eotσem- xe, it is pierced (with instrument); eotσemxensz, they (in.) are pierced; eotσemxazo, they (or.) are pierced; naotσemxestomovo, I p. his (in.); naotσemxemo, I p. his (or.); naotσeoha nazhessam, I p. my pipe stem; natσeno- òmo, I p. one (or.) with nails, I nail him; hoom nahσha. I p. it thru; hoom eoeσhe, it is pierced thru; novs eoeσhe, it is pierced in (not thru, less than thru); na-
oaneöstono, I p. him, in the sense of stabbing (with lance or spear); oaneoešes, one is pierced (with weapon); see peck, prick; naotäsëno, I p. his nose; eotäs, he has a pierced nose; Otäsëhetan, -hetaneo (pl.), Pierced nose, Nez Percé; naotäämëmo hestovoozet-to, I p. his ears (lobe of ear); natoxpëstano, I p. one's ear (with a stick, etc.); natoxpëstax, I p. my ear (with instr.); natoxpâzenax, I p. into my mouth (as in falling on a stick); natoxpâzenano, or natoxpâzennaos (with knife), I p. into one's mouth; natoxpëexaneöstono, I p. one's eye; natoxpëstono, I p. it (or ref. to play wheel when pierced by arrow); otäshestoz, the piercing, boring; otäsëmëxestoz, the piercing; otäsësehestoz, the piercing of the nose; otäsëstòtoz, the piercing of the ear; nasoxpëeëmosa, I p. one by soothing him; enëv'netto, it is swift, rushing, piercing into (in ref. to sword), otherwise it means: "it has a swift, rushing course.

[godliness, religiousness.

piety, pavemmeátahestoz; éatoemómattahestoz, reverent]

pig, hešksešehotam, long nosed dog; namatôtamotë hešk-sešehotam, I have 10 pigs; hešksešehotameva, among the pigs; menao zënxpaeoëvoss hešksešehotam, p. pen, enclosure where the pigs are kept in.

pigeon, hemen, hemeneo (pl.), p. mourning dove; vëhojem, tame p., white man's p.; ehemeve, it is a p. [an. pike, hešksešenoman, long snouted fish; also tosenom-]

pile, nahoeonevosan, I p. heap; nahoeonevoheo hoheonaeco, I p., heap up stones (or.); nahoeonevoheo, I pile them (in.) up; the preceding terms ref. to p. in the sense of "heap": nazetoneosan, I p. up (arranging the p. as a hay stack); nazetoneovozen, I p. up, stack hay; nazetohë hoheonaeco, I arrange stones in a pile (not heap); nazethoz, I p. it up (arranging); zehoneta, a p. heap; ehënetto, it is in a p. heap; ehëne, they (or.) are in a p. heap; see heap: zeakotsz möeș, zë akotsz mëeș,]

pilfer, see steal.

[p., stack of hay.

pilgrim, amhoxovistavaha, a p., a traveler; eamhoxovistavaheve, he is a traveler; eamhoxovistavass, the pilgrims, the ones traveling on; zethoeva naamhoxovistavamà, we are traveling on, are on a pilgrimage on this earth; eamehestove, they (or.) are journeying (ger. ziehend), moving on; asetêmeheo, the Pilgrim (of John Bunyan), lit. the one fleeing for refuge; naasëtëmëcheve, I am a p.; easetësemeo, they are fleeing for refuge: easetësemetan, he wants to flee away for refuge; asetësemetan, p.; easetësemetan, one is a p.; zeasetësemsz, the one fleeing for refuge; another form for practically the same meaning is: amësemheo, p., in the sense of fugitive.

pilgrimage, amhoxovistavàtoz, p., continuous journey, traveling; eamhoxovistavàtovo, it is a p.;
amôsemestoz, p., fleeing from; amehestoz, p., journey, the moving on; niamehestosan hoeva, our p. on earth; nivos-tanehevonan hoeva eamehestovën's, our earthly life is a p. (Ger. ein Bahinziehen).

pill, zeoacemenôsz esêoxz, pellets of medicine; oaceme-noz, pills, pellets, small round berries. Heto zeoacemenôsz esêoxz nitosemhâstanoz noniś nistoha ešêva nahâ, this pills thou art to swallow two at a time, every day three times.

pillage, esênovao, they are pillaging; našeno, I p., rob. plunder him; našenomên en zehetâenomaz, he pillaged, plundered all we had; šênovâtoz, the pillaging; šênazistoz, the p.; šênovâhe,-vahe (pl.), robber. See rob.

pillar, tomseto, tomsetonoz (pl.); zetomseo, zetomseôsz or zetomseonoz (pl.), the upright; tomsetoea, like a p.; tomsetonoz zistaho-nešeô mhâo, the pillars upon which the house rests.

pillow, maestô, maestôno (or.); ehaestoneo maestô, the p. is long; hohona namaestônenotto, I take a stone for a p.

pilot, zenevaozz semo, the one who guides a boat: nane-evaozêho, I p., guide him; neevaozthaneh, p., guide.

pimple, enoneen, he has a pimpled face; noneenestozot, pimples (in the face); eeven, one has a rough, pimply skin; epeopešen, he has pimples on the face; popoonha, toad.

pin, v., nasêono, I p. one down (stake): nasêoha vê, I p., stake the tipi; séhozz, p., stake it! Nasêohô, I p., stake the hide on the ground; nišêohôhâma, we p. the hide; nasenôhassen, I p. (by piercing and fastening to, as a brooch or a skewer); nasenôhaz, I p.; it: nasenôše-emo, I p. one (or.); zesenoešenassê, the pinned ones (or.); zesenoešemessê, the ones (or.) who have been pinned; esênoeha, it is pinned in, thrust into; esenoe- ešêna, it (or.) is pinned; nåhâapoovo, I p., pinch one (or.) between; ehâpašênov, it pinned, pinched them (or.), as under a piece of timber, etc.; nasêpatôno, I p. (as with a safety p. to fasten two edges together); nasêpatônno, I p. it (or., ref. to robe, shawl, coat, etc.); nasêpatohomovo, I p., fasten his (in.) together by means of a p. (or safety p.); heshôma nasêpatoheo, I p. his robe together; nahoxosêpatoaho, I p., fasten it close together; ehoxošêpatooz, it is pinned close together; epavesêpatooz, it is well pinned, fastened together; nasêhootoham, I p. the horse down (with picket p.), stake him; senôhasenistoz, the pinning; sépatoozistoz, the becoming pinned, fastened with a p., safety p.; nåhâpaasanistoz, the pinning, pinching; nåhâpaovazisto-, the pinning one (obj.).

pin, n., séhoestoz, -estotoz (pl.), p. stake; esêhoestove,
it is a p., stake, there is a stakeing; séhootohamestoz, picket p.; séñôhase, séñôhase (pl.), p. like a brooch, badge; eséñôhaseoneve, it is a p.; séñôhaseoneva, with a p.; høtoñose, p. badge; ehoñoseoneva, it is a p.; badge; sëpatoo, sëpatoo (pl.), contracted from sëpatoo, p., safety p.; esëpatooheoneve, it is a p.; ekseha- and aksehavéheheškovehesto, -totoz (pl.), p., lit. little heated white man's thorn [yêheškovehesto, needle]; eaksehavéheheškovehesto, they (in.) are] pincers, hàpaneo and hàpanistoz, p.; see pinch. [pins. pinch, nahâpanen, I p. together; nahâpana, I p. it, to en- close by pressing of two lateral sides; nahâpan- na mxistö, I close the book; nahâpaovo, I make one to be pinched, pinned (as between two logs, stones); nahâpaa, I make it to be pinned, pinched; nahâpoha, I p. (instr. form); hàpanistoz, the pinching, pinning; naheškana (in), naheškano (or.), I p. one; heškaneoneva netâ hes- tanzo, take the size of a p., take a p. of; naonimotaño- heškano, I p. him (by twisting the skin); naohxeno, I p. him; nahotönêho, I p. him (on the face, in scratching, see scratch); napoóšena, I p. it off (with finger nails); napoóšenomovo, I p. his (in.) off with nails; napoóševoxta, I p. it off (with teeth); napoóšëvomoro, I p. it (or.) off; napoóšëx, I p. it off (with knife); napoóšëna hàpaneoneva, I p. it off with pincers.

pine, nanhazetan, I p., long; nhazițanoxtoz, the pining; xamæšistato, p. tree; šistato, p. or fir tree; šista- toeše, p. forest; vokomešistato, white p. or fir. The name šistato is given to the coniferous trees; šista- tomenoz, p. cones.

pinion, mazhenö, p., the wing of a bird; hezhenö, its] pink, emaomazevoxvat, it is p.; eohosezevoxvat, it is salmon p.

pinnacle, heamönöon and hekañöon; hekañöoneve, it is a p.; hekañöoneva, on the p.; nahekañöeno, I set him on the p.; nahekañöenano, I put him on the p.; nataxeñana hekañöeno, I set it on the p. point. pioneer, nha zemeonaotsanz, the one who prepares the way; xezhoxoovanansz, the one who bridges over; both terms are fig. and imply "the one who prepares the way for another".

pious, xanovemomätahoe, he is p. (also orthodox); eëåtoe- vostaneheve, he leads a reverent life; eëåtoe-t, he acts piously, reverently; emomátavostaneheve, he is p., (Christian devoutness, godliness); niêostaemomátavos- tanevehemâ, we live a p., Christian life; pavètoes- toz, piousness, reverence; xanovemomätahostoz, pious- ness, orthodoxy; éåtoemomätahostoz, piousness, religious reverence; éåtoevostaneheve, the leading of a p. life; zeåtoemomätahesz, the p. one; éåtoemomätavostan, p. person.

820
PIPE, eoxq.eoxknonoz (pl.), tobacco p.; eoxkoneve, it is a p.; nazeoxq, my p.; nszeoxkonan (nszeoxkonehan), our p.; heszeoxkenevo, their p.; heeseve5, p. made of bone of a deer's leg; vëhoeye5, white man's tobacco p.; mozenae5, sacred tobacco p. (without a bowl and straight); Eëneva, pipe-woman, pr. name; e6, (usually as a suff.) denotes tobacco p.). Eoxkoneva, with the p.; vëhoeye5neva, with the white man's p.; see smoke; nata-meeoanham, I get the doctor with the p. Zevëpësz, stove pipes, the hollow ones (in); mahâta zevešeëstonëna mëp, water p., lit. iron thru which water is let in; mahâta zevešeëstonëna mëp, iron pipes thru which the water is let out; enoka mahâta zevešeëstonëna mëp mhâon, one pipes, leads the water into the house; na hen mahâta etamasô-hënevonëna nitao mhâon, and that p. branches (radiates) into the whole house; zehstoe-oëseenoeta etasëstonëna mëp, into all the different rooms it leads, brings (out) water.

pistol, kao, p., revolver.

pit, vox, p., hole (in the ground); maxevox, p., large hole in the ground; emaxevoxeve, it is a p.; maxevox-eva, in the p.; voxse, place where pits are; evoxseèveve, it is a place of pits, it is full of pits; zsamaaose-onevan vox, a bottomless p.; aenonevox, dark p., dungeon; aenonevoxeve, it is a dark p.; eseanao voxeva, he falls into a p.; mazen, the arm p.; nazen, my arm p.; moozen, rough arm p.; hestâheme, p., kernel, seed; esaahesterhemenevahan, it has no p., kernel.

pitch, hooxe natoomxtean5, I p., set up the tipi poles; eësetomoxtaneo hooxe (or.) p., the poles are pitched, set up; natovononenoeôh5, I p., set them up, stack them (sp. of tipi poles, as rifles are stacked); natohovôn, I p. the tent (ref. to stretching the cloth on the poles; see tipi. Naxamoxz'nheme, we p. camp; exhamozeeta-nov vûs, they pitched their camp before a mountain peak, a high hill; eheksota, it is pitched pointed, sets with a high p. (sp. of roof); eheomtoohita, it is too low pitched; etaeomhekskehae, his voice is pitched too high; nanxpeam, I p., make it impervious with p., glue, etc.; arc p., gum; eaxceve, it is p., gum; nasëhoena, I p. into the ground; nasëhoana vê, I p. the tent (by pinning it to the ground); see pin, stake; nasëhasen, I p., soak into (as in sopping); see dip, soak; nasëahasen, I p., throw down into; nasëahâz, I p. it into; nasëahamo, I p. one (or.) into; nasëoeesz, I p. it into (as a net); nasëhoena amâshesiztoz, I p., launch a boat; nasëax, I p. into (by running); naszo-ax, I p., plunge into (battle, fight); see plunge, throw, thrust; easetahasen, he is pitching (in base ball game); easetahâz, he pitches it; easetahamo, he pitches it (or., when ref. to the ball); easetahame, it is pitched.

821
pitcher, meneevet, -vet, noz (pl.); emeneevet, neheve, it is a p.; meneevet, neheva, with a p.; meneevet, zoehotomoena, matan, a p. full of milk; zeasetahasensz, p. in a base ball game.
pitchfork, zenasett, p., hay fork.
piteous, see pitiful.
pitfall, atoaseom, atoaseomensz (pl.); atoaseom, at, in the p.; eatoaseomve, it is a p.; eessem, p., trap (old expression); eessemoeheve, esemaos (narrative form), he fell into a p.; hoonatov, it is synonym to the precedent terms. [navenomoxa, I feel it keenly.
pith, ven, p., marrow; heszeven, its p., marrow, medulla;]
pitiable, eisivatamoet, it is p.; naisivatamo, I am in a p., piteous, pitiful condition.
pitiful, same as pitiable; eisivatamahe, one is pitiable; 
shivatamaheost, p., pitifulness.
pitiless, esaanannonhe, he is cruel, implacable; esahe-
sivaztastov, he has no pity.
pitted, zoeesshemennattsz, p. fruit: zsaheast, heman-ev-
han, fruit which has no pit.
pity, sivaztastov, eisivatamet, he has p.; naisivatame-
tanotovo, I have p. for one; zevaztazsz, the one pitying: eisivazetaheoneve, he is merciful; naisivatamo, I p. him; eisivatame, one is pitted; oanhometto or mo-
place, see appease. [moxoetotto, it is a p.
place, nahooesot, I p. in order; natahoz, I p., set it;
nataho, I p., set one (or.) on something; nata-
hosan, I p. upon; natotahosan, I p. upon several; eto-
hohe, he places it on each shoulder; taho-
sanistoz, the placing upon; etotahosanistov, it is a placing upon; nametomevo, I make p., room for one, also,
give him opportunity; nametomon, p., room has been made, given me; nitoz, zoemetomeveto, I be given p. [zeoemetoenemmetto, tho it be exchanged for me]; namxtoevo, I mark, designate (prepare) a p. for one;
namxtae, I mark, designate a p. for it; following are transitive forms of the same verb: namxtoeata, I loca-
te; namxtaeoto, I locate him; mxtoa, sign where a camping p. was; mxtoata, p. where camp was; namxtae-
nan, our camping p. (ref. to the p., not to the tents);
emtazoan, he marks, prepares a location; mxtaeosanis-
toz, the marking, locating a p. for: mxtaevazistoz, the marking a location for one; mxtaeotazistoz, the locating one (obj.); oxs, another p., elsewhere; ooxs, other places; oexosoz, he is misled, led to another p.; tae-
xos, to the wrong p.; navez, my p., where I stay; hevez, one’s p., abode; pavhastoz, esahestovhanhez, heszta-
heva, kindness has no p. (is not inclosed) in his heart; totoma zexhestasov, each in his own p., order;
aenansen, I p., put down, set, depose; naenhana, I p., set, depose it; naenhano, I put one (or.) down; naenhanoel, I
ENGLISH-CHEYENNE DICTIONARY

placenta

placide, see calm; ehekotšmoebâ, it is p. (of a body of water.)

plague, naóżetanoho, I p., bother one; naóżetanohan, I am plagued; namaveto, p., weary one; nahomosehan, I am plagued, vexed, annoyed; emáhâmootastove, it is a p., epidemic, disease: őzetanohazistoz, the plaguing one (obj.); mavetanohazistoz, the plaguing, wearying one (obj.); őzetanosohe or őzetanosošsz, the wearying one (subj.); mavetanosohe, zemavetanososz, the worrying one (subj.); maxhesseziostoz, the p. pestilence.

plain, zistroto, p., level country; toxtö, p., prairie; eetroseêve, it is a p., prairie; inf. -no- = p. open; etanövshesso, it is p., evident; etâxtanöveoz, it becomes, is p., evident, open; natâxtamovana, I make it p., open; enöveoz, it is p., open, not hidden; ohatö or oätö, plainly, self evident! (exclamation, see under place). Namësta, I make it p. in words, I explain; namëstomevo, I make it p., explain to one (or.); namëstomosan, I make p. in words, explain; see explain. Inf. -mesë = plainly, sincere, openly, minutely, in de-
tail, honestly; namesēhōtahaovo, I told him plainly, in
detail, honestly; emesēhazta, he is p., open, honest, sin-
cere; esaamesēhaztahe, he is mistrusting, not open, not] 
plain, see lament, weep, groan. [sincere. 
plait, natoanena, I p. it, in the sense of interweave; na-
totoovemaena, I p. it (in folds); etotoovemaene, it 
is plaited, folded in layers; etotoovemaaha, it is 
plaited (as paper); etotoovemahe, it is plaited (as 
cloth). 
plan, nahoeman, I p., make a decision to go by; natšetan-
oxzeva or natšetanoxtovā nahoeman zetoshesso, I p., 
lit. in my mind or that I make a decision how it shall 
be; našhetanota zetatoseštoon, I p., consider how it 
is to be built, constructed; nanistamxea zetatoshezzo, 
I p. (by drawing) how it shall be; oxtosemhōnanianto-
vēsz esocevoxoemexohe mēhō, when a house is to be 
built it is first drawn; Maheo hesthoemaosanistoz 
etovan nisaamāheneenohenon, we do not know all of 
God's plans (decisions) for us; namehaneoxzetan, I was 
planning to go there; nanistaexanan, I p., prepare; na-
tšetanoxtovā nanistaexanen, I p. beforehand in my 
thot; see prepare. Nanistačvetanona zetoshešvetto, I am 
planning, pondering beforehand what I shall do. Nista-
exananistoz natšetanoxzeva, the planning in the mind; 
xristō zeneevamhōnaniistove, written plans of a house, 
building; Maheo henistaexananistoz etovan, God's 
plans, preparations for us. 
plane, nasesenōnō, I p.; nasesenoha, I p. it; nasesenōno 
šistato, I p. the board; sesenenistoz, the planing; 
zeto šistato česenesenohe, this board (or.) is planed; 
sesenō, -nōnoxz (pl.), a p. planer; sesenōnehe, the one 
who planes; nasesenoha taxemesestoz, I p. the table; 
esesasesenōhan, it is not planed (in.); see level, smooth. 
planer, sesenō, -nōnoxz (pl.); esesēnōneve, it is a p. 
plank, popōpoe-o'mhāoxo, -oxnoz (pl.); see beam. 
plant, načnanoe, I p., set in the ground; [načnanen, I 
set, place down]; načnanooxta, I p. it; načnanooto 
hooxz, I p. a tree (or.); zečnanoesz, the one who 
plants; zečnanooxto, the one who plants it; ečnanooho, 
it is planted; čnaanostoz, the planting; čnaanostotoz, 
the plants (planted); zehoneo, a p., that which grows 
(on the ground); zetohetşhōneo, all the plants; mēhō-
neoxto̱v, the vegetable kingdom; suff. "-ō" ref. to p. 
life, growing; cohāo, there is dense growth of plants 
or trees; epavṣezhevoeve, it is a nice head of p. 
(flower); epavō, it is a good p.; eoxoxxevō, it grows 
(the p.) green; easamaoaeoz, it turns red (the p.); see 
grass, tree, vegetation. Here follow a few names 
of plants; the exact Engl. rendering or botanical 
names may be given later under a special appendix on 
fauna and flora: móe, móes (pl.), common name for all
grasses, it is usually used in the pl. form; mhász, red grass, rough prairie grass, bunch grass; zéstősz, blue grass; hekösz, buffalo grass; nőeanavósz, loco; mata-vósz, cactus p.; onșcevésevósz, kind of reeds; věse-vósz, very tall, rank grass with which the Southern Ch. make their windbreaks; exovávósz, another kind of reeds; vitanósz, cat-tall; mhonaton, kind of reed; moo-mstas, reeds; heškovósz, thorn bushes; hánovósz, thorny weeds like sand burs, etc.; esoxoenos, rank weed with yellow flower similar to the sun flower (sometimes called Chinese Chrysanthemum); heškovaenos, species of sun flower; vanósz, common name for sage, [hence the name for Wyoming in Ch. is Vanôn (= sage place: Vanothermal, Wyoming people (ref. to the Northern Arapaho)); veecevanósz, bitter sage; xamaevanosz, native sage; hetanavanósz, male sage; moxtavanósz, black sage; mae-menósz, red berry bush; makaméhess, kinnikinic, lit. red bark; hotamemenósz, dog wood (busk); easetto, vines; ménenósz, snake bush, also pepper plant; tápénósz, flume shrub (whose wood is used to make flutes); mae-senósz, bush with bright red berries; heškovemenósz or ákanósz, bush with black berries; heškovehstázemen-óz, black berry bush; maeveozevósz and maeveozevósz, tall weed, similar to hemp, but emitting blood red sap when twisted; meemeaton, low juniper bush; hepan, edible mushroom; moxtam, wild turnip; seižemban, wild melons; ocaemata, white mushroom; exemehan, wild onions, etc.; see under medicine; voozósz, cabbage, etc.

plantation, ēnanoestxe or ēnanoêshe.

planner, ēnanoêhe; ēnanoëheve, he is a p., farmer; ēna-novevêho, white man p., farmer.

plaster, napapanoena, I p., spread it over (by hand); na-napapanoha, I p., spread it over (instr.); na-papanoaca, I p., it, smears, spatter it over; napapanoenevo, I p. it (or.); eamaenšpapanoësenov ahanamoaxz, they (or.) are perfectly plastered over, bespattered with clay; voozenaeva navešepanoapha hotoma mhão, with p. I smear the inside of the house; hotoma evešepanonocevozennaeva, the house is plastered inside; rad.-papa-is reduplicative for -pa- = cover against a surface, lateral, surface adhesion, and ref. to "plastering, bespattering many times, in several places"; voozenaeva evešepanoëseme mhão, the house is plastered with lime (implying also p.); napapanoehasen, I p.; napapane-ńaz voozena, I p. it; napapaneñeso șistato, I p. the board (or.); napapaneñes, I am plastered, besmeared with; voozena, lime, p., cement; see stick; voozena eve-šetaxtoon, it is overlaid, built upon with p.

plate, veesohestoz, = totoz (pl.); evesohestovensz, they are plates; veesohestovã, in the p.; veesohestovena ehešemané, it is made p. fashion, like a p.; etaxtoon,
it is made upon, overlaid; heto honoon evesetaxtsoon maemakātæva, this floor is plated, overlaid with gold.
platform, zoepepap estoon; see raise; zeamhooneve, a]
plaudit, see applause.
[raised walk.
play, naëvhossoe, I am playing (taking part in a game);
navisthossoēmo and navisthossoëmo, I p. with him
(together with); nahevyhossoēho, I p. with one (or.), he
being the obj. of my playing; navistosōnota, I p. with
it., in company with; nahevyhossoēçzenoz kamxeoxz, I p.
with sticks; hevhossoehoe or zexhevyhossohestove, p.
place, ground; hevhossoemhāo, p. house or room; nahoxee-
vhossoe, I am trained, expert in the playing; naonistossoe,
I practice playing; nitaçonozhema, let us p. for the fun or pleasure of it (hitting); zevheshos-
soē, the one who plays; naëvhoosoe tan, I want to p.;
inf. —naz(e)— =played out, killed; —mave— is similar to
—naze— but less strong, played out, wearied; evhoshohe-
stoz, the playing; namonšema, I p. cards or dice;
monšemātōz, card playing; monšemon, playing cards (the
cards themselves); namonšemōto, I p. cards for him
gamble for him, as a horse); following are names of
different card plays: nimōhaseñistoroz, "got none",
draw—poker; nitāxthahamone, stud poker; nitēmanone,
monote; nisōtnoka, 21; nistaomehasenistroz, also nita-
monhoanen, old time game, where 8 cards were distribut-
ed between the players and 4 placed in the middle.
Following are names of cards: Maeveho, Jack; Kaeszen,
Jack in monote; Veho, Queen; Tahoeveho, Queen in mon-
te; Heoveveho, King; Zistoostā, King in monote: Mās, Ace;
zenok, zenix, 1, 2, etc. up to 10.— Nahon, I gain a point
(in a p. or game); nitaxomohemā, let us p., stake a
game; esëstoxttoex haziov, they (or.) are in equal num-
ber on each side; enōsěstexoe, they are on one side
(implying men on one side and women on the other);
nohas exectoxteox, they are any number (whoever wants
to p.), ehoxtovevistavao, they are mixed on the sides;
enhōszenovoz, they make the sticks stand (ref. to
sticks to mark off the field in games); naameȘoheme,
we are playing with arrows; nahōvoeno, I gain all the
points; nahōvenoneo, we gain all the points; nanosoe,
I stake food in a p. game; enoshoeo, they stake food;
niaestomen'sanhemē, we p. false (only pretending to
stake food); naaestomoqno, I p. him false, cheat him (by
not taking the food I am supposed to); niaestomohov-
homā, we win falsely, by trick (expecting to enjoy what
others put up, without putting up ourselves); naaestomohova,
I win falsely, by taking nothing; naamhoom-
san, I come out ahead; niamhoomaz, I come out ahead of
te; eoxceoesohavāzistove, there is a chasing away
of one another; nitaçoseohavāzhema, let us chase each
other away; nahotāva, I beat in games. "P." in the

826
sense of mere "acting", with lack of interest or purpose, assuming, is rendered sometimes by inf. -vha-ne- and sometimes by suff. -va-ena- (in.) and -vaeno- (or.); na-me-to, I fight him (real); nameo-xe-vaeno, I fight him (acting so, not real); na-he-stana, I take it (real); na-he-se-va-en-a, I take it (ref. only to taking hold, catching with no intention of keeping); ev-ha-ne-hev5, he merely says so, does not mean it. In many of the Ch. plays or games there are terms which are little used otherwise; but it is important to know them and so are given in the following list. The purpose is not to explain the game but to give as many terms as possible.

1. A-sk0, the hoop p. The hoop is about 18" in diameter, made from a flexible tree branch split in two, whose ends are fastened together with sinew or skin. The game is played with two pairs of throwing sticks, called hoose-e-ne-o-zo, about 30" in length. There are 3 men players, one rolls the hoop and the 2 others throw the sticks so as to strike or cross the wheel. The A-sk0 is also used in the Arrow ceremony, writer found one tied to an arched sapling, together with flat blue beads of vitrified substance and four arrows.

2. Oxzevonistoz, the netted wheel p.; oxzem, the netted hoop made out of a bent sapling with network of rawhide. Na-o-xev0-no, I p. the wheel. There are 2 sides with any number on each side. Eoxc-enokkxtoton0o, they (the wheels) are netted with meshes far apart; evesho-ton0o, they are braided with close meshes; eham-ton0o, they are braided all over alike with no open lanes; ne-so-hev6x, neso-hevoxz (pl.), stick used in the wheel p.; nan-so-hev6x or e6-skos na ox eni-soxkonatto, my stick is pointed at one end and forked at the other; eoxceeva-y0-hanz neso-hev6v-z, the sticks rebound; noshae eoce-tox-t5x-eo, there are any number of players; nahe0-seva, I make a throw (of the wheel); navistam5, my helpers, the ones on my side; nivistam6-naneo, our helpers; eox-chotox-voe-vaeneo, they send (the wheel) back and forth; nahe-staohe, I dodge; hes-ta-hesto, the dodging; naohaeto, I miss the target; naanemaso, I shoot it (or.); esa-axe-ye, they aim to hurt, do not hesitate to hurt; hes-th5-m ox-xch0-m-sta-henotto, he holds his fort; nah0-msta, I hold my blanket, robe for protection; nih0-msta-hem0, we hold our robe for protection; h0m-stao-hesto, the holding a blanket for a protection; etaxexo6 h0-mava, it (or.) lights on the blanket; oxchahaneoszistove, there is a tumult, battle, fight; mae matanazex nsta-aseho-va-hem0, when we have killed the blood (hit the center), let us chase each other away. In the beginning of the game they mark a line half way between the two sides and none are allowed to cross this until the center has been hit. At this point of the play there is no regard.
for the dividing line any longer. The whole game assumes the aspect of a real battle. The wheels fly right and left and it requires great skill and activity to dodge them and throw them at the proper moment. Naevhavao, I retreat; eoxcevhahovaheo, they flee back, retreat. The different parts of the netted hoop are: hestà or mae, the heart or blood (=center); hoxomeo, the large openings in the netting; eomeo, next size of openings; hossenheo, smaller openings; veošemehe or heehota zehomessò, fat buffalo cows; honeheo, wolves, these are the holes next to the wooden ring; evhanhoxeáistové or eoxchãtamãzistanoxtové, it is a mere war practice; nañorpsòno, I pierce it (with my nêsoshevòxx =sticks); eamaaàò, it comes on a fly (dashing); eamaaà, they (wheels) fly; nanêsoshevaux enisoxkonatto, my stick is forked; honechatanemokcòz, Pawnee wood (of which the sticks are made); nanosënotoòno, I pierce it (or.), transfix it to the ground (in holding the stick); nanosënotoemaso, I pierce it (or.) by shooting; nanosëhoëno, I pierce it to the ground; nanosehoemaso, I pierce it to the ground (in shooting, transfix, ref. to the arrow or stick); nanoeamoso, I shoot it (or.) coming on a fly; nanoteovo, I hit it (or.) on the fly.

3. Ooxnistoz, Shinny (also base ball). This is played by men and woman. A field is staked off and marked with sticks. There are two sides. The ball is rolled and struck on the field. The stick is a sapling curved at right angles on the striking end and is called oxnevòx, oxnevòxx (pl.), crooked hitter. Ooxnistoz is the shinny ball, about 3\" in diameter, light and not as hard as a base ball. Évèpasevoena, évèpasevoenao (pl.), it is light (of content, not hard); natahoèoonan, I mark it off for a field. Two sticks are set upright at each end of the field and the opposing sides try to knock the balls between the sticks. Naësthoe, I put it (or.) between the sticks or over the imaginary line between the sticks, I get it home; eësthotoãno, they want to get it home [each side has its own "home"]; naõòono, I hit the ball; naoháoxno, I miss the ball; naevhavoòno, I hit it back; naõevoòno, I knock it home; the side that gets the ball home most the times wins. The games won are marked on the ground. Zehotassò, the beaten ones (or.); zehotàyassò, the winners; naamhoomosan, I come out ahead; niamho-maz, I am ahead of thee; nanoxeoz, I follow the ball; naoxnevòx or naõòo, I p. shinny; naõënoòo, I stop playing shinny; nataamiento zenoveto, I strike my opponent; nanovetaeno, they are our opponents; nahanhehãmo, I throw the ball up; oneavoxkòz nahotàyano, I win beads; naasenov-se, I p. or gamble (when playing this game); nanoxeoz, I follow the ball, hitting again and again, also nanoaseohënoz.
4. Evhoszistoz, Ball throwing. This game is played with a little ball, by men, women and children. Nitaehoszhemà, let us p. ball! It is played on the prairie, sometimes on a bluff, when the expressions change some. One has the ball and tries to hit the others who hold branches of hack berry bushes to protect themselves or who have also places of refuge. As the hitter runs after them they wave their branches and say: nakokoeszam ehotoanatto, my little hack berry is strong, hard; esaamxova, it cannot be hit (with the ball); zistamxosz etaaxedenòkhov, the one hit is the next one to have the ball. When played on a bluff following expressions are used: nahotoanàn, I climb at a steep place; natosanòka, I am going to hop down (on one foot); nanazeka, I am played out (from hopping); nanèveka, I hop on zealously; naameka, I keep on a hopping; oxeaneova naameka, I hop on the bluff.

5. Hoaniškoxtoz and Nèsohesto, Archery, game of dexterity (bow and arrow p.); zehoaniškosô, the ones who p. this game; hoaniškox, hoaniškoxtoz (p.l.), arrow target, an arrow shot becomes the target wherever it falls. Sometimes they stick an arrow upright in the ground as a target. Natoshaoaniško, natosenêsoe, I am going to p. arrow shooting (with arrow for target). Nèsohestoz is the same p. only the arrow is thrown by hand instead of shot with the bow. Nita hoaniškomà, let us p. target! Naameçsohe, I p. the archery game; eoxcetotèevstoseameeo, they measure the distance of the arrows from the target to see how near each has come; nha zekahaeoz xoaniškotobo eoxchoñava, the one who shoots closest to the target wins; nasz mahe eoxcenèhovetto hoaniškôz, one arrow is itself the target; naheam, I shoot well; navovoeasetoxz, I shoot first, discharge; naasetaoho, I shoot it (or.), ref. to "firing" the arrow; naasetaoho also means "I discharge one, take him away, drive him off"; nahepon, I shoot too far, beyond the mark; nanetônô, I shoot on this side, not far enough; eama niamônô, thou hittest on the side of it (or.); namxöno, I hit the target: hemâhevevoz eoxcssôzenovoz, they stake, bet their arrows. In most of their plays or games there is betting. Eama eçêha, it lights on the side; nanövon, I shoot a long distance, am skilled [nanövhoñ, I am skilled in sign language]; nanövon, I cannot shoot far; nanovhón, I test to see how far I can shoot; enovhonestove, there is target practice; vaohestoto, the throwing, hurling: zetotamhexovevaoshevosö, the degree in which each of them can throw, hurl; eäeonsz, they (arrows) are apart; hestonoè, end of arrow shaft, notch part; natènoenemasô, I hit the target on the notch; natènoevoaohoe, I hurl the arrow by its notch, the throwing force being greater than by holding the arrow near the middle; haeês eoxchetonstov, there is
long range in shooting.— Hæastoz, heamestotoz, (pl.) are bunches of green grass tied together and thrown up for target practice (taking the place of the clay pigeons or blue rocks of the white man); hoxoxoz eoxcemanoo-ensz, grass is tied in bunches; nha zeahanemaxesto heamestoz eoxchotäva, the one who hits the flying target wins; ekàkonhösta, it ricochets, glances.

6. Ohešemàtoz, Snow snake or Sliding, Hurling game. Naohëšema, I p. the sliding game; nitahëšemamâ, let us p. hurling, sliding. The object hurled (usually on ice or snow) is sometimes a long polished rod made to glide; again it is a bone slider in which a piece of bone or tip of a horn is stuck; thirdly it may be a javelin sometimes feathered and tipped with horn, made to slide on the ground or dart thru the air. Sides are chosen and stakes bet upon the result. Women or girls have longer sliders made with slender willow rods peeled and tipped with buffalo horns. Young men throw javelins and boys sometimes throw simple weed stems or reeds. The different things used in this game are called collectively maztam, maztamož (pl.); hesztam, one’s slider; hesztamevo, their slider. Some sliders are made of bones, others of horns, others of wood, weed stalks and reeds. The sliders made of bone are called hekonemazistam, and are of three kinds: 1. hešeonax, part of the rib attached to sternum; 2. hekonene is the part of the rib fastened to the backbone; 3. åtöv, åtövonoz (pl.) is a vertebra. These hekonemazistam are usually feathered. The sliders tipped with horns are called voxcevetto (voxcevzs, sg.); another slider is called onimotaehaseo. Netöheonoz are sliders made of wood. Vësevoë is a slider made of long stalks of tall grass; tàpenoonë is a slider made out of "flute" reeds; hesoxzenö, slider made with a stalk of a tall weed, so is maevpoezovë (made with a tall weed emitting blood red sap when broken or twisted). In the use of the bone or horn they are taken from buffalo, deer or elk. Nàztam natoseöhèšemo, I am going to hurl my slider; voxpeomoehevzs natačstoen, I tip it with elk horn; etahaotao, they are swift (the sliders or people); zevo-komassö eoxcemeëneo, the white ones (horns) have marks or writings; naaksemaneo, I make it round at the end, point; naheškoseêmeaneo, I make it pointed, tapering; natænehäamo, I throw it (or.) upward. [Bear in mind that in games the "it" (ref. to ball, slider, target, etc.) is or.]. Natakahoë, I make it glance, as when a woman throws the slider over a knoll of ground to make it glide and glance over the top. Naheamstahamö, I throw it (or.), as men throw; naxanovepëšemo and naxanovasetahamö, I throw it (or.), as women throw. Haeš nanisthoe, I throw far; ninisthoemâ, we throw far; nanševhoe, I throw, hurl swift; enšeyhoeo, they throw with force, swiftness; na-
novhoe, I do not throw far or fast.

7. Ohaseovatoz, Kicking football. Played by women. They stand in circle and toss a ball (the size of a foot or basket ball) with their feet. The ball is filled with grass or hair. It is struck down with the hand and kicked back with the foot; the ball is also kicked in the air and caught on the foot and this kept on until the player misses. Each successful stroke gets a stick. Sometimes the ball is kicked without letting ball and foot touch the ground. Naohaseovo, I p. it, drive it (or.) with foot; naohaseoha, I kick it; naohāeovo, I miss it (or.) with the foot, let it drop; nanoeovo, I toss it on the foot; navistovaseovo, I make it (or.) bounce fast, the ball not being tossed high; nahenehāo- vo, I make it bounce high; hosz noka matôtñoe eoxcenseovovo, some toss it hundred times; hozeon are the counting sticks; nanoea, I toss it (in.) with the foot.

8. Nooşanistoz, Hiding or hand game. Nanoveto, I gamble with him (in this game, also in other games); nooşaniz, also zenoşez, the one who plays hand game; eoxcveşenisiemoesistove, there is a staking of food (in games); enove, it (or he) is gamberled with; enovheo, they are gambled, betted with, for. This game takes place in a lodge or some shelter, the sides being divided by the fire in the center. The game is accompanied by much noise and shouting, sometimes men players are heard in one lodge and women players in another. The tally sticks are 8 and are called hozeon; hesthozeon, his tally sticks; the "button" hidden (of bone or wood) is called nooşeon; one is blank and the other is marked by cutting; nooşeon eoxcneevaxevo, the "buttons" are marked by cutting. The blank one is called naceo. Sometimes the blank bone designates the man and the marked one the woman. Eoštoexov-ñapanenistov, they are held in hands making the fists look equal in size to deceive the guessers. But the guesser looks not so much at the hands as at the face of the other man to detect any sign of his having the "button". Nameoño, I discover it (or.); naešono, I miss the guess; two of the players are called the amheneo (amhon sg.); zenoşovass, the guessers; enoshevo, he is a guesser; the hozeon (tally sticks) are kept on the vaotam (honor seat); niš eoxc-hotezontzov, two of them are laid crosswise of the others; the boneo (hon sg.) sit on the vaotam, one on each side of the dividing line with the tally sticks between them, they keep the tally; esėosan, he stakes, bets something; enovžeetan, he wants to gamble; ehoesta, he shouts; eoxchesevonevamázistove, there is much noise, so that one cannot hear well; navonevamo, I disturb one by talking, shouting; nooşeon eenevaho, the "buttons" are tied, marked by tying.
9. Netônístoz, Ring and pin. This consists of four phalangeal bones of a deer or sheep which are cooked, and prepared by being pierced lengthwise and perforated transversally. They are strung on beaded sinews to which an iron bodkin is attached. At the opposite end of the beaded string are loops of stringed beads. The aim of the game is to catch all the bones horizontally on the bodkin at one time. The count is in this wise: ma-tôtxeva, ref. to first bone (next to the hand) and counts 10; nisôhohe is the second bone and counts 20; nanohohe, third bone, counts 30; nivohohe, fourth bone, counts 40. For each loop caught (at the opposite end of the string of bones) the count is 100. Each perforation or hole in the bones counts 5 when caught. Hozeon or aceohéstotoz are the tally sticks. Hestaá, hestaoxxz (pl.) is the name for the phalangeal bones; eoxcinisimoesistove, it is played for food, food is put at stake; naséoz mesestoz, I wager food; naséoz, I bet or put at stake (anything); nahozenetôn, I know how to p. (this particular game); nahon, I gain a point; nassaoxtovhôn, I cannot p. (this game); matôtoha ehonistovensz, 10 points were gained, 10 sticks taken; nanoevamô, I discourage, tease him, trying to rattle him so he cannot gain a point; eoxceanoevamazistove, the teasing; nanisimohova, I (ninizimohovámå, we-) gamble for food, put up food, stake it; nahotâtishimoheszistol (or mesestoz or mesem), I am beaten in the staking for food; mesem is food in general; ninisimoesz, I beat thee in gambling for food; nanisimôôno, I beat one in gambling for food; nanëseono-anhe, I am expert (in anything); nitanisimohezhémâ, let us gamble for food; esëohensz makâtansz, money is put at stake, or there is gambling with money; naséosan, I bet; escësanistove, there is a betting.

10. Netôhônistoz, Top, whirling game. The tops are not thrown or whirled with a string, but whipped by means of whips called nitôhoeonosz (nitôhoeonó, sg.). This was a winter game, mostly on the ice. When the ice broke in spring tops, whips and other implements of winter games would be thrown into the water. Playing winter games in summer was supposed to make hairs grow on the body and have to be pulled out with the tweezers! Nanihohe, I whip it in summer to make it whirl; nitôhôn, whirler, top; ninitôhônanoz, our tops; henitôhônënevoz, their tops; nitôhôn esaa-avahân, the whirler does not fall; the nitôhoeonoz (whips) were made of strips of buckskin fastened to a stick; enisôes, it (the buckskin) is slashed in two (forming a double whip); enanóesensz, it is slashed in three. Naonisxatáta netôhônistoz, I practise the top playing; also naonistohen.

11. Aëtomohaméhanistoz, Play of wild horse. Boys used to p. this in rainy weather and stripped of their
clothes. It was an imitation of catching wild horses, breaking them to saddle and pack, etc. Some of the players represented the people and others the horses. As each chose his part he would say either navostanehevetan (I want to be a person) or naaestomohamehanetan (I want to be a wild horse). Eoevešeš, he kicks up in the back repeatedly; ehéneamzetax, he kicks with both hind legs; eooxtanova, he kicks; eooxtanovax, he is kicking (taking place); eheneahvsoszevax, he raises his heels (without lifting front part of foot); eheneahamskotxax, he raises his hind legs.

12. Evacseomwázistoz, Head down. One or two are blindfolded or just close their eyes while the rest stand at a distance. Let the blindfolded one be "A" and the others (one or several) "B". A gropes in search of the Bs saying all the time: Hóhom! Hóhom! Hóhom! (Here this way!). When he catches a B he makes him to straddle his legs so as to be able to take him upon his (A's) shoulders. Holding B by the legs (on each shoulder) he lets the rest of B's body dangle head downward behind him. Regardless of the uncomfortable position of B, A walks around leisurely or twirls suddenly to make B dizzy. He then tells B to spit and if he refuses he is whirled around as fast as possible. If he tries to spit the whirling becomes more gentle, but unless he be an expert spitter, the peculiar whirling position throws the saliva into his eyes. After being thus tormented for a while, he is let down and A proceeds to catch the others. When all have been caught they are made to sit in a row and A sprawls over their extended legs, making his weight uncomfortable on the knees of the others. But they pay him back by pounding him one and all on his back, repeating, "Honi oxšenomasz! Honi oxšenomasz! (Wolf eating bones!). Finally with one quick movement they throw him off their legs, then he signifies to be a mad wolf, running after them and on catching one, tickles him unmercifully in the ribs and bites him as a mad wolf. The bitten one turns mad too and rushes after the others. When all have been caught, tickled and bitten the game ends. Ešenoxta, he eats the flesh off the bones (said when tickling by biting gently in this p.): našenomo, I eat the flesh off one's bones; oxšenomasz, name of one who does that; namxao, I touch one (or.); nahalon, nahao noz (pl.), part under the knee (popliteal); ehaseakavoettto and ehanoxoettto, it (anything) hangs down the back, or backward; nahansevacecomo, I hold him on my shoulder head downward (in the manner mentioned above). Ezetšavazo me, the blood rushes (sc. to the head); naenoxetsan, I put down my burden (the doing of it without special mention of any obj.); naénoxenoz, I put him down (from my shoulder); eoxchotonaoevoštováže, they lie in a
row (one after the other [close]); naonit'kano, I tickle one; naonit'kanova, I am one who tickles; onit'kanovatoz,n.; naonit'komo, I tickle one by biting; hazceo naonit'komi, ants bite me; naamšešenavo henstanevâwo, I lie across their knees; eoxcemâšameanoxtové, there is suffering with intense desire to have relief; namxomo, I bite him like a mad dog.

13. Okomehanistoz,Coyote p. The players stand in line, holding to each other's backs, while the one at the head as leader takes anything handy and holds it out to the coyote saying, "Hokom nstam!" (Coyote, here is thy food!). Then he throws it out to the coyote and as the latter jumps for it, the leader jumps back. This is done 4 times, then the coyote rushes from side to side trying to touch any one of the line back of the leader. The touched one is put out and the game continues until at last the leader is touched on his back or head. Nitahokomehanhemâ, let us play coyote! Nasz ehokomeheve, one is the coyote; nasz etavovahetâ, one is the leader, precedes the others (passive); eoxcenâovoneetâ, they stand in a line back of him (passive); hepâo eoxcêsâenázeo, they hold to each other's backs. Eoxchôstomevo, he throws it to him; eoxchôssokæx, he jumps back; nehe tato eoxceâez, then that one rushes on, attacks; naoxne, I am left, put out (of plays, bands, doings etc.); eoxcexeoxne, they (or.) are put out; eoxcemasôtoneeoxezeo, they sway back and forth (the line of players).

14. Nâkanistoz, Bear p. One of the players represents a bear in a hole. The others get a stick, sharpen the point and split it part ways. With this they poke into the real or imaginary hole and when it touches the "fur" of the "bear" it is twisted so as to take firm hold and thus pull out the bear. This used to be a method Ch. had to pull out animals from their burrows or holes in trees. In the p. the children pull their stick out of the hole to see what kind of fur the animal has. Then they discuss it saying, "it is a rabbit, no a skunk, etc., etc." When they decide it to be a bear, the imaginary bear rushes upon them, tickles, bites and finally kills them all! Natópxpowo, I poke at him with a stick (in above manner); eoxcetoxohe, he is poked into.

15. Vavaestoz, Swing p. Enokoneo, it is a single swing; enisoneo, it is a double swing; enishoszeo, they hold each other with the feet in swinging; oxveoháeomeosz oxceoháosze eoksaa-evhanishoszechâo, when they miss (in trying to kick with the feet) they miss each other and do not again hold together with their feet; naoháono, I miss one (with blow or throw); naoháoha, I miss it (in.); nioháoszhemâ, we miss each other; naoháeovo, I miss one (when trying to kick with the foot); naohâêa, I miss it in kickng; eoxcemasôhéneheôstoe, they are swung
upward; nahéneheöstono, I swing, push him upward (as in catching hold and running forward and under him); navaeto, I swing him (while standing in the same position); exoxenitaovâzeo, they do come together (after having kicked each other apart); exovevohove-voeovâzeo they kick each other apart; exoxenimoneöstaxeo, they swing twistedly, sideways, not in harmony.

Poehasenistoz, is the dice game played with the basket by the women; see dice.  Hestohônemhâo, pool hall, billiard house; hestohônemistoz, pool; chestohônenistove, it is pool playing; nahestohôn, I p.pool; hestohôo, pool ball.  Xomohestoń, gambling; nitaxomohemâ, let us gamble!  Ooxnistoz, base ball game; niitaooxnhemâ, let us p. base ball! Naôono, I hit it (or., the ball); nanomewôno, I knock it off; nîooxne, thou art out! Ehôa, it goes out (for foul strike); noenistohâ, catching gloves; nohôô, bat; enohôöneve, it is a bat; èsznistoz, base; eheama, fly; nanoheno ooxemô, I catch the ball; natoahoâha, I stop the grounder; nanimaoehôxtohazoz or noka nanimaohaoz, I make one round, home run; noenenehe, catcher; asetahasenehe or zeasetahasensz, pitcher; hôstanehâ, put him out! Noka namanisz, I make one score.

Enemen or ezetana nemenistoz, one plays, performs on a musical instrument; ezetanenistove nemenistoz, there is a playing (on instr.); nasaanoxtovetzetenâ nemenistoz, I cannot, know not how to p.on the instrument; ezetane nemenistoz, the music is played (on an instr. played upon with the hands); enemenistove, it is a playing, singing; nanemenovo, I p. unto one; ehossohestove, it is a p., dance, q.v.; ehossohestoz, p., amusement; hoexehvossohestroztov, the being trained in the p.; onistossohestroztov, practicing the p.; visthossoemazistoz, the playing with; nanasoêmeta, I p., joke in words; nanasoeûta, I p.a joke (practical); nanasoeûmo, I p., joke concerning, about him; nanasoeûho, I p. with, taunt, tease him; see plaything.

player, zeevohossoesz or zeevohosôsz, the one who plays; zexomôsz, p., gambler, the one who gambles; zemon-šemaz, zemonšemassô (pl.), the p. (of cards); nha zezetanensz nemenistoz, music p.; zenasoêtasz and zenasoêmetasz, p., joke; zevhanoëtasz, mere p., actor, formalist; evhanenhestasoneve, he is a mere p., a hypocrite, he is only so in appearance.

playful, ehaenov, one is p., active, alert, pranksish.
play house, hossoemhâo, p., dance house; evhossoemhâo, p.; eevhossoemhâoneve, it is a p.; hestohônemhâo, pool hall.

playmate, visthossoemaô, p.; navisthossoemaô, -maôn (pl.), my p.; nahevisthossoemânenoz, he is my p.; zevisthossoemo, the one I play with; zevisthossoe-
mata, the one who plays with thee; zevisthossoemaess, the ones who play with me.

plaything, hevososeeoso, -eseonoz (pl.); ehevososeoneve, it is a p., toy; naheshhevoseoseoneonoz, he is my p. (in playing or fig.); nasoeseo, p., obj. of jokes; enasoeseoneve, he is the target, butt of jokes, derision; nanasoeseoneonoz, he is the object of my jokes, derision.

[istoz, the pleading; see plead.

plea, haonatooz, p., the pleading, praying; momoxzemosan-
plead, naahon (contracted from nahoaen), I p. pray; nahaoana, I am pleading, praying; naotsevhona, I strive in pleading, praying, asking; namavhona, I am wearied of pleading; namomoxzemosan, I p., entreat, beseech, supplicate; namomoxzemo, I p., supplicate him; namomoxzemo-sanovomota, I p. for one; emomoxzeme, he is pleaded, entreated; zemomoxzems, the one pleaded; zemomoxzemosan, the one who pleads; nahessetaen, I p. for one; see defend; momoxzemosanistoz, the pleading; momoxzemo-mazistoz, the pleading, entreat one (obj.).

pleasant, eaxane, one is p., friendly; ehotoeae, he is p., generous; eoonaxaesta, he has a p., disposition; naaxetaentotov, I am p. towards him; see agreeable; aaxnestoz and hotoastoz, the being pleasant, pleasantness.

pleasantry, vhanenasootastoz, mere joking, p.

please, nahotoetan, I feel pleased; nahotoe, I p. one, make him pleasure; napevazesta, I am pleased with it, deem it good; esaapevetanohe, he is not pleased; ehotoeoz, he is (became) pleased; navehotoetoanoz, I feel pleased with, in him; navehotoeoezenoz, I am now pleaded with him; naheshotoetoanotov, I am pleased on his account; nahotoazesta, I deem it pleasing; nahototamo, I deem one pleasant, pleasing; nasaavehotoaatamaneve heeszistoz, I am not pleased by his words; namatazesta, I think, deem it pleasing, agreeable; namatamoo, I deem one pleasing, agreeable, gracious; naaxetaet, I am pleased; taama zehshepavezonatto naxcnezeevee, I do what I p., deem good; concoetan, one is hard to p.; enenseoneetan, he is not hard to p.; nohonatometonsev, do as thou pleasest! Hotoezistoz, the becoming pleased; hotoetanotox, the feeling pleased; axaetanotox, the being pleased; heto heeszistov Maheo esaavehotoeozehesh, God is not pleased (now) with this doing; inf. -hotee = in a pleasing way, with pleasure; ehotoezsh, he speaks pleasingly; nahotoenevee, I do it with pleasure; hotoeoz, be pleased!

pleasing, ehotoeae, one is p., pleasant, agreeable; hotoastoz, the being pleasing.

pleasure, nahetotaetanota, I take p. in it; navehotoetatanonoz, I have p. with, in him; niveshetoetatano, he takes p. in you; inf. -hetos = with p., fondness, passion; chetosemane, he drinks for the p. of it;
Pledge, navistōhan, I p., make a covenant; navistōhan-o, I make one to p.; vistōhanistōz, the p.; see vow; navistōhaovāzeto, I p. myself to one.

Pleiades, manohotoxeo, the bunch of stars, also the title of a Ch. tale ref. to 7 brothers and the little Makos. The tale ref. to some extent to the ceremonial arrows. It begins in this wise: "Vē onoce-ta kasovēheo ōtnisōtxevoss na Makos, there was one tipi and there were 7 young men and Makos".

plenteous, emāxatove, it is p., amply sufficient for every purpose; see satisfy; māxatoz, plenteousness; see plentiful, plenty.

plentiful, expressed by inf. -etām- = with abundance; ee-tāmoneonz, they (in.) grow, yield plentifully; see abundant; etāmatoz, plentifulness; etāma, it is p.; etēmeoz, it is now p.; becomes or turns p.

plenty, emāxatove, there is p., abundance; māxatoz, plenteousness, p.; inf. -m(a)xastov- = p., abundance of; see plentiful; namxomae, I have p., am satisfied; see abundance, satisfy; "a" preceding "x" is elided.

pliable, ehec, p., easily bent; see soft; esaanōvenohoe, one is p., credulous, easy mark; esaanōvenaesehahe, one is p., easily persuaded, has no backbone; Hasevevhan nioxksaanōvenohaken, the Evil finds us an easy mark; esaanōvehe, he is pliant; emataq, it is p., pliant, brittle; mataxc ecekonae, the bow is p., supple.

plight, see condition.

plover, hoveš, hovŏeo (pl.).

plow, nazetxova and nazetomaxova. I am plowing, cutting the ground; nazetomaxa, I p. it; namatomaxova, I finish all my plowing; namonomaxova, I p., break the ground; ēšezetoma, it is plowed; esaazetomāzehan, it is not plowed; nazetoxova, I am plowing, cultivating; esaazetomazehan, the ground is not cultivated, plowed; zepenomax, plowed land; zetxova-touz and zetoxovatōze, p.; ezetomazovolta, it is a p.; esaapevzovattend, it does not p. well (the p.); esaapevzetomazehan, it is
not plowed well, or it does not p. well (the ground);
emoxovátoz, p., cultivator; zetomaxovátovéh věs, plow-
share; zetomaxovátoz zetahoetoc, riding p.; monomaxo-
vátoz, breaking p.
[emoxovátozhe.
plowman, zetomaxovaz, zetomaxovass (pl.); also ze-
plowshare, zetomaxovátové, věs; věs = tooth.
pluck, inf. -ôse- = p., pull out; náoseveexanēno, I p. out
one's eyes; náoseveexaneôstōno, I p. one's eyes
instantly, in a flash; náoseveexanoešeš, I have my eyes
plucked out instantly; náoseveexeaneš, I have my eyes
plucked out; nāocenēno, I p. out one of his eyes; eoce-
neš, he has an eye plucked out; nāoceneôstōno, I p. out
one of his eyes instantly, in a flash; eoceneôšeš, he
has one of his eyes plucked out instantly; nǐosevo-
hanoz naexansz, thou hast plucked out my eyes; nāosevo-
omovonoz heexanzs, I p. out, away his eyes; nāosevonô,
I p. it (or.) away; nāosevohá, I p. it (in.) away; nae-
na, I p. pick (sc. and put in); nāoenema, I p. pick ber-
ries; oenemáttoz, the plucking, picking of berries; na-
poočešena, I p. it off (the end, as buds, leaves); see
pull; naposzeana, I p. it off (its head, as of flowers,
ears of wheat, etc.); nāpeoevonosana has the same
meaning; napooseemana, I p. it off (near root, by break-
ing); nanit'semaoz, I p. it (something planted) by the
roots; nanit'sana, I p. it up (straight up, from where
it was fixed, similar to preceding); see pull. Naōka-
no, I p. it (as a chicken); see bare, skin; zeōkanessô,
the ones (or.) having been plucked; eōkae, he is
plucked, feathered, picked; eōkaeô, they (or.) are
plucked, picked ones (or., stative); ēstahātoz, p. (Ger.
Beherzigkeit); naēstahaovo, I make him to have p., be
plucky.
[pluckiness.
plucky, eēstahaoz, he is p., becomes p.; ēstahaozistoz,
]plug, nrōphô: enxphōoneve, it is a p.; see close, stop.
plum, mōtxamaxemen, -menoz (pl.), black large berry;
mōtxamaxemenôe, -menôsz (pl.), p. tree or bush;
mōtxamaxemenôeš, p. orchard, place where there are
plumage, see feather.
[many p. trees.
plumb, see perpendicular; etomsehôsta, it is p., perpen-
dicular, vertical (as the wall of a bluff,
cliff; etomsehoe, he stands erect; etomoxfoe, he sits
erect; etomoxoz, he walks erect; natoomseotana, I set it
p. erect; etomstoon, it is built p., vertical (plane).
plume, see feather; mēn, p.; maōxozena, head feather, p.
plump, can be expressed with inf. -masô- in the sense of
"abrupt, cumulative action; in the sense of "fat."
plunder, same as rob, q.v., nhaeneo, p., booty. [see fat.
plunge, nasēax, I p. pitch into; nasxsoax, nanže-soax, also
nahemsoax, I p. in the middle, thru the middle
of, rush into (the enemy, usually; as in battles); na-
sēoevaena, I p. it into quickly (mere act); haomenesto-
vā nasoeovaena, he plunged me into misfortune (not deliberately); nasēeohetovo, I p. one into; naséonaovo, I make one p. his hand into; naséonaotovo, I p. my hand into his (in., as pocket, etc.); naēovo, I immerse one; naēa, I p. it; nahansēezoz, I am immersed backward; also hanēs eeozeho, they are immersed backward; zeto vostaneo eoxceveEēstaovao ēovazistovā, these people are baptized by immersion. See pitch. Sēaxestoz, the plunging into; sxsaaxestoz, the plunging, rushing into battle; ēovazistoz, immersion.

plural, oxtoxtxevosz, when they (or.) are more than one; oxtoxtaevosz (in.), also oxhaestaevosz (or.) and oxhaestaevosz (in.), when there are many.

plush, hekovašeon or šeon zehkovaz (or.); hekovašeono-neva evēsaman, it (or., ref. to garment) is made of p.

ply, is expressed by "v", denoting "close appliance, dwell, diligence, repetition of action, proceed in haste": naēvēn, I have my whereabouts; naēveez, I am engaged in speaking; eēveezhoz, he is in haste.

pocket, navecevanen, I make a hollow, a p.; see hollow; navecevhoz, I keep it in a p. like place; vecenhe-sto, vecenhestotoz (pl.), p.; hevecenhesto nasēonaotovo, I put, plunge my hand into one's p.; akavaneoz-mozc, p., folding knife.

point, naheškos, I p., taper; nahešksemanisz, I make it pointed, tapering, sharpen it; see tapar; nahezeno, I p. at one; naheza, I p. at it; naazeena, I p. at it (touching with finger); naatoezerno, I p. at one (touching him with point of finger) to call his attention; pref. ze- denotes "pointing at, to" and is used in the formation of participles, see Ch. gr.; ehēškos, it is sharp, pointed (as a stick); heškovaneo or heskovaneo, the sharp, pointed things = weapons (arrows, spears, etc.); eheškovazeena, he speaks pointed words, words that hurt; zehesxesësetto mozcz, the p. of a knife; zehesxeshe mozc, the sharpened, pointed knife; enisovaheškoso, it has two points (tapering); eovaxa-e-setto, it has a crooked p.; enisovavësetto, it has two points; eoxësetto, it has a split p. (like a pen p.); ehostovešetto, it has a double p.; ehtovësevoxkaē-setto, it has a point crooked inward on each side (involute); emamovašetto, it has two points meeting each other; esto ehotxtaēsetto, they are two pointed ends opposite two others (see obvolute in illustration under convolute in Standard Dic.); the suffix. -četto ref. not to the very p. itself but to the pointed end of an object, ending in a point [čē- is suff. denoting "nosed, in form of a point"]; hence vēs = tooth; etata-ēsettonsz, the ends (in.) open, blossom; emaoēsettonsz, they (in.) blossom red, see blossom; ehaestoēsetto, it

839
has many points, is many pronged; nahon, I gain a p.(in games); ehonoe, they gain a p.; matbôtho, ehonistov-ensz, ten points are gained; nahonehô, I p., stick, spear him; nahoneešemô, I hang him at the p.of; eoa- na maatano, he points the gun; zezeo, p.(made, marked); zeoxxeo, written p., dot, period; honoc, p., extremity; nahonokôno, I strike, hit one with the p., extremity of; nahonokôha (in.); see peck; hesthonoë, at its end (notched part of the arrow); hesthonoënë, its p., extremity (of tipi pole); aksoevoz, round pointed arrow; aksemhâo, round pointed house(roof); nahekônô mozceva, I hit him with the knife(p.); nazeönô, I touch, hit with the p., poke; nazeôno, I hit him with p. of (instr.); nazeoña (in.); nazeôstôno, I hit him instantly with the p.of; nazeôstîno, I hit, poke, touch him with a burning p.; hezejehâ, at this p. (of time), now, this moment; hezeto, at this p.(place); zêo, this p., place; zezechôna, the blanket with the points(Fringes), shawl pointed, eheškosô, it is p., sharp, tapering; heškovôsz, the p.grass or bush =thorns.

poison, nôeanâtoz, p.(with food); noeanôstomanistoz, p. (in drink); nanôean, I eat p.; nanôeanao, I p. him; nanôeanosáx, I cause myself to be poisoned; nanô-eanosêô, I cause him to be poisoned; enôaseô, he is poisoned by drinking; eohôsa, it is poisonous; zeohô-sazessô, the poisonous ones; nôeanavôzô, loco, poisonous plant; ehoestavonen, it is fiery toothed, its bite is poisonous, see poison. [venomous, q.v. poisoning, nôeanâtoz, the p., poison (in food); nôeanô- stomanistoz, the p. with drink.

poke, natoxpôno, I p. one (into) with a stick or sharp instr.; naônehamo, I p. one; nazeôstîno, I p. one with a fiery, burning, hot stick or poker; rad. -toxp-ref. to the poking, or thrusting a sharp, pointed object into or against; natoxpotaoho, I p.(as finger into a wound) into one; natoxpzeôstôno, I poke against one instantly with sharp instr.; etoxpotaoz, he is poked into (mouth, eye, nose, wound, etc.); natozpxenax, I p. get pokèd into my mouth (with a stick, etc.); natozpx- zenâno, I p.a stick into one’s mouth; natoxpêstôno, I p.a stick into one’s ear; natoxpêstax, I p.(get poked with) a stick into my ear; natoxpêšeôno, I p.a stick into one’s nose, nostril; natoxpêšeôs, I p.a stick (get in poked) into my nose (not purposely); natoxpêšeysz, I p.myself into the nose (purposely); natoxpexeănê- no, I p. one into the eye; natoxpexeaneô, I get it poked into my eye; natoxpexeanesz (or -nehêsiz), I p.(it) into my eye; natoxpexeôs, I p. my finger against; see punch, stick, thrust; nahestaa, I p., stir the fire; see) poker, hestâo or zešhestâo, fire or stoke p. [stir. pole, hooxe, hooxee (pl., or.), p., applied to poles of
tipis, Sun dance lodge and also to studdings and smaller beams; navooxe,—nee (pl.), my tipi p.; hevooxe, one's tipi p.; nivooxehans, our tipi p.; nivooxehano, our tipi poles; nivooxev, your tipi poles; hevooxev, their tipi poles; it is mostly used it pl.; nitóheono, the three first poles of the tipi, when tied together; nitóheono natomoxtano, I raise the three poles (they are first tied near the upper end and then raised together forming a triangle); zêmamovono-enêhevo, when they stand together; hohônasetto, rope used to tie the nitóheono; honoee, p. on which hides are stretched in tanning; nahoneoanoan, I stretch on p. (in tanning); horzenaheono, —heono (pl. or.), p. supporting ears or wings of tipi; têseon, fishing p.; naavanoen, I take the tipi poles down (in breaking camp); hestoneö, its pointed end (of tipi p.); hestonoövo, their pointed end; hesozeva, its (or.) butt, feet, bottom end (of tipi p.); hesozevâvo, their thicker end. Hotoxc zeoxksaa—asês, north p. star, lit. star] polecat, see skunk. [which moves not.

Police, matanâvého, the breastred white man (applied also

to Indian p.); called so because of the star

worn on the breast (matan = breast, milk); ematanâvého-

eve he is a p.; matanâvèhoestvoz, the being p.; zema-

tanâvèhoevesâ, the ones who are p.

Policy, zeoxchethoemansz, one's p., administration.

Polish, naesoxôn, I p., smooth, make glossy; naesoxoha, I

p. it; naesoxôn, I p. one (or.); esoxôo, polishing

brush; zeosoxôs, the one who polishes; esoxônistoz, the

polishing; naôsevoena, I p., burnish it, q.v.

Polite, emasezthaeoneve, one is p., willing, courteous;

namaseztovo, I am p. towards him; zemaseztas, the

p. one; namaseztamo, I deem one p.; maseztamahestoz, the

state of being p. [polite to one.

Politeness, maseztastoz; maseztovazistoz, the being]

pollute, see defile; naâvaseva, I p. it with the feet.

Polygamous, ehaestoevoa, he is p., has many wives.

Polygamy, haestoevâtoz, the having many wives (Ger. VIel-

beweibtheit).

Pond, zeakëmoeha, a small body (bunch) of water; eakë-

moeha, it is a p.; esaa—akëmoehahan, it is not a p.

Ponder, natëvaheseszesta, I p. over it; natëvaheseszo-
movo heëszistoz, I p., measure one's words (in my

mind); naâhaetanona, I p., consider; tëvaheseszastoz, the

pondering; emetëvahessestame, it should be pon-

ponderous, see bulky, heavy, weight. [dered.

Pony, xamamohênohan, Indian horse; see horse.

Pool, ninitovanonsz makâtansz, we p. the money; ninitove-

ënanononsz makâtansz, we put the money to be

in common; nemevonan, p. of water; enemevónö, the rain

forms pools; eszene, p. of swamp water. Nahestohôn, I
poor, enstamenéheve, he is p., a p. one; nstamenéheo, the p., n.; nstamenéchevestoz, the being p.; nstamenó-evóéhan, I am made p.; namáomeez, I am p., destitute; nahóomeez, I am p., bereft; namomohenoomeeoz, I am p., unfortunate; see bereavement, misfortune. Evéona, he is p., lean, empty like; see lean, emaciate; gó = "p." in the sense of deserving of pity, unhappy; gó zeeheshavsevoftaz niheneenovemenò, thou knowest that we are p. sinners; gó zeeheshamortzas, p. fellow how sick he is! ehñoynova, he is p., penurious; ehñoemen, he is p., indigent; "p." in the sense of "bad, ill, uncomfortable, lacking in good qualities" is expressed by inf.-havseve- or -saapev-; heto mxistonestoz esaapevemistonettan, this pen writes poorly; esaapevomortabe, one is in p. health, does not feel well; ehavsevomeao, it is p., bad land, ground.

pop, epóyhotá (contracted from epoehotá) or epóhota, it pops (sound); póhoemáp.p. (artificial effervescent drink), also beer; pononeonó, p. gun; epopoeveoco monceo, the beans p. up and down; for p. corn see roast.

poplar, xamahozz, -hozzeto (pl.), cottonwood tree, q.v.

popular, emáhoxatame, one is p., is known, acquainted by all; ehoxatamahe, one is p., well known.

popularity, hoxtamahestoz.

populate, ehestanovetanov hen hoe, they p. that country.

population, zehestanovetoss, the ones who populate it; zevhestanovessó hen hoeva, the p. of that land, the ones who live there as people.

porcelain, is expressed by -mene- -chinaware; menekson, doll of p.; menevetoxq, vessel of p. or chinaware.

porch, zeopapostoon, p. (ref. to the platform); zehove-

porcupine, heškovez, heškovetto (pl.), the thorny or bristling one; heškoveta, p. quills; naheškove-tamo, my p. quills (used for quill work).

pork, heškseêshehotam. [it portends, means, aims, objects. portend, zeheshetovatto, what it portends; ehešetovatto,]

porter, zeneevavóxtó henitó, the one who watches the door. Henitó-oxneevavóxtó, door keeper (in Bunyan’s Pilgrim’s Progress).

portion, see divide, part; nononasz naséstoxtometo, I give each an equal p.; hosz nameta, he gave me a p., some; vonitao, a p., piece of the whole; totámáhestamevo emomezenov, each of them is given his p. of food; támá zeheshovaonetto, the p. appointed me, that which is made my property; inf.-totámá- = by p., measured; totámavetto or totámavven, by measured p.

portly, etàpete, he is p.; zetàpetaz, the p. one.
portrait, see picture; heamxešenàtoz, one's p., picture, painting, drawing (of one's self). [one has.
pose, ezhešè, he has this p., posture; zehešè, the p.]
position, zehešè, its p.; zehešè, one's p., posture;
zehešèsta, it's p. (hanging or suspended); zehešèesenas, one's p. (suspended, floating);
hozeohéstoq, p., work, office; henitè zevešheceq, that by which the
door is held in p.; eëvšena, one is in a lying p.
positively, inf. = -hoko- = surely, must be, p.; nasahakovò-
moheo, I p. have not seen them
possess, naaena, I p., own it; naaeno (or.); nahoho, I
p. one, have with me, also nahonevo, I, p. wear;
nahoz is in. of nahoho and nahoneca in. of nahonevo;
naheshzov, I p., have it for my property; naheshzova-
vo, I make one to p., have property; naheshzovenotto, he
is my property; nahaaestoeamotò qsan, I p. many sheep;
enohoneamotò vhechohota, they p. 5 heads of cattle;
inf. = -he- = have, p.; naheoxca, I have or p. a hat; na-
hesthooamaoxezeve, I, p. have a law; ehoneovo havo-
tasoomahø, he is possessed of an evil spirit, lit, he
has, "wears" an evil spirit; see own.
possessed, see possess; eheshanæ, he is p., crazy.
possesston, aeneo, (aeneonoz, pl. in., aeneon, pl. or.), that
which is possessed, naiaeneo, thy p., property;
niaeneonan, our p.; naheaaeneon, I have p., property; na-
haaeneonoz, he is my p., property; zeæenom, my p.,
that which I own; zeæenon, my p., the ones (or.) I own;
zeæenomazqè, our possessions, the ones (in.) we own;
zeæenozqè, our possessions (or.); zeæeshhoovetto, my p.,
property, that which is mine.
possessor, eheszhovae, he is p., has property; nha zeæe-
no, the p. of it; nha zeæenoss, the p. of them
(or.); ematotòhømotò qsan, he is the p., owner of 10
sheep; zematotòhømotòss qsan, the p., owner of 10
sheep; zehethoqù, the p., master, owner of horses;
zechëmhmànqù, the p. of a house; nha zehozqùmakatànqù,
the one who is p. of money, has money with him; nha zeh-
honeq kokòase, the p., wearer of a watch.
possibility, nonaxetanoqoqoz, p., opportunity, liability
(in that); nonaxestoq, the being possible;
hemonaxstovønqestoq, one's p. of dying; eemonaxhoo-
oqz hovanèo esaahessetamàhe, no one thot of the p.
of his arriving, lit, he may possibly come, he was thot of
no one.
possible, eemonaxhosenoq, it may be p.; eemonaxhooexq,
he may possibly arrive; nasahözètò, it is p.
for me (hóze = cannot); esaahözetaonovhan, it is p.,
lit, it is not impossible; maëësezq, hevaësezq or maë-
xatto, if p., executable.
possibly, expressed by inf. = -menonax.—
post, in the sense of inform q.v.; heceoseo, — seonoq

843
(pl.), p., as fence p.; heechoeseoneve, it is a p.; amo-
neosehonoz, fence posts (in a row or set); zeamotōe, a
row of p. holes, also a ditch; henitō zevešheceše, door
p.; tōetohamestoz, hitching p. or heceoseho zeveštē-
tohamstove, p. where horses are tied to. Notxeveho zex-
hoevoss, a military p.; napano, i p. (as bills); napa-
nōno (or.): napano, eho, i p., hang it against something.
posterior, expressed by inf. -hesto-, -behind, q.v.
posterity, henison na tāshenison, one's p., children's]
postman, mxistonevēho.

[children.
postmark, pāaneo, pāaneonoz (pl.), p. seal [pāanōo, shin-
gles]; epāaneoneve, it is a p., stamp, seal.
postoffice, mūāo zexochēneasemēatovevosz mxistōnoz, the
house from which letters are sent off.
postpone, ehestomooeoz, he postpones, prevents, hinders, de-
lays; toneš natosemoneneševe, I will do it some
other time; see prevent.
posture, following are some inf. denoting divers pos-
tures: -hotxa- =crosswise; -novo- =bent for-
ward; -oxotom- =bow legged; -heneha- =holding upward;
-toexotana- =with one hand covering the eye; -nxpaze-
a- =covering the mouth; -eama- =sideways; -zeškseon-
=akimbo; -hootamence- =with hands behind back; -hos-
so- =backward; -hoo- =turning the head back; -han-, -
hanse- =with head thrown back; -hooxe- =leaning
against; -neove- =standing up; -amsto- =sitting; -ak-
ono- =squatting (Ger. hockend); -mace- and -tāxe- =
stooping; -akave- =bending over, crestfallen. Zehešešo
its p.; zeheshesō, one's p.

pot, hešksetō, hešksetonoz (pl.), coffee p.; ehešksetone-
heve, it is a coffee p., a tapering vessel; also mox-
tavetō, black kettle, p.

potato, aestomamesestoto (pl., considered or.); eaesto-
mamesestoveo, they are potatoes; naeoxoas aesto-
mamesestoto, I pare potatoes; nahonotō aestomamesesto-
to, I bake potatoes; načnanotō aestomamesestoto, I
plant potatoes; nahooteotō aestomamesestoto, I boil po-
tatoes; namilyō aestomamesestoto, I eat potatoes; esaa-
aestomamesestovē, it is not a p.; napēnoⁿō aestomames-
estoto, I mash potatoes; aestomamesestoto zeoxcepēnō-
voss, mashed potatoes; aestomamesestoto zeoxcevosess-
xevos, sliced potatoes; navovesō aestomamesestoto, I
slice potatoes; hoenohekson, sweet potatoes; seozemhān,
wild p. vine (Ipomoea pandurata) or man-of-the- earth;
the Ch. call it "ghost- or dead man melon" (by mistake
this dic. put it under "melon".

potbellied, eatoskas, he is p.

potency, exhastoz, p., power (Ger. Ausführungsmacht); exa-
osanistoz, p., power of overcoming.

potent, eexaho, one is p., powerful to carry out; eexao-
saneto, it is p., able to overcome, efficacious;
heto ęsęozx ęexasonanetto, this medicine is p.
potter, ěeoxkonevstonnehe, p., cupmaker.
pottery, ěeoxkonevstonnestoz.
pouch, ęvešhęseyo, ęvešhęseonoz (pl.); ęvešhęseoneve, it is
a p.; ęvešhęseoneva, in the p.; maheonevešhęseoy,
medicine or sacred p., bag; onoz, onotozo (pl.); p., bag;
hoemskonoz, -skonotoz (pl.), rawhide bag, parflèche; na-
vešhęseoyo, my p.; nivẹšhęseonanoz, our pouches; hevešhę-
seonevοz, their pouches.
poulτice, ěsęozx zępăane or pąanene-ęsęozx.
pounce, see leap upon; namasóseatoa nanoseham, the
panther pounced down upon me; mąevececx nams-
só-anhōhąatoa, the eagle pounced upon me (flying
down); namasó-hoehaatoa, he comes flying at me.
pound, napenόn, I p. (with instr.); napenόnä, I p. one
(or.); napenohoa, I p. it; napenόnō aeiomamesesto-
to, I p., mash potatoes; see crush, weigh. Natonόn, I p.,
hammer; natonόno, I p., hammer it (or.); natonohoa ma-
kāt, I p., hammer the iron; naęstōn, I p., hammer into;
naęstohoa, I p., hammer it into.
pour, nahēnēn, I p.; nahēnena, I p. it; nahēnena pen’ńo, I
p. flour; naęshēnēn, I p. into; nahēnēnomotā, I p. for
one; heto zehēnēnomotez, that which is poured for
us; nataxēneneto, I p. out upon one; nataxēnenetā, I
p. upon it; nahēnēn, I p. out; see spill; navonaneho,
I p. water on him (as Indians do to a naughty child, as
if to wash away his badness); hevononaeoxe, I p. water
on him! Also navonōyxevaenomovo, similar meaning to
preceding but done quickly or automatically (to act
as if drowning his [in.]); emasōanomaoneo-vooko, it is
a downpour of rain, the rain pours down.
pout, eamskonazena, one pouts; -amskon- = spoon shaped +
-azena = mouthed; zamskonazena, the pouting one.
poverty, stamenęhevevostoz, the being poor; nstamenęhe-
vevostoz nshoehotaenov, p. shall come upon you;
haęnovatóz, p., penury; haomeeozistoz, p., destitution,
misfortune, q.v.
powder, pā; hoestapā, ashes; epąve, it is p.; Pävene,
Powdertiece, pr. name; Păeōhe, P. river (in Montana);
pāeā ehećepene, it is crushed, ground like p.; napēpē-
na, I p. strew it, as small seeds, by pinches; see
strew; nahēnehāz pā, I p. strew p.; see sprinkle.
power, hoheįtamahezostoz, p., might; exhażtostoz, p., potency;
exoętastoz, p. to prevail; tonexovhastoz, p. (Ger.
Vermögen); exoasaniżtostoz, p. to overcome; hoheįtamanę-
astoz, display of p., might (in general aspect); hohe-
tamanöstoz, powerful phenomenon; inf.- höže- and ver-
bal forms with "hōza" denote "without power, power-
less"; see powerless. Naaena exhażtost or naheexastov,
I have the p.; naexao, I have p. over one, overcome
him; ehoheįtamahezotųve, it is a great p., might; ehoheį-
845
manohestove, it is a display of great, wonderful p.; he-stohétamahestoz, his great p.; hohétamaestonesto, p., might of creating, constructing; Maheo enochoétamaeston, God is the only powerful Creator, builder; eheszhov mähohétamahestoz hoeva na heama, to him belongs all p. on earth and in heaven; nitávhemanistoz, p. of authority; tonešsanistoz, p. to prevail; noxtovastoz, p., faculty; otoxovastoz, p., ability; hotoanahestoz, p. inspiring fear, awe; vovonovatóz, p., quality to conquer, subdue; hekoneozistoz and hekonalostoz, p., strength; nahesthoétamahesto, I have p.

powerful, eohétamahe, one is p., great, mighty; ehotona-he, one is p., awesome, terrible; eohétamaeston, he is a p. builder; eexahe, he is p., potent; inf. -hohä- or -ohä- denotes p. in the Eng. colloquial sense meaning "very numerous, extreme in degree or quantity"; eohéenöeo, they are "powerful" many; naohëmatala nameq, my head aches "powerfully"; eohétamano, it is p. (general aspect); eohétamanoñta, she shows p. acts; heto esëoxz eohëexaonasentto, this medicine is p., efficacious; eohëexaovah, he is p. to overcome; eohëheneenovahe, he is p. in knowledge; enocohëtamahe, he is the only p. one; enanosaohëtamahe, he is p. above all; see mighty.

powerless, nasaaheetonësanistové, I am p., have no p. to prevail; nasaatonešsan, I am p., can do nothing; nasatoneozé, I am p., can do nothing (in a special case); nasaatoneëszé, I am p., cannot prevail against it; nasaatoneësetohe, I am p., can do nothing, do not prevail against him; saatoneştazistoz, the being p. against one; saatonešsanistoz, the being p. to do, prevail: saatoneozistoz, the being p. (in a special case); inf. -hóze- = p., not able to, impossible, cannot; ehozoeñhë, he is p. to, cannot rise; nahòzenëve, I am p. to do it, cannot do it; nahôteto, I am p., deficient against him; see deficient; nahòsaovo, I am p., have no power against him, I do not come up to him, am no match for him; ehozani, it is p., deficient, inefficacious, inefficient; Maheo eashahósaovoyo Hasevevhanëheva, God is not p. against the evil; Hasevevhan eashahósaovoyo notovavostanø, the evil is not p. against the ungodly, he has power with them; havae eashahósahon or eashahosanèn oxnéesehtøsz (or oxnësesoctovësz), nothing is p. impossible, when it is kept to one side (is of one accord); havae eashahósanèn oxmätanoozistovësz, nothing is p., impossible when there is one mind (together), when all are one minded. Inf. -soxseve- (contracted into -sxseve-) = p. in the sense of "having no strength left, being exhausted, down and out"; nasxseve-yanoto, I beat one p., into exhaustion; esxseveanòo, they are beaten until they have no strength; toneš-seo, the p. one, the one prevailed upon; see prevail.
practicable, eneševenov, it is p., is done; eoxksaaneševenovhan, it is not p.; emeneševstove, it is p., may be done. [the being p., skillfulness. practical, enešeoonahé, he is p., skillful; nešeoomátotz, ]

practice, rendered by inf. ~onise~ =try and ~boxe~ = train, get used to; naoniseztäta, I p. it; naonistosoc, I p. playing (games); naonisenemen, I p. playing (music); naonistóhen, I p. with top (game); evhanboxeazăistove, they p., train for war, it is a training in fighting; see train, try. Oniseztätzsanistoz, the practising, trying. Vostanevstov, p., custom; eneševostanevstove, it is the p., custom; esaanenševstovhan or esaavostanevstovhan, it is not the p., custom, doing; eneševostanecheve, it is his p., custom, way of living; zesevostanevstov, Ch.p., custom; věhovostanevstove, white man's p., custom, manner of living; eoxceameneševe, he practices it, is in the habit of doing it; ameneševstove, the practising, habit of doing; tóneševstová, in p., the very act, doing; mâzenevaa eoxkanomé—mómátaheo tóneševstová enotová, with the lips they are religious in p. (praxis) they are ungodly, frivolous. Praire, toxtö; etoxtöeve, it is p.; zistoxton, that which is open, unlimited, unrestricted; toxtoše, p. country; etoxtoešeeve, it is a p. country, place; toxtö means also "at random, afielid, without restriction, wild, unlimited"; - toxtomone- (toxtomonette, phrase) as inf. means "informally, not particular, without definite rule or limitation"; etoxtomohanoa, he prays the best he can, without observing certain rules, etc.; toxtomonevostanehevestoz, the living without regulations, system; toxtövostanehevestoz, the p. life; toxtómohenoam, wild horses; hovän toxtö zehestassö, p. animals; zeastoas, p. fire; vahōas, vahōaseo (pl.), p. chicken; ononevoneśq, ononevonsceo, p. dog.

praise, navového, I p. one; navovonethnóhatovo, I p. him in prayer; napevatamanooto, I p. him, declare him good, glorious; naohátamanooto, I p. him, declare him powerful; namahaatamanooto, I p. him, declare him great, magnify him; namahonevooto, I p. him, declare him God; see bless. Vověházistoz, the praising; pевvatanootažistoz, the praising one good; vôhōevatamanootazistoz, the praising one glorious; ohátamanootazistoz, the praising one powerful; mahaatamanootazistoz, the praising one great; mahenevootazistoz, the praising one God: navovémo, I p. him, pay tribute, homage to one; see tribute; navehoto, I sing p. to him (Ger. Einen besing-en); nanonevéenoz, I sing the p. of one; ninonévéeto- vaz, I sing thy p.; see sing; zepetamanoots ansz, the one who praises, declares one good. Praiseworthy, enohšeme vověházistová, it (or one, or.) is worthy of praise; zepëvooess, the p. ones.
prance, mohêno ekokaaezx, the horse is prancing; also mohêno čvoemoo.

prank, hăenovestoz, p.; ehșenov, he is playful, prankish; nasoétastoz, p.; trick; nanasoéha, he played a p. on me.

prattle, ehşonova, he prattles, is loquacious; hăenovatoz, the p., talkativeness; zeĥonovaz, the prattling one.

pray, nahaôna, I p., plead, worship; nahaôna, I am praying; zehaônaz, the praying one; nahaônatov, I p. to him; nahaônata, I p. to it; nahaônavomatô, I p. for one; naheshhaônatovonotto, I p. to him on one's account; niheșshaônatovazenotto, I p. to thee on his account; ehaônatoe, he is prayed unto, also worshipped; zehaônataș, the one prayed unto or worshipped; naomomhôn or naomomhaôn; I p. with tears or wailing; namavhôna, I am weared of praying; naotsevhôna, I strive in praying; exoxohaešhaôna, he prays a long time, makes a long prayer; namomox, I p., implore, beseech, worship; pref. momox- denotes pleading, beseeching, entreating, imploring and governs the sub. c.; namomoxenosan, I do p., plead, supplicate; namomoxemo, I p., supplicate him; navessemomox, I p., worship with; navessemomoxemosanemo, I p., supplicate with one; namomoxemomoxenosanematô, I p., supplicate for one; see plead; momoxestoz, the praying, supplicating; momoxestomohestoz and momoxestomosanistoz, the praying (implying continuance of action). Nahaôna emeevhaepomoxatas, I p. that he may get well again.

prayer, hăonâtoz, p., the praying; ohăehobnâtov, long p.; ehaônâtov, it is a p.; momoxemazistoz, p., the supplication, beseeching; see pray.

prayer-book, mxistô zeveshhaônâtov; emxistôneheve zeveshhaônâtov, it is a p.

prayerful, ehâonaeneve, he is p.; haônaonevestoz, the being p., prayerfulness; zehaônaonevessô, the p. ones.

preach, namahoneësz, I p., speak sacredly, godly; namêsta maheoneësztost or Maheoneomotom, I explain the word of God; natotoxesta Maheoneëszistoz, I speak about God's word; nahoezovosetaneya, I p., urge, exhort; nahoezovoseto, I p., urge him (to make one hope, have confidence); nahoezovosestomohe and nahoezovosestosan, I p., exhort (continual act); nahoezovosemo, I p., concerning him: namahoneësztovo, I p. to him: emahoeoneëszt'san, he preaches (predicative): emahoneësztoe, he is preached unto; naveșevohnosemo maheoneësztovâ, I urge, influence him with the word of God.

preacher, maheoneësztsanche or zemaheoneësztsansz, the one who preaches; hozoezovosetanuehe or zehozeovosetanuehe, p., exhorter; ehozeovosetanuehe, he is a
PREACHING

ENGLISH-CHEYENNE DICTIONARY

PRECEPT

p.; hozoevostemohoe and hozoevostemosanehe,p., exh-\nhorter; see minister; nha zevsevohonosetanevaz mahoe-\neneshzistovâ, the one who admonishes by God's Word.

preaching, maheoneëszistoz, the p., also the Word of God;
hozoevostenavâtoz, p., exhorting (as a voca-\ntion, rôle); similar in meaning is hozoevostenomhe-\ntoz and hozoevostenomisanizoz, however ref. to pro-\tracted doing; hozoevosetazistoz, sermon, exhortation;\noxmaheoneëszistovësz, the p. of God's Word; oxvevsevo-\nhomohestovësz Maheoneëszistovâ, the p., urging, in-\fluencing with the Word of God; eamevevohonosemo-\nov Maheon heëszistoz, they are under the p. of God's\nWord; or eamevevohonosemoe Maheoneëszistovâ.

precarious, ehestatamano, it is p. (general aspect); ehe-\nstatamahetto, it is p., hazardous, risky; see\ndanger.

precaution, see cautious, careful; nistaâhaetanoxtoz, the\nconsidering beforehand; nahooomënonotohanen,
I take p.; hoomëtoneztastoz, p.; hòpemazistoz, giving\nwarning.

precautious, can be expressed by inf. -hoomë- = alert,\nwatchful (hoomëto, with caution, watchful-
ness); nahooomëtonezeesta, I am p.; nahòpemo, I make him\np., precaution him, warn of impending danger; nahooomë-\nonotohe, I am p., am watchfully ready.

precede, evovoënetto, it precedes, comes, goes first; evo-\nvoezox, he precedes, goes first; evovoahe, he pre-\cedes, is first; navovooahetova, he precedes, is before me (stative); navovooezexo, I p. him in going, lit. I go\nbefore his going; navovoemesevo, I p. him in eating;\navovooehoto, I p. am ahead of him; enistav'netto, it\nprecede, goes beforehand (ref. to past); zenistaæes-
so, the ones who preceded, who have gone (away) before;
nanistaæasevo, I have gone before him; zenëessò niv-
hanenistaæasetëene heamâ, the dead ones have merely\ngone before us above; zevovoënetto, that which pre-
cedes; navovooezetovo, I p. him, go before him (first);\nheto nitaò etosevovoehesso, all this will p., be\nfirst.

precedence, vovooahestoz, the being first (stative); heto\nevvoahetto, this has p., is superior; nista\nzeheënhesso, p., antecedent act or event.

precedent, nistavostanevstov, p., previous custom; nista\nmânhesso, in all p. cases.

preceding, èë zenyistav'netto, the day p.; èëiensz zenis-
tav'nettësz zsaæshonevohvan, the p. days, be-\nfore the time had come; ë zenyistav'netto, the p. year;\nalso èë zevovoezox'netto, the day p.

precept, tâevavistomohestoz, tâevavistomevazistoz, mea-
sured teaching; tâevavhoëma, p., regulation, measure-\nment of law.

849
preceptor, aneevahe or zeaneevaz, the p., the one who teaches and trains; zeaneemasz, my p., the one who trains me; see pupil.

precinct, expressed with suff.-om or -oom; otatavoom, the blue p., the firmament; see lodge.

precious, eho̞e̞mee, it (in. and or.) is p., of great worth, price; zehe̞o̞mess̄e hohonaeo, p. stones; h̄e̞o̞mevohohna, h̄ohonaeo (or.), p. stone; enite̞v̄e̞mee, it is p. above all; nanita̞v̄e̞osta, I count it p. above all; nanita̞v̄e̞emo zeto hohona, I count this stone most p. This term is not used to express "dear".

precipice, ane̞eva; see bluff, cliff.

precipitate, namas̄e̞osea̞o, I hurl myself down into; namas̄e̞oseahasen, I p. (acting); namas̄e̞oseahāz, I p. it, hurl it into; namas̄e̞oseahamo, I p., hurl him down into; eev̄ase̞o, he is precipitated, falls head down; nie̞vase̞omā, we fall head down; es̄e̞anao, he is precipitated, falls down into; inf.-nonoto̞v̄ = rushing headlong, wanting due deliberation, hasty.

precipitation, seanaa-o̞to̞z̄, the falling down into; eves̄e̞-to̞z̄, the falling head down; nonotto̞-]

precipitous, ean̄e̞evatto̞, it is p. [toz,p., hasty.

precise, evo̞v̄e̞ponahe, he is p., exact, strict; oneetan, one is p., particular, punctilious.

precision, oneehasto̞z̄, p. (stative), the being particular; oneetan-o̞to̞z̄, p.; vovo̞v̄e̞ponasto̞z̄, p., strict-]

preclude, see prevent.

[ness, exactness.]

predatory, zee̞v̄e̞ho̞seta̞o̞exæ̞ess̄o, p., the ones (animals) in search of food; meva̞v̄o̞va̞n, p., carnivorous animals. [is good; eahve̞s̄eva, it is bad.]

predicative, is characterized by suff.-"-a"; epeva, it]

predict, see prophecy.

prediction, ovane̞hesto̞z̄, p., prophecy, q.v. [chief thing.]

predominant, eni̞t̄e̞etto̞, eni̞tá̞e̞stawo̞e, it is p., the main,]

predominate, enanoso̞h̄t̄amahe, he predominates, has su̞perior power, strength; enanoso̞nita̞ets̄an, he predominates, exerts the highest control; eohamexa̞os̄net̄o, it predominates, has more power; e̞e̞pa̞os̄anetto̞ or e̞e̞pa̞ova̞za̞st̄o̞e, it predominates, has the majority; em̄h̄e̞n̄h̄e̞ss̄o̞e̞no̞z̄i̞ (pl.), it predominates, it is all over so; e̞e̞p̄h̄e̞n̄e̞n̄e̞hoe̞o, they (or.) p. in number; e̞e̞p̄h̄e̞n̄e̞no̞n̄e̞n̄e̞s̄z̄, they (in.) p.

preeminence, expressed by inf.-nanos- or -nanot- = above all; nanotasto̞z̄, p., superiority; nanot̄e̞m̄es̄to̞z̄, p. in value, worth.

preeminent, enonata̞he, he is p., above all; nanonato̞zes̄ta, I deem it p.; nanonatato̞m̄o (or.): enonatu̞a, one is p. in value; nanit̄á̞e̞sta, I deem p., all important; nanit̄át̄a̞m̄o (or. of preceding); nanonot̄e̞mo, I count, value him p.; enanot̄e̞me, it or one is p. in value.
preen, ešešenomąz, it (bird) preens itself; ešešenomo, he preens one (has not only ref. to birds, but also to animals, whenever there is a searching or shaking loose in the fur or hair with the snout); -šeš- = shake loose; našešenoxta, I p. it.

prefer, expressed by inf. -hoham- or -oham- = rather; nahohamazesta, I p. it, think it more than; naohahamazesta heto zehexovaztom hato, I p. this to that, lit. I think more of this than I "degree" the other; naohahamemeto zehexovemetazevo, I give him more than I give thee, or, I rather give to him than to thee; manítazes-ta, I p. it, deem it all important; see preeminent; sometimes inf. -taze- implies preference; etazhēšepesva, it is far better, preferable; etazepevenietamenotto Mahohe, he prefers trusting God; vo voz either alone or detached denotes "before, first"; vo v o z nahessezesta or navovozhessezt a, I p. it, I deem it preferably; vo v o z nahessetamo or navovozhessetamo, I deem him preferable; vo v o z etapevazesta, he deems it better.

preferable, evovozhessetame, it is preferred, is p. pregnancy, hossèhestoz.

pregnant, ehossè, she is p.; ehossètaš, she is p. by one.

prejudice, see adverse.

premeditate, see purpose.

premonition, nanistomatovo, I have p. (concerning him); nistomatovazistoz, p., foreboding; see pre-sentiment.

preoccupation, see prevent; nohétanoxtoz, p., distraction; hestometanoxtoz, p., engrossed by something; hoomstótanoxtoz or hōmstótanoxtoz, p. in mind, also apprehension.

preoccupied, ehōmstótan or eheomstótan, he is p., apprehensive; enohétano, he is p., distracted; ho-vaeva evesenohetamoxtoz, he becomes p. with something; hestometan, he is p., hindered in that; sometimes rad. -momaxom- implies "preoccupied" in the sense of engrossed, absorbed in meditating; naheóstometan, I am p., prevented in that.

preoccupy, navovözhoeta, I p. it, take occupation of it first; naheóstomoého, I p. him, make him disturb ed, to hold back.

preparation, nistaexanenisistoz, p., the preparing; nistaexanazistoz, p.; nistaexanomosanistoz or nistaexanomohestoz, p., the preparing for, concerning; nistaexanomevazistoz, p. for, concerning one; nistanonotohanenistoz, p., the making ready beforehand; nistanonotohanomosanistoz and nistaexanonotohanomohestoz, p., the making ready beforehand for, concerning; in the above nista = beforehand + -exa- = complete, bring to a finish + nonotoha- = ready. Vovotenistoz, p., the preparing (by changing, fixing up); vo v etanazistoz, p., the
preparing one (obj.); nistaexåenistoz, p.(in cooking); mhonoøostananistoz, p. of food to take along on a journey, the taking of provisions; vohetanenistoz, p. (of the bed for sleep); exhåmanistove, p. (of bedding as in former days, on the ground).

prepare, nanistaexanen, I p., bring to completion beforehand, work it out; in this and other terms the "nista" is now often left out; nanistaexana, I p. it, bring it to completion; nanistaexano (or.), enistaexane, it is (also or.) prepared; eexa, it is ripe, finished in a state of preparedness, perfect; nanistaexanosan, I p. for. concerning; naexanomohe, I am a preparing for; nanistaexanomevo, I p. for., concerning one (or.); nanistaexanomotâ, I p. for. one (or. substitutive, in the sense that the material was furnished by me, as well as the preparing); zenistaexanomometto, that which has been prepared, brought to a completion for me; zenistaexanomotanetto, that which is prepared for me (substitutive, i.e., when both, acting and material, are furnished for me); naexanomovo, I p. his (in.); naexanamo hoeszech, I p. one’s coat; nanistanomotohanen, I p., make ready; nanistanotonotohana, I p., make it ready beforehand; nanistanotonotohano (or. of the preceding); nanistanotonotohanomovo, I p. his (in.); nanistanotonotohanomevo, I p., make his (in.) ready for him; nanistanotonotonomotô, I p., make it (not his) for him; nanistaexanotonomoxta, I p., make ready for it; nanistaexanotonotonomevo, I p., make ready for him (on his account); nanistaexanomoheta, I make preparations towards it, for it; nanistaexanomohetovo (or. of preceding); navovetanen, I p., by changing, fixing (implies "putting things in order"); navovetana, I p. it; navovetano, I p. one; navovetanâz, I p. myself, also repent, reform; some claim that "vovotanen is better than "vovetanen; navohetanen, I p. the bed (for the night); eexexhåmanistove, the bedding is prepared; see bed; naasevovetanen, I begin to p.; eexåen, she prepares a meal; exåenistoz, the preparing of a meal; êexåenistove, the meal is prepared; enetåen or enetåen, she prepares the meal that way (as mentioned); ecohåten, she prepares the meal slovenly, negligently; epevhåen, she prepares good meals, cooks well; enistaexanohetanâsen, she prepares meals in the old way; naexåhêl, I p. it (food, by cooking); êexåhe, it is prepared (cooked); nanetåno zehetohâes, I p. the meal as he likes it; nanistaexâêcove, I p. it (or., as animals) beforehand, by cooking.

prepared, ononotohâe, he is p. ready; nanotohastoz, the being p., preparedness; see handy; zenonotohasz, the p. one; ononotoheetan, he wants to be p.; nonnotohaeatanoxtoz, the wanting, desire to be p.; esano notation, it is not p.; nanonotohaovo, I make him
to be p.; enonotohaoz, he gets p.
preponderance, hëphëenõhestoz, p. in numbers; inf. -hëp-
implies "surpassing"; see predominant.
prescribe, nahoemaovo, I p. him, make a rule, law for one;
see law; Mahoo nihethoemañen emeheševostāne-
hevez, God prescribes to us how we should live; heto
esēoxz naešemxeomom emeoxchešemanistov, this medicine
is prescribed unto, for me, lit. this medicine is writ-
ten for me how it is drunk.
presence, zehetaētto, in my p., before me; zehetaētto, in
thy p.; zehetaēes, in one's p.; zehetaēez, in
our p.; zehetaēess, in your p.; zehetaēevoss, in their
p.; zehetaēez', in one's or their p. (excl. of the 3rd
pers.).
present, ehoe, one is p., is here; enhē, he is p., he
stands; hezezhëhā, now, at the p. moment; nahozēhe,
I give presents (to a sweetheart); nahozēhemene, we give
presents; nahozēhextovo, I give him or her presents;
hozēhestoz, the giving of presents (to sweetheart);
nanoahēševe, I make presents (as when the Indians give
presents at dances and special occasions); noahēševe-
estoz, the giving of presents; nanoešēho, I make a p. to
one; nanaoto, I p. one, give him, dedicate him; noaoa-
zistoz and noanistoz, a certain ceremony of dedication
or presenting observed by the Osages, Pawnees and
Sioux but not by the Ch. Nanaoxta, I dedicate it,
handle it with ceremony. An informant said that nanoa-
xta meant: "I handle it with great care, as one
would in handling eggs". On the whole the term is not
well known in common language. Noaha, deity of munifi-
cense or munificence personified; Noa and Noae are
also pr. names; evisthoe, he is p. with; emevahisthoe, he
was p. with; namehavisthoema, he was p. with me; zevist-
oesō, the ones p. (with); namehavisthoe zistanāezo, I
was p. when he died; zevoevā, at the p. time; nīnitā, up
to the p. [fering of a gift.
presentation, noahēšestoz, noahēševostoz, p., formal of-
presentation, homaozistoz, p.; see premonition; nanista-
homaozeta or nanistâmaozeta, I have a p. of
it; nanistâmaozetovo (or. of preceding); see feel).
preservation, tōsenistoz, p., saving; see keep.
preserve, natōøen, I p., keep intact, save; natōoszhova, I
p., save my property (Ger. schonen); natāo-
seezan, I p., save my eyes; see keep.
preside, enitāetsan, he presides, exercises authority;
enitāetsztsan (predicative active) and enitāez,
he presides, leads (in councils, deliberations); zeni-
tāetsansz, the one who presides.
president, enitāe, he is p., leader, master; zenitāez, the
p.; Zevašitaevsz, the P. (of the U. S. A.), an
adaptation to "Washington".

853
press, inf.-hoxo- =lateral pressure; nahoxe, I sit pressed close against; nahoxeto, I sit pressing against one (or.): ehoxoetovâ, they sit pressed against each other; nahoxoana, I p. it against; nahoxoanó (or.); nahoxaono, I make one to be pressed, crowded; ehoxoaovâ, they p. against each other; hoxoaovâzhou, the pressing against each other; hoxoaosanistles, the pressing against; nahoxoaasao, I p. against; nahoxopo(ho)esz, I p. it by tying (as a package); nahoxopo(ho)eto, I press it (or.) by tying; see bind, pack; nahoxopoësanta, I p. it into; nahoxopoëstananoz hûchenov, I p. them (in.) into a sack; nahoxopoësz móes, I p., bile hay; naxaxoxa, I p. it down, together, crumple; exaxexa, he presses, crouches flat (against the ground): nakâkako, I p. one flat, thin; see crush; nakâkoko, I p. one flat (with the feet); nakâkakosxéhaovo, I p. one’s head flat, thin; natâeba, I p. it under foot; natâe, I p. one under foot; ehêxetosaém, he presses out, strains against the side (as against tent walls); nazâe, I p. against it (with something pointed, finger, etc.); nannistensena, I p. against it (with the finger, to see what it is); nasoxpoëse, I p. my finger thru it; nannonistaeno (or. of preceding); nazvexsena, I p. it out; see squeeze; nanhoenea maatano, I p. into the gun (to wipe clean); naevxesëno esxheni, I p., smoothen the coat; naëstana zeotâ, I p. it into a hole; nasxôpëxexaxetanevë, I p. thru a crowd (of people); namanoaz, I p., bunch it together; namanoanë, I p. them (in.) together; nahepeoaovo, I p. one’s ribs; ehêpeoaehe, he has his ribs pressed, stöve in; esoanatto, it is pressed, stöve in; nasoonaovo, I p., stöve it in (with a blow); nasososxehaovo, I make him to have his head pressed, stöve, crushed in; see stöve in; eazépætæ, it regains its former position, after being pressed (like a sponge, rubber ball, etc.); rad. -zhess- expresses "pressure" as from a point; ezhessonehao, it spurts out, is pressed out (as liquids); zeanozhessneo, water jet; napâoëzessë or namëoëzessë, I p., print it, write it by pressing; inf.-mæzeme- and -mæsem- denote "pressing, crowding": namäsemætæna or namâsemæta, I am pressed in mind, it weighs on my mind, I am hard pressed; inf.-në- =pressing onward; inf.-ëve- =pressing forth, hastening; nanëvetæna, I p. forward (in mind, desire). See crowd. Mæoëzhessanistoz, print-] pressure, see press, strain.

[ing p.

presume, nionone naešetan and naešeta; etaešaseozx ni-
onone naešeta, I p. that he has left; hoomeevâs, presuming, assuming, supposing; natoxtomonetan, I p., not being sure or exact, at random; evhanëzistoxtoetan, he merely presumes, conjectures.

presumption, vhanezistoxtoetanoxtoz, forming judgement

854
on probable grounds and subject to further evidence; menoneonestož, p., haughtiness; heomenetameetovásistož, overconfidence in one's self; šenitamehestož, p., insolence.

presumptuous, etaheemnietametovāž tāma, he is p., over confident in self; ešenitamehe, he is p., insolent; chezevamōeta, he is p., rashly adventurous, bold; emomeeazena, he is p., boastful; momeemazenatož, the being p.

pretend, namōmāzetan, I p., make a show; evhanenitōmso-he, he merely pretends, puts up appearances; suff. -man,-maovo (or.), -maox (in.) expresses "pretending, feigning"; ehōmoxtanman, he pretends to be sick; easeoxeman, he pretends to leave; emahaxeman, he pretends, feigns to be an old man; ekseevhakasovāeman, again (afresh, Ger. wiederum) he pretends, feigns to be a young man; nasaanoxtovensže, I am not able to speak, am dumb; nasaanoxtovenszenanē, I p. to be dumb; nasaanoxtovenszemaohevo, I p. not to be able to speak to him; naononoman, I p. to be ignorant, not know well; naononomaotovohoe zheehenszevoss, I p. to ignore their language; natoneostoemaova, he pretends in various ways with me; ečhehestoeman, he pretends in various ways; naheeseman, I attract by pretending; naheesemaovo, he attracted me by pretending; evhanenitāvaeman, he merely pretends to be changed, different; navhanenitāvaemaovo, I merely p. to be different to him; evhanenhesseman, he merely pretends, makes believe.

pretense, hōmanazistoz, p., the "blanketing self, feigning, disguising"; nahesthāmanazistov, I have a p., pretex; nahesthōmanazistoveta heto, I have this for p.; ohēshōnātož, chesthōmanazistoveno, they have long prayers ("praying") for p., pretex; vhenenitōmsohestoz, mere p., putting up of appearances; mōmāzetoxtanxtoz, p., show; vhenanhessemanistoz, mere p., make believe.

pretension, vhan-ae-emanistoz, mere p. to have, possess; vhenenitōmsohestoz, mere p., display; hesho-vaetoxtz, p., the wanting to be possessor of.

pretentious, evhanenitōmsohetan, he is p., ostentatious; emōmāzetanoevehe, he is p., making an out-

pretex, see pretend, pretence. [ward show.

pretty, see beautiful, nice; kama, p., when expressing "moderate measure, tolerably"; kama epevomoxta, he is p. well; hovën, p., little, hardly, few.

prevail, naexoēho, I cause him to p.: eexoēta, the one who prevails, overpowers, is successful; naexohe, I p., surmount; naexoēs, I make it p.; natoneēsan, I p., succeed (Ger. vermag); natoneēto, I p., succeed against one; natoneoesz, I p., succeed against it; natoneoz, I prevailed, have succeeded, managed to; esaatoneozahan,
it cannot p., does not succeed, is of no avail; nasaa-
tonešan, I cannot p., am of no avail, have no power;
etonešéone, he is unsuccessful, one prevailed against;
tonešeo, the unsuccessful one, one prevailed against;
zetonešéonevš, the one unsuccessful, pre-
vailed against; zetonešansz, the one prevailing;
zerönešsz, the one prevailed upon, who has been made un-
successful; nivétošéseonevne omițaž tonešansz, be not an
impotent one, but prevail. Tonešanistoz, the pre-
vailing; natönešho, I cause him to p., to have power,
to have, to have the means; tonešéonevestoz, the being
prevailed upon: nahožošho, I cause him not to p., to
not avail, not be able, to fail, be inefficient; nahoš-
tovo, I am powerless against him; see avail, power, pow-
erless; našešenoto, I p. upon one (with words), win him
over; našešenoto, I p. upon one, win over (by advice);
našešoxošho, I cause him to p.: ešenošošhezo, the
cause of prevailing, winning over, persuading; mxhee-
mhepenono havs, when evil prevails, is preponderant.
prevailing, see predominant.
prevalent, maenhessonoz, p., of common occurrence.
prevent, natähemanisz, I p., make a hindrance; natohao-
vo, I p. one, hold him back; natähemanho zis-
tosenahoss, I p. him from killing one; see hold back.
Inf.–hesțom- expresses "hinder, delay, takes the place
before, p."; nahestomano, I p. him; nahestomaz, I p. it;
nahesțomatóvo, I p. his (in.); nahestomatóso heszeox-
zistoz, I p. his coming here: nahestosan, I p., act
preventing for….; nahestomevamo, I p., detract one by
persuasion, urging, advice, make him delay; nahestomho-
zeboho, my work prevents me, I am prevented, delayed, made
to postpone by working: nahestomativo, I p., hinder
him; nahestomošho, I cause him to be prevented, delay-
ed, to postpone; nahestomez, I am just prevented; nahe-
stome, I am prevented (state), delayed, I tarry; nahes-
tometan, I am prevented in that, preoccupied by; nahes-
tomonen, I am otherwise engaged, busy, prevented by oc-
cupation; see hinder; inf. -nxp– denotes "preventing
from exit, issuance (from an aperture, door, etc."): see
close, stop.
[avoidable, preventable, esaahestomoeozehan, it is not p.; see]
preventer, zehestosansz, the one who prevents (acting
so): zehestomētasz, the one who causes de-
lay, hindrance: zetähetzsansz, the one who prevents,
holds back; zetähemansz, the one making an hindrance,
preventing.
prevention, tähemanistoz, the act of holding back; also
tähetzsanistoz, the preventing; tähetzo-
zistoz or tähaoazistoz, the holding back of one; hes-
tomozistoz, the becoming prevented; hestometanoxoz, the
being prevented in that, preoccupation; hestomaes-
toz, the state of being prevented, delayed, postponed; hovae zevšeňxpaosanetto, something obstructing, preventing; oxtőhemanistovėsz, the p.of, when it is prevented; havs eoctoxtėhemane hoemanistovā mxhota māztaheva, p.of evil by law is ineffective if it is in the heart.

preventive, hovae zevšeňhestomeozistove, something that prevents; hovae zevšeňemoenhstove, something p., making immune, q.v.; heto esőxz eoxćevešetėhemane hāmōxtastoz, this medicine is p., holds back disease.

previous, nista, used alone or combined with noun or verb; nistaveto, previously; nista esamehan-hessohan, it was not so before, previously; nista zexocheševostanchevs cenevaheneenehohe, he is known by his p.life; zehēsəsaešheoxezəs namehahmōxτa, I was sick p.to his coming; vovonom, p., anterior, prior, q.v.

prevision, maeto hotęšestoζ, p.; māžhesta or matšetan zexochešhotęšestozetvo maeto, a heart or mind having sight into the future; hotęšestoζ māztaheva or matšetanoxzeva, sight in heart or mind, inner sight, foresight.

prey, namōnstamanenoζ, he is my p., food; namōnstamaneto-va, I am his p.; mevavovan, beast of p.; hestheovox-kotam, its p., meat; eevhevotæaoξz, he seeks searches its p.: zeevhevotæaoξzzos, the ones searching after p., ranging for food; nahastamenoz, he is my p., food (of animals); nāhēnep, p., boot, catch; nahenhaëneone-noζ, he is my p.; nivenhāeneonetēzenov havs, be not the p. of the evil. See catch.

price, zehexovhēmes, its p.; zehexovhēms, his p., that which he is worth; zehexovhēmes nasaheneenehohe, I know not one's p., value; eohēhēmes or eohēhēme, it has a great p., value; nitonētēsta, what does thou p.it? Etonętēzem, what p.has it (also or.)? Etonętēzemov, what p.have they (or.)? Etonętēzemovsz, in.of preceding. Nohas tonetęzemestoζ, any p.; evonhēme, it is beyond p., priceless; evonhēmeo, they (or.) are priceless; canavhēme, it is low priced, cheap; ehēphēme, it is higher priced; nahahōeston, I p.high; nahahōesta, I p.it high; nahahōem, I p.him high; esētovōzemensz, they (in.) have the same p.; evonhēmeo, they (or.) have different prices (ref. to obj. sold or bought); eonitavhēmeo, they (or.) have different prices (ref.to the ones who sell); hovae zeňanomoxtom, the p.I pay for it, what I lay down for it; makātansz; zeňanomotonoζ, the p., money I p.for (to have or use); etahēhēmeζ' zeňanomotaez, it is a great p. that he pays down for us; enohēme, its or his p. is $5; esat-onetēzemehan, it has no p., value. See count, value, worth.

priceless, hovae zevonhēme, something p.; zeto vostaho-
honaeo etavonhēmeo, these diamonds (crystals) are p., are beyond price, value.

prick, nahekōn, I p.; nahekōno, I p. one; nahekoha, I p. it;
nanekekōno, I p. into one; naoneekōno, I p. into one, stab him; nnaonee̱stōno, I p. him instantly, with one sweep; naonee̱se̱seš, I get, am pricked; naonee̱caovo, I p., also goad, spur on; naanē̱skośeš, I have a pricking toe (corn); nianē̱skosēmâ, we have corns; naanē̱taaoz, I have my foot pricked, a sore foot; naoxeaxtax, I p. my foot; nataxtaaseš, I pricked my foot (by walking on something sharp); see sore; naheceonaax, I p. my hand (accidently); naheceonahezis, I p. my hand (purposely); naheceonaño, I p. one’s hand; naheceona̱stōno, I p. one’s hand instantly; echeceona̱seš, he has his hand pricked; naze̱stâno, I p. one with a burning stick; eniscesta, he pricks his ears (as a horse); niscestan, marmot.

prickle, nahešköovoevo, I p. one (or.); nahešköovoevo, I p. it; nahešköovoevo̱stōno, I p. one (instant action); nahešköovoeve seš, I am pricked; eheškona, it is prickly; matao eheškonâo, the cactae are prickly; mataomenoz, prickly plums (fruit of the prickly pear, Opuntia Engelmanni); heškövetto, a p.; heškövez, the prickly one (porcupine); heškövos̱z, the prickles of plants, thorns; naheškövoax, I p. myself; naheškövoéno, I inflict prickling on one; naheškövoeš, I am pricked; māta, matao (pl.), prickly pear, cactus (any kind); emātaev̱e, it is a cactus; see cactus.

prickly, see prickly.

prickly pear, see cactus.

pride, emmeemâzena, he prides himself; see boast; eme-nōmsōhe, he prides himself; see proud; evešemenoxetan or evešemenōmsōhe, he prides himself with. Menoxetanoxtoz, p.; menoxetanoxtovte, it is p.; nahessemoxetanotovo, I have p. on his account; meno̱ɔmsohetanoxtoz, p. in desire; eme̱ɔms̱ohestovze, it is a display of p.; momeemâzenâttoz, p., boastfulness; meno-nestoz, p.; menonepevatamâzistoz, p., vain glory; tamen-ənoamâzistoz, p., self conceit; rad. -menon, also -meṉṉ - with p.; menonestoz, p., haughtiness; emenonee seve, he does it with p.; meneeozistoz, p.

priest, maheonhetane, maheonhetane (pl.), p., sacred or mysterious man (having to do with supernatural things); emaheonhetane, he is a p.; e̱stohonhetane, he is a p., an offering man; vonhātan, vonhātan (pl.), the consecrated one, p. (ref. to the one who “burns away, purifies”); vonhae, priestess; evonhātanêve, one is a p.; evonhāve, she is a priestess; maxevonhātan, great p.; maxe̱stonevhan, great offering one; maheono̱ētahe or mó̱matavo̱ētahe, also zemaae̱no̱ētahe or zemó̱matavo̱ētahe, the one who performs ceremonies. The first term was applied to theurgists in former days, now al-
so to white jugglers, acrobats and sleight of hand performers; zevonháevsz, the p.; zevonháevesső, the priests; vonháxa, charm, q.v.: maheonhetanistoz, priesthood.

prim, navaxě, I p., decorate, fix up (oneself); navaxěno, I p., fix him up, ref. to putting on the different things belonging to Indian readiness for dance, war, etc.; napopevanen, I p., trim; napopevana, I p. it; namanseonan, I p., adorn; napewseonaoan, p., put in nice shape; napwseonaoox, I p. it; see adorn, fix. Epewseonaohe, one is primmed; eoneetan, one is p., siffly proper; see trim.

primary, expressed by inf. -vove- = in first; see first. primitive, niștamēno, of the ancient time.

prince, vehonekašgon, chief's child (male); evehonkašgoneve, he is a p., a chief's child; vehonekašgonevestoz, n. of preceding; this term is only used for younger boys; naa zetosevhenenitáész, the one who will become chief, king; nitătan, princely man; nităe, master, lord; nităetaniistoz, princely people, generation; zenitőemesső, the princes, worthy ones (Ger. die Angesehenen); vehonenitáevostan, p., princely person; evehonenitáe, he is a p., a leader, chief master; see chief; vehonentístoz, p. hood; Zevehonentíato haomotomoxtastoz or hekotomavostanehevestoz, the P. of Peace.

princely, eitőem, one is p.; evehonentáe, one is a prince, chief ruler; enitátovestaneheve, he lives a p. life; vehonentáevostan, p. person; etavehonatamano, it is p., in general aspect, appearance; vehonemakát, p. metal, gold; vehonevostanehevestoz, p. life; vehonata-] princess, vehona, same as queen. [mahestoz, princeliness.

principal, zenitáész, the one who is leader; enitáeta mxistonemahón, he is p. of the school; zevozőemsz, the p., the first one in worth, honor; zenitőemsz, the p., "honored" one; hovae zenitáetto or zenitőeme, the p. thing; zenanotaesz, the p., highest; zenanotőemsz, the p., highest in honor, worth.

principality, hoe zenitáeto zenitőemsz.

principalities, zenitőemesső havsevematasoomao, the leaders or principal ones of the evil spirits.

principle, zenitáész [zenitáessz, the leader in a council] zeveševostanehevettonoz, the principles of my life; zenitáettősz zevešeneevaettonoz, the principles by which I am led, guided.

print, napőozesősz mxistő or namkoezesősz, I p. a book, paper: etosemepőozesehe, it is going to be printed, or etosemenmokezeshe; zeoxcępőozesősz zeoxcemkoezesősz, printed things, matter: mxistőneheva noka zezeševemaeha exchaztovemkoezeshe, each page of the book is printed on both sides; ehestovemkoezeshe, it
is printed on both sides; enōsemxoezesehe, it is printed on one side; hovae zemxoezesehe, something printed; mxoezeseemanistoz, printing machine; mxoezoseh-hestoz, the printing. [very recent and may not stay. printer, mxoezesehe or mxoezesemanhe. This term is] prior, vovoñom, used as inf. or detached, also vovoñometto (only detached); zetoseaseoxz nitавовоñomhōna-mā,p. to his going let us pray! Evovonom’netto, it goes before all, first, is p.; zevoñomemsz, the first in worth, honor; zevoñomëmsz, the one who has p.honor. priority, vovoñahestoż, state of being first; vovoñeme- toż, p.in worth,honor; hovae zevoñovonemetto or zevoñom’netto, a thing having p. prison, aenonemhō-,-mhōnŏz (pl.), dark house; eaenone- mhōneve, it is a p.; ehoe aenonemhōan, he is in p.; tōhemhōo,p., guard-house (where one is bound, tied); eēstane aenonemhōan, he is put in p. prisoner, momō, momōn (pl.); emomōneve, he is a p., a slave; namomōnaovo, I make him a p.; see em- prison, enslaves, slave; nha zehoessō aenonemhōan, the ones who are in p.; enshoe aenonemhōan, he is a p.in prison.

private, zeāšeneoz, a p. room; rad.-āeš- =p., apart.q. v.; mešenonsz,p. parts; emōsetto, in p., secretly; inf.-emōs- =p., secretly; see secret; zeheševetto esa- aemōsettan, there is no privacy in my dealing, doing; emōsetto naoxchaōna, I pray privately, secretly; naox-ce-āešhōna, I pray privately, in privacy, apart; see aside; t’sa oxs nanocetan, I want to have privacy somewhere, want to be alone at some other place. privation, bōmenestoz; see misfortune, poverty; hetoomo, p.; hetoomenestoz, the being in p., de- prived; nahetoomeţha, he causes me p.

privilege, hovae zehetā́́nizeomonez, our p., that which is allowed to us; hovae zetataenomonez or zeta- taenomotanez, something opened, made accessible to us; otē Maheo zehetā́́nizetatemotā́́ez haestnovaez’ hovae ni- tamaseztan, on behalf since God gave us many privileges, let us eagerly accept them, lit. since he made open for us so many things..... [privy to this. privity, vessoñomovhastoz; nāvessoñenea heto, I was] prize, nanitā́́zesta, I p.it; nanitavhōesta, I p. it valuable above all; nanitâtemo, I p. him; nanitavhōe- mo, I p. value him above all; noeveozoz, p. (reward in the doing); novostażistoz, p. running for p., (not betting).

probable, tāxhose, probably, likely: heahama, probably; sometimes rendered with the hypothetic m. (see Ch.gr.); mo ehmōxtahē, probably, no doubt he is sick; mo ēshovanēhe, he is gone likely.

probation, Šhatastoz, p., examination; tonestexooveva
zevese hatamsz vostan, a time of p. for a person; see test.

prose, naonistoeho, I p. one; naonistoesz, I p. it; see] probity, xanovepavhostoz zeheseoniseztactoe, tested righteousness.

problem, hovae zemomoanatto; emomoanatto, it is problematic; emomoanavoan, he speaks problematically; momomoanistoz, problematic utterance.

proceed, expressed by "e" and "en" = to go on and forward, carry on an action, continue to be; enitav-netto (for enitavnetto), it is changing (as a progress); ehezetnetto, it has its course; eaznetto, it has an eternal course; e'en'netto, it has an end, ends (not the very act of ending, but the process); ehezenetzo, it proceeds from; naenotovo, I p. asking him, ask a series of questions; nahevechemo, I p. to see him; the "he" implies "issuance"; nahozhoe, I work; nahetoheoe, I p. with my work (either after interruption or ref. to the carrying on the work). The ending -en in verbs ref. to "proceeding".

process, is expressed by suff. -en in verbs, which becomes -enistoz for nouns; navasen, I see (faculty, predicative meaning); navehesen, I am looking on, am at it seeing; nanitaetsen, I rule (active predicative); nanitaetsen, I am in the p. of ruling; navovistomoslan, I teach; navovistomosan, I am in the p. of teaching; vovistomosanistoz, the teaching (subjective); vovistomosenistoz, the p. of teaching; hestanenistoz, the p. of taking; amenistoz, the p. of walking.

procession, noovoneniistoz; see line, row; enovoneameneo, they walk in p.; noovoneamn'istoz, the walking in p.; toxsenatoz, p. parade.

proclaim, nahexevo, I p. herald; zehexevez, the one who proclaims; see herald; nahenetonova, I p., diffuse information, publish; naheosesta, I .p., publish it, tell of it.

proclamation, hexeveatoz, p. by an herald; heneotonovatoz, p., diffusing information; heosestomohesistoz, heosestomosanistoz, p., the telling of it.

proclivity, see fondness, inclination.

procure, expressed by "mon" which denotes "to furnish one's self with, select, pick"; namoenoz, I p. one (or, for me); nimonetovaz, I p. thee (for myself); namonooenoz, I p. him as my child, adopt him; Maheo nimonetooen, God took us for his children; namonevasonan or namonooan, I p. something to defend myself (as a club, etc.); namonevomotaaz, I p. for myself; namonee vavomota, I p. a wife for one; emoneeva, he is provided with a wife; nahoozeto, I p. for one, make him to have advantage, profit; zhehetshoozetaez Maheo, all that God has procured for us; nahoozomevo, I p. it for him; na-
prodigious, see poke, prick, punch.

prodigality, see wastefulness.

produce, nahestoešėsz, I p., bring it forth; hoxzz ehestoešeszenoz pavemenoz, the tree produces, brings forth good fruits; heto hooe epavhoneosetto, this field produces, yields well; see bring forth, out.

product, zehestoešeshestove, all that is brot forth (by raising, growth); zehetožehone, all the p., all that grows; zehetožemanhe, that which is made; manst, p. of something constructed, build; matsetan, mind; matsetanoxtoz, p. of the mind, that; hoemanistoz, the making a law; hoemoxz, the p. of making a law, a regulation, ]

profanation, see desecrate.

profane, hovae zetohoso, something p.; zetohosész, ]

profanity, see desecrate. [ things p.; see desecrate.

profess, natàxtanömėsta zhešeonisyumàtovo Jesus, I p. my belief in Jesus; natàxtamêsta zhešenietametto, I p. to trust in him; see pretend.

profession, hozehestoz, work; zehetožtanomemesto heonisymenietamestoz, his p. of faith.

professor, vovistomosanehe; see teacher.

proficiency, mхastovheneonovhastoz; heneenooseoneves-


toz, the being versed; hohäotoxvhostoz, great wisdom.

proficient, eheheneenooseoneve, he is p., expert in know-


lege; ehešeonoahe, he is p., skillful; ehešetoxovahe, he is p., is well versed; emxastovheneonova-

he, he is p., has ample knowledge.

profile, eamstaevešena, he is pictured, painted, drawn in p.; eamstae, he faces p.

profit, see advantage, gain: nahoozenosého, I cause one to p.; hoozenosâziesto, cause of p.; nahanaoveama-

ha, I p.; hooztenisto, the p., profiting (process of); hooztransisto, the profiting (predicative); hooz-
tseop., p.; ehooztseoneve, it is a p., profitable; nahooz-
tomotā, I make one p.; procure for one; ehozevōxta, he expects, looks for a p.; chozevæesta, he hopes for a p.; hozevōxtomohastoz, hozevaztastoz, the looking for a p.

862
profitable, ehozenov, it is p.; esaahoozenové, he is not p.; esaahoozenovhan, it is not p.; hoozenovatóz, profitableness; ehozevatamano, it is p., looks p., has the appearance of being p.; ehonaoveam hávomao, it is p., ground, a field, source of profit; ehooztenistove, it is a profit, is p.; ehozenovatto, it is p. [fligacy. profligate, emashavoéta, he is p.; mashavoétaastoz, pro-

profound, eoháetam, it is p., very deep (of bodies of water); eoháeto, it is p., deep (of chasms, fissures, etc.); see deep. Inf. -há- and -ohá- denote "much, very much" and are also used in the sense of p., great degree, extent; emomoanatto, it is p., deep in meaning, hard to understand; momoanavoanistoz, p. utter-

ance.

profuse, expressed by inf. -mxastov- and -etam- =plenti-

fully, abundantly, richly; see abundant, plenteous.

profusion, see abundance, plenty.

progress, inf. -am- =to keep on, forward; eamén maeto, he walks forward; epévaomóhe, does he p., come on well? Zehetáoens vostan, how a person progresses; eve-

honán, they p., make headway, are industrious; zsaaveho-

nahessó, the industrious, unprogressive ones; pevaomohestoz, good p.; etonetáomóhe, how does he p., pro-

per? Ehavseavamohestove, there is bad p.; esaam-án’nis-
tovhan maeto, there is no p.

progressive, evehona, he is p., goes ahead; eševetan, he is p., diligent; esaaveshetanohe, he is not p., not diligent; esaavehonahe, he is not p., industri-

ous; vehoastoz, progressiveness; eševetanoxtoz, pro-

gressiveness, diligence; esaavexhonahesto, he has no progressiveness; see industrious.

prohibit, see forbid; inf. -vé- is used in prohibiting; nivémene, do not eat! Nivéšoovóvo, do not speak to him! Evéaseoxz, he must not leave (not often used in the 3rd. pers.); nivénexzehíma navéto, I for-
bade them to go, lit. do not go I told them.

prohibition, see forbid.

project, hohona ehoaeta, the rock (or.) or hill projects (as a hill projecting from a chain or end-
ing abruptly); zehoataz hohona, where the rock proj-

ects; zehtoatassó, the projecting ones, also the name for the "Red hills" in Oklahoma (about 12 miles north and west of Chey); enaha, hohona, the stone (or.) projects, as from a building; zenahaatassó hohonae, the projecting stones; enahao, it projects; enahamoa-

ha, it is a projecting land (peninsula); zéshonmao, point (nose) of land; hohona zépaponó, extending, pro-
jecting rock, ledge (flat on top); zehoxtenebo, hoh-

ona, projecting rock. See plan.

projection, hohona ehoaeta, the projecting upward; nahaetá-
toz, p., horizontal; see project.
prolific, see abundant, many, plenty.

prolong, nahêphaestana, I p. it, make it longer; nahêphâe-xovana, I make it longer (in time); nahêphâexo-veâsz, I p., by talking; etoseâszâ, he is lengthy in his talk, speech. None of these terms is the exact rendering for "prolong"; inf. -nšeam- = keeping, continuing, prolonging (from before); -nšeameotoâ- = keeping on in length; enšeameotoesâszâ, he keeps on prolonging his talk; naheone, I p., lengthen (add to the length). in mending; see patch.

prominence, zêpaomâo, on a hill; zêpaomâo tass ninhême, you stand in p. as if on a hill; tâxta, prominently, in full sight, openly.

prominent, tâxta echöe, he stands p., in full sight; tâxta ehota, it stands, sets prominently, in full sight; see stand.

promiscuous, anonatto, promiscuously, mixed up; see mix.

promise, navistomosan, I am promising; navistomevo, I p. to one; navêho, I p. one, I call, designate him (the one who is to be given or promised is called out); naveâsz, I p. it; eveheâ, it (or and in.) has been promised; makâtansz eveszenozâ, he has promised money; vheoehotoa évêhoâ, he promised a beef; vheoehotoa zevêhezâ (zevêhessâ, pl. ) , the promised beef; makâtansz ze-vêhezâ, the promised money (pl. ); naheozovôstomosan, I p., make hope; ehozeovôstomohetto, it promises, makes hope, expectation; see hope; vistomosanistoz, the promising; vistomohestoz, p.; vistomevazistoz, the promising to one; zevistomosansz, the one promising; zevistomôsz, the one promised unto, also the one making p.; navistomôhan, I p. solemnly, with an oath; vistomôhanistoz, solemn p., oath; zetohevêevistomonezâ, all that is promised unto us; navistomôhaovo, I make him p.

promontory, zehahomâo, a projecting point of land; zêse-nahomâo, point of land.

promote, navovônhestatovo, I p. one’s condition; naamhoo- maovo, I p. one, make him to be ahead; amhoomaonistoz, the promoting; nahezh’nesész, I cause to move forward, influence it, foster it; nahezh’nesêho, I p., influence, incite him; naheznêho, I p. him, cause him to go forward, develop; namanevamo, I p., encourage him, also said of a plant made to grow by watering and caring for it in a special manner; see prompt; namanestaomenezêho, I p. his welfare; namanetanoto, I p. him, his welfare; emanetanotto, it promotes, increases the welfare.

promoter, zevovônhestatovsansz, the one who promotes, improves the condition of . . . ; zehahoomaonsanz, the one who promotes, makes go ahead, develop, advance; zehensévsz, the p., doer of it; zehanetanotsanz, the p. in welfare, prosperity, increase; zehensesohész, the one
who promotes, causes to develop, incites, influences.

promotion, vōvōhnestatovazistoz, p., the promoting one's condition; amboomaovazistoz, the promoting, making to be ahead, advance, be greater; man étanotsanistoz, the promoting the welfare; manevamazistoz, p., encouragement; heznesehestoz, the cause of p., advance.

prompt, expressed by suff. -ho in some verbs; navoešтанхо, I p. him to rejoice; navoneoho, I p. him to forget; nanaho, I p. him to die, kill him; naametaneoho, I p. him to live. See causative m. in Ch. gr. Suff. -våte (intrans.), -vamo (or.) and -våta (in.) denote "p."

in the sense of "incite, urge, coax"; namanevamo. I p. him, encourage him to grow, prosper, increase; naasevamo, I p. to leave. Inf. -ševe- =p., quick, diligently; inf. -tom- =promptly, at once (Ger. sofort); nszetomenahaz, I shall promptly kill thee.

promptness; ševastoz, the being prompt; ševetanoxtoz, p., promptitude, diligence; maseztovazistoz, p.,

promulgate, see proclaim, inform. [willingness, deference. 

prone, see lie prostrate; see inf. -p5- under "fall".

prong, hovae zešëtsetto, something having a point; ehas-toësseto, it is many pronged; see point.

pronoun, see Ch. gr.

pronounce, expressed by suff. -oan = utter; epevoano, he pronounces well; enonotoano, he pronounces, utters fast.

pronunciation, zeoxchešeoanistove, how it is pronounced, uttered; nonaoxtoanistoz, slow, articulated p.; maženaovoanistoz, p. of vowels; vēpeštonačšistoz, aspirated p.; vēš-čšistoz, spirant p.; hāstoanistoz, long p., with long stress; kāoanistoz, short p.; zeoanistoz, whispered p.; oakoanistoz, syllable p.; ōmotomoanistoz or manxpočēšzistoz, guttural p.; hā-pazistoz, p. of labials; maevočšistoz, nasal p.; see sound. [nomhenoa, I make it p.; see immune, test. proof, namhenoovo, I make one p., immune (Ger. gefeit).]

prop., nhaxotoena, I p. it, also nahooxtoena; nahoxtonao-vo, I p. one (or.). see support; hooxo or hokto, -tonoz (pl.), p., staff; nathooxo, my p.; nsthoxtone-vo, your p., staff; ehozxsešenatovo maestő, he is propelled against the pillow (half lying); hoktonistoz and hooxtonistoz, the propping.

propagate, ehozxseoxzeo, they p., multiply; ehenšheox-zeo, they p., become many; emanhestaomeno, they (or.) p., increase, spread; nahēnevšēsta and namōnhē-osta, I p. the news; emonhonēha hāmoxtazostoz, it spreads, propagates disease; -mōn- = to spread, abroad.

propagation, hovsxezistoz, p., the multiplying; hēnšheoxzistoz, p., the becoming many; manhesta- menhesto, p., increase; hēnevšтомоhestoz, the p., diffusion of news; also mōnhštomohestoz, mohhštomosani-
stoz, the propagating of news.
propel, naasetaa.I p., drive it (before me); naamthresh, p. the boat; see boat, drive.
proper, inf.-ono-=correct, proper, decent, even, also in the sense of moral rectitude; nasaanoazto, I do not deem it p., correct; naonoana, I correct, rectify it; eono-aena, it belongs properly to him; "p." in the sense of belonging naturally or essentially to a person is expressed by ending -oxz in some nouns; nazexo, that which is p. to me, belongs to me; nanaenovoxz, my property (or.), the one belonging to me; naheshoemoxzz, my law (essentially applying to me); nanotomoenoxxz, my first born. Tama is used to express p., own, particular; tama hemakataemoz, one's p., own money.
property, mazhexoxz, the p.; nazhexoxz, my p.; heshexoxz, one's p. (is not used in the pl. pers.); nazhovan, our p., belonging; nazhovenoz, our things; heshovevo, their p., belongings; heshovevoz, their things; nazhotoz, my things; heshotoz, one's things; zealonom, my p., that which I own; nanaenovoxzz, my p., subject (or.); nanaenovoxzetto (pl., of preceding); nanaeo, -aezneo (pl. or.), -aenonoz (pl. in.), my p., possession; see own, possession; naheshexoxz, I have it for p.; ni-heshoxzenon, we have it for p.; nanaenovoxzeno, I have him for p.; nihexenovoxzetzen, he has us for p.; na-hexanovoxzetova, I am his p.; aenovexzevetoz, the being a p.; aeneo, p., the one (or. and in.) owned; nahaeeneo, I have it as my p.; nahaeeneono, he is my p.; zehaeeneonez, the ones (or.) our p.; zehaeeneontez, the ones (or.) who have us as their p.; zehaeeneonetez, the one whose p. I am; naheaeeneono, it (or he) is our p.; niheaeeneoneo, we have them (or.) as p.; niheaeeneononsz, we have them (in.) as p.; niheaeeneontzen, we are his p.; niheaeeneontzen, we are their p.; eaeoneve, it is a p., a belonging; naeae-neonetan, I want to have p.; also naheaeenovoxzevetan; naaeoneve or naaeenovoxzeve, I am a p.; naheshova, I have p., things; naheshovanoxz, it is my p. (as a coat, stone, etc.); naheshovaoz, I make him to have p., bestow upon one; nataheshovaonoxz namakataemoz, I will make him the possessor of my money. "P." in the sense of "quality, characteristic, peculiarity" is expressed by suff. -eoneve (in verbs) and -eonesoz (in nouns); nizeheonevesoz, the p., characteristic of telling lies.
prophecy, ovanheestoz, p., prediction; eovanhestove, it is a p.; naovanhestovazesta, I deem it a p.; hetomeshetoz, p. (in symbols, types); ovanheeschizotz, p., word of p.
prophesy, eovanheesz, he prophesies, speaks a prediction; eovanhevo, he prophesies, makes a p.; nahetomoe-
sen, nahetomósan, I p. (in symbols, types); zeovanheëszz, the one who prophesies; zeovanheëszsessâ, the ones who p.; naovanheësztovo, I p. to one; zeto hetan niovanheësztōen, this man prophesies to us.

prophet, ovanhē, ovanhēo (pl.); eovanhēeve, one is a p.; ovanhētan or ovanhētan, a man p., magician; hetomētxevahe, p. (when symbolizing, representing in his own person); hetomēsene, p., one being symbol; nahetomōse-nham, my p.; Mozeoeoeve (Sweetroot) is the name of the Ch. prophet or religious teacher; see under arrow. His former name was Nizhevos (Eaglenest). He appears on the scene as a young boy with supernatural power, kills a chief over a disputed buffalo hide, and being pursued by the warriors of his people disappears for four years. These he spends in the interior of a great mountain where instructions are given to him by the Great Spirit (Maxemaheo). From there he comes back to his people, delivers them from starvation and organizes the tribe on a new basis, crystalizing his teachings in the ceremonial arrows. He predicted the decadency of the tribe, but gave his people to understand that after a certain cycle of years (400) he would reappear to them. An old informant (Lefthand-Bull) told writer that Mozeoeoeve had centered his teaching on the arrows and nothing else, had advised his people not to entangle themselves with other ceremonials, to reject witchcraft and wicked things and keep the arrows as a symbol only, not to worship them. According to this informant much was subsequently added to the religious ceremonies which the Prophet had not said nor taught. — For "p." in the Christian sense the term "nista-maheoneēszhetan, -hetaneo (pl.)" should be preferred to the name "ovanhētan or ovanhētan", since the latter implies more or less "magician or super-

propitiate, see atone.

propitiatory, see atonement.

propitious, ēšivatametan, he is p.; našivatametanotoovo, I am p., gracious to one; zezoveva etašivatamano, now is the p., favorable time.

propotion, expressed by zehexov— (often used in connection with inf. -nexov— = in that degree, p.); zehexovhemakātaemetto nanexovhoxtova, I buy in the p. of my money; inf.-tēva— (or -tōtēva—) = by measure; natēsavovistomevo zehexovenoxtovetanos, I p. my teaching him to his ability of understanding; zehexovemetas natēsavameto, I give to him in the measure, p. of his giving to me; see divide, portion (in the sense of "separating methodically into portions"); zeto mohēnoham zehetoexovepevavos nanetoeoxovēmōs, in p. of the quality of these horses (each of them), I value each one of them, or, in p. of their quality I ap-
praise each of these horses; zhētoexovhozeohevoss namometonoz makātansz,in p.as each has worked I give them (each) money; zehoxovenietame, Maheo nitosenexovevistāmaenesz, in p. of our trust in God, is he going to help us.

propropose, naonistoan,I p.; naonisemēsta, I p. it, try to explain; navhanemēsta zhešetanotto emeheševstov, I p. what might be done, lit. I simply explain what I think may be done; tāxa nimetaaseoxzemā, I p. that we should leave; tāxa nimetahozoehemā naxheto, I p. to him that we work, lit. let see, we should work, I told] proprietor, see owner. [him; see plan.

prosecute, natosmeanoz hoemanemhāon, I send him to law court; emeateo hoemanemhāon, he is prosecuted, given, sent to court. [to law court. prosecution, oxmētaotvēz hoemanemhāon, the giving over] prosper, namēvoao, I p., am prosperous, successful; nametanotovo, I want him to p.; emanetanotto, it prospers; see succeed; Maheo nametanotōen, God makes us p.; see progress.

prosperity, meovaoxtoz,p., the prospering: pevaomohesstoz,p., success; manetanonaesto,p., welfare; see increase; haooovhatoz,p., riches. prosperous, expressed by inf. -mēova−; mēovevostanehevesto,z,p., living; namēovevostaneheve, I live prosperously; namōvemanha, he makes me p.; zemēove-manbaez, he who makes us p.

prostern, see bow, face, prostrate.

prostitute, matā, matāeo (pl., said of women and men); emaataevoe, one is a p.; tonšenovė, p. (woman); emashavečta, one commits prostitution; zemashavočtas, the one committing prostitution.

prostitution, matāvestoz and tonšenovehestoz; masha-vočtaoz, the committing of p.

prostrate, naamxene, I p. myself, am p., lie prone; zeam-xešenaz, the p. one; nanoxaxoeš, I am p., I prostrate myself; nanoxaxoešetovo, I am p. before him; see bow; suff. -eš in many verbs implies "p., prone, lying position"; see fall (with inf. -pā).

protect, naheseta, I p., ward; nahessetaenoz, I p. one; nihamhešsetaetoen, he protects us continually; namoenoovo, I p. him, make him proof against; see immune; nahotāmaovo, I p., shield him; nahotāmeohovanoz or nahotāmeohovatovo, I p. him all around; Maheo zehotāmeohovateez, God who protects us all around; nahōma-o, I p., shield him; namenaaooto, I p. him, make an enclosure about him; see fortify.

protection, hestēma exchehmaesthesiahentotto, he holds his robe for p.; nahēmstao, I hold or use my blanket, robe for p.; nihamstahoe, we protect ourselves with robes; hēmstahoehesto, the blanket p.; na-
hësthëmëozistove, I have p.; nahesthëmëozistovetan, I want to have p.; nahömston, I build a p. (of tent cloth or blanket); hëmstonestoz, p., shelter made of robes, etc.; nahömstonaovo, I build, erect a p. for one; menao,p., fortification (as a windbreak, enclosure, etc.); namenaoaovo, I make a p., enclosure for one; nahëmenaeto, I am his p., fort; moenoavazistoz, p., immunity, proof; hotëmëoaovazistoz, p., shielding one (obj.); hotëmëoavsanistoz, p., the protecting; hotëmëozistoz, p., the being protected; hessëetaovazistoz, p., defense; see defend; hëmaovazistoz, p., shelter; hëmoetanoxtoz, the seeking p., shelter; nahëmoetan, I want p., seek shelter; nahëmoa, I have p. from rain, water; hëmëvâtoz, p. from rain, water; naëtoax, I have p. from wind; ëtoaxes-toz, wind p., shelter; see shelter, shield.

protector, zehotëmaosansz, the one who protects, shields; zehessetaetsansz, the one who protects, defends; zemoenoosansz, the one who protects, makes proof, immune; zehëmstonehesz, the one who builds a shelter.

protest, nanonësta, I p.; nonësëtatoz, p.; zemonostassë, the ones protesting; natëhazesta, I p.against, oppose it; natëhazemo (?), I p. against him (in words); t'së nahetomesta, I p. its truth; t'së nahetomemo, I p., declare that he is true.

protract, chaëovaëna, he protracts, lengthens the time; ehëphaëxovehoe, he protracts his stay.

protracted, expressed by rad. -tose = elongated, unusually long; toseoxta, elongated legs; etoseata, he has elongated feet; toseëszistoz, p. speech.

protrude, see bulge; epaen, it protrudes; napoaenxsan, I make p.; napoaenoxz, I make it p.; napoaeno, I make it (or.) p.; paoenâtoz, protrusion; epaenohe, it is made to p., bulge; enisexaneëhe, his eyes p.; inf. -nise = coming out, off, protruding; enisetaneva, he has a protruding tongue; eniseoz, it is protruding, coming out, off.

proud, emenoxctean, one is p.; namenoxctanoh, I prompt him to be p.; nahësemënoxctanotovo, I am p. on one's account; nahësemënoxctanota, in. of the preceding; rad. -meno-, -menox- (before "e") and menok- (before "o") = proudly; menëetto, proudly, with pride; ehoëmenoh, he is very p., haughty; namenoxceztovo, I am p. of him; namenoxcezt, in. of preceding; naveëmëne-oz, I become p. of it; navešëmenëozenoz, I become p. of him; emenoxcevestanheve, he leads a p. life; menoxce-vostan, a p. person; emene, he is p., haughty; menonestoz, the being p.; emenoneësz, he speaks with pride; zemenonessë, the p. ones; menonevstahatoz, the being p. at heart, p. heartedness; emenoneystaha, he is p. hearted; also emenoxcetanonavstaha; namenoxcetanonavstaha-
osemo, I make him p. hearted (by talking to him); name-noxetanonoavōho, I treat him with p. heartedness; enenoxoan, he speaks proudly; menoxkaoanistoz, p. utterance; etamenoxcepevatamaz, he is p., self-conceited; menoxcepevatamazistoz, the being p. of one's self, self-conceitedness; emenoōmsohe, he is p., vain, displays pride.

prove, rad. -5- placed after the personal pronoun denotes p. in the sense of "pondering, considering"; eōxane, it is proved; soss hetan emétōtaom-ēxane hesthozeohestoz, each man's work should be proved, examined thoruly; naonisetana, I p., test it; naonistoē-ho, I p., test him; see test.

proverb, momoaavanoanistoz, hard, difficult, deep saying, utterance; neenovoanistoz, p.; neenovoan, he speaks in proverbs; zeneenoovaanzs, zemomoanavoanssz, the one speaking proverbs; see problematic.

provide, similar to procure, q.v.; naamenevhozeto, I p., procure for one, while proceeding; namōnevoestonan, I p. food for the way, to take along; rad. -mōn- is the Fr. expression "se munir de...", or in the sense of "furnish, procure, collect for"; nahovstaman, I p., store up food; nameneovo, I p., supply him with food; naoneno, I p., supply him with clothes; navōhešemo and nameahešemo, I p. (and protect) one, this is an old term not understood by all; nameahešename, we are provided; nanovoeoxz, I have provisions with me; nahōvtsan and nanistahōvtsan, I p., store up; nahovxtomevo, I p. it for one, lay up for him; nahovxtzho, I p. for myself; see store up; maho evenezsz or emoxzevansz, the arrows are provided with darts; eheszeena, he is provided (has on) with a coat; chetoxtcaena, he is provided with a hat; ehemakūtaema, he is provided with money; this ending in "a" has an adjective meaning as, he is "coated, hatted, moneyed". Namōnevomotā, I p., procure for one; see supply.

provided, expressed by "oha" usually preceding a verbal form with pref. mā- (before consonants) and mx- before vowels and "h"); nataneozx oha veozxemetto, I will go p. thou goest with me; natoseemo-oexova oha māpevatamano, I am going to mow in the morning p., on condition that it be nice weather; oha mxhoeoxzz ze-mez hovae, p. he comes he shall be given something.

providence, noahe, the providing deity; noavoom, the realm of p., Nature; see present; this rad. -noa- implies care, control, guidance.

provident, ehoystamaneoneve, one is p. (for food); esaa-nokotahe, he is improvident; eoxcenistahovstaman, he is p., provides beforehand; epemomeoneve, he is p.; nha zeavenistahovstamansz, the one who provides well beforehand (ref. to food provisions).
provider, nha zemônsz, the one who provides; nha zepave-mônevomotâs, hevostanemo, the one who provides well for his family, people; see supply.

provision, mônevostananiostoz, the taking of p. on the way; hâseniostoz, ample food p.; see store up.

provocation, tohosemazistoz, p. (by words); tohosehazis-toz, p. by laughing; tohosenonostâzo, p. (by protesting, replying); ësâzistoz, p. to anger; hokotao-vetanohâzistoz, p. to displease, rancor; omoshâzistoz, p. by taunting; omo setanoxotz, p. vexation, annoyance.

provocative, etohosetanevanov, it is p.; etohosestomo-hetto, it is p. (words).

provoke, natohosemo, I p. him (by talk); etohosetaneva, one who provokes, irritates, is a medium of provocation; natohoseesztoto, I p. him, in speaking to him; natoho setanoho, I prompt him to feel provoked; natohose hoop, I laugh provokingly; natohosehazetovo, I p. him by laughing at him; naâsého, I p. one to anger, wrath; naâstahaovo, I p. him to be angry, p. his heart; see anger; nahokotaovetanooz, I am provoked, irritated; nahokota ovetano, I prompt to feel irritated; nahoset aevetanoto, I am provoked on his account; naomosetan, I feel vexed, provoked; naomsotanoto, I feel provoked against him; natohosenôsta, I reply provokingly; natohosenonôsta, I reply, protest provokingly; natohosenonôsto, I p. him in replying; etohosenonôs- tao, they reply provokingly. "P." in the sense of "in-cite, urge, stimulate" is expressed by the persuasive suff. -vamo (or.) -vàta (in.); namanevamo, I p., stimulate it (or. of plants) to grow; nitamehosevanamâzhemâ nonameto, let us p. each other to love; nitapevevamón, let us p., urge him to kindness; when "p." implies "cause, occasion" inf. veâshesse- is used; oxvêmôsz ev-veâshesseohazistove, the sight of him provokes a laugh.

prowess, hêstahâzo, p. courage. [in search of prey. prow, eevhozetaezox, he (animal) roams about prowling,] proxy, nahenêhovetovo, he is my p.; nahetometo, I am p. for one, represent him (effigy, symbol); see prudence, see care, caution. [represent. prudent, naâhan, I am p.; eôhan, one is p.; zeôhansz, the p. one; zeôhanssô (pl.); see careful, cautious. prudently, aninôs, with prudence, p.

prune, naeö-estaenânô hoxzz, I p. the tree, cut off the branches (by striking or chopping; naheoestaenânô hoxzetto, I p. the tree, clean by chopping off branches at the end; both of preceding terms change their ending ânô for âsó, when the pruning is done by simple cutting; naëstaenaxaovâzo, I p. cut branches at their ends; niëstaenaxovamâz, we p.; niëstaenazo hoxzetto, I p. him (tree is or.), éestaenaxovâtoz, the pruning; "ë" ref to "end" + estae = branches + ânôno,
-naso,-maxova = to cut one (or.) with stroke, with knife, be cutting; zeto hoxzz ěs-ěstænaæx, this tree is pruned; nahoșeṣtænaṣo, I p., lop off its branches; naseetostovtfænaṣo, I p., trim its branches even; napoestaræna hesta, I p. the branch (by hand); napoestarænaḥa hesta, I p., lop off a branch (with knife); napoestarænahæ hesta, I p., lop off the branch (by blow); napoestarænaxomovonoṣ hesta, I p., lop off its branches (with knife); napoestarænaxomovonoṣ (by hand); napoestarænahomovonoṣ (with blow). Moxtamæmænoṣ, prunes; see plum.

pry, nanepŏo, nahekŏo; see look, detect, notice. psalm, nemeoxz, nemeoxtôz (pl.), p., song; nemeoxzeva, with a song, p.: naaseæzenon nemeoxz, we start a p.,] pseudo-, expressed by inf.-aestom-; see false. [song. pshaw, nihé-ee!

public, see people, open; natâxtanŏvana, I make it p.; nahxexeva, I make p.; nahxexovxta, I make it p., by heralding; see cry, herald; namônheṣta, I make the news p., spread tidings abroad; naamhõeseta, I make it p. publication, hœxevătoz; hôtahanemxistô zevêxhôxevătove, the p. in newspapers; zeheșhôxevome, its p. (by mouth); mxistônehëva zeheșeamhôstomohestove or zeheșeamhoxome, its p. in the book.
publish, naamhôstomoe, I p., tell the news; naamhôstomo-san, I p., proclaim, am a publisher, one who makes public; see proclaim, public; namomeheesta, I p., tell of it; amhôstomohestoz, the publishing; amhôstomosani-stoz, publication; arsaa-amhososemahexoș, it ought not have been published, told of; eme hôxexvtâove, it may, should be published, heralded.
pucker, naokxeszenaoz, I p. the mouth; enskôsë, it looks puckered, ribbed (speaking of dry goods); enskotônobotto, it is puckered, ribbed, wrinkled in lines; enskotonoe, it is woven, braided in puckers, wrinkled; enskâês, it is puckered (like corduroy); see rib,] puddle, nemevona, see pool. [wrinkle.

Pueblo, Pŏvono (adapted), the Pueblos; Pŏvonan, the P. people; also Hotamohetaneo and Hotamocchetaneo (bunch-hair-men); Hotamohoeo, P. women.

puerile, tass kașgon, childish.
puff, nahepô, I p., smoke; enxhotoatovă, the smoke comes out in puffs; examaeṣtovome, he is puffed, blowed up (from fat); emomenxkoetan, he is puffed up, haughty; ehaanomoton, he puffs, breathes hard.
pull, napôeṇa, I p. it; nànaešpoena, I p. it apart, asunder; napôesehaṇa, I p. it off, p. off its head (as heads of cereals, flowers); nàpôesena, nàpôësena, I p. it (its end, as buds, leaves, points, etc.) off; see pluck. Nàpoovesĕsan, I p. out hair; nàpooovesĕto, I p. out one's hair; napooosemana, I p. it off (as plants, next to the
root); naonoena, I p.it out (as thorns); see draw; naonoena, I p.it out of water; nameovēna, I p.it up to the surface (of liquid); naheam—oneana, naheneoena, I p.it up (by means of rope); namevē—oneana, I p. it up to the surface (of liquids) by means of ropes; naenexana, I p.it to pieces, apart; naveno, I p. it (or., drygoods) apart, tear; naxevoheno, I tear it (or., drygoods) in two, by pulling; naaomoena, I p. it apart, tearing (as paper); napooeno, I p., tear off a piece (or.); naamseenoa, I p., tear it apart thru the middle; naamseenoa (or.); nasōkomoena, I p., tear it in strips; nasōkomoeno (or.); see tear. Nanitana, I p.it out, extract (as a tooth, drawer, etc.); nanitanomovo hevēs, I p. one's tooth; nanitsea, I p.it out, something embedded; nanitsenana, I p.it out (from where it was fixed), uproot it; nanitsemaoz, I p.it out of the ground; see uproot; ehēō, it pulls out (by self, from place); namohenoenovo (?), I p.a handful of one's hair; naanahōsena, I p.it down (as a bolt); nahesseesan, I p., draw (see drag); nahesseeto, I p.one; nahesseēs, I p. it; nahesseeto amoeneo, I p. the wagon (or.); nahesmeohe, I strain in pulling; enonameto—hessemeohe, they (as horses) p. not even; esētostohessemeohe, they p. even, together, at the same time; naocemēzenańo, I p.out one's beard (with instr.), shave him; naocemēzenahež, I p.my beard (shave); naocemēzenanāz, I p.out my beard (by hand); naoceveenosēno, I p.out one's eyebrows (with tweezers); naoceveenoseno, I p. the eyebrows (by hand); naoceveenos, I p. the eyebrows; naavo-no navenoz, I p.down my tent; see tent.
puller, nitaneheo, p., extractor.
pulsate, ekkokeš, it pulsates; ekkokeš, it pulsates fast; emomōstaha, the heart pulsates; emomōstahax or emomōxtax, his pulse beats, flutters; enševemomōxtahax, his heart beats fast. [p.of heart, pulsation, momōstahâto, momōstahaxestoz, momōxtaxestoz,] pulse, kokoea, mazemaem; see pulsate.
pulverize, napēnen, I p., grind, crush, q.v. [p. puma, nanoseham, the leaper, poucer; nanosehames. young] pump, nazetahasen, I p.; this word ref. to the action of the arms and is also used for the ringing of a bell (by pulling the rope), hence the object thus handled must be named: nazetaház votaen, I "p.the well"; nazetaház axxev, I p., pull the bell; zetahasen-istoz, the pumping; zetahaseo, the p.; zetahaseneo, the pumper; votaen ezetahame, it is pumped; ehēvaha, it pumps (by wind); hōvahaseo, p., driven by wind or en-] pumpkin, hooemhān or hooeo. [gine; nahevāház, I p.it out. punch, naotēxova, I p. a hole thru; nahekōno, I p.prick it (or.); nahekōha, I p.it; naaneecēstōno, I p. it (or.); naaneecēstoha, I p.it; see pierce; naotēšē-
stoha, I p. it thru.
puncher, otšeneo, otšeneonoz (pl.), p., in the sense of bore; otšovatóp., p.; estōō, nail p.; zeotšovaz, the one who punches thru.
punctilious, oneeetan, one is p., particular, q. v.; zeone-easz, the p. one; oneetanoxtoz, punctiliousness; oneeastoz, the being p.
punctuation, zevoxkxeo, comma; heama zevoxkxeo, asper, or grave accent; zeoxxeo, period; zeanevok-xkxo, circumflex; zeanevovoxkxeo, interrogation point; zexanovkxeo, makron. Above terms were made by an older] puncture, see prick. [Ind. who was learning to read Ch. pungent, evoxcemeeoz, it is p. (ref. to odor); eheškona, it is p. (ref. to stinging, as thorns); ex*eexeno, it is p. (ref. to acid, biting taste); evoxxceno, it is p. (ref. to acid, bitter taste); eheškovav or eheškovavena, he is p. sharp, caustic, acrimonious in his talk.
punish, naveŏno and naveeŏno, I p. (by hitting); naveeeo, I am punished; naveeostōno, I p., chastise; evoxxcoš,e he is punished; naveeova, I p., one who punishes; naveeeovatanov, I want to p.; naveeeovatanotovo, I desire to p. him; veeovatanotsenistoz, desire to p., vengeance; naveeheto, I p. one (in words, rebuke); veeoxtomohestoz, the punishing, rebuking; veeoxtazistoz, the punishing, rebuking one (obj.); naveeovaovo, I make one to be punished; naveenistoman, I p. (to make listen and obey); naveenistovovo, I p. him, make him obey; naveeniseo, I cause him to obey; eamxxax and emaxxax, he punishes himself, brings punishment upon himself; zexa-točťasť zetamomaxaxevo, transgressors p. themselves; soss evexemomaxaxenenov totšama hesthavevo, each of them punishes himself with his own sin; namomaxstan, I wish punishment, punishing; namomaxstanotovo, I wish him punishment; Maheo emaxeostoman, God punishes; Ma-ho evxcemaeoxesōho votostano emeshesepavamāťosz, God punishes a person so that he may well obey Him; nami-xoshan, I am punished; this term –mxeos– usually implies God’s punishing; emaeošese, one is punished; nisaamamxescohotanotčen, he does not desire to p. us; mxaeostomane, the punisher (ref. usually to God).
punishment, veeoehestoz.p., chastisement, rebuke; veoçois-toz.p., the punishing, chastising; veeovatanoxt, the wanting p.; veeovatanotsenistoz, the desire of p, for one; namaxāzișt, p. of self, when one is punished by what he does; maoxazstoz, p. (in religious sense); namomaxstanovativistoz, the wishing of p. to one, desire of vengeance; namomaxstanotovo, I wish him p.; mxaeostomanistoz, p., the making, occasioning p.
pup, hotamess, young dog; also hōsscess.
pupil, anechvxseo; eanehev螽eseonevo, he is a p.; anechv-xseonevestoz, the being a p.; this term –aneemo or
-anehemo =to train one; see train. Namatōno, I make him a p., ordain him; matxnō, matxnōn (pl.), p., disciple; namatxnōn, my p.; nahematxnōn, I have a p.; nahematxnōnemoz, he is my p., disciple.

purchase, same as buy or trade; hoxtovatazistoz, the p.; hovae zehoxtovatatto, my p.; nathoxtovatazistoz, my purchasing, p.

pure, eoseeko, it is real, actual, p.: eoseekae, one is p., chaste; eoseekahe, she is by herself, is destitute; this meaning is closely related to the other one (p.), since it means "byself, free from"; oseekastoz, the state of being p.: inf. -oseec- (oseecetto, phrase) =purely, only, by itself, nothing else; oseeketan, he is single minded; oseeccatoxtoz, single mindedness; eoseekhoea, he cares nothing but; ehexea, it is p., clean; ehexoe, it looks p., clear (water); ehexeevostaneheve, he leads a p., clean life; see clean.

purge, eoxchoxeanovatto, it is purging, cleaning; esēoxz zevešeoom'nistove, medicine to p.; also see amase-

šezistoz. [ing. purification, hoxeanazistoz; hoxeanenistoz, the clean-]

purify, naoseekaoovo, I make one to be pure; nahoxeanen,I p., clean; see clean, cleanse. [chastity. purity, oseekastoz; boxetaztoz, p., cleanliness; see]

purloin, see steal.

purple, emaseonevxtav, it is p., hue, tint; zemaeetassō hohonaoe, p. stones; emaeota, one (or.) is p.; see color.

purport, ehešetovatto, it purports; zehesetovatto, what it purports; zehesetovatōetto, what it purports for me; zehesetovatōez, what it purports for us; see object; zehesetovaeas, what he purports, means, signifies; enešetovana, he purports, objects, signifies with it.

purpose, enokaez' zehesetanovoss, their p. is one; etahane zehoemanetto natšetanoxzeva, this is my p., lit. this is what I set to be in my mind; t'sē (either detached or incorporated) =with p., determination; inf. -hessetova- and -hešetova- =for the p., object, purporting; heto māho ehesetovanehe, this house is built for the p. . . . sometimes inf. -hesse- is used to signify p., reason, cause; nahešesešstovo zistosēštahaovo, I speak to him for the p. of encouraging him.

purposeless, (o)astometto, p., for nothing (also falsely), in vain; inf. -kanom- =being extra, with no practical use, having no weight, mattering not; vhnetto, p., without definite purpose, aim; hosz vostaneo evhan'nettoz' huvostanehevstovevo, some people have a p. life; evhanőtastove, it is a p. ceremony, mere form; verbal suff. -vaen, -vaeno (or.) and -vaena (in.) denotes something done which has no further aim but the
act itself; nahesevaena, I take it (just the act of seizing, taking hold of the object, without further purpose or intention); namezevaeno, I give him (ref. only to the action, as, I hand it over to him); napeosto, I dislike, hate him; napoexevaeno, I act disliking him, without special intention or purpose.

purposely, t'sē; see purpose: also inf. -hetose- = on purpose, with fondness for.

purse, eoksezenaoz, he purses his lips. Vēhošešk, p.; makedaevholoseo, money bag, p.; kaemesto, p.; small bag, also satchel. [see chase.

pursue, nanehotaneva, I p.; nanehoto, I p., trail him]; pursuer, nehexotsan, p., trailer; see trail.

pursuit, neheomohesto, chase, p.

pus, maz; emazeve, it is p.

push, naeshonen, I p.; naeshona, I p. it; naeshono (or.);

naaseozeto, I p. him away; naesoēz, I p. it into (as a needle); naanōsona, I p. it down (as when pressing on top of a door bolt, to p. it down); nahosshonen, I p. back, out from. See drive; naėstaoha, I p. him in; naa-seetaoho, I p. thrust him out, away; naetāovo, I p. press, crowd him; nančoavaosan and nančokaosan, I crowd, take more room by pushing, pressing; nazeōnō, I p. forward (with elbows, as in a crowd); nazeōnōno, I p. elbow one aside (wanting to get ahead); nahepeheno, I am allowed, pushed, brushed away, aside: this term (-ēnē- is also used fig.; suff. -mēohe in some verbs implies "pushing, pressing outward with steady effort, strain"; p. " in the colloquial sense is expressed by -nēka- and -ōtse:- enēkāe, one has p., energy; ētsetan, he strives, pushes on, endeavoring. Natōbaovo, I p. one back, oppose him; also natōhaezovo.

pusillanious, ehēpae, he is p.; ehēhastoz, pusillanimity.

put, naéstana, I p. it in; naēstano (or.); naetoea, I p.

in (as in a sack, barrel, box, bin, etc.);

naetoenoxx and naēstoenoxx, I p. it in; also naetoa, I p. it in; naēstoneoto (or.); naetoomevăz, I. p. it in for me, store up in; hoevokōz zepeene naetoea hesta-zeva, I p. ground meat into the intestine; naetoeno hē- enov, I p. in., fill the sack; naetoemo hestēseov, I fill one's sack; naēsohetovo, I p. him down into; naē- hāen, I p. things (to cook) on the fire; naestovhāen, I p. meat (in a vessel) to boil; naestovotana, I p., set it in a box, receptacle; naoxne, I am p. out (of a game, play, society, band, etc.); eooxne, they are p., left out; naēseona, I p. my hand into; naēseonoaovo, I make him p. his hand into; naēseonaotove, I p. my hand into his (in.); naēseona, I p. my hand (from where I had p. it in) nahoana, I p. it to, reach it to (by hand); nahoanomovo hesz, I p. my hand to his mouth; this is also said for setting the hand of a watch;
natohohano, I.p. one down, lower; naanhoenano, I.p. take him down; naēnānən, I.p. set down; naēnana, I.p. set it down; naēnano (or.); nataxēnəna, I.p. set it down upon; nataxēnənəno, I.p. set it upon one (or.); naēnøxønəna, I.p. hit down, do not hold it any more, let go of; naēnøxøntsan, I.p. down a burden (as in games); naēnøxønənənəno, I.p. hit down (the one I carried on shoulders or back); naheamēnəna, I.p. set it above; natahano, I.p. hit upon (as on a wagon, horse); zeto šistato natahan? , I.p. these boards on, upon (as in loading, piling); naheøtxøsənənəz, I.p. my hat on; hetøxøcasz, p.on thy hat! Nahēyoo, I.p. on my shoes; héyaaooz, p.on thy shoes! Naēsøseshecana, I.p. on my coat; ēseshehænasz, p.on thy coat! T'sa niheetana, where didst thou p.it? Nahøxøsøan, I.p. in order. See set. Nanietameto-vo, I.p. my trust in him; naaæsetana, I.p. it away; naase-tane, I.p. him away; naeyhaēnana, I.p. it back; natahooz, I.p. have it upon; natahoho, I have him p., set upon; namanstoon, I.p. up, erect; namamovana, I. p. it together, make it meet; nanoøtstofo, I.p. a question to one.

putrefy, see decay, rot.

puzzle, nahestovooz, I become puzzled: mahestovazestan, I am puzzled, undecided; hestovazestanoxtoz, the being puzzled, not decided in mind; see hesitate, uncertain.

peyote, by error (it not being an Eng. word) this word was not put in its place. It is a Spanish derivative from the Nahual' "peyotl" =caterpillar, having ref. to the downy center of the "button" (see Handbook of American Indians). It is a species of small cactus (Anhalonimn or Lophophora) growing in Mexico. The Ch. have learned to eat the p. from the Kiowas and its ritual use has become extensive among the first, being not only used as medicine but as a medium between men and God, by means of which revelations are claimed to be had. The mataveanaheo (p.eaters) by no means agree as to the meaning of their p. ritual. The vital principle of the p.or its therapeutic effect is regarded as "spirit" by the Indians, an animism strongly impregnated with a vague Christian doctrine, the whole forming a hopeless chaotic compound, hurting seriously the moral, mental and physical welfare of the Indians. The p.is called máta, which means cactus. Namataveana, I eat p.; navessemataveana, I participate in p. ritual; mataveanatøtoz, p. ritual; mataveanaheo, p. men.

Q

Q. in Ch. is "k" at the end of a word (except in the

877
word "q'san" =sheep). It has a peculiar sound similar to "qwoo" or "qho". Meq, head; heq, bone; eaxq, it is round.

Quadruped, zeniveoxtassō, the four-footed ones; eniveox-tae, it (or.) is four legged. [koao (pl.), p. quail, eninitameoz, he quails, loses courage. Kōkoa, kō-] quaint, see curious, strange. [see earth. quake, enonomē, he quakes; nonomēhestoz, the quaking;] quality, zehexovepeva, its q. of land; zehexovahseva, its bad q.; zehexova, its q., degree; zehexovaes, one's q.; nasaanexovahe, I have not the q., do not come up to; -exov- implies "degree of, grade". The final "a" denotes "being with, in such a state, condition". Suff. -eoneve ref. to q. as characteristic; eonoazeone-neve, he is honorable; epevazeoneve, he is good; enizehene-oneve, he is a liar; ehavsevoēateoneve, he is an evil doer.

quantity, zehestoha, the q. of it (in numbers); zehestxe-voss, the q. of them (or.), in numbers; zehetao, its q., size, amount, volume; zehetaetas, the size of one (or.); zehetāmoao, the q., amount of land; zehetāmoeha, the q., volume of a body of water.

quarrel, nahesseēvoto, I q. with one because; naēveto, I q. with him; ēvotâhezo, they are quarreling; ēvotazistoz, the q. [q.; ēvihastoz, quarrelssomness. quarrelsome, eēvae, one is q.; eēvaaeozeto, they become] quarry, namenōnq hohonaeo, I q., dig stones (or.); hohonaeeo zemenōvoss, stone q., where the stones are quarried.

quarter, nanivovana, I q., divide it in four parts; nivs-tanevo, the four quarters, cardinal points; zenvaonetto, the q., fourth part; nanivovaso na nokov ni-metaz, I cut it (or.) in four parts and give you one; nanivovax, I cut it in quarters (in four parts); zenvovvessō, the ones (or.) quartered; zenvovvēsz, the quartered ones (in.); esanivovvexhan, it is not quartered.

quartet, enivovāo zemenemenessō, they are a q., they are four as one, the singers; zenivova-nemenessō, the singing four (as one).

quash, see subdue, crush, squeeze. [is q.well.

quasi, expressed by hoven; hovēn etaeēvhepomoxta, he] quaver, enonomemon, he quavers in singing; nonomenonis-toz, the quavering, trilling.

queen, vehona, chiefess; evehonaevē, she is a q.; vehona-estoz, the being a q.; vehonaevatamahestoz, queenliness; vehonaeve chešenēhe, she looks like a q.; maxevehona, great q.

queer, chāstoenēhe, he looks q.; enxooxtae, he is q., quaint, funny, q.v.; hāstoenohestoz, queerness (in look); nxooxtastoz, queerness, quaintness.
quell, nahaomxtoého, I q., appease, allay one; see abate, appease, calm, quiet.
quench, nahekóvaoz, naoestônàtoz, I q., my thirst, lit. I wet my throat; naotovávox, I q., extinguish it by drenching; etovávo, it is quenched by drenching; naotovaozenon or naotovanon (fig.) màtasooma, we q., the spirit; see extinguish. Zehekóvao oestônàtoz, the quenching of thirst; etovávatóz, the quenching by drenching; etovávox, the becoming quenched by] querulous, see grumble, quarrel some.

[quenching. query, same as question.

question, nanòztsan, I q.; nanòztov, I q., one; naenòztov, I put to him, ask him questions; zenòztôsz, the one who questions me; nòztastoz, q.; enòztastove, it is a q.; nanòzesta, I.q, about it; naenòzo, I ask questions concerning him; nanòztovamo, I q., his (or.). nanòztavó, I q., him by look; enòztavô, he looks questioningly; nanòztavémeho, I look at him questioningly; nanòztavémaneho, I make him look questioningly; mès followed by pref. eo- implies something expected which does not materialize; mès eonôhosz, is he not the one? (sc. I that he was); mès easeoxoz, has he not gone? (he was supposed to have gone); mès eohôsz, he is not here? (he was said to be here!); koma is used to express a q., expecting the affirmative; koma nimehahetaz, had I not told the? (I had); zetohtàenôztôsz, questionable, see dubious. [all the questions he put me.

quick, expressed by inf.-nonotov=quickly, fast, hastily; inf.-šev(e)=quickly, swiftly, diligently, promptly; also expressed by suff. -oce after the stem of some verbs; nahahaneovo, I approach (where he is); nahahaneoheto, I approach him quickly; navovistomevâhetovo, I instruct him quickly; exámovâhetoveha, prepare it (by cooking) quickly for him (his, in.); navonoehetovo, I lose, hide him quickly; nahoeo-hetovo, I come to one quickly. See fast, swift. Inf. -nehe=soon; etanéhahe, he is q., short tempered; ensehstaha, he is q., hearted, high tempered; sometimes quickness is expressed by verbal suff. -vaen: nahezevaena, I take hold of it; nahotševaeno, I help, assist one quickly; naaxevaena, it hit, struck me (as a branch in passing by); nimezevaensz, give me quickly! See brisk; suff.-stòno, -stasoz, etc. denote quickness of action; see instantly.

quicken, nahoahese, I q. (to make alive); nahoahoz, I am quickened (from a state of death); nahoahesemo, I.q.him; oha mahe co naxenoxtovéhoahesémaennsz nàesto-vá, only god will be able to q.u.s from death; hoahane nó, the one who quickens; naametaneoho, I q., prompt him to live, revive him; navoósétanooho, I.q., his joy (Ger. erfreue ihn); navonnetanooho, I prompt him to forget;
ease—șevoxz, he quickens his speed, going; zehoahēšemosansz, the one who quickens (as from death); zeametaneontomansz, the one who quickens, revives, prompts living; hoaheozistoz, the being quickened; hoaheozismiztizoz, the quickening of one (obj.); ametaneohazistoz, the quickening of life; zehetāevesnavoss zetaevahohoešemo, all who lie dead shall be quickened again; ehosenșevoeamen, he quickens his step, walking.

quickness, Ševastoz, the being quick: Ševetanoxtoz, q., diligence; nonotoeozistoz, q., hurry, haste.

quiescent, ehekotoma, one is q.; see quiet.

quiet, nahoomoxtoeōho, I q. one: ehahmooz, he quiets down; haaeš exhaamoozenoe, the wind quieted; nahoomosem, I q. one (in talking to him); ehekotoe, he is q. (in words or otherwise); hekoτοsz and oahnsz, be q.! Hao-moxtsz, be q., appeased, calmed! Ehekotoma, he is q., at peace, tranquil; ehekotomoehe, the water (body of) is q.; ehekotomavostaneheve, he is a q. person; ehekotomavostanehevehe, he leads a q. life; hektomavostaneheves-toz, q. living; ehekotomatto, it is q., tranquil; ehekotomatamano, it is q. (ref. to weather, general aspect); nahekotomaovo, I make one to be q., tranquil; nahekozenie, nēnāno, I order one to keep q.; hektastoz and hektot-mastoz, the being q.; esaahekoitah, esaahekoitomahe, he has no rest, is not q.; the difference between ehekotae and ehekotoma is not always distinguished, but the first ref. more to a set quality or characteristic, while ehekotoma ref. to a state reached; zehketassō, the q., meek, still ones; zehketomassō, the ones who are q., who forbear; -hekoze—as inf. = with quietness; ehekozečs, he speaks quietly; eonooez, he becomes q., peaceful, ceases from; see appease, calm, peaceful. Naanovevato, I q., soothe (by urging); naanoevamo, I q. him; naanooevozemoso, I q. him by talking to him; naanooevozstonom, I am q. by talk. [q., softly. quietly, inf. — hece—without noise; eheceamên, he walks] quietness, hektastoz, hektomastoz; oanooeziostoz, the becoming quiet; hekozetonoxtoq, q. of mind; heko-tomstahatóz, q. of heart; haomoxtoomastoz, q. peace; hekotoestoz, oanhoestoz and haomoxeltoestoz, q. (the being quiet, still.

quill, heškoveta, heškovoetto (pl.), porcupine quill, also called heszemēn = feathers; naheškovetamo, my quills (ref. to the porcupine quills used in q. work); namēnōn, I do q. or feather work (in ornamenting); namēnōno hōma, I decorate the robe with quills; mēnoheomensz (pl.), mēnoheom, tipi adorned with q. or feather work; namēnōxta, I sew it with quills; mēnopaaomensz, tipis with backs decorated with q. work. See feather.

quilt, honokon, -oneo (pl.); ehonokoneve, it is a q.
emohënoeo, they are gathered together by sewing (to form a q., ref. to the patches); enitovhâpenotovo honokon, they sew a q. together, in common. quilting, honokon hoocenitovhâpenonov, the sewing of] quinine, vokomesôxz. [quilts together. quirt, ohamevox; zehoahamevoxsz, the one with the whip. qult, see cease, end, forsake. quiver, enonomë, he quivers, shakes, trembles; nonomôhes-toz, the quivering, nanatóse. I sit quivering; enanosevomoxta, he is quivering, has chills; nanatóse-oxz, I walk quivering. Hestos, q. or one’s q.; hestose-nevô, their quivers (or.); natôxzeme, my q.

R

The Ch. has no "r". When they first try to pronounce this sound they turn it into an "n", saying "Anapaho" for "Arapaho". Rabbit, voxkö, voxkoeo (pl.), r. (general name); evoxköe-ve, it is a r.; voxköeva, r. skin; heovsetasso, cottontail; ënëhôvo, jack r.; ënovoxkoess, young jack r. Voxkoeo, Cree Indians. [-staha =hearted; see mad. rabid, enonotovstaha, he is r.; nonotov =fast, hurried +] rabies, nonotovstahátoz; see madness. raccoon, mazkom, mazkomeo (pl.); emazkomeve, it is a r. race, nanovôesztoman, I make, occasion a r.; nanovôno, I beat him in a r.; nanovoeôstôno, I beat him swiftly in a r.; nanovoeôsveâeno, has similar meaning to the preceding term, implying "quick, soon, in a short time"; novšenoham, r. horse; nanovše, I gamble, bet; amehestoz, the running of a r.; mäohestovâ, at the races (ref. to Fourth of July races); toneš etosemâo-hestove, when are the races to be? (ref. to Fourth of July); suff. -an, -hestan ref. to r. . nation, people, q.v. rack, mënëtäseo, hay r.; emënetäseoneve, it is a hay r.; mënetäseoneva, on, in, with the hay r.; tâseo, r. ; na-] racket, see noise. [sxsevomata, I am racked with pain. radiance, oásevenëhestoz, the r., shine; hënevatovôzis- toz, the r. of light, fire; vohôovátoz, r., shine, brightness; vohôëvatamanohestoz, r., splendor (as in nature), general aspect; vohôënëhestoz, r., brilliance, effulgence; see bright, shine.

radiant, ehetotaevômanehe, epevetanonavômanehe and eaxa-
evômanehe, he looks r.; naaxaenevômëho, I look at him radiantly; navevetanonavômëho, similar to precedent; navoeëtenonavômanëhe, I make him look r., rejoicing; evoëëvatamano eëvëva, to day it is r. (a r. day); emasôhetotaetanozenôhe, he looks, appears r.; evohôovatto, it is r., shines; eoasevenono, it is r.,

881
shining (as flames); ehénevatóvō, it is r.; spreads rays of light (from fire); etavohōohenono, it is r., brilliant, effulgent; evoschetan, he is happy, r.

radiate, navohōoehnēnetovō, I r. upon him; see radiant; inf. -monh - implies radiation, spreading from a center; emonhonēha, it radiates, spreads; emonhoneesēn mazhem, the blood radiates, spreads from a center; emonhonēha vostannehevostov, life radiates, spreads; ehénevatóvō, the light radiates; see scatter, spread. Ehénevōnatto, it radiates in all directions (as branches, something round); ehēnecka, the heat radiates; eotataveoaschea, it radiates, shines blue; see shine. The following terms refer to "r." in the sense of diverge: ehénevōneha, it radiates, diverses; ehénevoneešena, it (or.) is radiating, diverging; zehesshēhēnetto, where it radiates, diverses from; zehesshēnemētov, where the giving spreads, radiates from; zehēnevoneešow, where the river diverses.

radiation, hēneneešenātov, the center or point of r.; zehesshēnēnatto, where it radiates, branches from; zehesshēnēzo moenoz, where the roads radiates from; see radiance, shine; hēnētātov, r. of heat; hēnevātovōzistov, r. of light.

raadiator, makāt zevēshēhēnetātov or hovostov.

radish, maetxene (also fish with red fins), or maetaeo zemēnem and zemacetassō.

raft, pāpōesemo, flat boat; epaepoemeneve, it is a r.; pāpōesemoneva, on the r.

rafter, hooxe (or.); same as pole, q.v.

rag, peet-šeonon, rags; also pešeon (sg.), pešeonon; (r. is or.); epošeoneneve, it is a r.; epošeonenevo, they are rags (or.); hosotšeonon, dirty, filthy rags; see ragged.

rage, eohēmomātacoz, he is raging; eohēmomomātaetanooz, he is in a r. (disposition); rad. -momata- = with violence, rage, madness, intense wrath; momathestov, r.; momataezistov, the raging; masōmomātacozistov, outburst of r.; momatētanoxtov, r. (in that, disposition); euomaha, it is raging (body of water); enxōomaha, it is raging (oncoming waves); eootōva, the water is raging; also eootōmahā, eootōahā, the water is raging (by wind); see water, wave.

ragged, epēsan, one is r.; heszenen ezezexa, his coat is r., frayed; zezevō = shawl, the fringed or r. robe; pēsanistoto, rags, ragged clothes (or.); epēsanistove, it is r. See rape, tear.

raider, evohezo, he goes on the war path, on a r.; vezhoux-is- raill. natohosesta, I r. at it; etohostanov, they r. at it; natohosemo, I r. at him (in words); natohoseohazeto- vo, I r. at, deride one; etohosetaneva, he is railing (in the habit of doing so); tohostomohestov, the railing,
scorning (in words); tohosemazistoz, the railing one (obj.); tohosetanoxtoz, the railing (in that, disposition); tohoeseohzetovazistoz, the railing, deriding; tohoesetanvâtoz, the habit of railing.

railroad, maataimeo, ironroad; this name existed long before the Ch. had ever seen a railway, it ref. to an iron gray snake; a single rail extended on the ground suggested the snake to the Ch., hence the name maataimeo for R. The name is also applied to trains.

rain, eoyo, it rains (hard); eoko, it rains; ekookenato-, it wants to r.; eohesoo, it rains very hard; ehoesooko, it rains much; eookxzo, it showers (r.); echomokxzo and ehemookxzo, it sprinkles (r.); eňseo, it keeps on raining; eamookxzo, it is a passing shower; etaomokxzo, etaomooto, the r. showers pass ahead, in front; emevonono, it rains and forms pools, puddles; evskooko, evsono, it rains the whole night; eovoonoeoxz, r. cloud, nimbus; eokovoeoxz, it clouds for r.; mape nonoka, enonoko, enonoka3, it rains a few drops; eookomeezo, it smells after r.; eokomeha, it smells of r.; eoxcmenisemo3vaoz, it smells of r., when all is wet; zoeto3, during, thru all the r., the time it rained; emomeo, it rains at intervals; ešmêvaovz, the r. makes all full of water; eovovosevo, the r. tears ditches, digs out the ground in places; eštanoooho, it rains more than before (after a lull); esaachxzehan, it does not r., leak in; eohoxzo, it rains, leaks in; eštooko, it rains into; eooanéha, it rains fine, drizzles; evesseanéha, it is a fine, drizzling, fog like r.; esóanéha, esóaneoxz, it rains, oozes thru; hookoxtoz, the r. raining; hookoexe, the r. itself; nanhaša, I am caught by the r.; naboméva, I am sheltered from the r.; heama exhessooko, it rains from above; eanhookoae3 hóeestha, heama, he caused fire to r. from above; nioxcemetaen hookoxtoz, he gives us r.; esaaookoohan, it does not r.; mašeooko, after the r. (future); zeešeooko, after the r. (past); esasóo, it is a downpour of r.; esasó-anomaooneveko, the r. suddenly pours down; ookoemâp, r. water; eoxcmeaxa hookoxtoz, he causes to r., lit. he gives the r.; enistonevavoko, it is the sound of r.; hen hoeva esaanitoookohanhen's, in that country it does not r. that way; eënooko, it stops raining; enesaaánoookohan, it may not quit raining; eoxcevěštanov hookoxtoz, they ask for r.

rainbow, nonono, same name for fishline and snare; eaxe-vaena, there is r.; nonono3sz, rainbows (symbol is used in the Sun dance).

rainfall, zehexovooko, the amount of r.

rainy, eamooko, it is r., it rains.

raise, natomoxtana, I r., set it up vertical; natomoxtano, I r., set him up; ešetomoxtane, it or one is
RAISIN

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raised, set up; etomoxtoe, he is raised (in a sitting position, sits up); etomoxtoez, he raises himself in a sitting position; natomoxtana vê, I r. the tent; ehôzetomoxtane, it cannot be raised, set up; eoxze-hôzetomoxtane, it cannot otherwise be raised; naêsêhô, I r., lift him (from the ground, as a stone, etc.); naêsêszh, in. of preceding; hestana hohonaoe zepavêshosê, take stones that you can easily lift, r.; naêsêhô, I r., bring him up; naêsêszesenoz mêmnoz, I r. corn; zehêtê-esèeszevoss, all that they r. (crops); naohaetano (or naohahetano), I r. one (or.), quicken, vivify him, bring him back to life; nha zeohaetannos zeëvëseniziss, the one who raises the dead; evhaohahestoz, the being raised, risen from the dead, resurrection; zeëvhaohae
tanessô, the risen ones (from death); navhoneno, I r., hold one up; navonaoe, I r., hold up my head; nivonoo
eomâ, we r. our heads; navonona, I r., hold it up; ehô
zevöneneonevye, it cannot be raised and held up (as something too heavy); zistanevöneneoz ohe, where the river rises, arises, originates, has its source; ehénevöneneoz ohe, the river rises and branches off; navonon
eamînîz, I make it raised (as a piece of ground); vho
neneha zetanohamesstoto, hold up, r. the lines! (in driv
ing); haâvhan enepotaahamoo honokon, the wind raises the carpet; or enepotaahâz (in.); also haâvhan evonâ
ahamoo or evonâhaz honokon; evonœesto, it is erected,
raised above floor; navonostoonoaxez, I r., erect it
above floor, make a platform; nahonešeëstoman, I make a
raised step; heonešëesestoz, step ladder; heama eamho
nooneve, it is a raised floor; heama naamëoonoaxoz, I
make a raised floor; ox etahonešeëseostevo or ox etaho
nešeësevestov zemamonoa, there is a raised elevation at
one end of the room; honqo evonêax, the carpet raises
(from wind, underneath); honok etatôez, the carpet is
rough (does not lie smooth, raises in folds); honok enepozê, the floor or carpet is raised, of self; ene
pozeha, in. of preceding; enepozejx, it is raising;
eoxepoêez, it is raised, swollen; pôehase, yeast (in
bread); ehéneamezetax, he raises the hind leg (as a
horse); ehénehavsoxevhe, he raises his heels (horse);
ehénehamskoxtax, he raises the hind leg; etombhe, he
raises, erects his head (of animals); epohôta, it
raises (bread); epehâta, it raises well (of bread);
eoshâta and eehôta, it does not r. well (bread); poe
osenevetoq, raising pan; see lift, rise; nahezevôon, I
r. dust (in walking); ehæzevñôô, they r. dust (in walk
ning); nazeveaxnósan, I r. dust (in any way); nazeva
tae
nôsan, I r. dust (with something); see dust.
raisin, hópëshenemoz zeës’sonataez, dried grapes.
rake, namokenôn, I r. together; namokonehâna, I r. it to
gether; nahôtvôn, I r. up; nahovtononósz móësz, I

884
r.\up\hay; hovtôn, r., hay r.; mohenô, r., common r.;
emohenôoneve, it is a r.; ehovtônneve, it is a r., hay
r.; zemohenônsz, the one who rakes; zehovtônnsz, the one
who rakes up; mohenônistoz and hovtônistoz, the raking;
penomaoho,e.garden r., harrow (to pulverize the
ground); napenomaôn,I r. the ground (to pulverize it);
see harrow. Namxevomaen, I r., sweep off rubbish; see
sweep.

rally, naevamamovanô,I r.them (or.): naevhanokovaovô, I
r., bring them again to be one; nievhamamovanâzhemô,
we r., reunite; eevâmeseco, he rallies, recovers,
comes to self; eevhamamovanâzistoz, the rallying, re-
ram, hotoaqos,-qsan (pl.), male sheep; see poke. [union.
ramble, etoxtomoneamên, he walks rambling; inf.-toxto-
me=-without special aim, in a rambling way; zet-
oxtomonassô, the rambling ones, the ones not being
particular, without a system or restriction; see ran-
dom, range, roam.

ramify, see branch; ehénovoontatto, it ramifies, branches
out; enissonatto, it ramifies into two; enanoo-
atto, it ramifies into three; enivoonatto, it ramifies
into four; see spread.
rancor, taovetanoxtoz; homosetanoxtoz, feeling vexed;
moamsetanoxtoz,r., vindictiveness; nahommaxse-
tanoxtovetova, he has a r. against me.

random, nionone and niononevetto, at r., haphazardly,
ignorantly, not in a prescribed manner; also ex-
pressed by rad.-toxtoine=-without definite aim, un-
determined course or method; toxtonetoto, in a r.
course; toxtonetanoxtoz,r. thoth; toxtononeczistoz,
r.speech; toxtononeçtastoz,r. act, performance; toxto-
nonevhoñâtoz,r. prayer; natoxtoma, I am without a
special method, course, aim; naôksaaestacozeva, I go at
r., have no aim; eoxksaaestacoze, he is at r., without
purpose, aim; in the sense of casually inf.-ôse= =hap-
ren, is used; naôsennano, I shot him casually, not with
deliberate purpose; see happen.

range, eevhozetaoxz, he ranges, is in search for his
food; nahozeozx, I r., am in search for food; hov-
ân eevhozetaoxzessô, the animals ranging (in search
of food); ehozi stove, there is a ranging, a searching
for food; see roam, wander. Hohona zeamôsô, a r. of
mountains; haës eoxchetonstove, there is a long r. (in
shooting); see move, float, shoot.

rank, hetêmazistoz, r. (among soldiers); zeheovôems
vostan, one's r., value, how much he is counted, his
standing is; naamoneâovaovô, I make them (or.) to be in
ranks; enhestoovononeo, they (or.) are that many ranks;
eniêseovonneo, they (or.) are in two ranks; ematóto-
vononeo, they are in ten ranks; etoxtoôvononeo, how
many ranks are they (or.)? See row. Eohôô, it is r.
vegetation.

885
ransom, navověheva, I r.; navového, I r. one (or.); navověhevavomotá, I give r. for one; navověhevátoz, r.; navověhevamotaazistoz, the giving r. for one.

rap, see knock. [vestoz, also emevxseoneve, rapacity. rapacious, emesheoneve, he is r., an eater; mesheone-]

rape, pěsanistoz (not to confound with pěsanistoto = ragged clothes, altho there is connection with the two terms); epěeto, he raped her; also epěszeovo and epěszenov. [r.; see fast, flow, swift. rapid, enševetto, it is r.; ohe enševetto, the river is] rapine, see rob.

rapture, see ecstacy, enrapture.

rare, tohov (means also wilderness, solitary place); etohova hován, a r. animal; etohová hohonaxceo, the stones are r.; zetohovassö hohonaxceo, r. stones; evotahovevámo, he sees one very rarely; etohovonsz, they (in.) are r., scarce; etohoveoz, it is r.; toho- vetto navámo, I see him rarely; nonohonoto etahohvéneto-tó, it gradually becomes r.

rarity, tohovastoz, the becoming rare; zehešohatóhovávoss zetovékso,] rascal, see deceitful. [the r. of these birds. rash, esaaněvonhé, he is r.; esaaněvonostáze, he is r., a spendthrift, careless, does not control himself; evavaneta, he is r., reckless, jerkly; also esaahňstá; esaanešetahe, he is r., careless, thotless (Fr. étourdi); esaaněvonehestoz, rashness. [ty, rough to the touch. rasp, věhoesěna or őšena, r., whetstone; see file, grit-]

rat, noce, noceeo (pl.); enocěve, it is a r.; see squirrel; nocezoo, nocez (sg.), pack r.

rate, see rebuke, reprove; navehoeto, I r., rebuke one; naveoesta, I r. it.

rather, expressed by inf. -hoham- or -oham- = more willing; hohametto or ohametto is used detachedly; nahohameneoxiz, I r. go; nahohamazest了一., I have it r., prefer it.

ratification, nešepevazastoz, the "thus-approving"; hetomemazistoz, the r., declaring true; neše- amátastoz, the r., consenting, agreement.

ratify, namešepevazesta, I r., approve of it; nahetomhes- ta, I r. it, declare it true; nanešemátá, I r. it, consent, agree to it; češhekonemanistove, the law is ratified, made sure, confirmed.

ration, oxotató, r. of provisions (as used to be issued to the Indians); naheoxomazetan, I want to get] rational, etoxetan, he is r.

rattle, ekokonoš, it rattles, makes a knocking sound; eševax, it is heard rattling (as the arrows in the quiver); našešena, I make it "noise", r. it; enistonevaha, it rattles, clatters; ešešeonetan, he is kept awake by the doctor's rattling; našešeono, I keep
him awake with r.; 鲟eno, r. of Ch. doctors: mâxen, gourd used for r.; namâxen, my r.; hakshahess, small rattle of a small snake (not rattlesnake); oëseâeenoz, rattling ornaments on tipi (made of dew claws); maohoomensz, tipis decorated with rattling ornaments; naanoevoam, I r., disconcert one (or.), as in certain games [see under play #8 (nôsanistoz)]; exoeaneova- mazistove, they (try) to r., disconcert; rad. -seš- denotes to shake lose, also make noise, q.v.

rattlesnake, 鲟enoovoz, 鲟enoovoto (pl.); eöseâenovoze- ve, it is a r.; 鲟enoovozhetaneo, R.-people, Comanches; xamaöseâenovoz, the genuine, real r.

ravage, exaeevonanenistove, it is a great r.; see destroy, destruction.

rave, enonotovstaha, one raves, is mad; see rabid; evonse- zeha, he raves, has delirium; emomàtaehahe, he raves, talks with rage; noahe-momàtaehahetova, he raves at me (hahe, ref. to the voice); nonotovstahâtoz, the raving, being rabid; vonszehâtoz, the raving, being frenzied; momàtaehahestoz, the raving, raging.

ravel, see unravel.

raven, őevo and õheo (both pl.); õhetaneo, R.-people or Crow Indians; hokoxx, little r. or crow, q.v.

ravenous, ehaapohhe, he is r., glutinous; haapohetan, r. man; haiípohestoz, the being r.; emeheoneve and emesaneoneve, he is r.; eohemsetan, he is ravenously hungry; see voracious; enamakôva and enamakôvax, he eats ravenously, gorges with eating.

ravine, zetovomao, a gap in the ground; hohonà zistovôs, r., a gorge in mountains.

ravish, see ecstacy, enrapture, rape, rob.

ravishing, evonhetotaetanonov, it is r.

ravishment, vonhetotaetanotoz; vonhetotanhestaomenhes- toz, condition of r.; pësanistoz, pëseovaizis- toz, pëetaizisto, r., rape; shénazisto, r., robbery.

raw, õheo, it is r.; õheoata, it (or., as potatoes, toma- toes, beans, etc.) is r.; õheoatao, they (or.) are r., uncooked; aestomamesestoto zehoetassô, r. potatoes; zehoësz mataoccenonoz, r., green (not yet roasted) coffee; esôhôeta zeto, hen, this tomato is still r.; nxóe, r.; nxôe nivémese, do not eat it r., uncooked (ref. to meat); eohoxao, it is r., green, q.v. Eone xoeseș, he is] rawhide, höeà; see hide. [r., abraded, has a skin wound. ray, õehe, sun's r., arrow; see streak, strip.

razor, ocememânahezistoz; naocememânaño, I shave one.

reach, nataeoxta, I r. it, come up to it; nataeoto, I r. one (or.); nahoxamesta, I r. it (come up with it); nahoxtamô, I r. one (or.); nahoxtamevaeno, I quickly, soon come up with him; etêeha, it is reaching, extending to; etêeš (or., as in speaking of drygoods); etêe-
oz, it has reached completely; etahoeoz, it reaches, arrives, attains to; etaoë, he has reached (after a moving, a journey); etaoëtanov, they have reached their goal (towards which they were moving, journeying); etatôëš, it or one has reached at, up to; etatôeha, it reaches up to; etatóta, it fills, occupies all of; etatônetto, it reaches, extends (a course, process); the inf. -töš- implies "full amount, extent, size, all over"; nahestatana, I r. for it; hovën echestatana or ehest' tana, he quasi reaches it; esahestataneonevhan, it is not within r.; ehestaetta, it gives r., access to, is an entrance; nahestanen, I r. towards me, I take; nahestana, I r. it toward me, I take it; nahéstomevo, I r. after it for him; nahesevaena, I r. quickly, take hold of, grasp it; zeorkas-hesevaene, that which is within easy, short r.; zehëškas-hesevaene, within easy r.; ehestatatovšo, it reaches, comes within r. (of fire and smoke); hovën nahestatatovšotöš, the fire (and smoke) comes quasi (almost) in reach of me; nahëšoë, I r. at, attain, am able; nahëšoëna, I have attained, am able; nahëšemo, I make one to arrive, attain, r. at (see cover, alight, light); nahoana, I r. it to, extend it (as something to a place), also means: I desire to eat; nahoanomovo heszeneva, I r. it to one's mouth; nixhoanahe naimoešq, r. thy finger here! Nixhoeonaoox, r. here thy hand! Nataešheneena, I have learned it, have reached it with knowledge; nataešemahaciseheve, I have reached old age; natahoox, I am reaching for home; nataešhoox, I have reached home; natamese, I will eat; natëšeseme, when I shall have eaten, after my eating is reached, is all over; zehëtöš- as pref. implies "the whole r., extent, amount, size, volume of"; "ze" as pref., or incorporated particle is related to "ta" [words with "ta" often are changed in careless language as "zaxe" and "zezce" for "taxce"; tozanom and tozea for totanom] and implies "extending, reaching, pointing forward, ahead"; nahestatöš, I am within r., sight of; nahestatöšta, I r. sight of it; namxaa, I r. the bottom (with foot); esaamxaoseonevhan, the bottom cannot be reached, touched (by foot): see touch. Inf. -mxastov- = reaching, covering all, satisfied, content.

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read, nahësta, I r. or count it; nahëstomevo, I r. it for one; nahëston, I r.; ehëeme, it is r.; mxistö oxhësmësz, when a book is r.; hëstonestoz, the reading. reader, nha zehëstonsz, the one who reads.

readily, expressed by inf. -mase- = willingly, r.

readiness, nonothastoz, the being ready: see preparation, ready.

ready, expressed by inf. -nonoto-; nanonotohanen, I make r.; nonothanistoz, the making r.; enonotohanenistove, they are making r., or there is a preparing; ze-
nonotohanesz, the one who makes r.; nononotohae, I am r., in readiness (state); nononotohaoz, I have made myself r.; nononotohana, I make it r.; nononotohano, or. of the preceding; zenonotohanesz, the one making me r.; zonnonotohansz, the one who is made r.; nanonotohovo, I make him to be r.; nanistanonotohanen, I make r. beforehand; nanonotohanomoxta, I make or am r. for it; enonotohota, it sets r.; enonotohoe, he stands r.; see handy. Eexaota, it is, sets r. (as a house): naexaotana mhao, I make it r., finish it, set it done; eezaxatansz menoz, the berries are r., ripe; esaaexátahan, it is not r., cooked, ripe; navaxe, I am r., fixed up (for war or dance, feast), arrayed; navaxeeno, I make him r., fix him up, array; naešteoz, I am r., have reached all, have sufficiently; esaaešteozé, he is not r., has not finished his preparations, has not enough, is not sufficient; hovae zsaaešteozehan, something unready, is insufficient; see prepare; inf.-notox- = handy, in readiness, preparedness; see handy.

real, in Ch."o" denotes "real, actual, concrete as a solid, tangible, set"; etóenhesso, it is really, actually so; inf.-onisyom- = truly, in reality, actually; onisyometto, also onisyó, r. actual; see true. Inf.-ho- ko- denotes "real, certain"; nasaaahokehenevenovehe, I do not really, actually know him; esaaahokePevehan, it is not really good; inf.-xama- = r., absolute.

realize, is expressed by rad. -5- in the sense of "to present to the mind or sight, perceive as a reality, effectuate". Ehetom®, I r. that he is true; emseön, I r., see, perceive that they eat; ehámoxtás, I r. that he is sick; nasavoctono, I did not see it, not r. the sight of it (at a certain place). Anos epevhetanev®, I r. that he is a good man. This "5" is much used in narratives, bringing the story before the mind; nanmonheneeno, I r., know now; natáohemeta, I r., apprehend (Ger.ermsessen).

really, xamaetto, r., actually, absolutely; see real.
realm, matšetanoxzešé, the r. of that; havsevxte, the r. of evil, where many evils are; this suff.-ešë and -estxe ref. to "extent, reach, area, loose agglomeration.
reap, naecnoe, I am a reaping; oenohesto, the reaping;
naecnoeta, I r. of, concerning it; naecno, I r., pick it (fruit); naecnoanz hőpæhemenoz, I pick grapes; eenohestove, it is a reaping, they r.; pen'ño oezxeveršeošeš, a reaper, lit. that with which wheat is cut; see harvest.
rear, noos, the r. end or part, outcircle (as in a council, dance, ceremony); noos hóxoe, at the r., close to the tent wall; nooxtó, at the r., in the back part, as in a building, church; eexaz mohén, the horse rears, bucks; mohéno etovtáo, the horse rears; natomoxtana, I
r., raise it up; etomoxtoe, he sits up, rears; namans-ton, I r., erect; našešeñ̄̄ hokbaxan, I r. chickens; see back; noxo noos zeam'nevoss, the warriors who walk in the r.

reason, našchetan, I r., consider in mind; ezhešeñ̄̄chetano-ta, he reasons thus about it; načēsz, I r., present to the mind in words; načēsztovo, I r. with him, advise him; načhazesta, I r., examine it (in mind or by sight); načhatamo, or. of preceding; emanoeñ̄̄chetan, they r. among themselves; nitačeñ̄̄chetamotonon, let us r. about it; inf.-hesse- =r. cause; enahan zehekseñ̄̄zet-to, that is the r. I speak; hovae nasaheshyahenon, he has no r., cause against us; nahessého, I make him the r., cause; heshhāzisto, the r., cause why. Emashanče, he has no r., is unreasonable; hena zehekseñ̄̄zaxeo, what is the r. of his crying? Hena zehekshoeoxezess, what is the r. of your coming?

reasonable, etatoxetan, he is r., rational; etatoxetan-o-v, it is r., rational; inf.-voeše- =joyfully but has also the meaning of "well so, reasonable, in place"; emevošeñ̄̄hota, it may well be there, it is r. that it set there; otherwise inf.-pave- =well, or -ono- = "properly, correctly" are used for r.; etapavheñ̄̄me, it]

reasoning, see argu, debate. [has a r., good price. rebate, nashovñ̄̄esta, I r. it, make it less in cost, worth, value, nashovñ̄̄emo, I r. him; eshvoxoštovatizsto, there is a r. in the sale, or, there is less sale.

rebel, natōhaeztovo, I r. against, oppose one; esaevha-amātaheo, they r., do not obey any more; esaevha-amātovohevo, they r. against him, do not obey him any more; enonohonomohetovovo hevohonamevo or henitāamevo, they r. against, resist their chief, ruler; enonohonomohetovovō zenitāeizess, they r. against the ruler; see resist: naohetaotovo navehonam, I r. rise against my chief; see rise.

rebellion, oxsaaevha-amātohēsz zenitāeSz, when the ruler is not obeyed any more; saaevha-amātahesto, r., the no more obeying; tōhaeztovazisto, r., opposition; all these terms do not render the exact meaning of r. Oxnohonomohetiēsz zenitāësz, and oξonohonomohetēxovsz zeništansess (pl.), r., resistance against the ruler or rulers (authorities).

rebellious, nha oξonohonomoheto hoemanistoz or nitaēstoz, the one who resists the law or authority; esaevhānitaitetovāzetan, he is r., does not want to be ruled any longer; enitāetan, he wants to rule, is r.

rebound, noka epōeš, nixa epōes (or., as in speaking of balls), it rebounds, bounces once, twice; napōes-emo, I make it (or.) r.: epōešeme, it is made to r.; nanoxtaotova, it rebounds against me; also nāevhanhāe-ova, it rebounds, recoils against, collides with me;

890
REBUKE

ENGLISH-CHEYENNE DICTIONARY

reciprocative

eoxceevhavoeha, it rebounds, recoils; eoxceevhavohansz, they (in.) r., recoil; eoxceevhavose, it (or., as a ball) rebounds.

rebuo, navéhosestomoe, I r. (doing so); navehosemosan, I r. (predicative); navehoeto, I r. one; navehoesta, I r. it.; zehvehosez, the rebuked one; našhaevoamo, I warn him; nahoxevoamo (adding vehosestomohestovâ =with r.), I urge him to be orderly, clean; navešheâhaemo vehosestomohestovâ, I warn him with r.; vehosestomohesto, the r.; vehosestomosanisto, the rebuking; vehoetaziesto, the rebuking one (obj.); see punish.

recall, nanehevamo, I r., call him back; nanehevavênano, I r., order him back; navehameetanosêho, I r. to his mind, remind him of.

recede, eevhanôvatto, it recedes (of liquids); see diminish, dwindle; eevhanôvaoz, it becomes receding; see water.

[off.]

receive, naamha, I r., or r. it; naamhânoz, I r. them (in.);
namhântotto, I r. them (or.); natooneamha, I r. continually, without interruption; nahepemaha, I r. more; naamõxta, I r. it (for my toil, trouble, work); naamõmo, I r. one (for my work, trouble); nanoñmo, I r., treat him, similar to namaseztovo; namahaosan, I r., greet, welcome; namahaovo, I r., greet, welcome him; nametan, I received, I am given; namaseztovo, I r., welcome him; namaseztâ, I r., welcome it; zehoheemahaz, all that we received.

receptacle, vehoseo; evehoseoneve, it is a r.; vehoseoneva, in the r.; vehaneo, r., small bag, envelope; see bag, box.

reception, amhasto, the act of receiving; maseztovazistoz, noômazistoz, r., welcome; mahaosanisto, r., greeting; mahaovazistoz, the r. of a friend; zehheámaheas, at his r. of, when he received; zehheámaseztâs, his r., the way he was received.

receptive, eoxcemase-amahe, he is r., receives willingly.

recess, zèvecetto, inner corner, depression; also zèvecevoneo; same as niche, nook.

reciprocal, nonameto, r., mutual; nonameto emehotâžeo, they love reciprocally, one another; meto, r., in turn; both terms can be incorporated as inf.

reciprocate, expressed by inf. -hotxove- =alternate, to and fro; ehotxove metâzeno havoa, they r. in giving something mutually; emetoemetâzenov, they r. in giving (it) to each other, one another; see exchange, interchange.

reciprocation, nonameto-mehotâzistoz, r. in love; nonameto-metâzistoz, r. in giving; nonameto-meo-tâzistoz, r. in fighting, warring.

reciprocative, expressed with either nonameto or meto
with the r. in the reflexive voice; (see Ch. gr.); hot-xoetto, in a r. manner, alternating, to and fro.

recital, hótahanistoz, the reciting, telling, narrating; ehotahanistove, it is a r., in the sense of telling, narrating.

recite, nahethótahan, I am reciting; zehethótahansz, the one reciting, relating, narrating; nahethótahaovo, I r. to him; nahethótahanetovo, I r., tell concerning him; see tell.

reckless, evavaneta, he his r., rash; esaaneštetahe, he is r., thoughtless; esaanonokatahe, he is r., careless, shiftless; esënitamahe, he is r., insolent, loose fellow; ehestatamahe, he is r., bold, rash, intrepid; see rash. Hestatamaheceme, road of recklessness, danger (in Bunyan's Pilgrim's Progress). Vavanetātov, recklessness, rashness; hestatamahestoz, recklessness; saano- kotahestoz, the being r., careless.

reckon, see calculate, count; eqsäevēeme, he is reckoned as a sheep; nahōstomon, it is reckoned unto me, for me; nanohōtostomata, I r. it for; nahōemetan, I r., have so many counts; hōmetanoxtov, the reckoning, recompense; eō hōemetanoxtovā, the day of reckoning; see deem, esteem.

reclaim, naevhavēsta, I r. it, ask again for it; see ask.

recline, nanoneesenoa, I sit reclining (resting on elbows backwards); nakaemaeho, I sit reclining (backward); see lean. [see recognize. recognition, nanovazistoz, the recognizing one (obj.).]

recognizable, expressed, eneyevheneeno, it is r., known by.

recognize, expressed by inf. -nan(e)-; nananeoto, I r. one by his tracks; nananeoxta, in. of preceding; nanano, I r. him (by sight); nanana, in. of preceding; ninanovāzhemā, we r. each other; nananono, I am recognized: nanonomevo, I r. it for one (or.), concerning him; nananonetovāzhemā, we r. each other, are reconciled to each other; nananeatório, I r. one (by his voice); nananeāta, I r. by hearing it; nananeāta, I r. it by taste; nananēasen, I r. by taste; nananevaovo, I r. him by touch of feet; nananevaa, I r. it by touch of feet; nananevā-no, I r. him by indirect touch (instr.); nananevaha, in. of preceding; nananevano, I r. him by touch of finger; nananevana, in. of preceding; nananematoxa, I r. it by smell; nananematomo, I r. one by smell; nanevheneeno-vo, I r., know him by a mark, sign; see know; heexanz navešenanovonoz, I r. one by his eyes; nanoeotazistoz, the recognizing by the tracks; nanovazistoz, the recognizing one by sight (also in general); nanovsanistoz, the recognizing: nanetovazistoz, the recognizing one (obj.) by hearing; naneneistoz, the recognizing by taste; nananevoazistoz, the recognizing by touch of feet; nananevanazistoz, the recognizing by touch of feet.
hand; nanevahestoz, the recognizing by instrumental touch; nanemotomazistoz, the recognizing by the smell. recoil, eevhavoëha, it recoils (as an arrow, etc.); eevhavoëhansz, they (in.) r.; eevhavoëš, it (or., as a ball) recoils; eevhavoëšen, they (or.) r.; this term (evhavoëš) is also used in the fig. to say "one is ineffective"; Maheo heészistoz eevhavoëšeméz' hevetevōtto saamietametsësh, God's Word is ineffective for those who do not trust in him; see rebound; naahosostax, I r., step back (with a jerk or quickness); namomhemeohi, I r.; namomhemeohi zeëšivaeno, I r. from] recollect, remember. [fear (sudden) of him. recommend, napevhoesesta, I r. it, speak well of it; napevhoesemo, I r. one; in the sense of "advise, admonish" suff. -vamo (or.) is used; naanoevamo, I r., advise him to be quiet; naaseozxevamo, I r. him to leave; epevooseoneve, he is well recommended, has a good report. [epevhoesestomohe, he has good r. recommendation, pevhōstomohesto, epevōstomohe or] recompense, hōmetanotxoz, naevhāztomevo, I r., compensate; naehahehennatomo, I r.; naehahehennanomevo, I r. it unto him, for him; navovēmo, I r. (in words of praise); navoveahetovo, I r. to him (in acts); onoxomevazistoz, r., reward; evhāztomevazistoz, r., compensation. reconcilable, enanovazetaneoxz, he grows r.; enanoneoneve, he is r.; esoananohe, he is irreconcilable. reconcile, naevhamamovanš, I r. them, bring them together again; evhamamovazistoz, the reconciling; eevhananovōo, they are reconciled; nievhanovāzhemā, we r. to each other; ninanonehovāzhemā, we are reconciled with each other; see appease, calm, peace, soothe. reconciliation, evhanovazistoz, the reconciling one (or., with); eevhananovastoz, the state of being reconciled; evhamamovazistoz, the being mutually reconciled, meeting together again; nanomohesto, r., peace making; nanonotovazistoz, mutual r.; nanonehoastomohe, r., making quiet by talking. record, nahahz, I r. (by writing); naahatoomovo hevhes-toz, I r. one's name; eamhei, it is recorded, written; eamšeme, it or one is recorded, written; ezhešeamšeme, it is thus recorded; esaa-amehahah, it is not recorded, written on; epevhōstomohe, he has a good r. recommendation; epevooseoneve, he is well spoken of, has a good r., report; chavsevhōstomohe, he has a bad r.; chavsevooseoneve, he has an evil r., is evil spoken of; see reputation, fame. Zehovtxeeoxz, the stored up writings, records also library; zemhaztsanz, the one who records; amhaztsenistoz, the recording. recount, namesehōtahan, I r., tell in details; mesehōta-
ENGLISH-CHEYENNE DICTIONARY

hanistoz, the recounting; namesehötahaoovo, I r. to one; namesehötahaneta, I r. concerning it; namesehötahaneto-vo, I r. concerning him; zemosehötahansz, the one who recounts. See tell, narrate.

recover, naevhaaena zémehavoneoeszetto, I r. that which I had lost; naevhapevomxta, I r., am well again.

recovery, evhaaenazistoz, the recovering of property; evhapevomxtastoz, r., the being well again.

recreancy, Scevovoze(ze)vestoz; see faithless, treacherous.

[zešcevovoze(ze)vsz, the r. one.

recreant, esšcevovozeve, he is r., treacherous, deceitful;]

rectiminate, meto enomaxtomohe, he rectiminates, accuses in return; meto-momaxtomohestoz, recrimination; nha zemetoec-momaxsetanevaz, the one who rectimina-tes, who returns one accusation with another; meto nanomaxemo, I r. against him. See accuse.

rectangle, hověn eamshaesso, it is a r. (drawn or plane);

eamseveevetovatto, a r. body hollowed (tough);

hověn eamsevozaveevetovatto, it is a r. (body, solid).

rectangular, see rectangle, shape.

rectification, onoanenizistoz, the rectifying: onoemanis-toz, r., the making right, correct.

rectify, naonoanen, I r., correct; naonoana, I r. it; nao-ornoano, or. of preceding; zeonanenpsz, the one who rectifies; zeonoano, the one who rectifies it; naonoa-ovo, I make him to be rectified, correct; naonoeho, I do r., redress him; naonoēta, I am one who does r.; nao-noatamo, I deem him right, correct; see correct, right, redress.

[in the moral sense]; see right.

rectitude, onoastoz, the being correct, right (usually)

rectum, mazeo and maszeo; heszeo, one’s r.; nas’zeo or nas’z, my r.

recuperate, naēveevhapevomxtāoz, I am recuperating; see recover; naehaanaanxanomxta, I r.; evhapevomxtāozistoz, the recuperating; evhaonaxanomxtastoz, the recuperating, feeling eased.

recur, eoxceevhanhesso, it recurs, happens again; in Ch.,

when recurrence or repetition of action takes place, the first syllable of the verbal stem becomes reduplicated, as, evoq, it is crooked (one bend); evovq, it is crooked (several bends); epevoēta, he does good; epopevoēta, he does good repeatedly; nameto, I give him; namometo, I give him several times; tāeva, at night; totāeva, recurring every night; eševa, to-day; oesēva, daily, recurring every day; ehaevsevoēta, he does evil; ehathavsevoēta, he does evil repeatedly; evohoveo-z, it comes apart; evovohoveozeo, they (as boards) recurrent, see alternating.

[come apart.

red, rad. -ma = blood, r.; emao, it is r.; emako, it is r.

(diminutive form); emakonsz or emaonz, they (in.) are r.; emaeta, he is r.; emaetao, they (or.) are
r. : zemaetaz, the r. one (or.); zemao or zemako, the r. one (in.); namaena, I make it r., redder it; namaeno (or.); ema[võna, it is a r. morning; ema[v]mano, it is r., general aspect, as atmosphere, etc.; emaeneoz, he reddens (in the face); namaen€, I am r. faced; emaaneøva, he is of red- dish fur; emaøva, he has r. fur; zemaøvaz, the one with r. fur; zemaøvassø, the ones with r. fur; zemaøvessø, he has r. hair; zemaøvessz, the one with the r. hair; emaøvess, he has r. hair; emamakoovess, his hair is all r.; emaøvõme, it looks r. (of liquids); namaevõmanèhø, I make him look r.; emaøvõmanèhe, it is made to look r.; emaaneõ, it reddens, makes r. (liquid); emaaneøetto, it reddens, makes r. (solid): emaone, it is r. (thread, string); namahotonaøva, I braid, weave it (or.) r.; emahotona, it is braided r.; emaoneeo sitoczoe, the rope (pl. or.) is r.; emaoneonzsz, they (in.) are r. (something having a round body); emaaneõva, it gets r. (liquid); emaøva, it is r. water, also he is bloody under the skin; emaømeha, it is a body of r. water; Maãm, Red river, name given to the South Canadian river in Oklahoma, also pr. name for persons. Emaønassø, they turn themselves r.; this is said of a kind of grasshoppers, which at some time of their development fly high into the air and come back with wings turned r.; etamomakoen, he has r. (sore) eyelids; emamakoømoen, he is painted r. all over; emaøeøttonsz, they bud, bloom r. (ésetto ref. to the end or point of branches, prongs, etc.); namahæsen, I dye feathers r. (by dipping in r. color, but not boiling); mæhaseønosz, a bush whose black berries yield a fast r. dye; namahæen, I color r. (by means of cooking, boiling); nimahæhenøma, we color r. by cooking; maetxo, weed whose root is cooked to make r. coloring; hessoøza øveømahæhenøstøve, by means of its roots r. coloring is obtained (by cooking); namahohën eøheø, the sun burns us r.; namahöno, I burn, heat it (or.) r.; namahiøhø, I burn, heat it r.; emaëheøta, it is r., glows from heat; mañemeno mañeøhøsz, the apples are r. from heat; eøheømo emaëhoø vostøn, a person scorched r. by the sun; emaøoaønsz, they are made r.; namaøoøvo, I make one (or.) to be r.; namaøaa, I make it r.; emaaøensz, they (in.) are light r., pink; maøheøm, maøheømønsz (pl.), r. lodge; eøceømoøhømøxø, they (in.) are tied, wrapped with r. strings; maøheømeøøø, maøheøm, maøheømen, r. lodge (owner), pr. name; nahæmaøheømøø, I have a r. lodge; niheømaøheømømø, we have a r. lodge; Eøøemahæøsz, Redmoon; Honeømaøvaz, Redwolf (fur); Honioømahæøsz, Redwolf; Maeømenø, Redberries; maømenøz, red berries; xamamenøcoø, r. willows (or.); Maeøxta, Redleg; Maøèhe, Redriver or Redwoman; Maømaøxoøzø, Red-earth or -ground; preceding are pr. names; maøkamøxoø, r. wood; maøkømeøøø, r. bark, kinnikin- ic; xamasømøtø, r. cactus; eøevømaø, it is orange r.; see color, dye; maøveøcess, r. bird; Maøveøs, Redbird, pr. name;
mae, the r., blood, q.v. The Ch. think much of the r. color, it symbolizes to them life and joy. Dull r. (maetom) is used for ceremonial painting; namakoaenaz, I paint myself r.; xamavostan, the r. man (or genuine, indigenous blood). Emaevsen, he has r. painted horns; emahe hoan, the shield is r. (made so); emaheo hoa-non, the shields are r.; xom5 emaene, the spear is painted r.; emako, it is r. (of quill or feather work); coxcemamae heazeneva, he is painted r. on the arm; coxcemakensko, they (persons) are stripped with r.; maheonon evhe6, it is wrapped with r. cloth; maheonon navezenenoz (or.), I wrap it with r. cloth; emaesta-ne, it is tipped with r.; namaestaena, I tip it with r. redeem, nae7nanomoxta zistoseevhaenom, I r., pay for it, in order to own it again; navostanevo, I r., save him; evostanevstoman, he occasions redeeming, redemption; navostanevehem, I am redeemed; navovêheva, I r., ransom; see ransom; navenootan, I want to be redeemed, delivered; navenooho, I prompt him to be delivered; see save.

Redeemer, Vostanevhan, Vostanevstoman, also Venootxevahe; see Savior; evenootxevaheve, he is a R.; venootxevahestoz, the being a R.; vovêhevatoz, r., ransom.

Redemption, Vostanevstownianistoz, evostanevstownianistove, it is a r.; venoohazistoz, the redeeming, delivering; venootanoxtoz, desire for r., deliverance; venooxvatoz, the r., redeeming (as a medium of deliverance, an act done for another); evenooxvatozove or evenootxvatozove, it is a r., deliverance for one.

Redress, see rebuke, punish; navenoeto, I r., rebuke one (in words); naoneevatohe, I r., correct; zonoo-vato6sz, the one who redresses; oneevatohestoz, r., discipline; naoneevoano, I urge him to r.; naoneevoavo, I make him to r.; the inf. -evoa - the Eng. re-, and can be used in the above terms; naonoana, I r. it: naonoano (or. of preceding); naonoeho, I do r. him; naevaheono-cta, I am a redresser, reformer; onoeztostz, the act of redressing, reforming; naevahovovotana, I r., reform one; naevahovovota, I am redressed, reformed; naevahovovotaean, I want to r., reform.

Reduce, nazcekea, I r., by filing, cutting (on the sides or surface); nataameeka, I r. it by filing (either end); evahazceezo, it has been reduced (in size); evahatxkomkeo, they (or.) have been reduced (in numbers); evahazceta, they (or.) have been reduced (in size, amount); etorkonazo, one becomes reduced, emaciated; see diminish, recede; esovheeme, it is reduced in value; eanavbohtova, he reduces his price, sells cheaper.

Reduction, anavbohtovotazistoz, r., in price of sale, purchase.

Reduplication, see recur, repeat; in Ch. the initial part
of a verbal stem is repeated once to express recurrence, repetition of the action. See Ch.gr.
reed, moomstas, miconaton and exovavósz, ref. to different kinds of reeds.
reel, ehohezeš, he is reeling, staggering; ehohotšetto, it is reeling, staggering; hotšenátotz, the reeling.
refer, nanheto, I r.to him (in sp. of him, meaning him); inserted "n" after the pers. pref. implies reference or relation to something previously mentioned or done; nè, the one mentioned before; zènèstomonettó, referring to what I am asked (to give); nanetoahe, I like it so (referring to); nanethoatahan, I tell, narrate, referring to something; nanethopezoehe, I work (as referred to); suff.-evo also implies reference to a place, time or object; nihetazevo, I said of, referring to, concerning thee; hane zemezevos, the ones (or.) thou gavest to me then; zexhoevo, there where my place is, where I live. [objects, purports, reference, see apply; eheṣetovatto, it has r.to, aims,]
reflect, ehénehótai, it reflects heat; hénéhotátotz, the reflecting, radiating of heat; ehémátasoomato, it reflects, as an image; ehémátasoomahe, it is reflecting, a reflection; evohóotta, it reflects, shines, q.v.; nèvetanono, I am reflecting (in thots); see consider.
reflection, hénéhotátotz, r.of heat, heat waves; èvetano-
naestoz, r.(in mind); vohótotoz, r., shine;
èhetanoxtoz, r., consideration; when "r." implies "perception, coming to the mind" it is expressed by the reflexive m.; see Ch.gr.
reflexive, see r. voice in Ch.gr.; r. is expressed with suff.-az; navo̱maz, I see myself.
reform, same as redress, correct; naevhapanen, I make it good again, amend; nitaevhapananon nivosta-
nehevstonan, let us r., amend our way of living; evhapa-
vanenistoz, the reforming, making better again; evhapa-
vanazistoz, the reforming one (obj.); eševhapanane, he is reformed, bettered. [making better again.
reformation, evhapanazistoz; evhapanemanistoz, the] refrain, see keep, hold back; nanšekotoma, I keep my peace; nasaaosxo, I r.from saying anything.
refresh, naosotomaného, I r.one, make him rested; see rest, solace; naevhomonana, I r., renew it, see re-
new; naevhasonotomoeroz, I am refreshed.
refuge, naa̱m̪esem, I flee for r.; zeam̪esemзе, the one fleeing for r.; naaset̪eseme, I leave, flee from, for r.; see flee; nahet̪esemze, I take my r.to; nanot̪esmo̱ovo, I take r.to thee; see shelter.
refund, naevhametonozo hemakahätaemoz, I r. his money; heto makatansz nazevehametanenovoz, this money will be refunded to you.

897
refuse, nahōsz, I r., hold it back; nahōsz nasaametohe, I r. to give it to him; epapaponeho, he refuses to move, budge; namēstov, I r. to eat; choanahe, he refuses to work; hoanaheztoz, the refusing to work; hoanaekaš-goneo, children who r. to work, disobey; hoanaheztoz, r. to obey; hoanaheztoz, the refusing to work. regalia, vaxēhestoto, all the "fixings"; vaxēhestoz, the arraying, fixing up.

regard, nongoazmo, I r., esteem him; naongoazesta, in. of preceding; see care, consider; papas nasaahessemahoe, I have no r. for him; papas nasaahesseztohe, I have no r. for it; see heed; naohēpevatamo, I have a high r. for him; onoatamazistoz, r. for one; also pevatamazistoz. Vovoxpone as inf. = without r., strictly, rigorously.

regenerate, naevhamone—maneoxzesēho, I cause him to r., to grow anew; evhamone—maneoxzisto, regeneration; evhavovōstāzistoz, regeneration, new birth; evhavovōvōvostōvostoz, renerated, renewed life; evhavovōvōvostoneheve, he is regenerated. See change.

region, can be rendered with suff. -ōomē and -ōomē in a few words; havvevōomē, the evil r.; matavōomē, the wooded regions; pavōomē, the r., place of the good; ho-estavōomē, the fiery r.; meztovōomē, the r. of persecution, torment; otatavōom, the blue r., sphere (firmament); tāxtavōom or tāxtavom, the open r., atmosphere; axtonōomē, the underworld r.; totanōom, the r. of the past; vonōom, the original time, epoch.

register, see record.

regret, naveshezeanovetanoozetexample, I r. concerning it, have regrets over it, feel downhearted, sad about it; naveshezeanovetanoozeto, I have regrets over, concerning him; vavnomoxta, I r., feel sorry, sore; this term fits better for "feeling sore, offended" than "r."; ehanomstaha, he deeply regrets it, has remorse; anahomstahātoz, r., remorse; naahanomstahaoze-ta, I have deep r. concerning it.

regular, tēavavetto, by measure, according to rule; inf. -oxce- = r., recurring habitually, methodically.

regulate, natēavāvistomosan, I r. it; natēavāvistomevo, I give him regulations; natotāvēvānavanathohechoezo-toz, I r. my work, work by rules, regulations; natēvāvāhoveman, I r., make a regulation, a rule; natēvāvāhoveman-oxta, I r. it.

regulation, tēavāvistomosanistoz, the regulating; tēavā-vistomevazistoz, r.; tēavāvāhovemanistoz, r.; rule; zetohešēavāvāhovemahehe he to m håno, according to the r. of this house; also zetohešēvānene hoemanistoz, according to the r. of the law.

reign, enitāetsan, he is reigning, ruling; zenitāetsansz, the one who reigns; nitāetsanehe, the ruler, reign-
relation. vōhestoto, r. (sg. and pl.): navōhestoto, my r.; nivōhestonaneo, our relations; nivōhestovevō, your relations; nahevōhestove, I have r.; nahevōhestovenoz, I have him for r.; nihevōhestovstovaz, thou art my r.; ononovōhestoto, doubtful r., not well known r.
relationship, vōhestovetovazistož, r. (blood r.); in the Ch. gr. we have a m. of r., implying "possessive connection by blood or otherwise". Following is a recapitulation of r. terms: nihoë, my father; nākohe, my mother; namšem, my grandfather or my father-in-law; nīšechem (also nīsechem), my grandmother or my mother-in-law; nām, my uncle (mother's brother, not father's brother); nahā, my aunt (father's sister); nanēha, my (male sp.) older brother; natatanem, my (fem. sp.) older brother; nīsima, my younger brother or sister (male or fem. sp.); naaaxaehem, my older sister (male sp.); or my sister-in-law (fem. sp.); namhan, my older sister (fem. sp.); nīsis, my cousin or half brother or half sister; nāa, my son; zemahaetz nāa, my older son; zehaaxcetaz nāa, my younger son; natona, my daughter; zemahaetz natona, my older daughter; zehaaxcetaz natona, my younger daughter; nanis, my child; nīxa, my grandchild (boy or girl, also son = daughter-in-law); nitov, my brother-in-law; nitam, my sister-in-law (male sp.); niixaehem, my sister-in-law (fem. sp.); or my sister (male sp.); nanhyam, my husband; nazheem, my wife; nazenota, my nephew (implying the male child of one's brother = sister-in-law, but not the child of one's own brother [when male is sp.] or one's own sister [when fem. is sp.]); naham, my niece (implying the fem. child of one's brother = sister-in-law, but not the child of one's own brother [when male is sp.] or the child of one's own sister [when fem. is sp.]); natovame, my kindred (by marriage); nīs'en, my friend (male sp.); nisheem, my friend (fem. sp.); navōhestoto, my relations; natonito estoto, the one with whom I have relations; nistax, my co-warriors. The 28 different terms mentioned can each be modified into over 20,000 ways, the substance of which is explained in the Ch. gr. under possessive pronoun and m. of relationship.

relative, navōhestoto, my r., kindred.

relax, rad.-otov = slack, loose, shaky; cotovotane, it is relaxed (ref. to bow string or an uncocked trigger); eshowotan, it is somewhat relaxed, or getting loose (bow string); rad.-shov = less than, diminishing; eshowevoñpanohe, he relaxes in strictness; nashevoyōsan, my sight is relaxed, is less than before, diminishes; see relieve; cotoveoz, it is relaxed, shaky. relaxation, see relief, rest, relent; otoveozistož, r., shakiness.
release, naevhaënnanom, I let him go, set him free again; naäxanom, I r., set him loose; evaënnanazistoz, the releasing; ñexanazistoz, the releasing, setting loose (from being tied, tangled, etc.).
relate, t'as aoxs easetane, it has been relegated somewhere; naasetana t'as aoxs; I r. it somewhere else; hoëmhaäón nataasetana, I relegated it in the cellar.
re lent, na hôpsan, I r., modify, dissolve, melt; see melt; na hôpëho, I cause him to r.; na hôpëtan, I r. (in disposition); na hôpetanoom, I feel relenting; na hôpë mo, I r. concerning him, warn him (of danger for him); hôpetanoxtzox, the relenting (in disposition); hôpetanoomistoz, the becoming relenting; hôpsanistoz, the relenting (act); hôpëhazistoz, the causing one to r. See spare (Ger. scho nen). Es tôneoxoz, the cold relents. See subside.
re lentless, esaanannoné, one is r., implacable, cruel; reliable, emomeovæhe, one is r.; zemomeovæhes, the r. one; namomeovæxtzovox, I show reliableness to one; momeovæstoz, reliableness.
reliance, nietanistoz, r., trust, confidence; heovsetan-] relief, see relieve. [oxtoz, r., assurance; see trust.
reli ev, navostanevéha, it relieves me, gives me relief; navistäm, I r., help him; vistäozems, give me relief, help! Eoxchaomooamohetto heto esëcoxz, this medicine gives relief; naevhaënomata, I am relieved from pain; navëpanämooxtamaného, I give him relief (in sickness, physical or other ills); navëpanoom, I am relieved, eased (from bearing burdens); naanaaxan, I am relieved, eased; naanaaxanoomoxta, I am relieved, eased, quietened in my feelings; naahëxonoxtaon, I feel relieved, appeased; naahamësoho, I r. quieten one; naaha mooxetoxovox, I r. one's strain; naëpotomo xo, I r. one's heart; namëstoheo, he is given relief; naëpotomo xo, I r. one's heart; namëstoheo xom, I breathe free, am relieved; naevhamooxomotom, I feel relieved again; sëpotostahañtoz, heart relief; sëpotostahañavoizinistoz, the giving one (obj.) relief for his heart; oanaxanestoz, relief; oanaxamoxtzotz and vëpanämooxtzotz, feeling of relief; vëpanoomoxestoz, relief from bearing burden; mësto hakahistoz, the relieving one from burden; mësto hoko zistoz, the becoming relieved from burden; mësto hahenistoz, the relieving one from burden; haomoomoxtstoz, relief, peace; vistämoozistoz, r., help; haamoozistoz, relief, the being appeased; haamooxetoxovox, relief in mind; eanëvatto, it is relieved, subsiding (sp. of pain in the sense of receding, like water).
religion, hoëstomohistoz, see offer: mëmäta hoëstomohestoz, sacred r.; zenitavhoëstomoessö, the ones of
different r.: naonitarhoestomoheme, we have different religions; enahan zehethoestohestoyvez, this (ref.) is our r.; ovaxanmatoz, Messias r. (dreaming); matavan-matoz, peyote r., ritual; ëcstahostoz, Christian r. (baptizing, baptism); evessezhësëmômatavhoestomoh, he is one belonging to this r.

religious, emómâtahe, he is r., pious; emómâtavostanehe-ve, he is a r. person; monmatavostan, r. person; mómâtaheten, r., pious man; emómâtavoëta, he performs a r. act; mómâtavoëtastoz, r. act; emómâtavoan, he speaks religiously, ceremonially; see holy, sacred.

reluctance, popexôostoz, slowness; honiztastoz, r., unwillingness, disinclination.

reluctant, ehoniztæc, one is r., unwilling, grudging, disinclined, averse; ehoniztavenëche, he looks r.; esaamasenechëve, he does it reluctantly, not willingly; nahoniztactovoz, I am r. toward him; oha honiztastovâ cœxencësevëo, they do it only with reluctance.

rely, see depend, trust; nanietamëzo, I r. on him; nanie- tametovo, I r. upon him; there is little difference between the two terms, the last is the older, now less used.

remain, nasethoe, I r., when others go; nanocsethoe, I r. the only one; nanocë, I r. alone; natanovësan, I r. to watch; našëšëvissthëmo, I r. with him; naahëxovheoxsta, I r. a long time; etoomehe, he remains the same, does not change; etoomenistxeo, they r. all together; inf. -toom- = to r. in the same position, not changing; nato- omhësz, I keep it for good; etoomehota, it remains set, where it is; nahetoomëothaz, I make myself to r. the same, unchanged; ëxhesta nataëvhesta, I r. in the same condition; ëxhesta epevomoxta, he remains well; māp ešetaxcooena, a little water remains (in close vessels); ëšetaxceövatto, little water remains; inf. -hee- = r., left behind; naheezo, I r., am left behind; oha zeto kašgon naheezo, only this child remains to me; heto naheezota, this remains to me; hovae esaahhe- nozenov, nothing remains undestroyed; nasaahheoxhes- tové, nothing remains for me to say; nasaahheemakàtame, no money remains to me, I have no money left; na- nocëšënsëtan, I am left remaining, r. abandoned; hovae zeeheoz, that which remains, is left over, remainder, remnant; maveôz zeeheoz, the remains of the body.

remainder, hovae zeeheoz, r.; see remain.

remark, see notice; navhanenheve, I simply r. remarkable, see astonishing, marvelous, strange.

remedy, see heal; hovae zevës-énomoxtamanstove, that which heals disease.

remember, nameetan, I r.; nameetanotovo, I r. him; namee- tanota, I r. it; nameetanosëho, I make him r.; nameetanona, I am remembering; nameetanonafoëho, I make
one r.; nameetanonatovo, I am remembering about one; the preceding terms ref. to remembrance in mind; nameovhoosemo, I r.him (in words); nameovhoestesta, I r.it (in words), bring it to remembrance; nameovhoestostomohe, I do bring to remembrance (in words); nameovhoestostemo, I bring it to his remembrance, remind him of; natoovetan, I r., keep in memory; natoovetanotovo, I r.him, keep one in memory, mind; natoovetanota, in.of preceding.

remembrance, meetanoxtoz, the bringing before the mind; meetanotovazistost, r.concerning one; meetanonaestoz, the remembering; meetanoozistoz, r.(present or sudden); meetanohazistoz, the causing to remember; meetanosohestoz, cause of r.; toovetanoxtoz, r., the keeping in memory, mind; toovetanotovazistoz, the keeping one (obj.) in memory; nameovhoosemo, I bring him to r.(by words); nameovhoesta, I bring it to r.; meovhosemazistoz, the bringing one to r.; meovhosestomohesto, the bringing to r.

remind, nameetanooho (direct) and nameetanosého (indirect), I r.him, cause him to remember; meetanohazistoz, the reminding (direct); meetanoshazistoz, the reminding (indirect).

remission, vonanovevazistoz; see forgive.

remit, see forgive; navonanomevo, I r.it to (for) one; naeveháéanna, I r.it, set it down again; naeveháénamomevo, I r.for (his benefit) him. [main. remnant, zehheoz, that which remains, is left; see re-]

remorse, ahanomstahatóz, r.; eahanomstaha, he has r., regrets; zeahanomstahaz, the one having r.

remote, hako vohés, very distant; etazeoxzesz t'sa hako vohés hoeva, he has gone somewhere into a r. country; hako tozech, r. in time (past): hako haeš, r., very distant; hako haeš heama, r.above; maeto hako haeš, in the r. future; haeš or vohés naevehestovenoz, he is a distant, r. relative; see alien distant.

re-mount, naehvahato, I r. (as on a carriage, horse); nae-vahatohoez möhéno, I r. the horse; naeveháéen, I r., reascend (an acclivity); eevvahaoz, he stands (having remounted); naevehahoz, I r., set it up upon; naevehahato, or.of preceding.

removable, eoxceasetanenov, it is r.; easetaneovneve, it is r.; esaa-asetaneovnevan, it is not r.

removal, asetanenistoz, r., the removing (action); asetanazistoz, r.; heto zeeheáasetans, one's r. (passive).

remove, naasetanen, I r.; naasetana, I r.it; naasetano, I r.one (or.); naasetanomevo, I r.it for him (one's benefit); naaasetanomovo, I r.his (in.); naaasetanamo, I r.his (or., as coat, etc.); rad. -asetan- =to take away; zeasetanensz, the one who removes, takes away; zeasetansz, the one removed; zeasetane, that which is remov-
ed; esaa-asetanéhan, it is not removed; naookomao, I r. the sod (in a tipi or before certain ceremonies); see peel, shell, skin; nanitozca, I r., take off my hat; ni-ntoxcasz, r., take off thy hat; naasetanomeva navoxca, he removed my hat, took it away; naòsepåen, I r. the ashes (from fire place).

renunciation, naoinxomoxo, I r., reward him; an informant said that this term started among the Northern Ch., when the first "annuities" were given to them, the boxes being broken open and their contents distributed; naonexana, I take it apart, in pieces; naoinxomoxo, I take it apart for one's benefit. The contents of the box being regarded as remuneration for the Ch. the term was subsequently made to mean "reward or paying back". Naoinxomohe, I r.; naoinxomosan, I r. (predicative). Ehovevatan, he wants to be remunerated, to earn something.

remuneration, oninxomoxsonistoz, the remunerating (predicative meaning); oninxomohestoz, r., remunerating; oninxomovazistoz, the remunerating one (obj.); ehovevazesta, he expects r.; hovæ nasaahoze-vaztohe, I ask or expect no r.; hozevatanoxtoz, desire]  
encounter, see attack, encounter.  
rend, epopooneoz, it rends (something like rope, thread, nets, long and round); napopoonehoavo sitoxceo, I r., tear asunder the rope (or.); naxoevoeno, I r. it in two (cloth); naxoeno, naxoavo, napoëvo, I r., tear cloth (see tear, break, cleave, split).

render, navenoheškona, I r. lard; nahoxovensz zseszensiz-tová, I r., translate it in Ch.; nahoxovensz vëho-enszistová, I r. it in Eng.; see interpret, translate.
renegade, eotaéanahe, he is a r., a fallen one (state); otaéanaheo, the r.; zeotaéanaheoss, the renegades.

renew, naevhamonana, I r. it; nievhamonanom-oenon vontosan-hevestoz, he renews our life, lit. he renews life for us; evhamonanenistoz, the renewing; eeavhamonomaena hoe, he renews the earth, the ground; inf. -vovôš = anew.
renounce, navoochoeto, I r., reject, disclaim, repudiate one (see throw); navoohoesz, I r., disclaim it, throw it away; nanösan, I r., abandon; nanëto, I r., abandon him; nanëoxta, I r., abandon it; naasetana, I r., put it off; asexatom zetothësevešhestomoeozess, r. to all that which hinders you; hena zeasetanomass nitov, what did you r. for my sake?
renovate, naevhamonana, I r. it; naevhamonemanisz, I make it new again; see renew; naevhavovôšemanisz, I r., make it anew.
renown, see famous; emäheneenohe, he is r., known by all. rent, see lease.
renunciation, see renounce; nösmanistoz, the renouncing,  

904
abandoning; asetanazistoz,
repair; naevhapevanen,I r.; naevhapevana,I r.it; naevhapevan,I r.one; zeevhpavevanensz, the one who repairs; zeevhpavevansz, the one repaired (or.); zeevhpavevan, the one (in.) repaired; also naevhavemenisz, I r., make it well again; eehapevooz, it is repaired (ref. not to the action of repairing but to the being now repaired); eehapevane, it is, has been repaired; naevhavotenanen,I r., put in order again; heto zeheseeyhappevane etonetseme, how much are the repairs for this? Eevhpavemenistoz, the repairing; eevhpavemenistoz, eehapavemenistoz, the r.; eehavotenanistoz, the repairing, putting in order again.

repairation, eehapevanazistoz.

repa, naevhâza,I r., render it; naevhâztavoêho,I r.un-
to one; naevhâztomohe,I r.; naevhatônooto, I r., bestow the same upon him (again).

repeat, expressed by inf.-tóevoâ; natôevhavoan, I r. (the same word, utterance); natotôevhavoan, I r. several times; repetition is also expressed by reduplication of the initial syllable of the verbal stem; see recur, reduplicate. Inf.-hosse= another or second time, again; -evhâse= again another time; -hotse- and -evhsâse= again and again, repeatedly; hotsetto, repeatedly (detached). [r.it; see chase, drive.

repel, naaseozeto,I r.one, push him away; naaseozesz, I]

repellent, epeoseoneve, one is r.; napëoto, it is r., repulsive to me; napêoto, one is r.to me, I feel disgust for him; see dislike, disgust.

repent, naovonoez nathavseva or nathavsevoêtastovâ, I r.from my sin, evil deed; navešanevotenano nat-
havs, I r., feel sad, sorry for my sin; navovetanâz, I change myself, r.; see change: naanovemesëoz, nathav, I r.from my sin, badness; zeanoimesëozz, the one repenting; -anov- = sad, down hearted + -mesëoz = to come to self, to better judgement; naanovemesëozeta natšëzis-
toz, I r. over my deed; navovetanâzetan, I r., want to change.

repentance, vovetanoxtoz, r., change for better; vovetan-
-azetanoxtoz, the desire to change for better; anovemesëozistoz, the repenting; havs zeoxesseanoveto-
noxtove, feeling of contrition for sin.

repetition, tóevhavoanistoz, r.(in utterances); totôev-
havoanistoz, pl.of the preceding; hossene-
vestoz, r.of a doing; popevoêtastoz, r.of well doing; hathavsevoêtastoz, r.of evil doing; see reduplicate.

repine, evenomoxta, one repines, feels sorry, discontent-
ed; see sour, bitter.

replace, naevhaênana, I r., put it down in its place again; nametoenen, I r.exchange, give in place of; nametoena, I r.it; see exchange; meton, in place;
replenish, naevhaohotomooxsan, I r.; naevhaohotomoenoxz, I r. it; naevhaohotomooenoto, I r. one;
-ohotomoen- ref. to make full (something having capacity); naevhaohovxtsan, I r., store up again; naevhaetâ-
mana, I r., make it plentiful; eevhaetâmeeoz, it is re-
plenished, made plentiful again. Evhaohotomooenâtoz,
state of being replenished, full again; evhaohotomen-
xsanisto, the replenishing.

[abundant, plenty, replete, etâmeeoz, it is r., copious, abounding; see]

replica, nanôsta, I r., answer; nanôstovô, I r. to him; nano-
sta, I r., protest (in words); natohosenôsta, I r.
with provocation; naevhatohosnonôstovô, I r. to him
with provocation; nassaaxhestohe, I do not r., say no-
thing; nassaaxhestomovohhe, I do not r. to his (in.);
hovae esaavâsshess-nôstovohenov, they had nothing to
r., answer to them (or.); nôstôtoz, the r., answer;
esaatonshenôstôhan, it cannot be replied, no r., answer
can be made to it. Navešenôstovo mxistôneheva, I r. to
him by letter, paper. Nha zenôstaz, the one who re-
plies, answers; nha zononôstaz, the one replying, pro-
testing; nôstovazisto, the r. (to one); evhaohoseno-
ôstôtoz, provoking r. Tohosohazistovâ navešenôstovâ,
he replied to me in derision (meaning either that his
answer was derisive, mocking or that the derision was
his answer).

report, nahotono, I r. to one, inform him; nahéneotonova,
spread the r., information; zehéneotonovaz, the
one spreading a r.; hénéotonovâhe, would be the name
for "reporter": natoxhotonô, I go about reporting, in-
forming; see inform; ecohotchonovâtovê, a r. has come;
ehotone, it is reported or he is reported unto; some-
times the attributive form is used to express "re-
ported" in the sense of "said"; ehâmoxtaesz, he is re-
ported sick, is said to be sick; pevooseo, good r.;
epevooseoneve, he has a good r., is well spoken of; al-
so epevôöstomohe or epevôostomohoe; haysevoseo, bad
r.; chavsevoseoneve, one has an evil r., reputation.

reporter, hénéhotonovahe, the one who spreads the re-
port, information; hôtahanehe, r., messenger,]
repose, see lean, rest. [teller; ehotonovâhe, he is a r.
reprehend, see rebuke; navehoestomohe, I r. [prehended.
reprehensible, emevehoestomohestove, it should be re-
reprehension, vahoestomohestoz; see rebuke.

represent, nahevezhovaosan, I r. (predicative), liken
with; nahevezhovaovo, I r. one with, make
him to r.; nahevezhovenotto, I r. him or them; ehevez-
hov, it represents; eoxchevezhovenov, it does r.; nahe-
nēhoveta, I r. it; nahenēhovenotto, I r. him; nszhennēhovetovaz, I shall r. thee; evhanhetomohe, it is represented by, stands for; exchetomoetto, it represents, stands for, symbolizes, impersonates; see symbolize: ehetoMōtov honeo, they r., impersonate wolves; nahetomo hone, I r. a wolf; nahēhetovavhevezhov, I r. its nature, character, object; zehehetovavhevezovs henitas- tov qāeson xehevezovs, as he represents, characterizes his rule with the likeness of the lamb.

representation, hevezhovanistoz, the representing, likening (ref. to character); henēhetovomoansistoz and henēhetovomohestoz, r., the representing (ref. to personality); henēhetovazistoz, the representing one (obj.); nha zhenēhetovetāzezhē, the ones (or.) who represent us, our representation, representatives.

repress, natohanoeto, I r., check him; zetohaeussenā, the repressed ones (or.); exnshēhetotama, he represses his feelings, keeps quiet in spite, altho....; naśēeno- voomazh, I r. myself, hold myself under restraint; na- homosēho, I r., quell, overwhelm one; nahōs axiom, I r. the tears; nasēpalēan, I cannot r. the tears; natoomana, I r., stay it, check it from moving; natoomana, or. of preceding; see keep or hold back.

repression, tohaenazistoz; tohaenistoz, the repress-]
reprimand, see chide, rebuke. [ing., checking.
reproach, nahomosemoeto, I r., upbraid one; nahomoseztoeto, I show r. to one; homosezamistoz, r., upbraiding; homosezotovazistoz, showing r. to one.
reprobate, zeahansenozavaz, the r.; zeahansenvassā, the reprobates; eahanseno, he is r.; eahanseno- vahehe, he is a r.; naahansenovazesta, I deem it r.; naahansenovatamo, I deem him r.; natapeosenhastoa, I r.]
reproof, see reprove. [it; natapeosenheto, I r. him.
reprovable, exesenevazheto, he is r.; oxesonevazheto, the being r.
reprove, nasaaapevahtoeto, I r., disapprove it; naonoegovamo
nas zetaoētāz or zeextoētāz, I r., correct one for transgressing, erring; navehoeto zēno-onevamo, I rebuke him to redress him; heto zeheševetto nasaako- pevahtoeto, I r., do not approve what thou didst; nita- mōxtanono zetohešaapevahtoeto zhaheo, let us forsake whatever God reproves or does not approve in us; tēma hetēzistovevov ezēsevehoenozvov, they are reproved, rebuked by their own deeds.

reptile, mēn, mēneo (pl.), r., serpent.
repudiate, ezētomsaneto, he repudiates, denies; ezētomohe
zehešamahetso, he repudiates his debt; evooheto hesheheto, he repudiates his wife; ezētomohezestoz, the repudiating, denying; voohezetistoz, repudiation, the casting off, putting away.

907
repugnance, peosetanoxtoz, feeling of r., disgust, aversion, dislike; naepoxta, it is repugnant, repellant to me, I dislike it; naepoto, I have a r. for him.

repulse, nanomaomo, I r. one (by gesture); naasetaovo, I r., drive him away; naaseozeto, I r., push him back, away.

[aversion, r. repulsion, asetaoazistoz; peosetanoxtoz, feeling of] repulsive, same as repellant.

reputable, epevooseoneve, it or one is r.; epevhóstomo-he or epevhosestomohe, he is r., well spoken of; esaapevooseonevhan, it is not r.; esaapevooseonevé, he is not r.

reputation, pevooseonestoz, the being reputable, having a good report; emāpevatame, he has a good r., is esteemed by all; emāhavsevatame, he has a bad r., is deemed bad by all; epevooseoneve, he has a good r., report; ehaevoseoneve he has a bad r.

repute, same as reputation; see deem, esteem; ehaēvaesz, he is reputed rich, said to be rich; eohāhavesezs, he is reputed to be bad.

request, see ask; věstomevazistoz, the requesting; naho-zeto, I r., require him, ask him to do for me; nahozetan, I am requested to do; ehozee, it is requested; nahozoton, it is requested of me to do; nanethozetan, I am so requested; ehoztomohe, it is requested of one; hozetazistoz, the requesting one (obj.).

require, navovoxponevéstomevo, I r., ask strictly of one; evovoxponahe, he is requiring, exacting, strict; evovoxponaae, it is required; esaavovoxponoahn, it is not required, not strictly involved, connected with; enitoohe, it is required, essential; naaesennáno, I r., order him to leave; nahēnenăno, I r.him, demand of one to go out; see order. Nanethohaztomevo, I r. of him (Ger. begehren); enahance' Maheo zenethohaztomēsz, this is what God requires of us; heto makātansz zaeonomas-sēsz nitosenethohaztomonovoze, the money you own will be required of you; see request.

requirement, zethetēhethohastov, all that is required, wanted; zethetēvevéme, all that is asked; zethetēevovoxponevéme, all that is strictly required; henova vostan zenethohaztomōsz, what is required, wanted of a person? See request.

requisit, hovae zenitāetto, something indispensable; enitāetto and ekoxcenitāe, it is a r., indispensable, all important.

requisite, see retribute.

requite, see avenge, repay, retribute.

rescue, navostanevéhó, I r.him; see deliver, save; vostanevēhāzistoz, the rescuing one (obj.).

resemblance, see alike, same, similar.
resemble, esēšeneo, they r. in the face; esēšenēhoe, they r., have similar appearance.

resent, nahomoxtazesta, I r.it. it offends me; navenazesta, I r.it.; heto nahavsevetanoha, I r.it., it makes me feel bad. See offend; evenahe, he is resentful.

resentment, venahestoz, venhasto, r., sourness, offense: venomoxtazost, r., also regret. [ing for one. reservation, see keep back; hozeovazisto, the reserv-] reserve, see store up; nahozeovo, I r. for one; nahoezon, it is reserved for me; hovaeh zehozeness, something reserved for you; naheena, I r.it (inf.-heen- = left over); namascemheena, I r.only; barely any (for me); nahonoxheena, I r.most of it (for me); naheenomon, it is left over, reserved for me; oha hosz makátansz niheenomotanenovoz, only some money is left over, reserved for you; etāoseēsz, he is reserved in his words (speaking), saves his words.

reservoir, t' sa zēnitovēvane, where water is gathered; or zeakmoēha zeveshovxtovēvanenistove, pond by which water is stored up.

reside, t'sa evē, where does he r., have his abode? Zēvēs, where he resides, has his tent; nāno navē, I r.there; this term ref. especially to the tipi or tent. Nahoë (silent "e"), I r., am at, occupy a place; zexhoes, where he resides, is, lives; zexhoess, where they (or.) r., are, live; see inhabit, is, live.

residence, zēvēs, one's r.; zexhoes, where he lives, is; see dwell, home, house, tipi.

resident, nha zehoeto hen mhāon, the r. of that house, the one who occupies that house; nha zehoessē māevēhoeno, the residents of the town; see inhabitant.

residue, zehoeeoz, the r., remnant; see remainder.

resign, naēnevaena nathozeohesto or naēhozeohe, I r.,
give up my work, position; naonēsekotomaamāta, I am resigned, submit in quiet obedience.

resignation, oxnēskeotomaamāta, r., quiet submission;
ēhozeohesto, stopping working, (only the sentence connection will make it understood as r.).

resin, arc; see gum; eaxceve, it is r.

resist, nanonohonomosan, I r. (predicative acting); nanonohonomohe, I r. (actual); nanonohonomoheto, I r. him; nanonohonomoheta, I r.it; zenonohonomosansz and zenonohonomōsz, the one resisting; nanonoeweneo, I r. him (for a short time); nanonoeno, I r. him; nanonoeno, I r. him by striking; nanestometen, I want to r., hinder, put obstacle in the way; natāhaovo, I oppose, r. him; natāhaota, I r., am obstinate, opposed to it; natēhezest, I r.it, am opposed to it (in disposition); natēhaztovo, I r., oppose him; nanonēsta, I r. (in words, protest); nanonēsto, I r. him, reply to him; see reply.

resistance, nanonohonomohesto, the resisting; nanonohonomo-
hetoavazistoz, the resisting to one; nonōstātoz, r., protest in words; see opposition.
resolve, see steady, firm.
resolution, exhoemanistoz; naeşexhoeman nitov, I made a r. for myself; toahestoz, r., steadiness.
resolve, nahoeman, I r., also determine, make a law; naeş-exhoeman, I have resolved, determined; tōma etov zehoemanetto nasaahuhenenohe, I know not what thou hast resolved for thyself; nahoeman zetasaaevhamancheheto, I resolved not to drink any more.
resonant, enistonevo, it is r.; see sound.
resound, see sound.
respect, naēatovo, I r., fear him; rad.-ēatoe— =with r., fear; éatohestoz, r., fear; naēatovostanceheve, I lead a respectful, honorable life; namomeovatam, I, r., deem him respectable, wise; naonoazesta, I deem it respectable, correct; naonoatamo, I r., honor him; esana-notatanotovohoe vostano, he is no respecter of person; also eoksahāhēhohamatemohoe vostano.
respectable, expressed with -on- and -momeov—; emomeo-vatame, it (or he) is r.; onheva, r. woman; onhevaheve, she is a r., honorable woman; epevooseoneve, he is of good repute; napevooseonevatamo, I deem him r., of good reputation. [respectfulness.
respectful, eonoazeoneve, one is r.; onoazeonevostoz, ]
respiration, omotomestoz, the respiring; see breathe.
respire, see breathe.
respite, oanooezistoz, oanoeotševaenaziztoz, rest, cessation for a short while; nasaahoaanooezistoz-ve, I have no r.; nasaahaoamoxtoéha, he leaves me no r. resplendent, evovoiešēna, it is r.; emāvovoiešēme, he is, looks all r., dazzling; emāvoiešēthā, it becomes instantly r.; emāvoiešēstax, he becomes all r.; see shine; vovovoiešēnatoz, resplendency.
respond, see answer, reply.
responsibility, ehesēzhenov, they (or.) push the r. on, blame each other; see account.
responsible, nahesshaenon, it is accounted to us, we are made r. for it; nahesshan or nasheshan, I am r.; ehesēzistove, it is r., the cause; nanēeta, I am r., stand for it; natanēhovevomotā, I will be r. for him; naheshovaon, I am made r. for it, it is put on me, made my property.
rest, naosotomoez, I r., become rested, have rested; nao-sotome, I r., am resting; naosotomeš, I r., lying; naosotomoxta, I feel rested; naosotomoho, I prompt him r.; naosotomstaha, I have r. at heart; naosotomaoovo, I make him to r.; naosotomano, I r., refresh him; naohamotočho, I cause him to r., give him respite; namaxemotomoez, I draw a long breath, am relieved, rested; na-čvevešësosotomanhan, I am rested, refreshed by it; naco-
sotomaného, I make him to r. nahooxtoeš and nahokto-eš, I lean resting on the staff; nihoktošešenonsz nst-hoohoxotohan, we r.leaning upon our staffs; etahonešeš, it rests on, upon; zistahonešešš, where one rests upon for support; zistahonešeš, where it rests on (for a support); naaonanaxano, I r., refresh, solace him; eonoe-oz, he has rested, had respite; namástohano, I give one r. from encumbrance, burden; see free, relieve. Osotom, the r.; osotomoeostoz, the resting; osotomstahàtoz, r. of heart; osotomoeozistoz, the getting rested; osotomox-tastoz, feeling of r.; osotomanistoz, the making r.; hooxtoešestoz, the resting on staff; tahtonešešestoz, the resting upon (for support); osotomoházistoz, the prompting r.; oanoeozistoz, the getting rested, having respite; haamoxtomoxtastoz, feeling of r., peace; oso-tomšenátoz, the resting (in lying posture); naosotoms-tahao, I make him to have r. at heart; naosotomstaha-ošmo, I inspire r. at heart (in talking to him); naosotoetan, 1 want r.; nasaat'sa-heosotomoeostové, I have r. nowheres; naaonoeoz nathozonehstová, I r., pause from my work; naaonoeoz zëmístonettó, I r. from writing; eosotomoeeoz hemáhozeheostová, he rests from all his works; emástoehoz heveoxestová, he rests, is given relief from his burden; nha zeosotomévéshënassü, the ones who r. (in death). Final "o", usually "ö", in some verbs expresses "still, stay without motion". See calm, cease, ease, peacefulness, quiet. Hovae zëhèeoz, something left over; zësetoešë, the r. of them (or.), after the others are gone, the ones who remain.

restaurant, meshemhào, eating house.

restful, eonanaxanetto, it is r., peaceful, it rests; eoa-naanxanatamano, it is r. (general); etoasotomo- estove, it is r. [hevattoha, in a way of r. restitution, see restore, ransom; vovëhevatto or vovë-] restive, see restless.

restless, naaomoseëhe, I am r. (from being tired); ehe-neetan, one is r., restive, impatient, fidgety; heneetanoxtoz, restlessness.

restoration, evhahootazistoz, the restoring, giving back; evamënanazistoz, r., the putting back (where it was); evhapevomoxtastoz, r. to health; evhanhesta-toz, r. to former condition, being; evhaoanazistoz, r., repairation, betterment; evhaheves'eneotovazistoz, r. of friendship (between men).

restore, naevhahooxoxtomenvó, I r. it to him, bring it back to one; naevhahooto, I bestow it upon him again; nae-vahãhâna zëmehahestanom, I r. what I had taken; na-evhapevomoxta, I am restored (in health); naevhazhesta, I am restored, again in the same condition; naevha-pavstaemen, I am restored, in the former well being, condition; naevhapevomoxtamaného, I r. him to health;
naevhatšosého, I r. sight to one, cause him to see again; naosotomoocz, I am restored, rested, refreshed; naevhamonana, I r. renew it; eevhovostanveche, he is restored to life; eevhamez zemehahestanomés, he is restored (given back) what had been taken from him.
restrain, see hold, keep back, prevent, prohibit; nažèno-mosâz, I r., deny myself.
restrict, nanxpaovo, I keep him from going out, check him, confine him in; nahestomoého, I r., hold one from; see hinder, prevent; navovoxponeševe heto, I r. myself to this work.
restriction, hovae zenxpaosanetto, something that confines, holds in; npxaovazistoz, r., barring, confining; etaomehoemaotâz, restrictions are removed from him, he controls himself. See hindrance, obstacle.
restrictive, expressed with inf. -ovoxpon- or -ovoxpo-; evovoxponahe, one is r., strict.
result, eeçetônhesso, what is the r., outcome? Enxbôosan-netto, it results, follows; hovae zetosevešhôosanetto, the r., that which will ensue (from it); inf. -os-ân- = with the r. accordingly, consequently; inf. -ho- = resulted in, arrived at; see reach; evešheness, it is the r. of; evešheznetto, it results, leads into.
resume, naevha-asecz, I r. my talk, I again begin to talk; nataevhanšeamên, I r. my walk; etaevhahozemo-he, he resumes his work.
resurrection, evvâhaestoz; zeeševâhaestove, after the r. (past); mataevvâhaestove, after the r. (future); zeevâhaestove, at the r.; maevvâhaetanevoz zeevšenassô, at the r. of the dead. See rise.
resuscitate, naevhaametanenêho, I r., revive him; naohae-tano, I r. one (from death); see quicken.
resuscitation, evhaametaneohazistoz or evhaametanehazisto, the reviving, bringing back to life; ohaetanazistoz, r. from death.
retain, natoomana, I r. it; see hold, keep back.
restitute, hapoevento naevhatæstového, I do unto him again as much (good or evil); naevhâzomome, I r. repay; nanonohonomo, I r., naevhâztavoého, I r., pay him back, require, revenge; evhatæstovéhazistoz, retaliation; evvâhtomohestoz and nonohonohehazistoz, retaliation, resistance; nonohonohehotazistoz, the retaliation, giving in return (in the evil sense); ehe-zevavočta, one is retaliating, is revengeful (not) retard, see delay, prevent.
[openly, behind hand] retire, see withdraw; navovenosâz, I r., withdraw from association; vovenosâzistoz, retirement, withdrawal.
[see reply. Nonôstâtoz, r. retort, nanonôsta, I r. reply; nanonôsto, I r. to him;] retrace, naevhatootaenotaz, I r. my steps, follow back my tracks; see track; naevhaneheaxta nàtotânoz, I r., my steps, tracks.
912
retreat, naevhavahova,I r.,go back (as in war or game); eevhavahosemeo,they r., go back for refuge; eamosemo,they r.(as some birds,before the storm); evhavohavazistoz and evhavohavazistoz,r.; t'sa zehetoseme, a place of r.,refuge.

retrench, see diminish, lessen; zehosemeo hoevoxaz nashovemesenon,since meat is high we eat less of it; naoxceasetana nohas hovae zehoome nonoxpa emepetsoenzs namakataemoz,I r., take away things (sg.) that cost much so that my money may reach out; asevanom mataam na homeo zehoome nszaanoxpa-nstame-ncheveoxezheme,r.,take away expensive food and rai-ment so that you shall not grow poorer.

retribution, evhatsestovoehazistoz, the doing, acting to one "again as much" (for good or evil); evhahoehotazistoz,r., that which comes back to one; haves zevesevhaheoz, the r.of the evil; evhatzomohestoz,r., the requiting,retaliating. See pay back, require.

return, expressed by inf. -evha-=back,sometimes -evho-; naevhametno, I r.it, give it back to him; mataesvahoeoxz, when he shall have returned; evhahoezistoz, the returning; eevhahameaneve, the summer has returned, is back again.

reunite, eevhamamovanazeo, they (or.) r.; eevhahokovao, they are reunited, are together as one again; naevhamamovanoi, I r.them (or.) nae vhamamovanoz, in. of preceding; see reconcile.

reunion, evhamamovanazistoz,r., coming together again; evhahokovavoazistoz, the being one together again; evhahokovemohoxzistoz, r., the assembling together again.

reveal, nameena, I r.it, make it appear; nameeno, or.of preceding; nameenomon, it is revealed to me; nameenomoton, it is revealed for me; nameenan, I am revealed; namesta, I r.it (by words); nameemo, I r.him (by words); nataxtanovanai, I r.it, make it plain, public; emene, it is revealed; emeeme, it is revealed (by words); etaxtanovanei, it is revealed, made public, open; navostamanai, I r.by showing; vostamanistoz, the revealing, showing; inf.-hotx- denotes "uncover,r."); nahot-xana, I r., uncover it; ehotxane, it is revealed, uncovered, unveiled; nahotxheneenomon, it is revealed to my knowledge; hotxeneenomenemo, r.thou to our knowledge! Esaaameehean, it is not revealed; esaaameehean, it is not revealed, divulged; esaataxtanovanehan, it is not revealed, unveiled; hovae emsetto eoxcetaxtanovanai, he reveals, makes public secret things; hovae zeno-hoz' eoxchotxana, he reveals things hidden; hovae zsaaheneenghanehez' eoxchotxheneehez, he reveals things unknown; hovae zsaavomehanehez' eoxcevostoman, he reveals things unseen.

913
revel, eâhez, he revels (in eating, without bad meaning); hetobedehezisto, the revelling (in eating); pepe-
estaeonevesto, revelry, debauch.

revelation, meenazisto, the revealing, bringing to view; táxtanâveozisto, the becoming revealed, pub-
lic; táxtanovanenisto, the making public, open, disclosed; meenazisto, r., the revealing (by words); hot-
xenisto, r., the revealing, unveiling; hotxhenenome-
vazisto, the revealing knowledge to one; vöstomanis-
toz, r., showing; Maheo zëtohetâevâstomâez naavoornê, all that God reveals us in the nature; omotom zëamâme zeveâhotxhenenomevezisto, the written r. (ref. to God’s Word); heto nasëhov-hotxhenenomon, this was a sudden r. to me; ovæxenâtovâ zeveâsheeme hovae, r. by] revelry, see revel.

revenge, naevhâvëhoehoto hestহâ, I r. his evil upon him; namoxzenavoëhoë, I r. myself upon him (in acts); nahezëzavoëhoë, I act with vengeance against him (in an underhanded way); see avenge, repay, requite.; moxzenavoétasto, r.; maxeoshatanoxtos, desire of r., punishment.

revengeful, ehezevat, he is r. (in desire); ehezevavoë-
ta, one is r.; nahezëzavoëhoë, I treat him re-
vengefully, maliciously; namaxezasæzetonoto, I desire him to be punished; hezëzavoëtasto, revengefulness (in acts); hezëzatanoxtos, revengefulness (in desire). revere, reverence, naëátovo, I r. him; naëata, I r. it; na-
noxzenamæzeto, I make r., bow my head to him; eëàtoe, he reveres; eëàtohe, he is revered; eëàtoestoz, reverence; see respect. [fear.

reverent, is expressed by inf. -ëàtoe- =with obedient] reverse, oneëta, r., reversely; see contrary; eoxse, it is reversed; eevasene, it is reversed, upside down; naoxzena, I r. it; naevasena, I r. it (upside down); eoxseo, it is reversed; eoxsetan, one is re-
versed (in mind); see opposite. Inf. -ëvahakse- =re-
versely.

reversion, oxsenenisto and oxsenazisto, the reversing; evesanenisto, r., upside down. -ëvha- as inf.
implies reverting to; see revert.

revert, is expressed by inf.-ëvha- =back again; eevha-
kaçgoneve, he reverts to childhood; eevhamasâñë, he reverts to unreasonableness, foolishness; eevhan-
hesso, it reverts to its former state; eevhamâpeve, it reverts to water.

revile, expressed by inf.-taz- or -totaz- =with con-
tempt; natotazeto, I r., in disposition, mental attitude; natotazonoanoan, I r., in utterances; natotaze-
mo, I r. him (speaking of him); natohonese, I r., mock him (in words); natohosesta, I r. it; natohosestomovò, I r. his (in.); natohosetaneva, I am a reviler; totazno-
noanistoz, the reviling; tohosetanevâtoz, the reviling (from call or habit).
revive, nahoaoheoz, I r. one; see quicken; naevhaametane-] revolt, see rebel. [oho, I r. cause him to live again. revolution, see rebel, rebellion; nitâtanoztox.
revolve, nanimoahâaz, I make it r. turn; nanimoahasen, I make r.; nimaoahasenistoz, the making r.; nanitoena, I make it r. (as tops); nsthamaan enimahâsta, our earth revolves; hoe enimaâes ešeheva, the earth] revolver, kao. [revolves about the sun; see orb, top. reward. naoninxomosan, I r. (predicative); naoninxomovo, I r. him; hozevôtomohestož, the r. hope; nahoz-tavoého, I r. pay him back (mostly in the evil sense); eevhâneha, it is the r. comes home to roost, lit. it drizzles back. Terms like the last when used in the fig. are not always understood by all Indians unless they are acquainted with the connection. Some Ch. use more a fig. language than others and where the last would only understand them literally. Oninxomevâzistož and oninxomohestož, the r.; oninxomosanistož, the rewarding.
rib, hep, heps or hepâz (pl.); see parts of body and name. Nazhêp, my r.; heshepo, one's r.; ehepeoaohê, he has the ribs crushed, stove in, broken; chesseaonatto, it "ribs", is drawn into round stripes, also chesseaonazestaoz; ensketôes, it (or.) looks ribbed (like cor-duroy); enskotononetto, it is ribbed; enskotonoe, it is braided, woven in stripes or ribs; enskotâvâ, it is colored in stripes, ribs; enskâeâ, it (or., sp. of cloth) is ribbed, corrugated.
ribbon, toxenohestož, r., edging (of cloth); etoxenohes-] rice, hehesson (pl.). [tove, it is a r. rich, ehaoova, one is r.; zehaovazs, the r. one; zehaoo-vassô (pl.); hoovevostan, r. person; epavô, it is a r., good pasture; enmaestovsan, he dresses richly, gorgeously; see abundant, plentiful.
riches, haovohastoz, r.; mxastovsanistož, the being rich in clothes, having an abundance of them; Haovâvhan, riches personified, Mammon.
ricochet, ekakxonôsta, it ricochets, floats; kakkxonôs-tâtoz, the ricochetting.
rid, nahomoenomevo, I r. one of it; from nahomoena, I unload, unburden, take off from; namûstohano, I r. one of his burden, give him relief, free him; našexoena, I get r. of it, blot it; našexeonomon, I am r. of it: Maheo na-eše-šxenoenominânon hâvs, God has rid us from evil; našešxoenoemo, I am r. of him; nišxoenomoevaz, I am r. of thee; see deliver; naaselatoz, I become r. of it; nasaapooezetôhe, he does not leave me, does not quit to cling to me, I do not get r. of him; našešeo, I become r. of, loose from; našešeozetovo, I get r., loose from him; see free.
RIDDLE

ridicule, natohosohazetovo, I r. one; natohosohazeta (in.
of preceding); natohosohaz, I r.; inf. -tohos- = mock, jeer, scorn + -ohaz = to laugh; tohosohazetost, the ridiculing; zetohosohaz, the one ridiculing; tohosohazetovazisto, r.; nanxooxtataman, I am ridiculed, deemed funny; nanxooxtatamato, I r. him, deem him funny; nanxooxtaemaneho, I make him ridiculous; nanxooxtaeman, I am made ridiculous, made a laughing stock; inf. -nxooxta- = funny, droll, causing merriment (has not a bad meaning in itself); nanasoeseoneton, I am ridiculed, held for a laughing stock; see laugh; natotazeohaz, I r. (with contempt); natotazeohazetovo, I r. one, laugh at him with contempt; totazeohazistoz, r.

ridiculous, etatohosohazistove, it is r.; etotazeoha-

right, expressed by rad. -xan- denoting straight, in di-
rect line; see straight; inf. -ono- = r., correct;

916
ENGLISH-CHEYENNE DICTIONARY

righteous, exanovae, one is r., also exanovepevæ, zexasnovas, zexanovepevsaz, the r. one; exanoveostaneheve, he leads a r. life; xanovevostanehevehestoz, r. living; xanovevostan, r. person; xanovhetan, r. man; also onohetan, r. correct, noble man; xanovemómatahe, he is r., pious, orthodox; xanovemómátavoëta, he acts righteousness, performs with exactness; xanovepavstav, he is r. and good; Maheo xanovemohanhen, God makes us r.; xanaxanovooto, I declare one r.; navovönešexanovano or navovönešoenoano, I make him r.; nanaxanovstaha, I am r. of heart, straight hearted; xanovaeztovo, I am r. towards him; nanaxovstahaen, he makes us r. hearted; nanxanovazesta, I deem it r.; nanxanovatamo, I deem one r. righteously, expressed by inf.-xanov-.  

righteousness, xanovevostanehevestoz, r. the living righteousness; xanovastoz and xanovepevastosoz, r. of heart; xanovetanotoz, r. of thought, mind.

rigid, eheneho, it is r. stiff; ehenehæe, one is r. stiff; see stiff. Ehesëso, it is r. strong, sinewy; ehêsêsa, one is r. strong; inf.-ôvoxpo- or -voxpo= r. strict; ôvoxoneto, yielding from rigidity, strictness; eosënîta, one is r. particular, exacting; etahoemoenîta, he is too r.; etoomota, it sets r. immovable.  

rigidity, osënîtatoz, r. strictness, sternness; henehastoza, r. stiffness; voxponastoz, r. strictness.  

rigor, same as rigidity.

rigorous, evovoxpona, one is r. uncompromising, exacting; inf.-voxpo(n)= =rigorously; eosënîta, he is r. particular, stern.
rim, see border; zexboanoàzenatto, its r., border (of vessels, pails, gun barrels).

rind, hestbômo, its r., bark, peeling, husk.

ring, zeonistâq moeöq, finger r.; moeöq, moeöskonoz (pl.) — is also used for finger r. and finger; naonistakoneome, we sit in a r., circle; see circle, encircle; naonistakomaen, I make a r., circle of ground; onistakoneohestoz, the sitting (standing) in a r., circle; naonistakoneozenoz, I place them (in.) in a r.; naonistakoneozêhô, I place them (or.) in a r., circle; nazetahâz axxeva, I r. the bell; ezetahame axxeve, the bell is rung; natâxtaohoneestê, they "r.", encircle me (sitting).

[r. my mouth, gurgle.

rinse, nanšeövoxz, I r., wash it; see wash; nanšeöxaêz, I]

riot, chetosenehaenov, it is a r.; hetosenehaenovestoz, the rioting, acting disorderly; see disturbance, revelry.

rip, naonchaotoena, I r. it open (something sewed); naonchaotoeno, I r. it (seam, or.) open; naôseöho and naôsênô, I r. one open; mohêno eôsehe, the horse is ripped open; naôseévëho and naôsëseômo, I r. him.

ripe, esëexäta and eëseëxäta, it is r.; exetansz menoz, the berries are r.; exaoo, it ripens; noxa esënše-exaonëhe, wait let it ripen! Naexoaosësz, I cause it to] ripen, see ripe. [ripen; zeëxâtasz maxemënoz, r. apples.

ripple, emamâkôma, it makes ripples, waves; etatâkôma, it makes ripples, is ruffled (water); enseeosevo, enseeosevôx, it flows in ripples; zenseeosevôx, the r.

rise, naohâ, I r. stand up; naohaeësena, I am risen; naohaeësêoz, I r., spring up; naëseoehaetao, I am risen, stand risen; naohetaeo, I r. quickly against; naohetaotovo, I r. against one; nanooseohâe nathav, I r. from my evil; esëvhaë, he is risen again; enmasoöhaoez naexâ, it rises before my eyes; nazemâ meno enmasoöhaoez naexä, the blood rose to my eyes; eëseh zmëneën, the sun is rising; zeëseêmëeës eëseh, after sun rise; natôë, I r. get up (from bed, sleep); nahesetövovonën, I r., get up and climb off (the bed); natomtoxo, I r., in a sitting posture (from lying); see raise; natomseô, I r. and stand (still); ehechanos-ëomaeca, the ground rises gently, gradually; ezevatoëë, the dust rises; nazevatoe, I make the dust r. in walking, I raise dust [nazevatoahâz, I throw dust]; eëseô, it rises up, of vapor, steam; ehôenê, it rises (of water, as geysers); eheâmôvatto, eheamôvaoz, it rises (the water, of a river, lake); zeëvhaëhâsz, the one risen again; evhâhêestoz, the rising, resurrection; zeëhamôvatto ohe, the rising river; eashâotameôzo ohe, the river is rising, is getting deeper.

risk, vozeva övoxponetto, at the r., in spite of: natan-Šeneoxz övoxponetto honšeetoomenetto, I will go at
the r. of my life, lit. ..... that I suffer; navesshaovoxtso, I r., expose myself; ehestatamahe, he runs the r. is reckless; hestatamahestoz, r., danger; nahestatamahe, I r. it, court its danger; naozeemetoxana, I run the r. of it; ehestatamano, it is risky, dangerous.

rite, mómátastoz, a religious, ceremonial r.: eoxcemato. he performs a r.; eoxcevoxematoo, they first perform the rites; namatôno, I ordain, initiate him (with certain religious rites); matoeszistoz, ritual ordination.

rival, hevehohononotto, he has him for r.; nahevehonenototo, he is my r.; nihevehonetovaz, thou art my r. (said between chief's, women, etc.): hevehono, one's r.; hevehonetovazistoz, mutual rivalry; ehonoxhoxtovazetan, he is a r. in trade, wants to sell most; honoxhoxotovazistoz, rivalry, competition in trade.

rivalry, see rival.

river, ohe, ohesz (pl.); ohec, little r. [ohevaha, creek]: eheeeve, it is a r.; ohé, at the r.; ohe zeameoz, where the r. courses; heoheam Maheo, the r. of God; nahépa zest, I fear the r.; eheameo hetto ohe, the r. runs full; eheotomóvatto and eho hotomóvatto ohe, the r. runs over; ené svetto, emoxené svetto and emoxené svematochetto ohe, the r. flows, runs swiftly; ohe eashóetameoxz, the r. gets deeper (rises); ohe etahóetameoxz, the r. has a deep course; ohe evosotam, the r. digs deep holes; ohe ekómesovo, the r. flows full and quiet; ohe eheceamesevo, the r. flows quietly; ohe eševhaehozhóchetto, the r. runs, gets down (having less water); ohe eševhaeotóvatto, the r. recedes; ohe enovstóvatto, the r. recedes, has less water; ohe enostóvatto, the r. runs over; ohe eševhazocetam, the r. is shallow again, has reached its low stand; hóma, on the other side (of r. or lake): zisthóm, on this side (of the r.); setovóm, in the middle of the r.; totkóm, a little ways from the bank: hestovóm, on both sides of the r.; haztovóm, on either side, bank of the r.; eponeooz ohe, the r. is dried up; naséen, I step into the r. or any body of water; nataonón, I step out on the other bank; naneonón, I step out from the r. (on this side, also ref. to past action): eonónekaax, one jumps out of the river on the bank (as frogs, etc.), also enemeekaax; naeseoneoeve, I have come on the bank (out of the r.); nataexxovén. I have crossed; see cross; naonézého, I bring, land him (on the bank of r., lake): naexoveozho, I get him across. Nahonevaooxz, I go away from the r. bank (to higher benches or ground rising away and paralell with the river or any body of water): honevatto, ref. to the country rising away from a r. lake or deep canyon; seetto is the opposite of honevato, it means "towards the r. or lower ground", also near a lake; hoxovetto
hōma, the crossing, landing on the other side of the r.; nahorovetohona ohe, I swim across the r., see swim; nahoxvota ohe, I cross the r.; see cross. — Following are the names of rivers as given to writer by old Ch.: Homenehe, Wolfr.or North Canadian (Okla.), named so from the abundance of grey wolves the Ch. found there; Mām, Redwater or South Canadian (Okla.), from its reddish color at high water; Nanivsevnemāp, Clearcreek, the water being very limpid (for a southern stream), called Deer Creek and flows into the S. Canadian, near Bridgeport, Okla.; Hooxoehe, Poles r., Washita r. (Okla.); Mawemesevo, Big sand r., Red r. (South); Voexcemāp, Bitter water, Sweet r. (South); Mozeconoe, Sweet r.; mozeconsz is a semi aquatic plant used by the Ch. to increase the flow of milk; Hooxoehe, Lodge r. (ref. to Sundance), west of Fort Supply, Okla. (where it flows into Beaver r.); Homaeohe, Beaver r., name given to two rivers, one in Okla. (south of Fort Supply), and the other one flowing into the Republican r. in Kansas: Hooxoehe, Little Sun dance lodge r., Medicine Lodge creek, (Kansas); Hovtovaseho, Trade r., Brazos r. where the Ch. met and traded with the Comanches for the first time; Kanahoe, Consumptive r.; ekana, he is in a tired (sick) condition, having ref. to the last stage of consumption; Kanaes was the name of chief Redmoon’s brother who died and was left on a scaffold where the creek empties into the Washita, it is called Barnett’s creek; Kokeemoeso, Hackberry creek, “where there is a growth of hackberry bushes”; Hotoaehe, Bull r., Cimarron r. (Okla.); also called Noazeeohe, R. of the giving; Exoomoöehe or Hekomoöehe, Fat grass r., Stillwater creek (flowing into the Cimarron, Okla.); Maheonekamax, Mysterious wood, Eagle creek, emptying into the Cimarron near Cleo, Okla.; Hootöehe, Deep r., called Hōetameho by the Northern Ch., flows into the N. Canadian, east of El Reno; Mazeneohe, Kingfisher r. (Mazene = Little or Slit eyes), usually called Nomaho, Fish r., empties into the Cimarron, east of Dover, Okla.; Mozoonohe, Flint r. (from having found flint arrow heads there), Arkansas r.; Hekōmahe, Soft-ground r., Mud creek, flowing into the Arkansas in Colo.; Heovoneho, Yellowpaint r., two rivers or creeks are called by that name, one in Colorado and one in Montana (empties into the Rosebud r. and is called Muddy creek); Mahōhevaohe, Redshield r., Republican r. (Kansas); Makōmicheseohe, Redwillow r., flows into the Republican below Beecher’s island; Menoée, Willlow-growth, Willow creek (Kansas); Motoše, Ash-growth, Walnut creek; moto = ash; this r. enters into the Arkansas; Ėvozoehe, Quarreling r., Apiishapa r., a tributary to the Arkansas; the name is given from a quarrel which Indians had there among themselves; Ononeohe, Arikara r. (fork of the Republican
r.). It was on an island of this r. that Colonel G. A. Forsyth and 48 scouts fought against vastly superior numbers of Ch. led by their chief Roman Nose (see 1868 under "date"). Ponooehoe, Dried r., Sand creek (Colo.), there the Chivington massacre took place; Zeonitavë, All-sortsof-timber (different trees growing near it), Mulberry creek (Kansas); Hotoaonoæe, Hard r. (from its difficult banks), Purgatory r. (Colo.); Vēhoeoehe, White man's r., Rio Grande (New Mexico) and also the name for Frenchman's r. emptying into the Republican; Vēhoeoehe, Chief r., North Fork of the Republican r.; Eometa, Fat-foam r., from the lumps of froth which this stream carries when rising, Missouri r.; Mëneoeoehe, Platte r. (also the North Platte), from mere = something discoidal and glossy [men = berry], hence applied to chinaware and the smooth white shell ornaments worn by the Indians; Vitaneoehe, Fat r., South Platte r., from vita = fat, ë case; Vokkoeoehe, Antelope-pit r., Little Missouri r.; Eschohoehe, Sudden r., Niobrara r.; Hestaeoehe, Heart r. (near Mandan, North Dakota); Maëtomoeoehe, Red-paint r., Cheyenne r. (S. Dakota, the South Cheyenne r.); Mistaeoehe, Owl r., Moreau r., empties into Missouri r.; S. Dakota; Xovatoveoehe, Sword r., Knife r., near Fort Berthold, N. Dakota; Éëeoeoehe, Sun r., Flowing into the Missouri; Manöoeoehe, Timber-grove r., Smoky Hill r.; Vexpëm, White r. (S. Dakota): Amaooæoehe, Driven r., Punished Woman's Fork, empties into the Smoky Hill r., there the Ch. drove away the Pawnees in Battle; Šisitoeoehe, Cedar or Pine r., Saline Fork of Smoky Hill; Moeoeoehe, Elk r., Yellowstone r.; Qësëoehe, Sheep r., Bighorn r. (Montana); Qësëoehecis, Little Bighorn r. (Mont.); Pëæoehe, Powder r. (Mont.); pë ref. to ashes and powder, lignite; the r. has seams of lignite along its banke; Pëæoehecis, Little Powder r. (Mont.); Henoeoehe, Roseberry r., Rosebud r., having many wild rose bushes, (Mont.): Vitanoveoehe, Tongue r. (Mont.); Tonšëoveoehe, Frivolous or Foolish woman r., Crazy Woman's r. (branch of the Powder r. in Wyoming); Mohënehameoehe, Horse r., Horse creek (Wyoming, empties into the North Platte); Exoveoehe, shell r., Musselshell r. (Mont.); Eseveoehe, Eseveoehe, Seething r., Fountain r.; Zeëoehe, Little r., Milk r. (Mont.); Henëaeoehe, Goose r., Laramie r. (Wyoming): Haëoeoehe or Hëëoëhemëp, Swift r. or Swift water, Rapid Creek (empties into South Fork of Cheyenne r., S. Dakota): Mësecmaoehe, Box-elder r. (near Rapid Creek); Oomeneoehe, Elm r., Elm Fork (empties in North Fork of Ch. r.): Moomstaše, Tule-growth, Tule Creek, flowing into Red r. of North; Œhetaneoehe, called Okoxoehe by the Northern Ch. Crow r. (Wyoming); Heškovižoehe, Porcupine r., empties into the Yellowstone; Œmëmëoëmëp, Ill-smelling-water, Stinking-water, or Wind r.; Mëtasoeoehe, Scalp r., Green r. (Utah); Otatavemëp, Blue water; Mätamaexanova, Old-woman—
rivet, inf.-xahéec- ="riveted, rooted on the spot"; ese-hoeoz, he stands riveted, fixed (at a place); téne-oheo zhekoneštane, r.
road, meo, meoneoz (pl.); meoneva, on the r.; emeoneve, it is a r.; nòhémeon, besides the r.; nixpemeon, in, before, obstructing the r.; meo etapepeoz, the r. is rough; meo eameoz, the r. goes; t'sa etaoeoz meo, where does the r. lead to? Meo evotaneoz, the r. makes an elbow; meo eotanvomaeoz, the r. slopes; meo eeinimaeoz, the r. is tortuous; meo evoxcoez, the r. makes a curve (also said of the turning of a section line r.); zëvcoxcoez meo, at the short turn of a r. (as a section r.); euvvoxcoez meo, the r. makes bends, curves; meo eampeaoez, the r. runs parallel; paoemeo, parallel r.; meo eametoaoez, the r. skirts along (as along a river, woods, etc.); meo eahàoez, the r. goes round about, makes a détour; meo zistamamoveoz, where the r. meets, comes together with (another); meonoz etamamoveozesz, the roads meet; meo enxohoxscoez, the r. joins; zenxo-hoxscoez meo, where the r. joined (ref.to a place or spot already passed); meo etaevhoxscoez, it joins, meets the r. again; nataevha-àëezoz meo, I go out of the r. (I had), sc. into another one; nataencha meo zetaoz, I take the r. leading to....; ehaasteoëezsz meo-oz, they are parallel roads; epevoez meo, it is a good r.; ehapapeoëez meo, it is a bad r.; semezoe, the r. to the place of the dead, Milky Way; hekozhemeo, r. of the suicides, one branch of the Milky Way; maatamoe, iron r., railroad (named after a snake, iron gray and long); nàmeonoas, I make a r.; nàmeonoato, I make a r. for one (is a transitive v. in Ch.); nàmeonoavo, I make a r. for him (intrans. form), both are used fig.: nше-ооныш, keep on thy r. ! See way.
roadside, eama meon, at the side of the road.
roam, nanotovaoez, I r., wander without, am homeless, as an outsider; enotovaoezeto Maheon, he wanders away from God; zenotovaoezesz, the ones who r., wander, who are without, wicked, frivolous; see range.
roan, moaveh, r. horse; otatavovahe, blue r. (horse);
emoktavovemenpohn, he is black r. spotted; eheoove- hemenpohn, he is yellow r. spotted; emacehemenpohn, he is red r. spotted; eotatavovemenpohn, he is blue r. spotted; eemoevevahemenpohn, he is grass (dead grass) r. spotted; see horse.
roar, enháeta, he roars for it (as a wild beast for its prey); emaxenistonevon, it is a roaring sound; emaxenistonevavessvo, it roars in flowing (water), lit. it flows with a great sound; emaxenistonevaveštōmaà, the
waves are roaring; coohanahtamaż, they (or.) r.with
laughter; pépenanoseham emaxenistikhe, the lion roars.
roast, nahonon, I r., broil, bake; napaevhonon, I r.on
coals; naevoonehonon, I r., by swaying food on a
fire, suspended to a tripod or some other arrangement;
this was done in a green or raw hide [hoxaevxotan]
in which the meat was suspended and swayed; in stand-
ing still it would scorch; evoneahotanoz, they r., cook
while swaying (the things thus cooked); nahonoxta, I
r.it; mahonoto, I r.him (sp.of animals); napanoxta, I
r., broil it in a flat pan or skillet; napanoxtanoz
matacemenoz, I r. coffee; zepanoész matacemenoz,
roasted coffee; ehonoe, it (or one) is roasted; ehono-
enz, they (in.) are roasted; popocemampaigno napanoxta-
noz, I r., pop popcorn; naséoxtonon, I r., toast (before
the fire, as a spit); naséoxtono, I r., toast him; nasé-
oxtonoxta, I r. it; náhče, I r., toast, broil for myself
(quick cooking); nihšémàwe, we r. for ourselves; name-
nonanen, I r. corn (on the ear); natametánoto zeoxche-
tahohae, I will r.them (or., as birds) as he likes it
(ref. to taste); honono, roasting plate upon which the
roasting takes place, also roasting pan; hononistoz,
the roasting, also roasting, baking pan; hekaenistoz,
double roaster; paononistoz, the roasting in a skil-
et, also name for flat roasting pan; paononevetoq
and hevaxevetoq, roasting pan, skillet; see bake, cook;
zeto vecess zehonotóz natatosemevo, I am going to eat
this bird thou art roasting; hookoxz zehonoész, corn
ears roasted.

rob, ešënova, he robs (predicative); zešënovassó, the
ones who r.; našëno, I r., despoil one; ešëne, he is
robbed; nasëno, I r., rob him of it; šënováto, the robb-
ing; našënan, I am robbed, despoiled; see steal; zešë-
nomëcz, the one who robs us of it; našënomonoz naka-
taemoz, I am robbed of my money.

rober, šënovaha, šënovaha (pl.); ešënovaha, he is a
r.; zešënovaz, the one who robs; napaevhõe, r.,
"masked white man".

robbery, šënaziistoz, the robbing one (obj.), r.
robe, v., nañhë mano, I r. one; zenhëmansz, the one robed;
nañhë mano, I unrobe, disrobe him; zemoxtañstas-
só, the black robed, gowned ones (or.), ref. to Catholic
priests; zevomöstassó, the white robed, gowned ones,
ref.to the Episcopal ministers; evoomöstà, one is
robed, dressed, gowned in white; emoxtañsta, one is
robed, gowned in black; ehonoxevotoq, he was robed
with a wolf r.; esëškonhëmane, he is dressed, robed
with a tanned hide (usually ref. to buffalo r.); see
protect, protection, shield.

robe, n., hómá, hómá (pl.); nátomá, my r., blanket; nsthó-
man, our r., blanket; hesthómevó, their robes,
ROBUST

ENGLISH-CHEYENNE DICTIONARY

ROCK

blankets; hőmäva,on,with the r.; tonovhőmä, thick r.; mahőmä,red r.[maõm,red water]; heocevhőmä,fringed r.; pokőmä,grey r.; otatavhőmä,blue r.; moxtavhőmä, black r.; in Ch.r. means also blanket or shawl; mőmátahőmä, ceremonial r.; enotoxkőmä,spotted,starred r.; meškonhőmä,buffalo r.,skin r.; honehevtőmä,wolf r.; eamszekstšëmoneta,one has a r.with crosswise stripes; hőmä,cezkst'täva, the r.is striped up and down; esosokovtäva hőmä, the r.is striped up down (in streaks); etotomxt'täva hőmä, the r.is striped up and down; ehoxtaevxta hőmä, the r.is checked; ešůst'täva hőmä, the r.is striped crosswise; ešexanovtäva hőmä, the r. has oblique (partly) lines between the upright ones; emo- maxešst'täva hőmä, the r.is plaid. Hooovëatakhestoz,lap r.; also hoomaëçatahestoz; both terms imply covering for the feet or legs; natanhõmanenoz, I will have it (or.) for my r.; etaxešëš hőmäva, it lights on a r., blanket; enõmanenoz mőmátahömo, he has a ceremonial r.for a r.; ehestôm, he has a r.; ehestôm mesëshq, he has a r.of leather,skin; emeskonömä, is the better term for the preceding; eheshonevotan, he wants a wolf r.; ehevőnevoma,he has a rabbit r.; Võhevoma-heo,Rabbit-r.-ones,Palutes; naamstovooexz, I go with my r., with longest way around (proper Indian style, instead of the long way down); napevvoonexz, same as preceding; nathovooez or natavooez, I am entirely covered (enshrouded) with r., blanket; nanitovooez, the r.is too short for me, (does not cover); naixinisëma, I wear the r.long way hanging down (opposite to naamstovooez); nixanisëmamë, we wear the r. (in preceding fashion); eoxcemitävooexzistove, the r. is worn over all; eoxcepaav鑫sëmätovoe, the r. is worn (long way down); naixinitätöeno, I fold my r., blanked once (over the shoulder); naixinitätšavaşia, I go with r., shawl folded lengthwise; also naixinitätöooexz; navecovano nátthõm, I hollow my r., blanket (to receive something in it); ehoänman, she is skilled in making robes; enševemos, she is industrious, untiring (in tending to r. making); zenševemosz, the industrious one in tending to robes, buffalo skins, etc.

robust, expressed by inf.-moo xe- =hard, flinty, immune; emooxoneta, one is r., rugged; mooxonetâtoz, the being r.; mooxevostanehevestoz,r., rugged life; emoox- xvostaneheve, he is r.; has a r.life; see immune.

rock, hohona,hohonaeo (pl., or.); ehohonaeve, it is a r., stone; see mountain; hohonaeva, on the r. ; zëpaponoš hohon, a flat r.extension, ledge; zehoxtoneneš honona, projecting r. (not necessarily flat on top); hohonä zeamôsedoš, a range of rocks (also Rocky Mountains); nixa eamôš hohonä, there are two ranges of mountains; Šën,r., sand stone r.; Šënsen, small r. (not
loose); šèn zistovo5, in the crevice, gap of a r.; Ma-heo nhestohonaemenoz, God is my r. (fig.); nihestohonaemetovaz, thou art my r.; see stone; navawahamo, I r.him; see swing.

Rocky Mountains, Hohon5, also Hohon5 zeam5es; see rock. rod, see staff; tôseon, fishing r., pole.

rogue, expressed by inf. -hehetovanov- =roguish, mischievous, unruly; eahansenova, he is a r., knave; eöceheoneve, he is a r., deceiver.

roll, naahan5man, I r.it, to render muddy (liquid).

roll, suff. -oen denotes "rolling"; naamoena véhoemax, I r.a barrel; naëvoen, I r.to and fro. wallow (also from pain); emaøevoen, he suddenly rolls, wallows; na-oxceamoëvaena, I make it r. (without special intention); naasetoevaena, I start it rolling; naonimotaoen hoxxeo, I r.a log; naonimotaeamaena, I r.it up (as a scroll); eonimotaoemaenæ, it has been rolled up; eonimotaoemaecha, it lies rolled up; eonimotaoemaes, it (or, as dry goods) lies rolled up; nazeësamaenæ, I r.a cigarette; našèpamaena, I r.out, open a scroll; nonoma eemehahe, the thunder rolls (ref. to voice, sound); oxzæ emaøeozz, the ball is rolling; toxtø, rolling prairie; eanhøëoe, he rolls down; nianhoëoøemà, we r.down; etaanhoëoø hätteto, it rolls down (from the speaker); t’sa nihoëoøezæ, where art thou rolling? (asked of one who is driving); hohona ehetoeoxz, a stone is rolling; hohona enxhetoeoxz, a stone comes rolling; hohona nanhe-toeoxzet5, a stone came rolling against me; eoëtom5a, it is rolling (of waves); rad.-ooœ- implies "rolling, stirring motion, action". It is of interest to note that the suff. -oen is used in the verb "to pray": na-hoen, nahaøen, nahaøn, I pray; namavhoen, I am tired of praying.

roof, heama zensceha mhão (zensceamhão), r., the ridge above the house; eestovoëha, it is roofed, lined (sp. of tent fly); niva eestovoëha, it has a fourfold r. (of tents); zëheskse, pointed r., steeple, spire; zëheskota, r., cupola; zënscepaonatto mhão, the ridge. r. of the house; zëskåkøoønatatto, ridge of r.

room, nametomosan, I make r., also give opportunity: nam- metamøvo, I make r. for one; nametomon, r.is made, opportunity is given me; suff. -eneota denotes "set in, within": emahaneeta, it is a large r.; ezceeneeta, it is a small r.; eae5-eneota, it is a private r.; vâxæ-heama zemahaneeta, a large upper r.; namhão etoesa-heneeta, my house is to have three rooms; etoesišene- ota, it is to have two rooms: chaestoeoetansz, there are many rooms; hemhão chaestoeoetaz5’, his house has many rooms, lit. is many roomed. when in a house ref. is made to a special room suff. -eneota is replaced by -mhão =house; hevosoemhão, play r.; ôstomemhão, study.

925
roost, eakon5 kamxeheva, it roosts, perches, squats on the wood, stick; vecseo zëzoxtaenevoss, where birds pass the night; maxeneo echao (also eotxaneo), the turkeys r. [ve, it is a r. rooster, hetanekokôax, -kôaxeо (pl.); ehetanekokôaxe-] root, naokôno, I r. it (or.), ref. to the digging out of certain edible roots or bulbs; nanit'semaоз, I r. out, uproot; nasehoena, I r., fix, stake it in the ground; esehoeoz, it is rooted, fixed in the ground; see stake, dig, snout. Esesoh, eseohonoz (pl.), r.; ese-e-
honeve, it is a r.; nateohonam, my r.; eseohonoz vo-
konaekamaxsz, dried roots of trees; mazaeseho, large r.; esëoxz, r. used in medicine, q.v.; esozeva, the r. bottom, close to the ground (not in the ground, but the part next to the roots); see butt, thick. Inf.-hesse-
=r., cause.

rope, see bind, lasso and tie; nahotoanaoho hozzezeva, I r. him to a tree (so he cannot escape); sitoxceo (or.), r., cord; sitoxc (in.), thong, harness tug; nahe-
sitoxceam, I have a r.; hohônasitoto (or.), r. used to tie the three center poles of a tipi; natohônasitoto, my r. (as above); natohônasitotoam, our r.; hêvaho, r. made of hair or fur; vêhoheeva, white man's r.; vxta-
neatto, r., thong of rawhide, not braided; papanisot, same as preceding but flat; something done with a r. is expressed by "-onean-, also -one-"; nanrehaeno, I untie him; nanrehaena sitoxc, I loosen the r., thong; naahnoneano, I let him down by means of a r.; naahnho-
neano sitoxceo, I let down a r., string; naahnoneoceto sitoxceo vonhanistasov, I tie a r., string to the window; naahnôstoneano, I let one down (suspended) by a r.; naheamonanea, I pull it up by r.; namev5-oneana, I pull one to the surface (of water) by r.; natotahophone-
neano, I entangle one with a r. or string; etotahponge-
coz, it (or he) becomes entangled (in r., meshes, strings); etotahpongeaohåz, he causes himself to be entangled (as with a r.): epopooneez, it (r., string, etc.) tears apart; napopooneohaivo sitoxceo, I tear the r. asunder; emanehe, it is red (of r., string, yarn, meshes); eotatavene sitoxceo, the r. is blue; nanoa-
setoevoneana, I make a loop at the end of a r.; navov-
hetoneana, I make a running noose at the end of a r.; noasetoevoneana, loop in a r. (not slip loop); vo-
vhetoneaneo, noose, slip or running loop; evovhetoneane, it is (the r.) ready for use, provided with a running loop; namomekanoneano, I coil a r. (some of the younger Indians will say, "namomekanonea", using the in. instead of the or.); nasêponeano, I stretch the r.; na-
ROSE

ENGLISH-CHEYENNE DICTIONARY

asèponeano, I slacken the r.; nahotovoneano, I slacken, loosen the r.; nœewnętraveoneano, I unwind, uncoil the r.; naonimotaoneano, I wind the r. (around something standing); esoxkomonehe sitoxceo, the r.is thin; emoonenehe, it is a coarse r., string.

rose, henen, wild r., also tomato (or.); the name really applies to the berry of the wild r.; Henenehohe, Rosebud river (Montana); esosemakomaozzevxtav, it is r. (color); esemaeansz, they (in.) are rosy, pink, light red. rosin, same as glue, gum, pitch. [ness; see decay, rotten. rot, eoxeoz, it rots; eoxeova, it rots from water, damp] rotate, nanitoena, I make it r., whirl, q.v., (something unstable, like a top); nanimoahasen, I make r.; nanimaohàz, I make it r.; enimaohame, it is made to r., revolve, q.v.; enimaah, it rotates, as the wheels of machinery; nsthoaman enimahọsta or enimaoes, our earth rotates (suspended).

[revolving. rotation, nimaohasenistoz, the rotating, turning around.] rotten, zeOXeoz hoovoxoz, r.meat; ehoktra, it is r.; eoxeoz, it is r., rottng; ehoktaxoos, it becomes r. (wood); ehoktaxez, it is r. (intensive); hektxax- hozz, r.tree; navono hozz zehektxasz, I saw a r. tree; see decay, corrupt.

rough, epepeha, it is r.; meo etapepeez, the road is r.; navepeana, I make it r.; eseven, one has a r. face (with pimples or boils); epopeen, one has a r. face (small, wart like elevations of the skin, similar to those of the toad but more numerous); epopees, he has a r. nose (like the preceding); eoxanveheona, he has r., chapped hands (from cold); emoostahaona, one has r., chapped hands (from work or otherwise); emo, it is r., not smooth, coarse; emoanàâmà, my robe or blanket is r., coarse; mooezen, r.arm pit, hoe ematat'koz, the land is r., broken up: navavenavemo, I speak roughly, threateningly to him; vavenavamazistoz, the speaking of r., threatening words; pepeshastoz, that which is r., roughness, coarseness, disorder.

round, naakana, I r.it, like a ball; naaksemanisz, I make it r., spherical at the point: naaksemanëho, I make it (or.) r., spherical at the point: naonistakoana, I wind it r., into a ball (as by winding string): naonistakoana, I make it r., wind it (or., sp. of string, yarn) into a ball; naonistakana, I make it round, form it into a ball; naakzenozen móesz, I r.up the (stack) hay; eaq, it is r., head like; eonistàq, it is r., ring like; ehoahano, it is r. and long, cylindrical (as quiver, spokes, rungs, etc.); ehoahonsz, they (in.) are r.; ehoahanëtos, it is rounded at the ends (of a cylindrical body); ehoahanëtomsz, they (in.) are rounded at the ends; see under "shaped"; epàpoeonistàq, it is r. and flat, disk like; epàpoeonistàkonsz, they (in.)
are r.and flat; eveveonistàq, it is r. and concave (dished); see around, circle, ring, surround; inf. -ahà- =r.about, making a détour; zevecetto, r. nook, corner; zevotan, rounding, bending out.

rouse, našešošemo, I r. one from sleep; nasáaoho, I r.] rout, see defeat. [one.

rove, same as roam; see range.

row, v., eamõhész, he rows the boat; nañovõhesz, I r. to shore; nahoxovõhesz, I r. across; etazetõhesz, he rows towards; ehočhesz, he has come rowing; nahoe-onovõhesz, I land, after rowing; easetõhesz, he rows away; see boat.

row, n., enóovonehotansz, they (in.) are (set) in a r.; nanoovonezenoz, I place them (in.) in a r.; enovone-nešensz, they (in.) stand in a r.; haestoha eamonecõ-ensz maxeménôsz, there are many rows of apple trees; noholå eamonecõ hohonaco, the stones are in five rows; matôtoha eamonecõnsz hecõsezenoz, also eamonecõ hecõsezen (or.), there are ten rows of posts; the rad. -am- ref. to being seen from the side, abreast, in front; enovoneceo, they (or.) stand in a r.; enovoneceo, they (or.) sit in a r., file; enovoneešen, they (or.) lie in a r.; enovoneeehansz, they (in.) lie in a r.; mâmenoz enovoneeenanoensz, corn is planted in rows; enovonecõensz mâmenoz, the corn stands in rows; enovoneechontansz mâmenoz, the corn is in rows (in heaps or piles); nanoovonechónizenoz mâmenoz, I heap, put corn in piles (making a r. of piles); exchotonovšetovâzeo, they (or.) lay down in a r., one after another; nivá zistrovonecõessô, there were four rows of them (or.); nanoovonecoetô, I tie them one after another, in a r.; see file, line.

royal, expressed by inf. -vehone- ="of a chief" and inf. -nitáe- =ruling, principal; evehonestaveheve, he is a r. person, also he leads a chief's life; vehonekašgon, r. child, chief's child; nitáetanestoz, r. manhood; vehonhetanestoz, r. men, kingly people.

royalty, vehonestezt, the being chief, king.

rub, nahaeheanen, I r.; nahaeheana, I r. it; nahaeheano, I r. one; nahahenôño, r. him (instr., as "moeva, with grass"); nahahenoha, I r. it (instr.); ehaheane, it is rubbed (by hand); ehahehêne, it is rubbed (with something); ehaheanistoz, the rubbing, also name for wash board; hahenônistoz, the rubbing (with instr.); hahae- neneo, the rubber, that which (or one who) is used for rubbing; naneñax, I r. wipe my feet; nahaeñànâñ, I r. my feet; nahahêtanâno, I r. his feet; moeva nahaeñátê- no, I r. one's feet with grass; nahaeheonânâz, I r. my hands; nahahenonâno moeya, I r. one's hands with grass; nahaeheonano, I r. one's hands; namamâna, I r. it between my hands; see wear; naneñäz, I r. it off; nane-
ENGLISH-CHEYENNE DICTIONARY

Rule

šemo, I r. him off; enešeme, it (he) is rubbed off.
rubber, esoxcanyoz, r. shoes; esoxčězechen, r. coat; rad.; esox- = smooth, slick, slippery.
rubbish, see chip, débris; peeto, r.; peoxkonoň, r. of fallen twigs and branches.
rude, enháé, one is r., savage, wild; esónháé, one is yet r., savage, uncultured; ehezkovoevoştaneheve, he is a r. person, leads a r. life; ehezkovoevoan, he speaks rudely; ehezkovoaeta, one is r., coarse, gritty; see gritty, rough. [rude; ehezkovoeťătoz, r., grittiness. rudeness, nháéstoz, r.; hezkovoežéstătoz, r., the being] rue, see regret, repent.
rueful, eta-oometanovonov, it is r.; nataanovetanona, I am r.; etaanovetanonaоz, he becomes r.
ruffian, ahansenovahe; maseha, r., villain.
rug, honok, honokon (pl.); honok eamstosěmoneta, the r. is longer one way than the other; etašěđostově-
moneta honokon, the r. is square, has equal sides.
rugged, see rough, robust; emooxoevoştaneheve, he leads a r. life; etaheszkovoa, it is r., rough, gritty; eta-
heszkovoaeta hohona, the rock, stone is r., gritty; emo-
oxoneta, one is r., robust, immune.
ruin, natotonšenoň, I r. it; natotonšenoto, I r. one; ema-
totonšenoňe, it is all ruined, spoiled; nistáš mah-
onez emasenohensz, all the houses are ruined; see de-
troy; naháovnovaov, I r., impoverish him; natačeřeháov-
noaov, I am now ruined, impoverished; totonšenotazis-
toź, r., destruction; mätotonšenotazistoz, complete r.; hauovnovoazistoz, r., impoverishment; see destruction, waste.
rule, nanitaəetsan, I am ruling; nanitaetoovo, I r., master one; nanitaěta, I r. it; zenitáəetsanessę, the ones who are ruling; zenitáəessę, the rulers; zenitáəťăsz, the one ruled; nanitaťan, I want to r.; nanitaeto-
tovo, I want to r. him; nahoeman, I make a r., decision, law; ešehoemanistove, a r., regulation has been pass-
ed, made; nahoemaonian, I make a r., law for; nahoemaovo, I make a r., law for (unto) one; nahoemauxa, I r., con-
trol it; nahoemaot, I r., control one; natěevavistomo-
san, I make rules, regulations; natěevavistomevo, I make rules, regulations for him; toxtomemeto, without r. or system; inf.-toxtomemę = without restriction, free, without fuss; nionone, without r. at random; nitáčěsanistoz, the ruling; hoemanistoz, the making r. a, passing a decision; nitáťstoz, r., dominion; nitáhoemanis-
toź, r., authority; těevavistomosanistoz, the making rules, regulations; těevavistomevazistoz, r., regulation, measure; věhonenitáťstoz, chief’s r.; věhonenitá-
etsanistoz, the ruling, chief ruling; zehenitáămes-
tovsz, the one being ruled; hahenitáťstove, I have r., dominion, command; hahenitáťstove, I have r. over it.
ruler, nitáé,* master, lord; zeníťász, the r.; zenitá-

esső, the rulers [not to be confused with "enl'īta", it
is a different one; zenit'asz, the other one; zeni-
tasső, the other ones]; Zemahonénitáas, the R., Lord,
Master (ref.to God); Zemahonénitáas, the Great R.; Mo-

nenitáas, the All R. (ceremonial term used with the "Ar-
rows"); Zemahonénitáas, the one being All R., Supreme
Lord; nanitáas, my r., master; nahanitáas or naheni-
táam, I have a r.; nahanitáamenoz, he is my r., master;
nihanitáametovaz, thou art my r.; zehenitáametovsz,
the one being ruled; zehenitáamsz, the one having a
r.; zehenitáamesső, the ones having a r.; zehenitáame-
stovesső, the ones ruled; eoxcemahanitáametovsz hő
na voe, he is the r. of earth and sky. Tāevahoe,* r.,
measurer; etāevahoeoneve, it is a r., something to
measure with; hoeman, r., law maker.
rumble, etovevon, it rumbles, is a rumbling, muffled
sound; see sound; etovatōe, the thunder is heard]
ruminate, see chew. [rumbling.
rummage, nasxenoxxena, I r.thru it (seeking, searching
with the hands); see stir.
rumor, episnov, there is a r.; also expressed with the]
rump, hešep [Attributive m.; see Ch.gr.
rumble, see crumble, wrinkle.
run, expressed by suff. -he and -oh; naašekxi, I start
running; naašem, I r. away; naašemmo, I r. away from
one; naašemxesta, I r. away from it; naašemxomovo, I r.
away from his (in.); naašemxetaxeto, I r. upon,
against him; naašemxetaxenoz, I r. away without him,
leaving him; naevhax, I r. back; naevhaxemo, I r. back
from one; naevhaxesta, I r. back from it; eamxehestove,
they move away (running); eamxehetanov, they move away
(running) from it; eamxehatax, he runs laughing; eom-
hatax, he passes by (runs) laughing; zeamæsz, the one
running; zeamæsso, the ones running away; eamæxetan,
he wants to r. away; asetaxetoz or asetxestoz, the
starting on a r.; amxistoz, the running away; suff.
-oh, denotes "running, rushing forward"; eammemoehe, he
runs, races on (with swiftness); naašemmemoxz, I am run-
ning, racing; maatameo ehaeohetto, the train runs fast;
the eamxehetto, the river is running swiftly; maat-
ameo ečeneohetto, the train stops running; maatameo zé-
neohetto, where the train stops running (station); naa-
aseoh, I r., race away; naaseohoehe, I r., race away from
one, from where one is; naaseohetovo, I r. away from
him; nahehtheohe, I r. for it, towards it, I desire it;
totahoesa ehtoaheozeo, they r. in all directions (al-
so fig.); naahoehetō, he comes to me running; ehehe-
notomoena, it runs over (cup, bushel measure, trough);
ehehoetōva, it runs over (liquids); ehehoetoMahō, it
runs, rages, waves (of the water); naőzešmetoxana, I r.
the risk of it, pass close to the border, edge; naₕemeto₀xₐnₕ, I pass close to them (or.), as challenging; evohe₀xxₐ, he runs, trots, goes faster than a walk; inf. -vohe₀- denotes "at a fast gait"; evoeomaxoₐ, he plows at a fast gait. Either "x" or "h" carries the meaning of "r." in the sense of celerity, quickness, thru action, pressing, cutting thru. Nanxhotamaeohe₀ₐ, he comes up behind me running; naoₐeₐemaso, I r. one thru, pierce; naoₐemexeto, I r., pierce it thru; nahoxahon, r. thru (with instr., awl, knife); hoa₀xₐeₐsₐtoz, the running thru) the piercing of flesh in torturing; nahoxa₀ono, I r. him (by piercing in torture), ref. also to head work; what is done with the awl in head work to adorn skin garments or shoes used to be done on the human body, at first possibly to adorn (tattoo), then as a torture (as in the Sun dance and other occasions); hoxa₀hova, hoxa₀hova₀ (pl.), the one who is adept in torturing (in ceremonials), by running a sharp instrument into the flesh; hoaxa₀nehₑ, the one running the awl, or: "the beader"; such persons (usually women) were experts in the beading or ornamentation of tipis and formed a special class. Ame₀hesto₀z, the running; mₐₐoₐhesto₀z, the all running, race (ref. to the fourth of July). Amxenoḥam, r. away horse. runner, nae₀moeox₂x₂, zeame₀hoeₐz₂, the one who runs. rush, nae₀e₀z, I r., attack; nae₀e₀zetovo, I r. at, attack him; ehotxoₐve₀sxe₀vanoₐxзо₂, they (or.) are heard rushing to and fro; nanoₐhe₂tovo, I r. forward, from one; ezeto₂va₀z mₐₑ, the blood rushes (sc. to the head); nae₀veseto, I am in a r., haste; inf. -voetoₐ- = rushing, fleetingly; eveto₂netto, it is rushing, has a rushing, fleeting course; enistonevaveseso, the sound of rushing water; see press, crowd. In some verbs the suff. -ₐst- implies "with a r.", see Instr. form of the Ch. v. in gr.; eoxe₀stahₐ, it is torn by a r. of wind; see blow, wind. Vitanₐ₀sz, rushes, cattails. rust, ehoxₐao, it rusts; hoxoₐaoz, r. rustle, see rustling sound.

S

S, is pronounced in Ch. like "s" in "silver". When followed by an accent (s') it sounds like two "s" sounds with a hiatus in the middle. When surmounted by a circumflex (Š) it is pronounced like "sh" as in "shape", but not quite as strong; sometimes it is a change of "x" sound as "mëx" into "niš". To represent "t + s" we use "z" in Ch. (pronounced like the Ger. "z"). When "z" is followed by an accent (z') it is
pronounced similar to "d's" or "dzh". The etymologic-
al value of Ch."s" is "drawing to a point.thru, into". Sack. hēe, hēeo (pl. or.): hēenov, a s.full; naaenanoz
hēenov mazemenox, I have (own) a s. full of oats;
veemāpehēe, a s. of sugar; pen'nhōohehēe, a s. of flour;
nahetoēmo hēenov, I fill the s.; nahetoēmo hesthēenov,
I fill one's s.
sacred, expressed by inf. -maheon- mysterious, divine;
also by inf.-mômâta- =sacredly, ceremonially, de-
voutly, religiously; emômâtavoan, he utters sacred,
ceremonial language; emômatavoêta, he performs a s.ac-
tion; mômâtavoêtastoz, s.performance, ceremony; emômâ-
tahe, one is s.(belonging to a special class of reli-
gious men,priests); mômatahestoz, the being s.; mômâ-
tahetan, s.man; mômatahee, s.woman; mômataheēs, s.day;
namômâtavazesta, I deem it s.; namômâtavatamo, I deem
one s.; emômâtavatame, it is deemed s.; mômâtavatama-
heston, state of sacredness; namômâtavēmo, I count,
consider him s.; sometimes the inf.-hozeé- is prefix-
ed to -mômâta- and makes the term stronger in the
sense of "holy + sacred"; Maheo ehoxeemômâtaho, God is s.;
Maheo ehoxeemômâtavoême, God is considered s.; na-
mômâtataetano, I hold it s., sanctify it (in mind);
Maheo ehoxeemômâtavostaneheve, God is a s.being;
hoxeemômâtavostan, s.person; hoxeeemômâtavostanehevestoz, s.
custom, way of living; emômâtatto, it is s.; ehoxeemô-
mâtatto, it is holy and s.; zehoexemômâtatto, that
which is s.; zemômâtattōsz or zehoexemômâtattōsz, pl.
of preceding. Namahahaonevatano, I want it to be s.,
divine; namahahaonazesta or namahaonazesta, I deem it
s., divine; namamahaonevatamo, namahonatamo, I deem one
s., divine; membahonevehehestoz, s., ceremonial "fixings"
(ref.to s.things one wears): mahoevevistoz, s.write-
ing; see priest.
sacrifice, eōston, he makes a s.; eōstonoz, the making
of a s.; eōstoneheve, it is a s.; naēeto, I s.,
offer one (or.); the rad. -e- denotes "value, cost"
[easteron, one counts, studies, goes to school, reads];
nāēesz, I s., offer it; naēstoone Maheo, I make a s.to
God (of it or one); Östonhetan, the sacrificer, sacri-
fying man; Östonē, sacrificer (fr.sacrificateur); Öst-
toneomē, place of s.; zehēnaneonsz, the one who lays
down, offers, sacrifices; naēven, I heave (that which
is offered); see offer.
[see desecrate.
sacrilegious, hovae zehohossō, something s., profane;
sad, canova, one is s.; eanova, one becomes s.; eano-
vetan, one is s., feels s.(in mind); eanovetanona, one is in a s.disposition; zeanovas, the one
being s.; the rad. -ane- =downcast; eanovstaha, he is
s.hearted; naanovetanavōho, I make him s.; naanovet-
anavstaha, I am in a s.mood, feel s. at heart; see
heart. Inf. -oem- (ôom-) =s., mournful, grieving; eō-
ometan, one is s., grieving; eōomeae, one is (state) sor-
wrowful,grieving; eoeomeneo, he has a s. countenance,
face; niooeomeneomā, we have a s. countenance; see
mourn; naanovetanooz, I get s.; naōometanooz, I get s.,
mournful,grieving; see dejected, low spirited.

sadden, naanovetanoho, I s.him, prompt him to be sad; na-
ōometanoho, I s., grieve, him, cause him to grieve;
naanovstahaoovo, I s. him at heart, make him to be sad
hearted; naanovasēho, I s., cause one to be sad; naano-
vetanosēho, I s. him, cause him to feel sad; etanaovet-
nosohetto, it saddens, causes sadness; eaonovetanono,
it saddens; eoeometanono, it saddens, is grieving; naan-
vaoovo, I s. one, make him to be sad.
saddle, hōaoxestoz, hōaoxestotoz (pl.); ehoaoxestovoe, it
is a s.; nathaoxestoz, my s.; nahesthaoxestovoe, I
have a s.; nahoaxevoheham, I s. the horse; ehoeetaho-
he, he is used to the s. (see unsaddle); hōmaestoz, s.
blanket; tahoevohe, tahoevoheham (pl.), s. horse; eēehoao-
ox, it is saddled (sc. the horse); eheehoaxoe, they
stand saddled.
saddler, tohaetotamstomanehe, s., harness maker.
sadness, anovastoz, s., the being sad; anovetanoxtoz, s.
(feeling, disposition); anovetanozistoz, s., the
becoming sad; ooeometanoztoz, s., grief (in that); ooe-
hamoztoz, s., grief (state); anovetanovastahatoz, s. of
heart; also anovstahatoz; ooeomstahatoz and oooeta-
onavstahatoz, s., grief of heart.
safe, naovostaneve, I am s., sound; nahōmoetan, I feel s.;
ēetamano, it is not s. (in general); eōstø, he is not
s., is dangerous; nahōomaoo, I keep one s.; see im-
une, save; meaoxhoseo, xemakātaevstoan, large recep-
tacle made of iron, a s. [maovazistoz, s.
safeguard, nahōmaoo, I s. him; see protect, shield; hō-
] safety, vostanevotost, the being safe or sound, recovery;
heōmoenetanoxtoz, s., shelter, the feeling safe; hō-
maovazistoz, s., shelter, q.v.: nahesthēoonetanoxtoe,
I have s.; navostanevatamo, I deem one safe, in safety;
vostanovatahmuost, s. (also given to mean danger).
sag, eveyevētto, it says.
sage, vanós, s. (pl. form); evāoëve, it is s.; vœoxevan-
ós, bitter s.; xamaevanós, red s.; hetanevanós, male s.;
xoxtavanós, black s.; xoqevanós, white s., used in cerem-
onials, not in infusions.
said, ehestohe, it is s.; see say; naehōmoxtaemās, I am s.
to be sick; ehōmoxtaez, one is s. to be sick; eae-
oxezs, he is s. to have left; napevetanomās, I am s. to
be glad; etonettōn's, it is s. to be cold (weather);
nehetaezs, one is s. to have told me; see Attribution
m. in Ch. gr.
sail, tonovšeoe zoeoxvešeamōeo semo, thick cloth used
to make the boat go; tonovšeon zeœxceveš=eamšeo semo esèvonešetto, the s. hangs loose; tonovšeon zeœxceveš=eamšeo semo eas-sèoax, the s. swells (by the wind); amoahasemo, s. boat; amoahasemo eamoxtonah, the wind drives the s. boat; amoahasemo eonoamoxtonah, the s. boat is driven (blown) by the wind to shore; see fly. saint, hoxe condensed, also hoxeeménatahe; hoxeeménatahe, s., Christian s.; zehoxeeménatahe, the Christian saint; hoxe =clean, holy; hoxe evostanchehe, he is a s., a holy person; hoxeeménatahe, he is a s., sacred. sake, expressed by inf. -hesse- in verbal forms; nahes- seanovetanotovo, I am sad for one’s s.; nahesšeze- tanotovo, I am worried for one’s s., account; naheshsha=önatovonotto, I pray to him for his (one’s) s.; nitov, for my s.; etov, for thy s.; hevetov, for one’s s.; nitovan, for our s. (excl.); etován, for our s. (incl.); etovevo, for your s.; hevetovevo, for their s. The same terms are used to express "my, thy his etc., brother-in-law" and also "myself, etc."

salable, eoxchxoxtovátové, it is s. salamander, eooxtatto.
salary, hoxeememesto, s., wages (that I give); hoxeoeheš- toz, s., wages (that I get); nathoxoehesto, my s. (subjective); nathoxoeemesto, my s., the wages I give; maškašanszeœxcevešamhattono, nathoxoehesto, the money I get for my s.; see earnings, wages.
sale, hoxtovtazistoz, s., trade; hoxtovátovás, the selling. salesman, vëho zehxoxtovás, the man who does sell.
salesroom, hoxtovamháo, s., also trade house. [dise. salesware, hoxtovë, hoxtovënoz (pl.), s., goods, merchant-
saliva, òseanoz, spit, s.: mahënoz, s., also foam, tears, secretion from mouth or eyes; mathosáz, flowing s.; see salivate, spit.
salivate, ehosăz (or ekamosâz), he salivates; see spit.
sally, eacoz, he sallies; niaozetëno notëxo, the soldiers sallied, rushed against us; ehöao, he sallies, rushes out; ehëax, he sallies, steps out; enxhöax, he sallies (speaker being outside).
saloon, vëhoëmëmëmhâo, lit. white-man’s-waters-house.
salt, voxppomoxz: evoxppomoxzeve, it is s.; voxppomoxze- va, with s.; zëtomsev voxppomoxz, pillar of s. Voxppomooehe, s. river (Salt Fork in Okla.): nano- na voxppomoxz héoëeva, I s. the soup, mix s. with soup; also navoxppomoxzevëna, hëp, I s. the soup (make it salty); navoxppomoxzevëna, I s. it: evoxppomoxzevëna, it is salted; zevvoxppomoxzevëna hoëvoxkëz, salted meat; navoxppomoxzevëmanë, I s. it (in water, brine).
salted, evoxppomoxzeva, it is s., salty, q.v. salty, evoxppomoxzeva, it is s.; evoxppomoxzëno, it tastes s.; evenëno, it (water) tastes salty]
salutation, see greet, salute. [like, brakish, alkali.
salute, naaxaoto, I s. him; naaxaoseozz, I s., show friendliness, am social; etoxeozz, he salutes around, goes about being social.
salvation, vostanevhažistoz and vostanevstomanistoz; heto naveševostanevhan, this is my s.; hevostanevstomanistoz, his s., the one he occasions, makes; hevostanevstomanistoz, his s., by which he is saved.
salve, xoaneo (in.), also xoanenistoz, s., ointment; xoanevoenistoz, s., for the face; xoemazzenenazistoz, eye s.; see ointment.
same, hapo, the s., likewise; inf. -aâze- = at the s. time, besides, aside; aâzevetto, phrase of preceding; enæhe, the very s. (or.); enëha, the very s. (in.); see alike; esaasëheossohan, it is not the s. inf. -së- = s., alike, similar, equal; nasaaevhepavazestahe, I am no more the s. (physically); eevhazesta, he is the s. again; seetoeš, at the s. point (time or place). Esëše-amata, it pains the s.; nisëtomatanonsz nivësanoz, our teeth pain the s., alike; esëhessonettonsz, they (in.) are the s., alike; nitaot eitonëneha, it is all the s.; esëšëxovonsz, they (in.) are of the s. quality, degree; etoomae, he remains the same, unchanged.
sample, see compare; neevâc̄anistoto, s. (of cloth, dry goods); see example.
Samuel, Maheon-oxništös, Heard of God.
Samson, Oxhekoneozz or Hekoneozemaha.
sanctification, hoxeanazistoz, s., cleansing; mömâtahoxez-anazistoz, s., sacred cleansing; hoxeemomâtavanistoz, s., the sanctifying; hoxeemomâtavostanehevestoz, s., sanctified life; hoxeemomâtavanazistoz, s., the sanctifying one (obj.).
sanctified, see sanctify. [the one who sanctifies. sanctifier, hoxeemomâtavaneneo; zohoxeemomâtavanensz, s.]
sanctify, nahoxeemomâtavanen, I s.; nahoxeemomâtavano, I s. one (or.); nahoxeemomâtavana, I s. it (in that, hold for clean); Maheo ni-hoxeetanotën, God sanctifies us, also nihoxeemomâtavanaen, God sanctifies us, makes us holy; nahoxeexana, I s., perfect it (clean); nahoxeexano (or. of preceding); namxevëmotoxta, I s., clean it, as in blowing a beverage (ceremonially) before drinking; see blow; mxevëmotoxtoz nâtaman, sanctify our food, blow over it! Nahoxeemomâtavostaneheve, I lead a sanctified life; ehoxeemomâtavane, it (or one) is sanctified; ehoxeemomâtahe, he is sanctified, sacred; emxevëmoto, it is sanctified, blessed (food, beverage); ehoxeetanote, it is sanctified (held so); ehoxeetamahe, one is held, deemed holy, sanctified; nahoxeemomâtavatom, I deem one sacred, sanctified, holy; nahoxeetanota Mahoëneš, I s. the Sunday, keep it holy, sacred in that; navâxshoxeexano, I s., make him perfectly clean, holy.
sanction, see consent, permission.
sanctity, hoxeatamahesto, s., state of being clean, holy:

satisfaction, hekozetanoxtoz, s., contentment (in mind);
mxomhastoz, s., sufficiency; omazxoistoz, s.
(Ger., Genügsamkeit), also modesty; mxatóvestoz, full sufficiency, the "reaching all" (implying s.); hotoezisto, s., contentment; etamastoz, s., abundance; see plenty, satisfy.
satisfactory, etapeva, it is s., good; can also be expressed by inf. -voeše-; evoešenho, it is s.
satisfy, namämxeoz, I am satisfied, have plenty, amply enough; eomazeo, one is satisfied, not assuming, contented; inf. -mxastov- denotes "reaching amply, touching all"; inf. -etam- =with plenty, richly; emxo-
mae, one is satisfied, contented; nahekozetan, I am satisfied, content; nahekozetanohoo, I s.him, make him feel content; navhâpe, I am satisfied, have enough; na- eâšvhâpetišen, he has satisfied us (physical needs); naesânaseno, I am satisfied, have enough (in eating); napâmevo, I s.him with food (this term is not quite certain); našômahâ, I am satisfied, have still enough, have a plenty yet; namasoenoôo, my hunger becomes satisfied; see satiate; navešhotooezo, I am satisfied, pleased with it; navešhotooezozenoto, I am satisfied, pleased with them (or.); nahootoetan, I feel satisfied, pleased; nahootoetanohoo, I prompt him to be satisfied, pleased; nasaahtooeştô, I am not satisfied with it, I complain about it.

saturate, eexêva, it is saturated; see soak, wet.

saucer, nomenclësohestoz; nomen =to drink (in eating) + -veesohestoz, that which is slightly concave.

sausage, hoevoxkôz zepeene, ground meat; naetohe hoevoxkôz zepeene hestâzeva, I put ground meat into intestines, make s.; nahestazeheeneonan, I make s.; hestaz, hestatoz (pl.), s., bologna; hestatsonoz, small s., also hestazeheeneo.

savage, enhâae, one is s., wild, not tamed; emomâtae, he is s., violent, raging; momâtavostan, s., violent person; nhaevostan, s., wild person.

save, navostanevëho, I s.him; navostanevësê, I s. it; navostanevstovo, I s. his (in.); evostanevehe, one is saved; zevostanevësz, the saved one; navostanevâzetoan, I want to be saved; navenootan, I desire to be saved, delivered; navenootanota, I want to s. it; navenootanotovo, I want to s., deliver him; navenoooh, I s. him; navenooevamo, I urge him to be saved, delivered; evostanevstoman, he saves, occasions salvation; all the above terms used to ref. solely to the saving from disease or death; ehotëva, one is saved from dying (having performed certain rites, which are supposed to s. him or make him immune); etoshotëvasz, he is to perform in order to be saved from death; nahotëvavomotao, I s. one (performing certain ceremonies for him); nañosoën, I s., keep intact, preserved; nañosoñoz, I s., keep him (as a horse, Ger., schonen); nañosožoha, I s., am saving with my property; nañosexan, I s. my eyes; nañoseësz, I s. my words, speak with circumspection; inf.-tôos- =savingly, guardedly, carefully; tôosestoz, the saving (Ger. das Schonen, Sparen); nahovxhozenoz makâtansz, I s., hoard money; oha, s., except, unless, but; vostanevstomanistoz, the saving, salvation.

Savior. Vostanevstoman and Vostanevhan; navostanevstomanemaham, my S.; nahevoNSTanevstomanemahenoz, he is my S.; evostanevstomaneheve, he is a S.

savor, expressed by suff.-ëno =having the taste, flavor,
ENGLISH-CHEYENNE DICTIONARY

savor; eëno, it savors; evešëeno, it savors with; epe-
vešëno, it has a good flavor, s.; evešëenhenô (or -nhee-
no), it savors of; nanohëna or nanohëena, I s. it with;
see flavor, taste.
saw, tovosëšeheo,-heonoz (pl.), usually applied to small
saws; tovo =gap, ref. to the s. teeth; tovosëšeheone-
va navešëheoneva navešëëxa, I s. it, cut it with a s.;
éšxovàtoz or exxovàtoz, larger s.; naexxova, I s., cut
thru; see cut.
[is sawed.
sawmill, mhão zexxovàtovè šistato, house where lumber]
say, naheve, I s.; niheve, thou sayest; ehevô, one says;
naheme, we s.; nhema, you s.; ehevô, they s.;
naxheve, I said; exhevô, he said; zhehtë, what I s.;
zehêsz, what one says; zhevëvoz, what they s. or said;
naxoxheve, I s., reply, answer; eoxhevô, what did he s.? Nioxhevé, what didst thou s., reply? Nasaaxoxhe, I said
nothing; nisaxoxhëma, we said, answered nothing; esax-
oxohe, he said nothing; hapo nataêxoxheve, let me also
have my s.! Naxoxo, I s., answer, reply; venaxoxsz, now
have thy s., s. on! Hovahëstovà nasaaxoxhe, I have no-
thing to s.; hëhe axhessësz, you ought to s. yes; nitë-
emaz, it is all I s. to thee, I have told thee all; na-
heto, I s. to one; nahesta, I s. it; zexhës, what he said,
also zexhës; naoxheto, I s., answer, reply to one; ni-
oxhetohe, what didst thou s. to him? Nasaaxhetohe, I
said, replied nothing to him; zexxhëtata, that which he said
he said to thee; axhetôsz, thou shouldst have told him;
zistanhës, as (while, during) he said so; eoxhxestomota-
azeo, they s., answer for themselves; axhetossësz, you
ought to have said to him; evešhenenov, it is said
therewith, it means to s.; naxoxhstemotà, I s., answer
for him; nasaaxoxhstemotaëzé, I have nothing to s., an-
swer for myself; hešchà, s. thou! Hehe, s. you! Hešchà, s.
thou to him! Heta, s. you to him or them! Hešenan, s.
thou to them! Niheš, thou sayest to me; nixhešsz, s.
thou to me! Oxhëhëhà, s., answer thou him! Oxhëhe, s., an-
swer you! Hoxhëstoz, his s., saying, utterance, reply.
See speak, tell.
saying, oxhestoz,-totoz (pl.); ehestov, it is said, is a
saying; also ehenov, it is a s.; eoxhenenov, there
is a s.; ozhenov, the s. thus, to say thus; onhe-
mov, the s. so, the "to say of"; hëhe hestov, the s. yes;
ehenov, it is a s., a rumor; suff. -oan (for verbs) and
-oanistoz (for nouns) implies s., utterance, speech;
cohàoanistovë, it is a hard s., also "strange news";
ooxoxanistoz, wise s.; onoonoanistoz, dark, doubtful
s.; neenoanistoz, proverbial s.; ehoonanoanistovë,
it is a hard, dire s.
scab, eëve, one has s., is scabby; eëveetto, it is scab-
by; eëveettonsz, they (in.) are scabby; eëveemazen,
he has scabby eyes; ëvevëmana, Scab-band (pr. name); ëe-
veta, S., Scabby (pr. name); see sore; emaenita, one is
scabbard, see sheath. [full of s., sores.
scabby, see scab, itch.
scaffold, niveosta, s., "four legged stand", used by
some Indians (also Ch.) to bury their dead.
scauld, expressed by instr. suff. -mâno (or.) and -mâha
(in.) = to burn with hot liquid; naonitomâno, I s.
him (implies peeling of skin); naonitomâno kokôax, I
s.a chicken; naonitomâe nazehehe, my foot is scalded;
see burn.
scale, nomahhehestom, fish s.; šišinovoz hestoxom, rattle-
snake s., skin; naexoeno noman, I s., peel, skin the
fish; zevéšeonistanšo sanistove, s., lit. "by which
weight is ascertained". See climb.
scaulp, naéostaso, I s. one [naéostâno, I baptize one];
eeostxe, he is scalped; zeéostessë, the scalped
ones; màtas, scalped man (living); mazeeavoton, s.
lock; metax, s.; also mëq, hair; metaxëszehen, s. coat
(ornamented with scalps or human hair). Sometimes the
whole s. was taken, oftener only a piece of skin with
hair on, and sometimes only a bunch of hair. Any knife
was used to take a s.
scan, naevoë, I s., looking around (standing), in one di-
rection, then in another; naevon, I s. (sitting);
natâtautoe, I s. (standing), beginning at one point and
circling to the other end; natâtaoton, I s. (sitting);
see look, see.
scandal, havsevetotoxsetanévatóz, s., evil talk, spreading
of evil reports; ehavsevetotoxsetanévatóve, it
is a s. [meoz, it becomes s., scarce.
scent, eohemo kôkonhôo, bread is s., lacking; eoxceohe-]
scanty, hovën, small in measure or quantity.
scairc, vovehaestoz; inf.-vovehe- denotes "scarred"; evo-
vehensta, he has a scarred knee; evoheheodon, he
has a scarred abdomen; evohehešen, he has a scarred
chest; evoheheootsana, he has a scarred forehead; evo-
vehene, he is scarred; evohehestoon, he has a scarred
throat; evohehevanos, he has a scarred cheek; evoheheotë, he is scarred under the chin; evo-
vehepaona, he is scarred on the back; evohehestatomën, he
is scarred on the shoulder; evohehës, he has a scarred
noe; evohehëskos, he has a scarred finger; evohehestëeona, he has a scarred palm; evohehëzoona,
he has a scarred shin; evohehesseva, he has a scarred
calf of leg; evo-
veheanë, he has a scarred nape; see cut.
scairc, see rare; eohemoz, it is s.: etohovo, it is s.,
rare q.v.; hovën, scarcely, barely; makätansz eto-
hovonsz, money is s., rare; inf. -saaxae- = scarcely
left; esaxaahonehenov, they had scarcely any cloth-
ing left.

939
scare, nahèpoemo, I s. one (by words); nahèpóozého,I cause one to s.; nahèpóoz, I get scared; nahèpoetan, I feel scared; nahèpoetoanoho, I cause him to feel scared; eohètanooz, he is scared, alarmed, frightened; exahec-ohòotóene, he looks scared; hépòoziesto, the getting scared, s.; ohètanoozisto, s., alarm (in that); hépoetoanosto, the feeling scared; hépeomazisto, the, the scaring one (obj., by words); see fear,] scarf, hokota; see necktie. [frightened. scarlet, enanívseamaktav, it is s.; see color. scary, ehèpoetoanoeoneve, he is s. scatter, nanonokanen, I s., disperse; nanonokaosan, I make s.; nanonokaová, I make them s.; nanonokanó, I s. them (or.); inf.-hèné = scattering, going asunder; ni-héné oxzhemáwe, s., disperse; exhénevetanevoeno, the multitude scattered, dispersed; enonocaha, it lies scattered; hekonoz enonocahsanz, the bones lie scattered; enonocahsanz, they (in.); lie scattered; enonocaho, they (or.); lie scattered; ehènoveho, they (in.); lie scattered, spreading apart, scattered, dispersed; ehènovehó, they (or.); lie scattered, spreading asunder; nahènèháza, s. it (by throwing); nahènèházoen oz ênnohoesto, s. seeds; ehènemahem, they (in.); are scattered (thrown apart); see radiate, spread. scenery, zehetatamano; moonatamohesto, s., beauty (in general); zemonatamono, beautiful s. (of vegetation). scent, hessematonistoz, see smell. scholar, vovistomoseo, the one taught; evovistomoseone-ve, he is a s., learner, a taught one; see pupil. school, mxistonomháwo, s., schoolhouse; naméanoz mxistono- mhoon, I send him to s.; eseseximston, he goes to s./writes with (sc. others); navestxistonemo, I go to s./with him, am his s. fellow; namxistonene, I am of s. age; zmistonomveéess, the ones of s. age; hezethoëvattz nimxistoneshanhemá Maheo hemxistonemhóon, we are, as it were, in God’s s. here on earth; mxistono, s. children, students, writers; vovistomosehève, vovistomo- sanehe, teacher; zeovexivovistomosans zmxistonomhón, s. teacher. scissors, oxtoxovamota, -motaxsz (pl.); oxtoxovamotaxce-ve, it is a pair of s. (sg. in Ch.); oxtoxovamota-va, with the s.; natoxtoxovamoa, my s.; oxtoxovamotáva navešeza, I cut it with s.; see cut, trim. Hatoxcea, hatoxcean (pl.), Scissor-tailed Flycatcher (Muscivó-) scof, see deride, mock. [ra forficata]. scold, naveeto, I s. one; see rebuke; nanehoetovatovo, I s., am cross, mad at one; veoestomohesto, veoetazo- stoz, the scolding; nehetoetovatovazisto, the scolding. scoo, see dip. [the being cross, mad at one.
scorch, etonitâta, it is scorched (burnt some); esaato- 
nitâtahan, it is not scorched; enitâhâ, he 
scorches it; etonitâno, he scorches one (burns some); 
namomohâ, I am scorched; naaeha, I s., burn it; naachan- 
on, we s.it; naaeoûtâhâ, I s.it (in a hurry); zeaeooma- 
oe, scorched prairie (black after fire): see singe. 
scorn, natootxoêtoho, I s.him, treat him scornfully; see 
mock; natotzetanotovo, I s.him (in contempt); na- 
totatûmo, I look at him with s.; natotazeêsztovo, I 
speak scornfully to one; natotazemo, I speak of him 
with s.; etotatûmanhe, he looks with s.; see con- 
tempt. Tohotoêtastoz, s., mockery; totazetanoxto, s., 
contempt; totazeêsstoz, words of s.; totazemastoz, 
s., the scorching of one (obj.), in words; totatûmazis- 
toz, look of s. See desprise, deride, disdain.
scornier, totazheoe, totazevoêtahe, s.(in doings); zeto- 
tatûsansz, the s.in look; see mocker. [disdain.
scornful, expressed with inf.-totaz— with s., contempt,
scorpion, voxcevase, -vaseo(pl.): evoxcevaseve, it is a s.
scoundrel, eotaßenitamehe, he is a s.; ŕenitamahetan, s.;
emaseha, he is a s., villain.
scur, mhâo nanšeana, I s., wash the house; nanhoena, I 
s.it; nanhoënaanou, we s.it; nhoeoëno, scourer, iron 
dish rag; hovae zemóo oxcenhoeane, something coarse, 
rough must be scoried. [who s., spy; see spy.
scout, nançên, I s., spy; nâne, s., spy; zenênessâ, the ones]
scowl, emoetaveneo, he scowls; etaveneo and etakoveneo,
he scowls, frowns; moetavenestoz, s.
scramble, can be expressed with inf.-nonotov—=hurried- 
ly; estanonotovasehoe, he scrambled away.
scrap, see fragment.
scrape, našêxa, I s., take it off (with knife); našêxa-
noz, I s.them (in.) off; naseenön, I s.(with in- 
str.), naseenömo, I s.one (or.); naseenohe, I s.it; 
naseenamen, I s. (with fingers); naseesano, I s.one 
(or., with fingers); naseesana, I s.it; naseeseax, I s.it 
(with knife, as corn from the ear or meat from the 
bones); naseeseanoxon, we s.it; naseeseoxsan, I s.with 
teeth, gnaw; naseesenoxta, I s., gnaw it; naseesenomo, I s. 
one (or., with teeth), gnaw him, napopoovesëaan, I s.off 
the hair; zešêxovaz, the one who scrapes off (with 
knife); zesesenûnsiz, the one who scrapes (with in-
str.); zesesen̄he, that which is scraped; zesesanën̄siz, 
the one who scrapes with fingers; zesesean̄e, that 
which is scraped (with fingers); zeseseaxe, the one 
(in.) scraped with knife; zeseseaxešô, the ones (or.) 
scraped with knife; zesesenomô, that which is scraped 
with teeth, gnawed; natšexën, I s.(a hide); namaeë, I 
s.a hide, maen, scraping tool.
scraper, ahônovanota, hide s., on which hide is rubbed to 
and fro; monàz, monàzetto (pl.), hide s. (antler
haft and iron blade); namonàzz, my s.; hemonàzetto, one’s s.; namonàzenan,our s.; nōhanistoz,maxenōhanistoz,road s.,big shovel.

scraping, seseanenistoz,s.with fingers; eseseanenisto-ve, it is a s.with fingers; seseenōnistoz, the s. with striking instr.; seseaestoz, the s. with knife; šēxovātov, the s.off with knife; seseoxsanistoz, the s. with teeth, gnawing.

scratch, nahotaosan, I s. (with whole hand): kaesehotam ehtoaosan, the cat scratches; nahotaeneosan, I s. the face; ehtoaene, he has a scratched face; etoxzoe-ha, it has a s.; etoxzeoeš, one has a s.; nahotaovo, I s.him; ehtoaoe, he is scratched; nahotaono, I s. one (with instr.); rad. -axē- ref. to scratching for relief from itching, etc.; naaxēoxz, I s. (the part itching); eaxēna, he is scratching; eaxēnāz, he scratches himself; naaxēno, I s. him; naaxēszeha, I s. my head; naaxē-szehano, I s. one’s head; naaxēheonaoz, I s. my hands; eaxēstaeme, he scratches (for lice); naaxēesoeoz, I s. my nose; naaxēostaooz, I s. my ears; naaxēseoz, I s. my fingers; naaxēveanaooz, I s. my arm; naaxēexaneoz, I s. my eyes; naaxēeneoz, I s. my face; naaxēsēneoz, I s. my chest; naaxēpaanoz, I s. my back; naaxētāooz, I s. my feet; naaxēeooz, I s. my legs; naaxēexaneno, I s. one’s eyes (for itch); naaxēexaneno, I s. one’s eyes (with instr. for itching); axēoxzistoz, s., the scratching for itch; hotaosanistoz, s., the scratching; enē-ambotan, he (animal) is scratching the ground, digging; see dig. [he screams; masōnistozoeoz, s. scream, emasōnistoeoz, he screams, shouts; evovoxkooom(?),]

screen, zevoxshooteene makāta, finely woven wire; hōmeho- estoz, s. (standing); see shield, sift.

screw, nahekoneonimotaoha, I s. it tight; nahotov-onimo-taoha, I s. it loosely (also nahotovāonimotaoha); naonimotaehstan, I s. it in (by hand); naonimotaehsto-ha, I s. it in (with instr.); tōneoho zeonimotaehsto, s., lit. nail winding into a point; also zeonimtaoe-staneoneve tōneoho, nail which is inserted by turning or winding; onimotaehsto,s.driver, the one doing the screwing.

scribe, mxiistonhetan, -hetaneo (pl.), the writing man.

scripture, mahonexminist5, holy writing, book; Mahonexmini-st5, Scriptures, Bible, Holy writing; zetohes-tov Mahonexminist5, as the Scriptures say; ezhešeamšeme Maheonemxistōneheva, it is thus written in the S.

scrofula, eszemäch; cheszmėve, it is s.; see gopher.

scroll, naonimotaoeemaen, I s., roll it up in the form of a s.; onimtaoeemaeno, s., roll, q.v.: zeonimtao-eemaen, that which is rolled up, a s.; zeonimtaoeema- ha, s., that which is rolled up (state); zeonimtaoea-eš,s., that which (or.) is rolled up, as dry goods; see roll, wind.
scrub, naahenōvaha, I s.it (as floor), rubbing with water; also naăvaha. [hesitate. scrubple nanizesta, I have scruples, doubts, q.v.: see] scrutinize, navovoxponenōztovo, I s. him (by question- ing); navovoxpone-oxtanōxta, I s.it (by look- ing); see scan. scrutiny, vovoxponenōztâtôz, s. in questioning; vovox- pone-ōhatamazistoz, s. (in examining); vovoxpo- neoxtanōsanistoz, s. (by look). scum, ze(o)zenitam; see filth. scythe, ookoenoistoz.

sea, zemhāmoeha, the s., great body of water; emhaṃoe- ha, it is the s.; esaamhaṃechaan, it is not the s.; zehestoema-mhaṃoeha, the s.side, towards the s.; emo- moxtōmeostahā, the seas are agitated; enovōmoeo, the seas hurl shoreward; ēeēsvēmoeo, the s. swells; enxhe- tōmoeo, the seas rise (Ger. auftürmen); etaava-vovoe- semoeo zensotoseovōmoeo, the seas first recede and then rush on shoreward; eavaseṃmoeo, the seas recede; see under "water". Nāenēhan, Dead S.; hōma zemhāmoe- ha, on the other side of the s. [sea. seaboard, toxetto zemhāmoeha, along the edge of the] seal, napāanen, I s., paste to; napāana, I s.it; epāane, it is sealed; pāaneo, s.(also postage stamp); pāa- neneo, the instr. to s.with; nahekonxeamena, I s.it shut (any aperture, as with wax, mud, cement, pitch); na- nxpeamena, I s.its holes, apertures; naaxevana, I s. with wax, glue; paehovātov, sealing wax, solder; napā- hoova, I s., paste, solder; zemacepāne, the red s.(on documents). Eenamaneomoktāv, it is s.brown (color). seam, zemaneoe, that which is sewed on (in a continuous way); see sew. [seam. seamless, esaa-ameneche, it (or. sp.of garments) has no] seamstress, hāpenoevēhoa, sewing white woman; vohetxova- vēhoa, s. (white woman); [navohetxova, I cut for a dress; navohetaaso, I cut it (or. sp.of drygoods) for a dress]; zeoxcemanoez vōstoto, the one who makes] seech, see shrivel, wrinkle by heat. [dresses. search, nanoxzena, I s. for it (with hands); nanox- zenoho, I s.him; see range (in s.of food). searching, expressed with inf. -vovoxpon -searchingly,] seaside, toxetto zemhāmoeha. [strictly. season, eoeŠemensz or eooehensz, they (in) are seasoned (arrow wood, in the sun); naoehohā, I s.it by heat, fire; nanohēna (or nanohēna), I s., flavor it; zehetoexohonnevoh, in its s., time; zehetoexove- vēneve, in the winter s.; zehetoexovemeaneve, in the summer s., time; zehetoexovetonēve, in the fall s.; zehetoexove- mazomeve, in the spring s., time; oneevexovēvēz, the seasons; esaaēShonexohvan, it is not the s., the time. seat, taxeseshestoz; etaxeschetsove, it is a s.; hoestož,
s., place; hoestēs, s. (like a throne, stationary s.).
secluded, see apart; eáěštistanoveo, they live in seclusion, s.; eáěšnxpaoeо, they (or.) are s., kept in seclusion.
second, navistāmo, I s., help him; see assist; inf. -hos- se̓- = for a s. time, again; inf. -honaov- denotes s. in a line, next to the first or last; zehonaovasz, the s. one (or.); nahonaovemetan, I am given a s. time, added unto the first; nahonaoveamha, I receive a s. time (as much as the first); ehonaovenitāe, he is next after the ruler, s. master; zehonaovezecełsz, the s. last (or.). in age; zenixaonetto ēš, the s. , day; nahossevōmo, I see him for the s. time.
secrecy, emōșetanoxtoz: emōšetto, with s., in secret.
secret, nataēzesta, I keep it s.: also nanšēezesta; naēźtomevo, I keep it s. from him, do not tell him of it; zeemōszhesso, that which is s.; naemōșetan, I am s., I think in s.; inf. -emōs- = secretly; naemōšēezsto- vo, I speak in s. to him; naemōźtoēta, I act in s., am a s. doer, performer; naemōźtoxtova, I sell in s.; see il-legitimate. Emōšeneševestoz, s. doing, deed; inf. -emē- implies "covertly, concealing": naemenoto, I kill him in s., covertly (also said of a Ch. butchering a beef without telling the others); see conceal.
secretary, nha zeoxcemistonsz, the one who is in the habit of writing. Old Ch. who have often heard the name "Secretary" pronounce it "Secretary", and use it when ref. to the Secretary of the Interior.
secrete, see conceal, hide.
sect, momenohēnistroz, s., faction, the bunching apart; ememehōnevo, they form a s., bunch for themselves; see faction.
secure, nahesēmoezoistovo, I am s., safe, protected; see] security, see safety, shelter. [fasten, safe, shelter.
sedate, eomatahe, one is s., sober, q.v.
seduce, naavošēo, I s., influence one; naaooxsenosēo, I s., lead one astray; nanohēnosēo, I s., cause him to go astray, aside; nanezēno hayseveva, I s., lead him into evil; navonhoosemo, I s., influence, urge one (in words); navonhoaoovo, I s., entice him; naaoxsetano- ho, I s., lead him astray (in that); see blandish, flatter.
seduction, avosāziostoz; ooxsetanoshāziostoz and ooxse- noshāziostoz, s., the leading astray; ooxseta- noxtoz, s. (in that); vonhosemazistoz, s., influence (in words); vonhoaozistoz, s., temptation.
see, rad. -ō- ref. to sight, look, s. In the following examples many terms are better translated by "look", but are put together here for the sake of the Ch. rad. Naoxcavō, I s. well, have a good sight; nahavsevō, I have poor sight, s. badly; nahotō, I s., have sight; nat-
sonə, I s. thru (any surface); nanəkə, I s. clear, sharp; namənoŋ, I s. dimly; nameanhə, I s. down upon; nahoxəño, I s. clean, clear, have a clear sight, look; nasəpə vónhanistovə, I s. thru the window; nakašən, I s. close, near; nakəmo, I s. him close; nakaəxtə, I s. it close; navəsan, I s. am seeing; navəmo, I see one; navəxtə, I s. it; evəme, it or one is seen; evəmensz, they (in.) are seen; evəm- eo, they (or.) are seen; esaavəmehan, it is not seen; esaavəmehe, he is not seen; navehəsan, I am at it seeing; navehəmo, I am at it seeing him, I look at him; navehəxtə (in.); navəsého, I cause him to see it, I show it to him; navəsəszə, I show it; navəsonotto, I make him s. him, I show him to him; ehanəme, he is seen, detected; nahənano, I s. him from a distance, without him seeing me; also nanaəmo, I s., detect, catch a glimpse of him; epevənən, it sees well (as eyeglasses), there is a good seeing; esaapəvənəvəhan, it does not s. well, there is no good sight; navəsətan, navəsanetan, I want to s.; naaməno and naaotanəmo, I s. him distinctly (also am eyewitness); nahoo- toeva, I turn to s. him; eemaqəme, he is seen by all; ze- oxtətəheta-hotaotto, as far as I can s., scan: esaasəxpo- oxtovəhan, it is opaque, cannot be seen thru; nanəməto hestotaenovə, I s. his trail (s. him by his trail); nanozēto, I seek to s. his trail, trail him; nananovo, I know him by seeing him; see recognize: naaməmo, I s. him in secret, from behind, concealed (subj.); navəxtomovo heam- stənovestoz, I s. him from the side, profile; naamstəno- vetan, I want to have a side view; eməstənov, it is seen from the side; naamstəmo, I s. him from the side; niətaevəməzeme, I s. you (full face); naətaevəmo, I s. him (full face); naaməno, I s. him outlined (against a background, horizon, etc.); naaməməazə, I s. myself, my outline (as in a mirror, water); naaməxtə, I s. its outline (as the eye of a needle, when held to the light, also something seen from dark to light [as horizon in the evening, or stereopticon views], reflected in the light); am- həseo, the object thus seen, also: clear view; [aməmə- zisto, mirror]; eaməsəneve, it is a reflected object; zevəsəneve, that which is seen, visible; zevəsənevsə, the one seen, visible; esaavəsənevəhan, it cannot be seen, is invisible; esaavəsənevé, he is not seen, is invisible; natanevanetəoz, natanevazəteoz, I shall s., look that way (as a sign agreed upon beforehand); nta- nevavəhəvəzetovaz, I shall look at thee (prearranged sign); naaməzho, I s., detect, notice him, know what he will do (from prearranged signs); naehanəxtəmo, I look at him with envy; ehanoxtəmazistoz, envious look; naootə- statamo, I look at him in wonder, astonishment; zehi- təmsz, the way one looks, is seen; zehetəmaetto, the way it looks, appears to me; zehetəmaez, the way it looks to one; zehetəmaez, the way it appears to us; navəxtə zeé-
vehā, I s. i.t lying; navōxtanoz eēhvansz, or zeēvaēsz, I s. them (in.) lying; navōmo eēsē.zeēsēsenaz or zeēsēsz, I s. him lying; zeēvēsenaz or zeēveēsz, lying dead; navōmō zeēsēsenavoss, I s. them (or.) lying (alive); navōmō zeēvēsenavoss, I s. them (or.) lying dead; navōmo zenhēsz, I s. him standing; navōmo henstanēva zenhēsz, I s. him kneeling; navehoeō, I standing s.; navehoeoetovō, I standing s. him; navehoeoetēva, I standing s. it; navehonō, I sitting s.; navehonoetovō, I sitting s. him; navehonoetēva, I sitting s. it, look at it; ezētōēs, he standing looks; ezetōno, he sitting looks; navehoeoz, I standing glance, give a quick look; navehoeoozetovō, I standing look quickly at him; navehonoecoz, I sitting glance; navehoeoozeta, I standing look, glance at it. In the following "I." stands for "look" or "looks": evoēsētanovanōvāmēnehe, he 1. happy; enanovanovanōvāmēnehe, he 1. sad; ehēpōnōvāmēnehe, he 1. frightened; epovanovanōvāmēnehe, he 1. doubtful; epavanovanōvāmēnehe, he 1. radiant; euvessunehevenōvāmēnehe, he 1. to be a friend; eōsēvāmēnehe, he 1. deceitful; enozevōmēnehe, he 1. hostile; ehāevenōvāmēnehe, he 1. hungry; enoxoxtōmānehe, he 1. amused; etotatōmānehe, he 1. scornful; ešiavatōmānehe, he 1. merciful, kind; eaxātomanēhe, also eaxaenevōmānehe, he 1. friendly, pleasant; ehrōvāmēnehe, he 1. disappointed; emomātaōmānehe, he 1. angry; essaanonevōmānehe, he 1. harsh, implacable; emeoxtōmānehe, he 1. loving; evē-stomoevōmānehe, he 1. asking; enōxtōmānehe, he 1. questioning; ehoēstomānevevōmānehe, he 1. reproachfully; eonisyoμoμānehe, he 1. true; ehēovoxtōmānehe, he 1. confident, having no fear; epevenōhe, he 1. appears well; epevenono, it 1. well; emomoxzenēhe, he 1. desirable; emomoxzenono, it 1. desirable; epevetanovanēhe, he 1. happy; eōsēvenōhe, he 1. appears deceitful; eōsēvenono, it 1. deceitful; ehāvenōhe, he 1. hungry. This suff. -nōhe (or.) -nono (in.) ref. to the whole person, one's appearance, look in general; suffix -vāmēnehe ref. to facial expression (eyes) and has not an in. form. Navēstomāevōmēho, I 1. at one askingly; nanotatōvēmēho, I 1. at one questioningly; namoxtōmēho, I 1. at one with love; namomā-tāmēho, I 1. at one in rage; nasaanonevōmōhe, I 1. at him harshly, without pity; nasaamomāevōmōhe, I 1. at one severely, not with pleasantness; nahoēstomānevōmēho, I 1. at one reproachfully; nahēpōnēmēho, I 1. at one in fear; naanovanōmēho, I 1. at one doubtfully; našivanomēho, I 1. at one with pity, appealingly; našēcanavōmēho, I 1. at one hungrily; nanxoxtōmēho, I 1. at one amusingly, amusing; natatōmō and natotatōmēho, I 1. at one scornfully; nato-tōstōmēho, I 1. at one wonderingly; nasaahotōmēho, I 1. at one disapprovingly; nahoemanevōmēho, I 1. at one commandingly; naaxaenevōmēho, I 1. pleased at one; eaxāene, he 1. pleased (in the face); nameoevōmēho, I 1. at one with hostility; also nanosevōmēho; naheveamevōmēho, I 1. at one
ENGLISH-CHEYENNE DICTIONARY

one as an enemy; hēne nahetōmēhō, I l.at one affirming, I say yes to him by l.; hovahnah nahetōmēhō, I say no to him by l. When "s." implies "realize, perceive to be a fact, true, actual" suff. "¬s" is used (see Reflective m. in Ch. gr.); epevhetanévō, I s., realize that he is a good man; ehētomō, I s. that he is true; emesyŏn, they are actually eating, there they eat! Toa nowa, let s. wait! Tēxa, let me s.!

seed, hestäheme, hestähemenoz (pl.), s., kernel, ref. to "enveloped seeds"; ehestähemeneve, it is a s.; ehestähemenevonsz, they are seeds; hestähemeneva, in, with s.; maxemen hestäheme, apple s.; mōe hestäheme, grass s.; ehestähemenevetonvsz, they (in) have seeds; hovamaxemenō e skaahetähemenevhanehenschz or esaaahetăhemenevhanoxoz, the oranges have no seeds; hoxezeme, tree s.; hemenam, its s., fruit; peenanoestotoz, garden s.; čananoestotoz, seeds, plants; peenanoestovensz, they are garden (fine) seeds; hvehovestooz, its envelope, that which envelops the germ; also hvehanehestoz; mat'seno, human semen; hestseno, sum semen; zešhessemanhaoss, one's s., posterity.

seek, expressed by inf. -nozz- =striving after; nanoxxezosan, I s. (location, place); nanoxxeza, I s. it; nanoxxezovo, I s. him (where he is); nanoxxen, I s. it (by hand), search; nanoxxetan, I s. in that; nanoxxetanota, I s. it (in mind, desire); nanoxxetanotovo, or. of preceding; nanoxxezvatamo, I s. after, long for one; nanoxxezvazesta, I s. after it; nanoxxesta, I s., question it; nanoxxtov or nanoxtovo, I s. of, question him; nanoxxeenea, I s. to know it; nanoxxenoto, I s. to kill him, lay in wait for him; nanoxxehehta atoocoiztov, I s. a hiding place; nanoxxenoxotov heematanenistoz, I s. after one's life; nanoxxzeoto, I s., trail him; nanoxxeyōsan, I s. (by looking); nanoxxeyŏmo, I s. to see him; nanoxxeyŏpta, I s. to see it; zenoxxeosansz, the one who seeks; zenoxxeŏsz, the sought one (where one is); zenoxxeŏsz, the one who seeks (to see); zenoxxeŏmzs, the sought one (by look); zešoxxehesz, the one sought after (with evil, murderous intention); zenoxxetanow, the one who seeks (in that); zenoxxetanotŏsz, the sought, desired one; zenoxxetamansz, the one sought, longed after; makātansz eoxxtoceohănoxvezamensz oha esaaahemēnmaxezoizvhanehenschz, money is sought, striven after, but does not give satisfaction; zenoxxeosanistoz, the seeking (where, place, location); zenoxxezatoz, the seeking with the mind, that; noezvezatoz and noezveztaztaz, the seeking, longing; zenoxxevŏsanistoz, the seeking by look; noezzevŏmazistoz, the seeking one, trying to see one; ozzenohestoz, ozzenotazistoz, the seeking, lurking to kill.

seeker, zenoxxeosansz, noxxeosanche, the s.; zenoxxeŏvŏ-
sansz, nozzevăsanеhe, s. (looking).
seem, tass zhesesetame natšetanoxzeva, as it seems to me, lit. as it is that of in my mind; tass hama etosooko, it seems as if it would rain; tass hama ehovanę, he seems to be gone; see appear, look. Zehetămaeto, as it seems, appears to me; zehetămaes, as it seems to him; zehetămaez, as it appears to us.
seemingly, tass hama.
seep, chăstaneeoxzx, it seeps out; eëstaneeoxzx, it seeps in; eëseveaneeoxzx, it seeps down, into.
seepage, hŏstaneeoxzistoz, zehăstaneeoxzx, the s., that which seeps out; zeęstaneeoxzx, ēstaneoxzistoz, the s., that which seeps, sinks down (liquid).
seer, hotă, hotăeo (pl.); ehotăe, he has a vision.
seethe, ehemocămămeoxzx, it seethes, bubbles; eësevota măp, the water seethes, boils; evoxconsevota, it seethes intensively; epopoesevota, it seethes with noise (popping); echeezovota, it seethes, boils over; eësevomăzot, it is seething (of a body of water).
segregate, see apart, separate; eăeonsz, they s., separate; eoăešhistanoveo, they live segregated (as people); navovēnosăză, I s.myself; ze沃vēnosăzosă, the segregated ones (or.); see faction, sect.
segregation, vo沃vēnshăzistoz; momošhēnistoz, s., bunching apart. See apart, separate.
seize, naesevaena, I s.it, take hold of it; naesevaeno, or. of preceding; see catch, take; namomătahestana, I s.it by force; zhešemomătahestana, as he was taken, seized by force.
select, nanozzevămen, I s., choose; nanozzevămănoz, I s. him for me; ninozzevămenetovaz, I s., choose thee; nanozzevămăn tok, I s. for one; see choose. Namōnenoz, I s., procure him for me; see procure, provide.
selection, see choice.
self, inf. -taom- =of self, spontaneous, automatic, auto-;
eto-mêmeoneoxzo, it grows of s.; etotamoneoxzo, they each go for themselves; verbal suff. -ăz denotes "s." and is the characteristic of the reflexive voice; namezo, I give to him; nametăz, I give to myself; navămo, I see him; navămăz, I see mys.; eneșetovăz, he did it to hims.; tăma, s., used when special stress is laid on "s."; tăma nanăseve, I did it mys.; tăma zehešetanoss, what he hims.thinks; tăma hesthoze, his own horse (or animal); totăma zeason mass, each your own possession, what belongs to each personally; tăma navostan, my own s., my soul, person; tăma nitooxz, my own s. in person; nanęhov, I, mys.; ninęhov, thou, thy-s.; enęhov, he (or she), hims.; nanęhovheme, we, ourselves (excl.); ninęhovhêmă, we, ourselves (incl.); ninęhovheme, you, yourselves; enęhoveo, they, themselves;
nocetovatto and nocetovovatto, by itself, alone; nino-
cevetoväte, by mys., alone; ninocevetovačtto, by thy-
s., alone; ninocevetovaes, by hims. (or hers.) alone; 
ninocevetovaehez, by ourselves alone (each for him-
s.); ninocevetovahess, by yourselves alone; ninoce-
vetovahevoss, by themselves (each by themselves); 
ninocevetovahvez', excl. of preceding term. Nitov, by 
mys.; etov, by thy.; hevetov, by one's s.; nitovan, by 
yourselves (excl.); etovan, by yourselves (incl.); etov-
ev, by yourselves; hevetovevo, by themselves. Ninoce-
vetovahez nimeçhatamähemä zehesëvoostanehevez, we 
should examine ourselves (each one for hims.) how we 
live; etovan nimesaatonëvostanevñahemä, we cannot 
save ourselves by ourselves; äes, by s., apart (most-
ly used as inf., see apart); etönëhov, he is the self-
same, the very one; nasaavehavazhesta, I am no more 
mys., in the same good condition; naehavazhesta, I am 
yours. again; also naehazhesta; natamëvenoka navi-
stan, I will be further alone by mys., with my own 
s.; tmédia navostan, my own s.[vostan is related to the 
Greek "psyche" (especially in such connection as this 
sentence shows) and means "personal substance"].

self-confidence, taomenietametovazistoz, the trusting in 
one's self.

self-confident, etaomenietametováz, he is s., trusts in 
himself; zenietametovázessi, the s. ones.

self-control, taomenitáetovazistoz, s., self ruling; also 
etaomhoemoatházistoz; nataomenitáetováz, I 
control, rule myself.

self-defense, taomehónevetazistoz, s.; taomehessetaeto-
vakistoz, s. (warding off); taomenonhenomoheto-
vakistoz, s., self-resistance; heto nánešetovo zë-
nonoñenomohetovazetto, I did this to him in defending 
myself, in s. [one's own feelings].

self-denial, taome-hotomoèhazistoz, s. [not gratifying]

self-distrust, taomeninitamoëzetovazistoz; etaomenini-
tamozetováz, he distrusts himself.

self-esteem, taomepevatamazistoz; etaomepevatamáz, one 
esteems himself. [dent! (exclamation).

self-evidence, taometäxtänöveozistoz; oatós, self-evi-

self-examination, taomehóhatamazistoz; taomehóhatamáz, he 
examines himself.

self-existence, taomevostanëhevestoz; etaomevostanehe-
ve, he exists by himself. [himself.

self-help, taomevistämazistoz; etaomevistämáz, he helps]

self-importance, taomeghitämastistoz; taomeghitämáz tä-
ma, he is self important.

self-indulgence, saatamoeniätovazestoz, the not having 
self-control; esaatamoenitetovázé, he 
has no self-control; esaahomooxtó tmédia hesthohastoz, he is self indulgent does not command, control his own
desire; oxsaanitâetôhanêchêszhohâozistoz,s., when desire,lust is not controlled; oxsaataeminâtâetovâzovenhânehêszh,when there is no self-control.
selfish, evenhâskos,he is s.,stingy (concerning food). egoist; eeâstânoheoneve,he is s.,for himself.
keeps himself apart; emomênkoeszesta, he is s.,clannish; emehoxta zeæeno,he is s.,egoist, loves what he has (does not let others share in it);esaakooxtâhe,he is s.; this term appears only in the negative; etaomemehotâz tâma nînokaes,he is s.,loves himself alone.
selfishness, venhâskosestoz; momênkoezestâtoz,s.; taoo-memehotâzistoz,s.,self-love; saakooxtahes-
self-knowledge, taombeneenovhastoz.
[toz,s. self-knowledge, taombeneenovazistoz; etaomheneenovâz,he knows himself; emonetoxetan vostan ox-taomheneenovâzês, a person is wise only when knowing self; zehâheneenovatâmâzeszô eoxsahâheneenovâzheo totâma, the ones who deem themselves knowing much do not know their own selves.
selfless, tâma esaavovoaetovâzetanohe,he is s.,does not desire to be first; esaahetaometanoxtovô,he is s. [ês,z when there is love for self.
self-love, taomemehotâzistoz, also oxtaomemehotâzenov-] self-righteousness, taomexanovatamâzistoz; oxtaomexanovatamâzenovêszh, when there is s.;
etoaomexanovatamâz,he is s.
self-sacrifice, taomemehatovâzistoz,the giving of self, self giving; etaomemotavôz, he gives himself; taomêetâzistoz,s.,offer; etaomeâetâz, he offered himself (in sacrifice).
self-satisfaction, tâma zeveštâomepevetanohâzistove, the being pleased with one’s self; tâma eveštâomepevetanohâz,he is self satisfied. [willed.
self-will, taometanoxtovâz; etaometanoxzeve, he is self-] sell, nahoxtova, I s.or buy; see buy, trade; ehoxtovâzis-tove, there is a selling; emathoxtovatovenszh, they (in.) are all sold; ehoxtovâtoe, he is sold.
Seminole, Nasôhnoi (pl.), Nasôna (sg.), also name for a certain kind of dog. Derivation of name not well known, possibly adapted.
send, naasemea, I s., give away; also namea, same as "I give"; naasemea, I s.it; naasemeanoz, I s.them(in.) or I s.him away; niasematovâz, I s., give thee away, also nimecovâz, I s.thee; nameanotto, I s. them (or.), give them away; see give. Nha zemetakôs, the one who sent me; emêtoe, he is sent; emeatove, it is sent, give- en; naasenênano, I s., order him off, away; heto naêe-meta, he has sent, given me this; naomômo, I s., call for him; nanxhozeta, I am sent by him (hither), on an err- rand; naasethozoî, I s.him on an errand; nahênevenâ- nânô, I s.them (or.) out (in different directions);
nahethozeemo, I s him with a message; nanešenēnahe, I am thus sent (ref.); also nameaton.

senile, expressed by -mahaciss- = old man; zemahacisheyetto, that which is s., of the old man.

senility, mahacisheyestoz.

[older one, senior, zehēezsz, the older one; nahēa, I am s., the]
sensation, see feeling.

sense, etaeononista, he has no s., is foolish; etatoxetano, he has good sense, also etoxova, he has s., is wise; inf. -masha- denotes "senseless, brainless, tasteless"; emashanē, he has no s., is unreasonable, crazy; eeyhamesēoxz, he comes to his senses (also fig.);

matonistoz, s. of smell, the smelling; oneasenistoz, the taste; vōsanistoz, the sight; nistomonistoz, the hearing; mxanenistoz, the touch (in general); zeenenistoz, the touch (of fingers); homatseistoz, the feeling (psychical): homatseox, homatseonoz (pl.), s.; see feeling.

senseless, enēoz, he is s., bereft of bodily feeling; eononoilso, it is s., foolish; eononoēxtastove, it is a s., foolish act; emashanēhestove, it is s., insane, insane; noavōx2sz, s., brainless, good-for-nothing.

sensibility, see feeling. [judicious.

sensible, etoxova, he is s., wise; etaxetano, he is s.,]
sensitive, eoxcetaohēvenē, he is s., irritable; eneshetaha, he is s., quick of heart; eohēseonov, he is s., has temper; necestahātoz, sensitiveness, irritable.

sentence, ēsziostoz, s., word; hōemaotazistoz, s., judgement.

separable, eoxceceastane, it can be taken off; eoxceonosisovazeoneve, it is s., divisible; eoxchēneove, it is s.

separate, see divide; nahēna, I s., take it apart (see pour); nanohēna, I s. it (away) from; nanohēno, I s. him from (or.). nanohēnōmevo, I s. it from him; nahēnōoxzheme, we s., go asunder; zistoshēneoxzēz, as we are to s., part from each other; nahehēnēheme, s., diverge; ehēnēnistolove, it is a separating, going away, apart from each other; nahēnevhistanovheme, we s., disperse as people (live apart); eonisovazo, they (or.), s., divide, disunite; conisovanov, they (or.), are separated; naonisinova, I s., disunite it; naonisonovanō, I s. them (or.). onisovanazistoz, the separating, separation; naaseveoovo, I s. from him; niasveevēn, he separates from us; navovenošhāz, I s., disassociate, withdraw, segregate myself from; nioaešhistanovheme, we live s., as people; evoheoov, it becomes s., apart; see apart, asunder; navohovasēhō, I cause him to be separated, to s., be apart; eāeonz, they (in.) are s., apart, by themselves.

separation, hēneoxistoloz, s., dispersion; nohēnazistoz, s. from; onisovanazistoz, s., disunion; vovenos-
hazistoz, s., disassociation, segregation; hênévhiannaesto, s., dispersion (as people); asevecovazistoz, s. from; vohoveozistoz, the becoming separated, apart; âešhistanovestoz and âeševostanehevestoz, the living] September, tonêšēhe, fall, autumn moon. [separate, apart. sepulchre, âtoheostoz, s., grave, also burial, funeral. serenade, amenonecēesto, the serenading; niamenonecēema, we s. (to go about singing standing).

serene, ehekotamano, epevatamano, it is s. (weather); ehekozetan, he is s., peaceful, tranquil; see peaceful, quiet. [manoesto, pevatamanohesto, s. of weather, serenity, hekozetanoxto, s., calm, peacefulness; hekota-] serious, zsaapopastōsz, the one not taking things seriously; see frivolous; vavekōz, seriously, in earnest; eomatae, one is s., sober; emomatae, one is s., grave; zemomātaheos, the s., austere, devout ones; etahotoanatto, it is s., has a grave bearing; eohāoētastō-] sermon, hozeovosemazistoz. [ve, it is s., weighty act. serpent, mēn, mēneco (pl.); emeneve, it is a s.; maxemēn, great s.; hoestavonenešīšinovoz, poisonous s.]

serpentine, see meander. [snake. servant, hozeo, hozeon (pl.); nathozeo, my s.; nathozeon, my servants; nathozeonan, our s.; nathozeona, our servant; nahestohezon, I have a s.; nahesthoezenoz, I have him for s.; nahesthoezenenotto, I have them for servants; zehesthoezon, the one having servants or a s.; ehozeoneve, he is a s.; hozeonazs, ye servants! Nameonam, my war s.; hozeonena, s. in ceremonials; nsthozeomaēn, my co- s.; esthozeomegaēn, thy co- s.; hevesthozezenemaēn, one's co- s.; nihesstohezentove, I am thy s.; nihesstohezonetovaz, thou art my s.; hatanhozeo, man s.; heehozeo, woman s.

serve, navozenoovs, I s. them (or.); distribute to them, at table; nahethzetan, I s. (is a passive form and means "I am used"); nahozeto, I use him as a servant, have him do for me. Nioxcenešēvehmēa zeoxchethozaez Maheo, we s. God, lit. we do what God has us to do for him; nahozehohevomotā, I s. him, work for him; nahozeta, I s. him, lit, I am used by him; nahoheoheto, I s. him, work for him on his account; nha zehozetsansz, the one who serves; nha zehozēsz, the one used as servant; nahōhōmo, I s. with food.

service, hozetazistoz; vovÔnhestâtoz, s., helpfulness, good turn; nivovôhestivalovâzhemâ, we render s. to each other, are helpful one to another; vovônhethoehestoz, s., helpful work; nathozeemestoz, my s., the errand I give; see wages; hozehehozestoz, s., labor; hozehestoz hevetov Maheo, s., labor for God; navovônetho- zehetovo, I do a kind s. to one (as a nurse in caring for a patient); heto zexhozehetovetto nihessememetaz hovae, for thy services to me I give thee something.
nioťoxchozeohemâ hvae nisaa-amahakenon, we receive nothing for our s.(or services).

/service-berry, hetanemenoz,hetanemen (sg.), always used in the pl.form; hetanemenôe, hetanemenôesz (pl.),s.bush; hetanemenôešë,patch of s.bushes; hetanemenôevensz,they are s.bushes.

servile, emomônezhesta,he is s., like a slave; momône-] servitor, see servant.[zhéstâtoz,s.condition,servility. servitude, momônehevestoz, the being slave.

set, nahoz,I s.it; natahoz,I s.it on; natahoztomevo, I s.before him; naamštchoz, I s.it sideways; ni-amsthzenon,we s.it sideways; nahoo, I s.him; eamsthe, it is s.(sideways); naamsthoh, I s. one sideways; nasehönea, I s.it (in the ground,as stakes); naséhoe-oz, I become s., fixed (as if rooted to the spot), firm: nahoeš, I s.on, alight; naséana, I s.it on, as kettle on the fire; ehota, it sets, is at a place; ehoë, he sets, is at a place; t'sa nihetananon,where have you s., put it? Etomôxtoe, one is s.sitting up; etomôxtota, it is s. up(state); natomôxtana, I s.it up; etomoxtane, it is s. up; enhohonokokôax, the hen is setting; natahana, I s. it upon; natahaena, I s.it upon (one end of it or with several actions); natahano, I s.him upon; nazéa or nazéoha, I s.fire to it (touching with match or brand); nazeôstoha, I s.fire to it (instantaneously); navôa- senân, I s.it burning; nahenan, I s. fire; nahenato hozzz, I s.fire to the tree; nahåponeneo, I s.my teeth (as to not show pain or anger); ni håponeneomâ, we s. our teeth; našexano, I s.him free, deliver him; našexa-so, I s.one free, by cutting; našexam, I s.it free; na-šexâno, I s.one free (by instr.); inf.-naesz- -one s., as one, of one accord; naënænen, I s., put, lay down; na- enana, I s., lay it down; ničenomotënon hevostanehevestoz, he s., laid down his life for us; nanizeomëno, I s.him free, I gently let him go; ešëhe etåen, the sun is setting; t'sê, s. on purpose, with determination (also used as inf.); zehetë- (pref.) =the s. of, all who, which; see stake; in some words rad. -st- implies "s." ref.to a group of things, persons or to an ac- tion, being as a whole; haesto,a s.of many; ehaestexoe, they (or.) are many (as a s.); mešestoz, the eating (not only once, but as a s.).

settle, ehøkoneoz, it is settled, firm, strong; nahekona-na, I make it firm; nahoxenea, I s., clean it; etoshoxene hoemanemhâo, it is to be settled, cleared at court; heto totahpetanoxtoz mataešehoxene, when this disorder, confusion shall have been settled; eho- xeöme, the water is settled, clear; ehokotomatto, it is settled, quiet, calm; eetaešhekhoemanistove, it has been settled, fixed, arranged, decreed; čšhoemanistove, it is settled, determined, decreed; esanomaeoz, the
ground settles, sinks; eōszevanōoz, it is settling, sinking, q.v.; eoxoeooz, it settles, is pressed down.
settlement, zeohoevoss, where they (or.) have set themselves; hoe zeoxhoetomevoss, s., lit. the land which they (or.) occupy, settle.
seven, nisōtho; see numeral.
sevenfold, nisōtov; see numeral.
seventeen, matōt-ōtisōtā; see numeral.
seventeenth, zematōtoanetto-ōtisōtanoento; see numeral.
seventh, zenisōtoanetto, the s.; see numeral.
seventieth, zenisōtnōaenetto, the s.; see numeral.
seventy, nisōtnōe; see numeral.
sever, see cut; naēovox, I s.it., cut it off; naēvoaso, I s.him (with knife); naēvōoono, I s.him (by blow or breaking); naēvōooha, in.of the preceding; naē-voaxomovo hestovoettotz, I s.his ear; also napoepoevaxomovono hestovoettotz, I s., cut off both of his ears; naēoneeovōōono, I s., break him (as snakes, etc.); naoni-sovana, I s., divide it in two, disunite it (by hand or fig.so); see apart, separate; nanocemamoooha, I s.it once.
several, toxto (also inf.), a certain number; hosz, some, s.; toxto ešēva. nasaavōmohe, I have not seen him for s.days.
severally, expressed by reduplication; namometonovoz maxemenoz, I give them (or.) apples s., to each one (person); nononasz, s., to each one.
severe, evoxoxponae, he is s.; etaohōnitā, he is s., rigorous; inf.-vovoxpon- = s., rigorous, rigid. [ness. severity, voxoxponhastoz; osēnitātoz, s., extreme strict-]
sew, nahāpenoe, I s.; nahāpenoxta, I s.it (as paper, shoe, book, not drygoods or garments); nahāpenoto, I s.it (or., sp.of garments); ehāpenōhe, it (or.) is sewed; namanoenoto, I s.it together; naamenoe, I s.(a seam); etosemanoenohe, they (or.) are going to be sewed together; emoheenōhe, they (or.) are sewed together, assembled (by sewing), as patches for a quilt; naonehoetoenoe, I unsew, rip that which was sewed; na-vešnapenoe nāheon vxthākoz, I s.leather with my awl; eštevonēhe, it is faced (in sewing); ehestovenēhe, it is lined (by sewing); etoovenēhe, it is turned under (as hem in sewing); enišeenēhe, it is sewed together (as a seam); eamenēhe, it is sewed on in a seam; eto-toozenēhe, it is sewed as a hem, turned under several times; namēpaneonoe, I s. beads down the middle (on back of tipi); nakaenoto, I s.it (or.) short; naporoe- noe, I patch, mend (by sewing); nahoenoae, I patch, mend (by adding in sewing); napoenoxta navenoz, I patch my tipi. Nānehov zehāpenoetto, the one who s.
sewer, zahāpenōsz, the one who sews.
sewing, hāpenoesto, the s., also s. machine; ehāpenoe- tove, it is a s., or a s. machine.

954
sex, ehovaevé, what s.?

sexual, enhaéšenamo, he has s. intercourse with her:
other terms are: enhaeš,enhaevaoxz,enhaneš,eox-ceš (coarse); enhanėno, she has s. intercourse with
him; enhaevano,he...with her; nasaanonànënohe, I have
no s. intercourse with him (fem.sp.); zenhaevansz, the
one having s. intercourse; ehaestnova, she has many
men; ehaestoëva,he has many wives; naxknoestoz,when a
woman is given (in punishment) to many for s.com-
merce; enaxknoën, she is thus given; nanasoéha,said by
a woman of the one who thus gives her away; 5cemaneo,
the ones having s. intercourse and drink together.

shabby, emavao, it is s.; esaamavaohan, it is not s.; see
corrupt,old.

shackle, namanoëxtaeto, I s.him,bind his feet; namano-
eženaeto, I s.one’s hands; manoëxtahestoëz,
shackles for feet; manoëženahestoz, shackles for
hands; mano =together + eoxta =legs,feet, -ežena =
hands,wrists.

shade, nahoveaoovo, I s.one,make him to have s.; nahove-
őstonaovo, I make, build up a s for one; ehoevoe-
oxz, it gives s.; nahoveoeoxz, I am under s.; nahoveo-
ceoxz, I walk with a little s., an umbrella; zehoveok,
that which shades, as a porch roof; zexhoveonao hoxzz,
in the s.of a tree; ehovenenoma, he shades his eyes;
hoveoxz, s. itself; nathoveoxxz, my s.; hesthoveoxzetto,
one’s s.(which he has); nathoveoxzenan,our s.; hest-
hoveoxzevo, their s.(which they have); hoveoosteoz,s.,
arbor; zexhoveoees, where one has a s.; hoveoehom,
summer house; hoveoköo,little s., umbrella; ehoveokö-
neve, it is an umbrella; nahoveoköno, I s.him (with an
umbrella); zemeneevoao,lamp s; see shield, shelter;
hoveoaee, it is shaded; séan, shades, place, region
of the dead; see shadow.

shadow, zexhoveohøsta nãéstoz, in the s. of death; the s.
of a person or animal is called "hematøasooma, his
spirit, spiritual self"; otherwise the Ch. use the same
term for shade and s.

shaft, hootó, s., handle; hesthootó, its s.

shaggy, expressed by rad.-pëpe-; pëpenanoëhama, s.pan-
ther =lion; pëpeqos, s., woolly sheep: epêpe, it is
s., having rough hair or wool.

shake, inf.-šeš- implies "s. loose"; ešešešõsta, it
shakes loose, comes off (something suspended like
the neckyoke of a wagon); našešëoz, I become awake, s.
loose; inf.-ótov- =s., be shak¥, loosened; eótovoez, it
shakes, is loose (as a post, tooth, etc.); nãotovstahaë-
ona, I have shaky hands; eótovstenstan, his knees s., are
shaky; eõvëoz, he shakes himself (as a horse, dog,
bird), also used fig. to denote change, the "shaking
off" of what burdened or annoyed one; eõvæëstax, he
SHAKY

ENGLISH-CHEYENNE DICTIONARY

shakes his head (as animals); naβvoahasen,I s., wave; naβvoahâz,I s.it; naβvoahamö boxz, I s. the tree; naβvøxtaax, I s. out (lowest part of legging or pants); naβvøxtax, I s.out my feet; naβvahasen, I s.out; naβvahâz, I s.it out; naβseahasen, I s., sift; naβseahâz, I s., sift it (a sidewise shaking as in sifting, in sacks, packages, also in order to make the contents settle); napêpeahâz, I s.it of (by strewing); napêpeahâz, I s.it (by throwing); eanstahamênax, it (implies tree) is shaken by wind (so the fruit falls); naâmstahasen, I s., brandish; naâmstahasâz, I s., brandish it; navaxkahama, I s., jerk him; emomoxtoaha, it is shaken, moved, agitated by the wind; namomoxtana, I s., make it move, agitate; namomomoxtahamö, I s., him; namomoxtöman, I s., agitate (liquid) with something; namomoxtömahâz and nazetömahâz, I s. it (something containing liquid); emomoxtöméoız, it is shaken, agitated (body of water); emomoxtöméoıztaha, it is shaken, agitated by the wind (body of water); naââeostoevömahâz, I s.it, to mix it (liquid); enonxpooz, enonxpeoz, it shakes, springs, swings, rocks; enonxpoahamâ häavhan̄o, it is shaken, swung, rocked by the wind; nanonxpoahamö boxz, I s., swing the tree; inf.--nonom-- =s., tremble; nanomomoxtahamö, I s., tremble (one s.); nanonomę, I am shaking, trembling (from fear); nanonomoönax, my hand shakes; nanonomasen, I s., make tremble, quake, quiver; nanonomahâz, I s. it so it trembles, quivers; nanonomahamö, I make it s., tremble; nanonomeoz, I become shaking, trembling; naheononomeoz, I arrive shaking, trembling; nanonomos, I s. shiver from cold; naaxato, I s., hands with him; rad. -axa- ref.to being pleasant, friendly and has nothing to do with "s."); nanonamhövo, I s., my fist at one; eömaës, he shakes his head (to say no); našešeeöes̄emo, I s., rouse him from sleep; naseaoho, I s., rouse one.

shaky, eötoveoz, it is s., loosened; eötovenstan, his knees are s., see shake.

shall, expressed by inf.--ze- implying simple futurity; nazemës, I s.eat; inf.--ta-- =bound for, bound to, s., will; nstamese, thou shalt eat; often the inf.--tsë- is combined with "ta", making "-tatsë-" =s. indeed, surely; zetatsëmesë, he s.surely eat; mâsaamesëszzetan̄ë, if he does not eat he s.will die; inf.--za--, -tosaa- and -tasa- =s.not; inf.--zevë- (usually in the 2nd. pers. pl. or sg.) has a future prohibitive meaning: nszëvëmesë, thou shalt not eat!

shallow, ezocetam, it is s., "little deep", in speaking of rivers, lakes, ponds, tanks.

sham, expressed by inf.--aëstom-- =false; aëstomensëtstoz, s. battle; evhanenhesseman, he shams, makes a pretence; see pretend.

shaman, zemaheonevøsz, the mysterious one; emaheonoëta,
he acts as a s.; maheonoøtastoz, shamanistic act; this is now also applied to all sorts of tricks, sleight of hand and jugglery performed by white men. There is a difference between the Ch. "zemaheonevesø" or zemaheonoøtassø" and the common doctors; the first being more regarded as the jugglers of the tribe. Evidently these men were more feared than respected. An old priest (Lefthandbull) quite influential in the tribe, said once to writer, "nasaamaheonevé, I am not a s.", in repudiating the title. Ehõnehe, s., exorcist, also the one who pronounces a "curse, malediction" with supernatural power; ehõnestoz and ehõnehestoz, exorcism; ehõneheonevestoz, shamanism; zeehõneheonevs, the one who is s., who exercises, pronounces a malediction; náetan or náe (náø, pl.), s., doctor, herbalist, priest; these form the common class of so called "medicine men"; zehenisimçnamsz, the one having a familiar spirit, a seer, sorcerer, s.; maheonhetan, s., priest. All these men have certain "ceremonial" terms in their official language which the non initiated are afraid to use and which many do not well understand. The shamans act in common in all the tribal ceremonials, otherwise each one is for himself, having his own attendant spirit, with his own peculiar signs, rules, taboo, fetish and specific medicine. Some men (common or chiefs) may not be shamans or doctors but have some "fetish" in their possession to which great "spiritual" power is ascribed. This fetish may be a small stone, an odd bone, a peculiar pipe, a certain shell, a scalp, stone arrow heads, part of a sword or lance, etc. The rattle which each s. has is not only the insignia of his office but also a medium in his incantations, containing different fetishes and representing various "powers" or spirits. The latter are symbolized by crude drawings of snakes, spiders, moon, stars, etc. on the outside of the rattle. All the ornaments of the rattle are symbols, also the wrappings in which the rattle is kept. The shamans have an empiric knowledge of anatomy and pathology, but know almost nothing of physiological anatomy.

shamble, ehãpesenonaoxz, he shambles; ehãpesenona, he is weak, knock kneed.

shame, tanetanoxtoz, s. (in feeling, that); tanehestoz, s.; etanehestove, it is a s.; tanevoomenestoz, s., suffering, undergoing s., humiliation; natanevoomen, I suffer s.; natanevoomenesëho, I cause one to suffer s.; tanevomoxtazoz, feeling of s.: natanevomoxta, I feel ashamed; see ashamed.

shamefaced, etane, etotone, he is s.; see bashful.

shameful, etanehenov, it is s.; etanevetame, it is s., considered a shame; etotanevatomano, it is
s., obscene; naēvetanevého, I treat one shamefully; tanevatamanoestoz, shamefulness; tanevatamahestoz, state of shame, shamefulness; tanehe-ḥāyasevoanistoz, s. utterance, language; tanehevoanostezoz, s. life.

shameless, saataheve-vostanevestoz, s. life; esaahevetah-ehestové, he is s., has no shame.

shape, nahevetovaax, I s.it: nahevetovaovo, I s., form him; nahevetovaee, I am shaped, formed, bodied, fashioned; etonēševetovatto, what s., form has it? Zehēševetovaee nasaaheneenomovehe, I know not how he is shaped, what form of body he has; hovên eamshēesso, it is of rectangular s.; emanosēhestovetoetovatto, it is cube shaped, bodied; emanosētostovevetetto, this is cube s.; ("s." stands for "shape" or "shaped"); esētostovo, it is square s.; hovên eamsexovavetoetovatto, it is rectangular s. (body, solid): ehohano, ehoahonosz (pl.), it is of cylindrical s., like the spokes of a wheel, rungs of a ladder, etc.; epāpono, it is flat s.; eamnohamevetoetovatto, it is (watering) through s., also eamseveevetoetovatto, it is rectangular and hollowed, open; nonohonono easinimaono, it is spiral s.; nonohonono easinimaonexoe, it is a spiral s. figure (drawing, picture); nonohonono easinimaetoetovatto, it is a spiral s. body; maevenoea ehešëtovatto, it is nose s.; maevenoea ehešso, it is like a nose; moeškonea ehešëtovatto, it is finger shaped; moheškonea ehešso, it is like a finger (the ending -vetovatto or simply -tovatto ref. to "bodied, formed, fashioned" while -hesso ref. to semblance, likeness, figure, drawing, etc.); maezaee ahešëvetovatto or ehešso, it is eye s.; maeheșse ahešëvetovatto, it is foot s.; mazhekeonea ehešëvetovatto or ehešso, it is leg s.; eamstoxēo, it is oval s. (figure, drawing); eamsemenē, it is oval s. (solid body); evoozvemenē, evoozvevetoetovatto, it is egg s. (ending in -nē ref. to look, appearance); vepezea ehešëvetovatto, ehešso, it is leaf s.; ehotoxcemxo, it is diamond s. (plane): hešëxovavoote, -vootonoz (pl.), diamond s. body; hešëxovatooeaa ehešso or ehešëvetovatto, it is diamond s. (hešxovavomahōo, diamond (base ball)); heotoxsevanoestoz, diamond s. beading on woman's legging (side of leg); vepezovaaxea eheš, ehešëvetovatto, it is barrel s.; eamshaesevetovatto, it has an oblong s. (body); enhöonea ehešëvetovatto, it is funnel s.; maxevetavas enhönorea ehešenē, the tornado is funnel s., looks like a funnel; ehešksaettoo, it is cone s. [ahešksaēsz, cone s. piece of meat on shoulder blade of beef]; eono, how is it s., built? (ref. to parts of beef); ehešks, it is cone s.; heškoshoxca, cone s. cap (dunce cap); hešksavehanoe, -vehanoz (pl.), cone s. receptacle, like ice cream cones [hešksavehanoe, zeevevešhota zeton, cone in which ice cream is kept (zeton =

958
ENGLISH-CHEYENNE DICTIONARY

ice cream]}; ehohanistātto, -tātonsz (pl.), it is mound s., convex at one end (like the glass at the end of an electric light bulb); ehohanepaomao, it is mound s. (ground); vavahestoea hesho, it is like a swing; ehohanevēpo, -vēponsz (pl.), it is cylindrical, tube s.; hekonoe eho or eheševetovatto, it is bone s.; vēsea eheso or eheševetovatto, it is tooth s.; māzenea eheso or eheševetovatto, it is mouth s.; vezeza eheso or eheševetovatto, it is horn s.; nomaea eheso or eheševetovatto, it is fish s.; henomea eheso, eheševetovatto, it is thigh s.; [henomea ehešenā, it looks like a thigh]; māzenea eheso, eheševetovatto, it is elbow s.; manstanea ehešetovatto, eheso, it is knee s.; mekonea eheso, eheševetovatto, it is head s.; šīšinovozaa ehešetovatto, it is snake s.; mēnhea eheševetovatto, it is like a feather; hotxasehoestoea eheševetovatto, it is s. like a cross (fixed in the ground); hotxavootaneo eheso, eheševetovatto, it is s. as a cross; hotxavxseēsa eheso or eheševetovatto, it is like an ear cross ornament (hotxavxseēsa, hotxavxseestoz (pl.), is an ear ornament in the form, s. of a cross); eheševēnaxxveo, it is s. like a Maltese cross (figure); heto zehotxatta eheševēnatto, this is s. like a Maltese cross: hēnevēnatoe a eheševetovatto, it is Maltese cross s.; ehotxavēnatto, it is cross s. (Greek cross form); ehotxavēnaxxveo, it is s. (figure, drawing) like a Greek cross; hotxavēnattoe a eheso or eheševetovatto, it is s. like a Greek cross; hotoxvea eheso, eheševetovatto, it is star s.; tēšeheca eheso or eheševetovatto, it is moon s.; nonēa eheso, it is rainbow s.; voea eheso, it is cloud s.; niva-vaxkonoz, eheso, eheševetovatto, it is four corner s.; nohona-vaxkonoz, it is five corner s.; nasōtvavxkonoz, eheso, it is six corner s.; esosxkae, one is well s., formed (ref. to person).

share, see fellowship, part, partake; naamemesēhō, I s. my food with him; naameneaveamo, I s. my bed with him; nazeoxx, my s. portion, possession; navhеstata, I am a sharer, have a s.; navhеstata, I have a s. in it; see allotted; zetomaxovaxtoz hevēs, plow s.

sharp, eohōāo and eōāo, it is s. (instr.); eokaq, it is little s.; hēškseesevota, s., pointed instr.; zeoaxovatov, a s. sword; hēšksēs, s. nose; ehooxzezeve, he is s., shrewd, cunning; eōce, he is s., deceitful [ehōspoxzeve, he fails to be s., is an "easy mark"]; inf. -ohē =keen, acute, s., intense, in a high degree; enākā, one sees sharply; ehoonova, one has a s. tongue; eohānēnestah, one has a s. temper; inf. -veoxce - =bitter, pungent, s.; evoeoxcetonetto, it is bitter cold, the cold is s., also eohātonetto; zehōosetto, that which is s., pointed, painful, thorny; see rough, gritty.
sharpen, naásen,I s.; éasenistozh, the sharpening (of a tool); naàzw,I s.it; naheškoša namlistonestozh, I s.my pencil.

shatter, épévoeha, it is shattered; see blow, break, piece. shave, naoemeázênâno,I s.him; naoemeázënahe, I am shaved (similar to preceding but less). [ings; evhóoneva, with shavings. shaving, evhóonoz (pl.), evhóonevensz, they are shaving. shawl, zezechóma, zezechómao (pl.), the fringed robe or blanket; nazezechómanoe, our shawls; nsezvépopo-ešemo nsezzechóma, do not tear holes in thy s.; see blanket, robe.

[Vas̲han is another name. Shawnee, Savan, Savaneo (pl.); the word sovon =south;

she, expressed in nouns by suff. -a or pref. -hee; nàko, bear, nàka, s.bear; kokóax, chicken, heekokóax, s. chicken, hen; mehevaozeva, s. deer, doe; esica, s.dog, bitch; heecomá, s.beaver; the personal pref. of the 3rd. pers.is -e and implies "s., he or it"; emesse, means either "s." or "he" eats. [my s., bundle; see bundle. sheaf, hopkxoopese pen'nhōo, a s.of wheat; nathopkxoopese,]

shear, načkas qsan, I s.the sheep; eškax, it (or.) is shorn; eškakeo, they are shorn; oxtxovamota, shears, scissors.

sheath, vehanoox, vehanooxxz (pl.), s.case (also mailing tubes); nāestovotana, I s.it, put it inside of something else; navešēazenanotonoz vokaevoz, I s.his hands, forearms in buckskins; natohaovo, I s., slip into it (or., as gloves), so as to fit closely; see glove.

shed, nahān, I s.tears; eanevepoz hoxxz, the tree sheds leaves; ešeozi, it (or., animal) sheds its hair, fur; eënomox, it sheds its bark; eënkhōma, it sheds its skin, robe, envelope (also fig. of babies when their Ind. cradle is discarded); naenbhōma, I s., take off my blanket, robe; ešēmēne, it is s.(blood).

sheep, qosą, qsan (pl.); eqsaeve, it is a s.; qsaes, qsaeson (pl.), young s., lamb; eqsaeveme, he is accounted as a s.; pëpqsan, shaggy, woolly s.; meázeqsan, bearded s., goat; nháeqsan, wild s.; also toxorqsan; the last two terms were used after the Ch. had seen the domestic s.; in former times "qsan" meant mountain s., the only s. the Ch. knew. Naqsāmo, my s. (pl.); naheqšēmenoz, it is my s.; namatōtahamotōq qsan, I have ten s.

[nako, in the s. sheepfold, qsaemenao; eqsaeemenoeve, it is a s.; qsame-] sheepman, qšētena; eqs̲ēteme, he is a s.

sheer, is expressed by inf. -xama- in the sense of "absolute, downright, abruptly, utterly, consume". shect, ekkōomakštæve, it is a s.of iron (thin); hoxtó-vaz kàkoemakkt or ziskàkoemakktæve, buy a s.of tin; pëpoemakkt, s.of iron (thin or thick), flat piece of iron; ekkōomkistōneheve, it is a s.of paper; nī-
mezz nasz ziskakoomxistøneve, give me (thou) a s.of paper; ekakoevehonomakääteave, it is a s.of gold; inf. -kako- =thin while -papo- =flat; hoeasen, wagon s.; voxpemonat, s.(white bed s.), mostly used in summer time as blankets by men and women.

shelf, taxeohesseo, s.(on which things stand); etaxeohesseoneve, it is such a s.; taxeohesseoneva, on the s.; tahosanistoz, s.on which things lie or set.

shell, naçena, I s.; naçenana, I s. it (divest it of s., husk); ñeneo, sheller, thrasher; otaaseme, nut s.; nimac, sea s.; see pearl: hestemosz, shells, husks: vëhoemävëhoemäoz (pl.), shells, cartriges.

shelter, nahömaoan, I s.; nahömaovo, I s. one; ehömoez, one is sheltered; ehömnston, he erects a s.; nahömoetan, I seek a s.; nahomöva, I am sheltered from the rain; ehotoömeozistovë, there is a s.; Hotöme, S. woman (pr.name); hohömoozistoz, s., protection; naheotösemë, I flee for s., refuge; see flee. Naëtoax, I seek s. from wind; navënonaavo, I make a dwelling, tent, s.for one; hmoetanoxtos, s., safety; homövatòoz, s.from rain; ëtoaxestoz, s.from wind; nahesthömoozistoz, I have a s.; nahesthömeozistovenoz, he is my s.; see protect.

shelterless, esaahethömeozistovë, he is s., has no shelter; t'sa esaavënoaache, he has no shelter, abode, tent (sc.made for him).

Sheol, Sean, place of the dead, also Nëeome. shepherd, nanxpavoham qsan, I s., keep the sheep; nanxpavoham, I herd; qëñhetan, s., qëñhetaevë, he is a s.; also qëñxpavohamehe, s., shepherd herder; qëñxpavohamehëzot, the shepderhood; naheqëñhetaevënomoz,] Sheridan, (General), Voxpcaez, White-helmet. [he is my s. sheriff, matanëvëho, s., police, q.v. Sherman, (General), Hotoxeoxnaez, Three-stars. shield, see defend, protect: hoäno, s.; nathoänon, my s.; nstoänon, thy s.; nstoänonnan, our s.; ehöno-neve, it is a s.; nahesthoânon, I have a s.; nahesthoänoneoz, I am shielded, am provided with s.; hoänono, s. tripod; suff.-höheva- =with s.; Mahöheva, Red-s.(pr. name); Mahöhevass, Reds.band; Mahöhevachehe, Reds.river, Republican river; Voxphöheva(z), White-s. (pr. name); see nail. Nahesthoänonenenoz, he is my s.

shift, see change, move.

shimmer, see shine. [oaso, I cut both his shins. shin, maäo, my s.; naeonaño, I cut his s.; naeòa-]

shine, suff.-voöas (larger s.) and -voökas (smaller s.) denotes "s., burn, shimmer, light": epevoós, it shines well (ref. to the shining); epevoöasetto, it (ref.to the obj.emitting light) shines well; esaapevoöasehan and esaapapevoöasettan, it does not s. well; suff.-oas- ref.to burning, fire, shiny; eosevston, it is made shining; eosevstoovenovocana, one is provided
with shining shoes; eoasevenšhe, he shines, looks like fire; eoasevenonono, it shines, looks like fire; zeoasevenšhessō, the shining ones (or.); evōoksēsena, it (or.) shines (of a star); naaoasevenšhetova, he shines upon me, makes me look like fire; suff. -oascha implies s., brightness, brilliancy; eotataveoascha, it shines, radiates blue; naoasevoaena, I make it s., burnish it; eoasevoe, it is bright, shining, burnished; eoeasevoaeoe, it is made shining, is burnished; evoomeoascha, it is shining white; evoomeoaseōstaha, it becomes (suddenly) shining white; evoomeoaseōstax, one (or.) becomes shining white; suff. -vohōo denotes s., resplendency, effulgence; evōhōota, it shines, is resplendent, glorious, effulgent; vohōotatōtoz, the s., shining, effulgence; vohōo-evatamahēstoz, state of s., glory, effulgence; evōhoe-vatamano, it is shining, glorious (in general); esaavo-hōotahan, it is not shining; ešehe evohōoova, the sun is shining (like crystal); eoxoxzeoasetto, it (the object) shines, burns with green light; oovaevohonaec, shining stones, crystals; see bright, glow.

shingle. napanōn, I s.; napanohanoz panōnoz, I s. them (sc.shingles, lit. I make the shingles adhere by nailing them); panōo, panōnoz (pl.), s.; epanōoneve, it is a s.; zenscepanatto mhaō eetaešpanohe, the roof has been shingled; nokov panōnoz, a bundle of shingles.

shinny, ooxnistoz; see under "play", page 828.

ship, semo, semenoz (pl.), s. boat; esemonove, it is a s.; semoneva, in the s.; nahe semenoz etahoxovemenoz, he sent three ships across.

shirk, see avoid, shun; also expressed with inf. -ise-; naisetanooto, I s. him (in that); naisezetan, I s. doctoring, doing; inf. -hōnez- denotes "in a shirking, irksome, negligent way"; ehōneztanēsve, he does it in a shirking way.

shirt, eszehen, -heño (pl.), s., considered or.; naeszehen, my s. or coat; eoxa naeszehen, my s. coat is torn; naeszehen ehosote, my s. is dirty, soiled; naheszehena, I am with a s., shirred, coated; asēszehe, s., chemise (ase = drawing, elastic); see coat.

shiver, see break; enonomē, he shivers, shakes, trembles; enonomos, he shivers from cold; eovoe, he shivers (as a bird in shaking its feathers), shakes himself; enonomos, he shivers from cold and sleepiness; nanono- max, I have a s., trembling; see shake, trembling.

shock, epōetoaovoz, he is shocked (of pain or fear); pō- etovozistoz, s.

shoe, suff. -can and -ōan (or -ōhan) ref. to s.; in the following verbs ending in -can or -ōhan, the meaning is sg. but is also used in the pl. sense; suff. -anoz is the regular pl. form; napevōhan, I have good, nice s.; našeconoevōhan, I have cloth s. (in winter.
when moccasins are wrapped with cloth to keep warm or prevent slipping; nasxsevotōhan, my s. are untied, lit. I am with s. untied; namavocan, I have old s.; namonocan, I have new s.; namënovevocan, I have s. with quill work on them; nahavsevōhan, I have bad s.; emaocan, he has red s.; eheovocan, he has yellow s.; epavevocan, he is fitted, provided with good s.; navocanaovoo, I make him to be provided with s.; emocaneoz, he has s. on; evocana, he is shoed, is with s.; naešenōanon, I have old s. (to spare); ehoemocaneoz, he arrived with s. on; eosevstoonevocana, he is provided with shining, bright s. (made so, as patent leather s.); evoheanocan, he has buckskin s.; emeskonocon, he has leather s. (of leather other than buckskin); nahes'emaōan, I have my s. shrivelled by fire, burnt (partly); nahes'emaōanoz, my s. are shrivelled (from burning); namocanoz ehes'-emātnsz, my s. are burnt (partly); nanitōhan, I take off my s.; nanitoesz namocan, I untie my s. (sg.); nanitoeszeno namocanoz, I untie my shoes; navonećišaōanoz, I destroy my shoes by burning them; emomeottanz mocanoz, the shoes are wrinkled, shrivelled; emomeovocaneoz, he has wrinkled shoes on; nahāpōan, my s. is (are) shrunk, drawn; napenocan, I have torn s. (also napenocanoz); naešešāto mohēnoham, I s. the horse; ešēšešātahe mohēnoham, the horse is shod; mocan, mocanoz (pl.), s.; emocaneve, it is a s.; namocan, namocanoz (pl.), my s.; nimocanoz, our shoes; hemonovoz, their shoes; mocanane, s. maker; hokononoz, common high (lace or button) shoes; tostonoonoz, high shoes, boots; ehevokononetto, it is a s. (of common kind, lace or button, but not low ones); hoozevocanoz, low shoes; mahatavatâtez, iron s.; mahataevatăenohame zost, horse s.; meskonocanoz, leather (formerly ref. to buffalo leather) shoes; vohavenocanoz, buckskin shoes; šononevōhanoz, cloth shoes; esoonovoz, rubber shoes; penocanoz, torn shoes; monocanoz, new shoes; navocanoz, old shoes; vohevestož, s. tongue; natoesz namocanoz, I tie my shoes; naponomaeätà, I fix rags under the feet to prevent slipping.

shoe-string, vhoe, vhosz (pl.): esxsevotōan, one’s shoe-strings are loose, untied. In former days it was considered indecent for a woman or girl to have her mocasins untied.

shoot, naam, I s.; nanoevoam, I s. standing; namstooeam, I s. sitting; nakonoeam, I s. squatting (Ger. hock-end); nahamoešeoeam, I s. lying; naamo, I s. one (or.); naamesta, I s. it; in games of bows and arrows following terms are used: nitošeneamhemà, we are going to s.; nanheamestotoz, the ones I s. (in play); naheaem, I s. well; navovoesetaooxz, I s. first; naasetaoho, I s., discharge one (arrow); nakahaeo, I s. it nearest the
target; nahêpôno, I s.beyond the target; nanetôno, I s.on this side (short of) the target; eama naačamôno, I hit (by shooting) on the side (of target); namnôno, I hit the target. Nānōsênotoemaso, I s.it (or., also said of the play wheel), transfix it; nanosehoemaso, I s.it, transfixing it to the ground; nanosemaso and nānoeto-vo, I s.it (or., wheel or bird) on the fly; nanonoema-so, I s. one (or.) in resisting, defending; nanoistoenā, I stretch the bow to s.; nanšêvoam, I s.swift, fast (with bow); emaxesovan, it (bow) shoots far; nanšêvon, I s.a long distance (in play). am skilled in shooting; [nanšêvhôn, I am skillful in sign language]; nanovon, I cannot s. far, am not skilled in shooting; nanovhôn, I test to see how far I can s.; enovhônistove, trial at target; haeš eoxchetonstove, there is a long range shooting; eĥepseva, it shoots beyond; evavanoxseo, it shoots whirling (arrow); hoanishkoxtoz, game of shooting, see under "play", page 829, #5; nasopxeoesemaso, I s.thru him (fatally); nanamase, I s.him (from a higher place): anamax, he is shot (from above); naatanahâ, I s.myself (accidentally); natoonemaso, I s. (on purpose, but not killing); naosetano, I happen to s.him (dead, not purposely); hohomo navêpseota vêno, I s.thru the tent; hohomo evêpstohe, he is shot thru; navêpsetove hohomo, I s.him thru; hohomo evêpstohe hezeneva, he is shot thru the arm; nonoma bestoamestoz, the shooting of the thunder, lightning stroke; nahêpemaso, I s.over and beyond him; nahêpemexesta, I s.over and beyond it; nokoamestov, one arrow s. (about 1/4 of a mile); evoamhe, he shoots by magic; some shamans are believed to have small magical arrows (visible and invisible) which they s. at any one whom they intend to hurt (physically or otherwise); see target.

shooting, amestoz, the s.; amâzistoz, the s.at each other. shop, hoxtovamhâo, trading house; hoevozhemâo, meat s. shopkeeper, hoxtovavéhâo, s.; hoxtovavëhoceive, he is a s. shore, haztovâma, on either s.; bestovâma, on each, both

—shores; zeénmoehêa, at the s. where the body of water ends, stops; zeénhoewêe, where the land ends; zistœovâzetto hoe na zemhaâmoehêa, s., where land and sea meet; see beach, border; naonoovenô, I reach the s. from the water (in walking), I land; eonovemoxtonaha, it is blown (by wind) to s.; eonoveôstâha, it is blown, hurled, dashed to shore; naonovetohona, I swim to s.; naonovohîsz, I come to s. (with boat); see ashore, land, river; esanâehômattan, the s. is not far.

short, otama (?), s.space of time; kaks, s., near (of distance and time, corruption from ekas, it is near, short distance); ekasexov, it is a s.time; etakaseoz, it is s. (time and distance); naakasevohoe or nasaahâehoe, I stay a s.time, not a long time; naakasevovenâ, I
make it s. (time); kasexovetto, in a s. time; kasexoveva, for a s. time; kasetto, a s. interval; kokasetto, at s. intervals; ekaetto navōstoz, my dress is s.; ehoemekaetoet, it (or.) is too s.; naheomekstana, I make it too s.; ekaseox'netto vostanehevestoz, life lasts a s. time; ezece, it is s. (in length); ezekstae, he is s. (in height); ezeekstonehe, he has a s. body; rad. -nov expresses "less than, behind, short of"; see less. Eneheoz, it is s., of s. duration; eneheoz nivostanehevestoznan, our life is s.; ekastaha, he is s. hearted, high tempered; nakaseamēn, I walk for a s. distance; enizeoz, it comes s., does not reach, is not sufficient; nanit'san(?) šistatoeva, I am s. of lumber; ezeksevetova, one is s. bodied (ref. to the trunk); etokseoxxa, one is s. legged; nakahoemo, I sit a s. ways from him, near one; nakaana, I speak s.; kaaanistoz, a s. utterance; kāōs, s. grass; ekaovess, he has s. hair; ekoonen, he has s. teeth; kao, s. gun, pistol, revolver; Kaēs, S. nose (pr. name); natoksevaena, I have s. arms; nakokaena, I have s. arms, sleeves. Above examples show that "k" and "e" denote "small, short, diminutive"; see diminutive.

shorten, nazekestan, I s. it (with hand); nazekestan, I s.; nakasexovena, I s., make it short (time); naheomekstana, I s. it too much; nakaonaena, I s. it, make it smaller (a patch of ground); nakokahana, I s. it (each of it); nazekeena, I s. it (by breaking with hand); nizekeenanon, we break it short; nazekestax, I s. it (with knife); nazekestao, I s. it (or., as garments) by cutting; nazekestohaa, I s. it (by striking, chopping with instr.); naevhakakenoto, I s. it (or., garment) by sewing; nakaanoto vōstoz, I s. the dress (in sewing); nakakenamo hevōstoz, I s. her dress; nakanaoe, I s. by sewing; nakakaene, I s. each time or each shorthorn, see horn. [piece (sc. of a garment). shortly, expressed by inf. -nehe-; enosteneheheooxz, he will arrive s., soon; also inf. -kas-, kasetto, in a short while, s. [sightedness, the seeing short. short-sighted, ekaōsan, he is s.; kaōsanistoz, short-] short-winded, eahanomotom, one is s. Shoshoni, Sosoneo, whether this name is adapted is uncertain; [esoson = it is stove in, q.v.]; some Ch. call the S. Sīšinovozhetanoe (same as for the) shot, Šešemaoz, small s. [Comanches]. shotgun, mahaatano, -tanose, pl.; emahaatanoiweve, it is a s. should, expressed by inf. -meta-, which also may mean "would"; nimetaneozheme, you s. go; nametamese, I s. eat, pref. -a = s., ought, and governs the subj. c. j.; axhetos, thou shouldst have told him; atoseneševežēsz, we s., ought to do it; pref. eo- = whether, s.; eotosene-oxzetto na mo hovahan nasaheneenohe, I know not whether I should go or not (if I s. or not).
SHOULDER

ENGLISH-CHEYENNE DICTIONARY

shoulder, mâtatamn, mâtatamn (pl.); nâtatamn, nâtatamn (pl.), my s.; hestatamn, one's shoulders; often the pl. form is also used for the sg.; hotoavů, the protuberant part of the s.blade (in buffaloes); màtaze, s.blade, scapula (whole); henaevâ, meat of the s.blade; ziskákokoñatatto, lower part of the scapula; nahestatamn, I cut one's s.; for packing or bearing on s.suff. -ox is characteristic; see bear; navistoxemo, I bear, s.with him; nanitamn, s. one; nakokatapatamn, I have short shoulders (either narrow or being short to the elbow); hesevoxkon, Hump-on-s. (pr.name, ref. to the hump in animals; Moehestatamn, Elk-s. (pr.name).

shout, nanistâ, I s., howl; zenistsâ, the one shouting; naaonâ, I s.; naaonâto, I s.to one; ehêxevâ, he shouts, heralds, calls out; see cry, herald. Noonôstoz-s., the shouting; nistéstoz, the shouting, call-ing, howling.

shove, naasento hesevo, I s. sand (removing); natâhohâ hevo, I s., load sand; in the preceding terms there is nothing to indicate "shoveling" except the instr. form of the verb which assumes a s.; nänhanistoz-s., dipper; nänhanistoz zehastoo, s. with a long handle, mining s.; enänhanistovâ, it is a s.; nänhanistovâ, with a s.; nänhanistovâ hesevo, a s.-ful of sand; xenëpemenoestâzo, straight s., spade.

show, navéstoman, I s., make a s.; navâsâho, I s. to him; navâsâsz, I s., it; navâstomevo, I s. for him; navâsnotto, I s. him (to one); navéstoman zehešetanotto, I s. what I think; navéstoman zehešovhekoneozotto, I s. how strong I am; evóstoman zehethomatsasan, he shows his feeling; evóstoman zehethomazeto, he shows his feeling toward it; evóstoman zehevenizeheovens, he shows what a liar he is; nanemoxevóstoman, I make a s. (out of pride); hena emevóstomanetto, what cause thou s.? Navéstomanenon zehešetovahez, we s. what we are (our color, fig.); evhanenitçoshe, he makes a mere s., puts up appearances; vhanenitçosheho, mere s., appearance; namenoxenhessemnan pavxanoveostanchevostovâ, I make a s. of righteous living; evhâmoshe, he is showy, ostentatious; ohhâmoshoestovâ, showiness, ostentatiousness; namehemômâz, I am showy, boast of myself; emenone, he makes a s., is proud; baestovo, evešhemoneho, he is revealed, showed, manifested by many things; emoxtotan, he wants to s., is forward, fresh, pushes himself to the front; moxtotanxtoxto, n.of preceding; Maheo eamévóstoman hešivazatostoz etovan, God continually shows his mercy towards us also Maheo ninševóstomn, hešivazatostoz, God shows his mercy unto us; vöstomanistoz, s. the showing; navâsâz, I s.myself; vôsâzistoz, the s. of self; oftentimes the suff. -êho (or.)

966
and -ész (in.) implies "s.,causing to,exhibit, demonstrate,realize",as: navősého,I cause him to see it: navősész,I cause it to be seen; napevoého, I cause good,s.one kindness (in acts); another way of expressing "s.,demonstration,behavior towards" is the particle -ez- usually inserted before the modal suffixes,as: namaseztovo, I s. friendliness,courtesy to one; -mase- =polite,willing + -ez- =acting,showing in acts + -tovo =unto one; nañënovæztovo, I s.patience towards him,act patiently with him; natancheztovo, I am ashamed of him (Ger.zeige Sham vor Einem); mœe-zistomanistoz,stereoicon s.; amoëtastoz,doings, s., circus,fair; mohënõham zêvõshevoss,horse s.; amoëtastová zehetëvevëstomanistovësõz, all the shows (at a fair,performance); võseo, that which is shown,on ex]-
shower, ooæoxtoz; see rain. [hibit,a s.
shred, see tear: epësan, he is in shreds (ref.to garments); epepeöstaha, it is torn in shreds (by wind). [shrewdness; eohõotoxovae,he is s.,very wise.
shrewd, eohõoxezzeve,one is s.,sly: ohõoxezzevestoz.,
shriek, emasónistö,he shrieks; see shout; emasómahäëš-ksehahe,he bursts out shrieking. [has a voice.
shriiI, eohõhešksevon, it has a sound; ehešksehahe,she]
shrink, ehehesceoz, it becomes shrunk, wrinkled; emohes-
ceoz, it shrinks, becomes small: emoëxkonatö,a it
shrinks (thru heat); esaamooxkonattan, it does not s.;
namomhemohe zeešivaeno, I s. from fear of him; nahoso-oxtan, I s. step back: exaxonatto, it is shrunk,is
pressed together; emoëxkona, it is shrunk, shrivelled;
hehesceozisto, the shrinking, wrinkling; mohesceozisto-
toz, the shrinking, becoming smaller; moëxkonastoz, the
being shrunk: xaxonoaxisto, the shrinking together.
shriev, see shrink, wrinkled.
shroud, see encase,enshround,envelop: nahovocañôz, I s.,
cover myself completely; navehoan, I am en-
shrouded.
shrub, nanhoxzã,nanhozzeto (pl.); enanhoxzæve, it is
a s.; hestaâzemenöe,-menösz (pl.), currant s.
shudder, see shiver.
shun, navohova, I s.,keep away from it; navohovaovo,or.
of preceding: naoháæo, I s.it (its place); nao-
haoëvo, I s. him,where he is; naohaoëto, I s. him; naoh-ëoxta, I s.it (these two terms have a more a transitive
meaning in Ch.); naohâetan, I s. in that; naohâetanota, I s.it: naohâetanotovo, I s. him (in that).
shut, see close: nabõna, I s.it (as a door); hõnoz,s.it!-ehöz, it is s.; nanxpana, I s. it (an aperture); na-
xpanomovo heexa, I s. one's eyes (blindfold him); enx-
poez, it becomes s.,closed; nanxpooha and nanxphaa, I s.it (with cork, lid,lock); nanxpoõmo, I s. one in
(locking; ehekonxpooha, it is s. (locked); nanxpoanñax, I

967
have s. out myself; nanxpañêno, I s. one's mouth (by holding the hand on mouth); nanxpañêno, I s. my mouth (with hand); naoomezñào, I s. my mouth (naturally); nahekonoomezañên, I s. my mouth tight; nihekonoomezañênaomâ, we s. our mouth tight; naoomatovan, I s. (ref. to stove lids) it, so there is no gap, but one surface; naoomana, I s. make it to be one (surface); nanxpato- van, I s. the damper (of a stove); rad. -n xp- ref. to "close, stop issuance"; nameoxen and nameozexen, I s. my eyes; meozexansz, s. thy eyes! Naonxpêstanâz, I s. my ears; nanxpêzenahen, I s. the wings or ears of tipi; nahàpana mxistâ, I s. close the book; nahàphëona, I s. my hand; zetoheênxpenoeve, all that which shuts (from issuance), all the locks; see stop.

shutter, nxpohaneo and nxpheo; hovae zevëxenxpanisto- ve, something to shut with; zenxaosanetto, s.; bar, q.v.; nxpatoanehe, s. damper; oomatoanehe, s.; stove lid (or other stove parts).

shuttle, hotanon zeoxcevehoëvoss hotoma hàpenohéstovâ, that which contains the thread in the sewing machine.

shy, etéoxtæeneve, he is s.; ehëpae, he is s., scary; ehëpòoz, he shies; etane, he is s., bashful; hépastoz, shyness, timidity; hépòzistoz, the shying; nahëpëtan, I s. (in thot); hépëtanoxtòz, the being s., fearsome, frightened in thot. Môbënoham êmasóhëpòozeta, the horse shied at it.

sick, ehëmoxta, one is sick; ehëmoxtæoz, one gets s.; etamoxtæoz, he becomes suddenly s.; etamaõtavhoâ- oz, he becomes s. with desire; nahëmoxtasëho, I cause sickle, same as scythe. [one to be s. sickly, eonohomona, he is s.; zeronohomonasz, the s., weak one. [moxtanov, there is s. sickness, hëmoxtástoz; ehëmoxtasto, it is s.; ehë-] side, rad.-eama-=s.; naëamax(ena), I lie on my s.; na- hoxoëamax(ena), I lean on my s. close to (as on a couch, bed, to eat); mazheamaxhesto, the right s.; na- mosesto, the left side; nazheamaxhesto, on the right s.; nanamosesto, on my left s.; naëamaano, I fall on my s.; camaomë, sides of the tipi; eamaom, one s. (of the tipi); neamos and neamakos, the off s. (as the other s. of a hill); hohamos, hill, mountain s. (before one); nixhestomos, the other s. of a hill, from which one stands; naëamaovo, I walk at one's s. [naëamaovo, I drive one]; eama meon, on the side of the road; haztov, either s.; heslov, both sides, also used as inf.; hohamos, mountain s.; rad.-hezoema-= on the s., adjoining the s.; ehestoma, he sides with, is on the s.; nahi- stomaovo, I s. him, have him on my s.; zhestoëmatož, at his s.; heszheamaxhesto zhehësoëmaetož, at his right s.; hehësoëmaetož, the being on the s. (adjoin-
ing, situated at the s.; xenzhestoemaosz, the one (or) from the s.; xezhestoema–henitšneheve, at, toward the s. of the door; xezhestoema–mhǎocheha, towards the sea s., the s. towards the sea; xezhestoemaetto, at my s.; esenhasto hezoema, on the eastern s.; etahestoema, it sides, borders on; ehestoematto, it forms the s., border, is siding; nime (also used as inf.), to one s., sidewalks; enimetaho, he rides on one s. (as when leaning sidewalks); nime nahoz, I set it to one s.; nimenexhozz, put it to one s., sidewalks; also nimeaseozz! Nimenhéssz, stand to one s., aside! Nime načnana or nanimečnana, I put, set it down to one s., aside; hoxovetto hōma, across, on the other s.; hōma, on the other s. (of a body of water), bank, shore; zisthōma, on this s. (of the water); hohom, on this s. (towards the speaker); nhasto, on the other s., beyond; ohōma, bed at the s. (either right or left in front); inf. -nōs- = one s.; enōsestxeo, they are (men) on one s. (as in games, where men are on one s. and women on the other); enōsemxoeo, it is written on one s.; ehestovemxoeo, it is written on both sides (hestov = both sides); esēstxeo, they (or) are several, the same number on each, either s.; nanōseosheeto, I keep to his s., to one s. with him; hovae esaahosanchan (or esahosaechan) oxnōseozistovēssz, nothing is impossible when there is one s. together, when all are on one s.; eamstaexzeo, it is drawn, pictured in profile, from the s.; navōxtomovo, heamstōenovestoz, I see him from the s., in profile; naamstōenovetaan, I want a s. view; naamstōmo, I see him from the s.; eamshesso, it is sideways (presenting the lateral s.); eamse.5, he stands sideways (presenting his right or left s.); esēxaneta, it stands sideways, not in straight line (ahead); esēxaneto, it stands entirely sideways; esaataeanessō, he does not stand entirely sideways (is partly facing one); enēshestoupepeva, it is good either way, on both sides, it is "both" good; maxhesto, on this s. (before death); naheistametovo, I am on his s., for him; also navistamazetovo; naamsthoz, I set it sideways, the narrower s. toward the speaker; naamstoho (or of preceding); emastota, it sets sideways; eamstoho, one is set (put so) sideways; zeoxtohetahotaoenov, on every s.; ehotxovistavao, he goes from one s.to the other; ehoxoveaseoe, he starts for the other s. (as on a street); nahotaana, I throw it on the s., upset something so it falls on its s.; ox zehessevōme hovae, s. view of something, also ox zevošenyeve, the part, s. visible (of something); paomeo, s., paralell road; amstōenovestoz, s. view. In Ch. the sound "m" implies "s." in the sense of "surface or part of a
surface or object situated laterally to any assumed axis; letter "s" implies the "bounding line of a side-path, nohémone, sidewalk, zeamhooneve, raised floor (continuous)."
sideways, see side.
side-whiskers, restoveméz, beard on both sides.
sieve, ńeahaseo, ńeahaseonoz (pl.). s. sifter; eńeahaseonevë, it is a s.; ńeahaseoneva, with, in a s. sifter, ńaęehasen, I s.; zeęehasensz, the one who sifts; ńaęehaž, I s. it; eęehamenz, mazemenz, the oats are sifted; eęehame, it is sifted; ńeähaseonesto, the sifting; ńaęehahmno, I s. it (or.). [(itself); see sieve. sifter, ńeähaseono, s., the one who sifts; ńeähaseo, s.,
sigh, namaxomomot, I s.; maxomomotestoz, s., eamevoam, he sighs, groans; eamevoamë, he walks sighing, groaning.
sight, long "o" is characteristic for "look, see and s.", vęsanistoz, s., the faculty of seeing; hotéhestoz, s., outlook; nathotéhestoz, my s.; mähësta zeho-
töto, a heart that sees, has sight; maztahanoz zehotöto, hearts which see, inward s.; nahostëto, I am within s.; nahostëtoxda, I am within s. of it; tăxta zeňhotœmeov, n full s.; éhotëmeov, it is in s., view, full s.; naňotëvë, my s. is defective; eňotëmœov, it is hidden from s.; eňotëmża; zeňotëmeov, that which is s. or visible; zeňotëmeovsz (or. of preceding); ze-
ňotëmeovsz (pl., in.); zeňotëmeovsz (or., pl.); vę-
estoz, impaired s.; naevhatësëho, I restore one's s.; nananov, I know one by s.; nanana, I know it by s.; naexanëno, I keep him in s.; emăme and emăvëme, it (or one) is in the s. of all; măvëmeov, in the s. of all, visible to all; heto zëvëme nāpvëtanooz, at the s. of this I was glad; eņeevoam, one comes in s., into view, appears, q.v.
sign, namâhaz navehestoz, I s. my name; nanevatsan, I make a s. mark; naehvhoon, I speak by s. (s. language); namševoon, I am skillful in s. language; namševoon, I am skilled in s. speech; načhovo, I speak to one by s.; cenevatto, it marks, is a s.; nkeevatsan, neevasonevo (pl.), s., mark, signal; eevatsanoevë, it is a s.; eevatsanoevë, it is for a s., it signifies (state); nee-
vatsanoevo, s. (set); nanevatsanevo, I am as a s.; naneva-
tseonan, I make, set a s. mark; nanevatsanecano, I am set as a s. concerning one; nanevatsanano, I set him as a s. mark; zenevatonhesso, it shall be a s.; zenevatonhessetamano, there shall be a s. (in the na-
ture, in general); neevasonevëtanoevë, in nature; zetotënëevoat, what is its s.? Neevaházistoz, s., distinction, brand; nanevazëho, I know him by a s.; neevarzëto, the being known by (s.); nanevæ, I am known as; nanevæno, I use one as s.; nanevæamë, I
mark (by writing) a s.; hesthonestoż, s., beckoning; évhonistoz, s., language; see mark; inf. - neeva- = s., mark (known by); eneévaseš, he is known by the way he lies (posture); see represent, purport.
signal, neevatseo; enevatseona, it is a s.; eveseneeva-
- tsanistove, it is signaled with; hesthonistoz, s.,
the beckoning; see sign.
signature, vehestoz zeasméme or zeameha, also zeamhátoc;
- etahan navehestoz zehešeamhátoc or zehešeam-
- šeme, this is my s., the way my name is put down.
significance, zhesetovatto, its s., purport, object, aim;
- hena zhesetovatõez, what is its s. for us?
signify, ehesetovatto, it signifies, purports, aims; ene-
- vatto, it signifies, marks; etonesetovatto, what
does it s.?
silence, hekotașoz; hekotamanoetož and hekotomatama-
- noetož, general s.; hekotomastož, s., quietness;
- hapš, s. ! (said among children); hekotomatoo, s.
reigns, it is quiet; nahekoetaše, I, s., make one quiet.
silent, hekotaoe, one is s.; hekotomae, one is s., quiet,
- peaceful; eesaoxohe, one is s., answers not: na-
- šezezta and nanšeztã, I am, keep s. about it; heko-
- tósz naheto, I tell him to keep s., be quiet; hekotataho,
- it is s. (in general); nahekoetato, I deem one s.;
esaanšzé, he is s., does not speak; see quiet.
silk, has no fixed name in Ch. Some of the younger
- Ind. will say, "silkaevóztož" for s. dress.
silly, emashaně, one is s., erratic in judgement, foolish.
silver, vokomemakàt, white metal, usually ref. to money;
- (nasz vokomemakàt, a ten cents piece); zevokomoao
(zevokomoao, diminutive form), s., the same name would
be given to nickel; evokomemakàtástoon, it is made of
s.; also, zevokomoaoz' makàtávà evešemane, it is made
with s.
similar, often expressed by suffix -e to nouns (see un-
der "shape") and meaning "like"; henitönea
ehessjo, it is s.to, like a door; hoven ezhesso, it is s.
(not quite like); esčešso, it is s., "alike"; altho
inf. -še- means "alike" it is also used for s.; ãe
ehessjo, it is s., nearly like.
similitude, tõhemestoz, s., parable; etõhemestove, it is
- a s.; tõhemestovà evešezš, he speaks in s.
simple, emomoxae, one is s., lowly; see humble; eheanat-
to, it is s., easy, not difficult; inf. -xama- or
- xa- is also used to express s. in the sense of
"plain, artless, natural, not artificial"; inf. -vehane- =
simply, merely. [to, with s., easiness.
simplicity, momoxastoz, s., humility, lowliness; heanat-]
simulate, see imitate.
simultaneous, seeoëš, s., at the same time.
sin, havs, hathavs (pl.); ehavseve, it is s.; nauhesthav-
seve, I have s.; nahavevendo, I commit s.; havseveva, with in s.; havsevetto, sinfully, wrongly; see - bad, evil. Nahavevendoctovo, I s., do wrong against him; havsevesto, the being s.; nathav, my s.; hesthav, one's s.; nathavvan, our s.; nathav, my sins; nstathav, our sins (repeated s.); zenvane, the forgiveness of s., lit. s. being wiped out; vonanevamisto, the forgiving of s.; navonanevama nathav, he forgives my s.; vhanetmonithavseva, unimportant, petty s.; Havsevevhan, S. (personified, used for "Devil").

since, ninites, then, from there on; nisetates, s. (up to the present): niseta nasaaevavamoh, I have not seen him s.; pref. zeven = s., inasmuch, seeing that, because of; zevaseapaes, s., inasmuch as he is good; zevhevamaaokas, s., seeing that he is sick [zeven = after (past)]; zevamamaaokas, after he had eaten.

sincere, emesahasta, one is s., frank, open hearted; see sincerity, mesahastostoz.

[ Honest ]

sinew, hota, hotaxcsz (pl.) is the old term [hotan = thread]; hozc, hozceo (pl.), s. (used in sewing), present, current name; nathosewme, my s. (the one I use, as in sewing); nahestosewme, I have s.; hesesoz, sinews (of the body); nahasoz, my sinews; nihesosovan, our s. (sg. but with pl. meaning), represented by vines in some ceremonial; eheso, it is s. like, sinewy; eheseaoh, they (or.) are like sinews, sinewy (antonym to emataq, it is brittle).

sinful, chathavsevendoaoneve, he is s., an evil doer; ehestavseve, one is s., has sin; nahomeyav, I am s., have sin; see bad.

sing, nanemen, I s.; nemenistoz, the singing, also music-al instr.; zenemenz, the one who sings; nemaevaza, with singing; nanemoote, I besing one; suff. -non = singing, caroling (similar to the Ger. "jodeln"); nahonehemon, I s. the wolf tune; honehemonistoz, the singing the wolf song; namahonehemon, I s.a sacred, religious tune; nazaton, I s.a Ch. tune; eadenonoe, they s. forever; navovomehen, I s. praising, blessing; ehehemen, he sings thus; naemen, I hum; naemsen, I s. in secret; nanomenon, I s. trembling, with a trill; naase, I will s. (now); nitaasez, let us s.it; naeveaseaz, I am singing; naasenooot, I begin to s.to one; zehseinonatos, the way, how to s.; suff. -hahe ref. to voice; ezeenehahe or ehekekehahe (shriill voice), one sings soprano; also ehekekezen, one sings a shriill, high tune; etomsehahe, one sings alto; also, hoven ekekehahe; emanoe, echevahe and eheveven, one sings tenor; eonehahe, one sings bass; ehekonsehahe, one sings without breaking (high or low); etaxvevohehe, one sings breaking (cut); enitavehahe, one sings different, has a different voice; nionitavoehahem, we
s. a different voice, tune; nisētoehahemâ, we s. the same tune, voice; [nisētōahemâ, we are of the same age]; ezhešehahe, he sings thus; nišēšehahemâ, we s. in the same voice; navehooto, I s. praising him; nanosevēenoz, I s. the praise of one; ninnonevōetovaz, I s. of thee (thy praise); nahetotahahwe, I s. with gladness, have a glad voice; nahessemhâ, I s. remembering (as when a Ch. remembers an absent friend by singing); see song; Maheononehe, Sacred-singing-woman (pr. name).

singe, hoesta emomoohovatto, fire sings the hair, fur; monsceo ehooetš, she cooks beans (a humorous way to say, "her hair is singed"); ehescemâta, it is singed, wrinkled by fire; ehescemâe, one is singed; hemq evētta, one’s hair is burned, singed; evēhe, also evēstove, it is singed (Ger. angebrannt), speaking of the fur of a robe, blanket; evēstâta, it is instantly singed; emomoēstâta, it sings and shrinks (as shoes); ehesestâtanzs, they (in.) s., draw together] singer, none; maheonenone, religious s. [from fire, heat].

single, namomeseanasan, I s. pick out; namomeseavoo, I s. him out; momeseasanistoz, the singling out; momeseavazistoz, the singling one (obj.) out; soxstovetto, singly, specially, only after that; nasoxstomaovo, I am singly, only after that one (or.); emāstoveoz, one is s., unincumbered, made free from burden; ehovaeheve, he is s., unmarried; hovoahestoz, the being s., unmarried (man); also said of divorced men and widowers; enoke, one is s., alone; enokatto, it is s.: naesettosingly, inf. -naeszh- and -naeszeom- = s., singly, solely; nanaeszenēnānō, I order them to form a s., one company, bunch; ninaeszhemâ, we are one, form a unit; nanaeszeometan, I think singly, only of it: see only; nasaanaesaenō makât, I have not a s. money.] singular, nēsokatto, alone by self. [cent.

sink, naeszēe, I s. (in water); naeszevanēoxz hesēovo-eva, I s. in the sand; eeszevanō, it becomes sunk (not in water); naeszevoeno, I s. him; eeszeoxz, it sinks in; naeszeena, I s. it in; eesanomaeoz, the ground sinks; ehēpeesenanomaeoz, the ground sinks lower; heto naeszevoenē, this sinks me. [hesthavēvēsz, the s. one. sinless, esaahesthayseve, he is s., has no sin; zaas-] sinner, havsevoētaha, -voētahoe (pl.): ehavsevoētahoecone, he is a s.; zehavsevoētaconevsz, the s. sing-ing one. [Ohoomohee, S. woman; Ohoomoeno, S. country. Sioux, Ohoomo, Ohoomoheo (pl.): eohomōtaneve, he is a S.], sirloin, honovonoz, part of s., for frying purposes.

sister, nisima, my younger s. or brother; esima, thy younger s.; hevase, one’s younger s.; esimahan, our (incl.) younger s.; nisimahan, our (excl.) younger s.; esimaevo, your younger s.; nahevasem, I have a younger s.; nahevasemenoz, I have her for a younger
sister-in-law. zehexaehemestovsz, the one being s. (to a woman); zehetvamestovsz, the one being s. (to a man), or brother-in-law (to a woman); naaxaeheme, my s. (fem. sp.), also my sister (male sp.); nitam, my s. (male sp.), or my brother-in-law (fem. sp.); etam, thy s.; hevetam, his s.; nitaman, our (excl.) s.; etaman, our (incl.) s.; etamevo, your s.; hevetamevo, their s.; nahevetam, I have a s. (male sp.), or I have a brother-in-law (fem. sp.); naaxaeheme, I have a s. (fem. sp.); nahevetamet, I am s. (to a man), or I am a brother-in-law (to a woman); naheaxachemeton, I am s. (to a woman), or I am sister (to a man); nahevetamenoz, she is my s. (male sp.); naheaxachemenoz, she is my s. (fem. sp.). As seen above the terms "nitam, etam, hevetam, etc." refer both to s. and brother-in-law; when a man says "nitam" it means "my s.", but when a woman says "nitam" she means "my brother-in-law". When she refers to herself, she says, "naaxaehem".

sit, nahoe, I s. am at a place; zezhoes, where one sits; naamsthoe, I s. down. Ezetoshoe, she sits (Ind. woman fashion); etahaešemo kašgon zeszetoshoesz, she holds the child on her lap sitting (woman fashion); enamoxteva, she sits (with knees to the right and feet to the left): eheszeamaxseva, she sits (with feet to the right side): exanovoseva and eonoxseva, she sits properly, correctly, with decency. An Ind. woman sits on the ground with her lower limbs turned partly backward either to left or right, which is considered proper and decent. Nimâscemhoemâ, we s. cramped, having barely room; zehoesz, the sitting one: zemoneoessô, the ones sitting in a row; nahoeta, I want to s., live at a place; nahoeta, I sit at, in it, occupy it: hoes- toz, the sitting, sitting place; navesthoemo, I s. with
one; naamsthemo, I s. with him, at his side; natomox-toe, I s. up (from lying); nahoeselho, I cause one to s.; nahoho, I set him, make him s., give sitting room or place to one; ehoxoevazoo, they s. close to each other; ehoxoe, he sits close against; nahoxoeto, I s. close against him; hoxoe, s. close to....! Vohes ehoxoevazoo, they s. at a distance from each other; ezetono, he sits and looks; nahotxakono, I s., squatting; nahoxotamao, I s. with knees drawn up; naniyenstaneo, I s. with knees close together (on the ground) and using soles of feet for a seat (the legs being folded straight backwards under the person); etanevhoe, I s. as preceding but one knee drawn up; naheevoxhoe, I s. with both legs to one side; naniheetao, I s. with both legs stretched straight ahead; nanizoneemataeta, I s. with foot hanging quiet (when one leg is crossed over the other); nanizoneematao, I s. (in any way) with feet, legs quiet or free [nanizoneematax, I lie with legs free or quiet]; nanoneenenonoa, I s. reclining, lying backward and resting on elbows (really a lying posture); nakaemaeo, I s. (in lying posture with head raised); naakono, I s., squat (Ger. hockend); nanomono, I s. drowsy, sleeping; nanovono, I s. with elbows resting on knees (when sitting on something); nataxes, I s. upon (a chair, seat); nahotxavezenao, I s. with folded arms; natoehaneenazeh, I s. with hands behind head; natoemoetonaanzeh, I s. with elbows resting on something (Fr. accoude); natoesoonanazeh, new term for preceding; natoesoxtanenazeh, I s. with one hand holding the forehead; nanpxazenanazeh, I s. with one hand on my mouth; nakaemenaevo, I s. with folded arms; naporeoxtanenoom, I s. with head on folded arms; natoenstanenazeh, I s. with hands folded over the knees (holding the knees); nahaneote, I s. (on something) with head thrown back; naeemao, I s. sideways; naomace, I s. with head moving sideways; emoeavenomnoe, he sits half asleep. The final "-o, or -hoe" ref. to s., set, while suff.-e5 ref. to standing; etahoe5, he stands still (in riding); ezeto5-e5, he stands and looks; ezetone5, he sits and looks; eeto5-e5, he stands and looks up; eeto5, he sits and looks up; ean5-e5, he stands and looks down; eanone5, he sits and looks down; naevoie5, I stand and look all around; naevone5, I s. and look all around; see stand; zistahamstoe, as he sat down; hamstoezot, the sitting down; chamstoez, he becomes seated; hamstoezoz, s. down quick!

[is, sets, site, zexoma, at the place, ground; zexhota, where it] situate, zemhaestove, where the town is situated; zexhOE-s, where one is situated, where he lives, stays at, sited, nasahencenohe hen macevhoeno zemhmastove, I know not where that town is situated; see locate, place.
situation, see condition, position; etahotoanatamano, it is a hard s., aspect; zêmhästov etapeva, the s. of the town is good; nasaaheneenohe zêmxtaeoe, I do] six, nasôthoa; see numeral. [not know its s., location. sixfold, nasôtov; see numeral. sixteen, matôt-ôtnasôt; see numeral. sixteenth, zematôtaoñetto-ôtnasôtaoñetto; see numeral. sixth, zenasôtaoñetto; see numeral. sixtieth, zenasôtñañetaoñetto; see numeral. sixty, nasôtñañee; see numeral. size, rad.-tä implies "s., amount, volume, reach, quantity (not number), measure"; etonetäo, what s. has it? Etonetäeta, of what s. is he? Zehetao, that s. (in.); zehetaetas, that s. (or.); enetäo, it is of that s. (referring to something); enetäeta, he is of that s.; zehetäetas nanetäeta, I am of his s., as he is (in.) so am I; emaxetäo, it is of great s.; emaxtäeta, he is of great s.; ezetämemen, it is of this (pointing) s., ref. to berry like, granular objects; etonetämemen, of what s. is it? Ehâpemen, it is a large grain, berry; etazememen, it is a small grain, berry; emahaeta, one (or.) is of large s. is big; mohéno eähöhös, the horse is of "high s."; etoneehöhös, how high is it (or., ref. to animals)? Ezechöhös, he is not high; etöhöhös, he is low; eähöhös, sen mohénoham, the horses are of "high s."; eähöhösta, it is high; toston ehaasoonoeneve, the boot is high; vős eähöhömen, the peak is high; hohona eähöhömeneta, the mountain is high; eähöhömen, they (the mountains) are high; hoxxz ehaasootho, the tree is high; šistato ehaasootheo, the pines are h.; šistato ezestoohe, the pine is tall; hoxxz ezekstoohe, the tree is not tall; hoxxz etoohe, the tree is low; etâpeo, it is of big, bulky s.; etâpetä, he is of bulky s.; etonemahao, how wide is it? Etonemahaeta, how wide is one (or.)? Etonemeneota, how much of a room is it? Etonetäone, how wide is it (of something round)? Etonetäonehe, how big is it (or., as ropes, thread, snakes, etc.) around? Etonetäto, how deep is it? Etonetoeatam, how deep is it (a body of water); Etonetonotto, how thick is it? Etonesesso, how long is it (distance)? See measure. [shoes, skates; s'evanootxoz, the skating. skate, nas'evan, I s., glide, q.v.; s'evanocanoz, skating] skein, nokov hotanon, a bunch of thread; nisov hotanon, two skeins of thread; nokov onevokoz, one bunch of beads. skeleton, seozeheq, seozehekonoz (pl.); eseozhekonovenve, it is a s.; honeonahestoz and honeonaxestoz, carcass, loose bones. skeptic, tazätahoe, a s.; etazätahoeve, he is a s. sceptical, enizetahooneve, he is s.; nizetahoovenetzoz, skepticism; see doubt; natazetan or nato-
tazetan, I am s. (implies also contempt).
skepticism, tazatástoz, s.: totazetanoxtoz, s., contempt; nizestáttoz, s., disbelief.
skewer, oxahóo (?), s. used in torturing (see torture);
exahova, he is skewering, doing the torturing by
inserting the s.; naõxaõno, I s., torture him.
skifful, eneňoonaa, one is s.; epaňheneeno, he knows
well; inf. -otoxov - wise, practical, knowing
skill, nešeeonátóo, s.: otoxovastoz, s., wisdom. [how, s.
skillette, tonovevaxevetó, -vetónoz (pl.), lit. thick and
tailed vessel; etonovevaxevetóneheve, it is a s.
skim, namomhón, I s.; namomháa, I s. it (as milk, soup);
momhòó, skimmer, also hovae zevešemomhónistove, some-
thing to s. with; matan zemomohé, skinned milk.
skin, naõeno, I s. one (or.): zeeonész, the skinned one
[zeošonš, the blind one]: see pare, peel. Naõeøeno
vescess, I s. a bird; naookano, I skin., pick (ref. to
plucking a bird); naookaso, I s., pick it (or.) with
knife; naoneenàezenotto, it (his) pulls out my skin
(either ref. to the instr. of a doctor or when a plas-
ter is removed); natóvás, I slit it (or.) open in or-
to s.; toxovótoz, the slitting before skinning;
nanítōmán, I s. it (or.) by scalding; naoneoxeeøseeš, I
have a s. wound; naoneoxoeštóono and naoneoxoeštaso, I
s. him, inflict him a s. wound; navëpeñoaño, I s. one
(entirely): mazevxtan, s.; nazevxtan, my s.; exvantane-
ve, it is s.; hestoëv, his s.; hoëv, s. (when taken off);
nstoëvan, our s.; hoàa, s., dry hide, untanned and used
for tent making; hoëa, also hooxhà, s., hide (when
scraped on both sides): shooxkanéve, it is a s. (just
scraped); meseš, older s. (usually tanned, of buffalo
or cattle); mesškaneom, old s. lodge; mëškoneve, it is
s., leather; mëškonsanistoz, s., leather clothing; zhe-
eováta meseš, smoked s. made yellow by fire; naheová-
ha meseš, I smoke the s.; mosea, old and brown s.; ho-
eemxon, s., hide, used for sole leather; hosoen, par-
flèche; hoemškon, bag made of tanned s.; mehasseto, s.
with hairfur; nataheštoëvaño or natastoëvaño, I
will provide him with s., make him to have s. (on his
body): enitafoëvañoàz, he changes his s. (his own); mi-
onitafoëvañoà, we have different skins (from one an-
other); vokaevoz, -votoz (pl.), antelope s., also buck-
skin; hotovoz, -votoz (pl.), bull s.; mohënoz, -notoz
(pl.), elk s., hide; qsoëtv, sheep s.; qsoëtvson, small
sheep s.; nàkøy, bear s.; see hide, leather, tan.
skip, nataomesta, I s. (?): see hop, jump.
skirt, etoxeha, it skirts, forms a skirting line, borders;
see border; emetoxeha, it skirts along; meo emae-
toxez, the road skirts; éostoz, s., unders., petticoat.
skittish, see shy, timid.
skulk, etaemõscamøn, he skulks, walks stealthily; etaëve-
mōsēn or etaemōsēvēn, he skulks, moves about in a secret, concealed way; ētōnevēn, he skulks, sneaks about. skull, metaēsǫ, metaēskonoz (pl.); emetaēskoneve, it is a s.

skunk, xā, xao (pl.); xākson, young s. [xao, mink]; exēve, it is a s.; xāeva ēnāhā, he has been killed by a s.; vovoasexā, spotted s.; Xaaaxkoomen, S. peak (pr. name of a man).

sky, vōe; vēeva, in the s.; evoeve, it is the s.; the same term is used for cloud; nivoanam, our s. (ceremonial term); hoe na vee, earth and s.; taxtāom, otatovoom, s.dome; votostoom, s.line; setovoom, s.space, room; preceding are ceremonial terms; hoaxtovā and hoaxtovēs, space, room under the s.; ēnotoxko, starry s.; heama vōeva, in the s.above.

slab, popoxpoevohohona, a s.of stone; zepāponasz hohona, s.of stone, a flat stone; see board, flat, sheet.

slack, inf.—nastom—denotes slacken; "s." in the sense of "loose" is expressed by inf.—tōv—; étōvohota-

ne mazc, the bow string is s.; étōvovez vēs, the tooth is loose, shaky; naōtvoncano, I slacken the rope, thread; etaēsētovoneane, it has been slackened, loosened (some; ref.to rope, etc.); etamondez, it is s.

slam, nanistonevahāz henito, I s.the door, lit.fling the door with noise, sound; enistonevahame, it is slammed, heard flung with noise; epōcho, it is slammed.

slander, eaaestomomaxemosan, he slanders; eaaestomo-

maxsetanevahe, he slanders (in the habit of); na-
aeestomomaxemo, I s.him; naaestombohoxomohamotovo, or naaestomhoxo-hoxomohamōnoz, I s.one, accuse him falsely; na-hoxomohameto, I "beslander" him to one (feed him on false accusation to get his good will and turn him against the one I slander); nahoxomohamōnoz, I s. him to one; hoxomohamotovazistoz, s.; aestomomoxemazistoz, s.(against one); aestomomomaxemosanistoz, the slandering; aestomomoxetanevatōz, s.

slanderer, aestomomomaxsetanevahe: eaaestomomaxsetane-

vahe, he is a s.; aestomomomaxemosane; the one slandering.

slant, rad.—novā— =bevel, oblique surface, slanting; eno-

ve, it is slanting, bevel; nanovāhōa tōnehoeo, I drive the nail slanting; enovāhōe tōnehoeo, the nail is (driven in) slanting; nanovāēxa, I cut it slanting; nanovaēsō hohona, I cut the stone (or.) slanting, bevel, oblique; nanovāmxiston, I write slanting; enovāoz, it is slanting, tilting (as a road): ox ešxovatto, one side is tilting, slanting. See bevel, slope, tilt.

slap, napoence, I s.one; napopoence, I s. one on both checks or several times on one cheek.

slash, naoesovā, I am slashing, slitting (as meat): nana-
nisoēsō, I s., slit it (or., dry goods) in two; nana-
SLAT

ENGLISH-CHEYENNE DICTIONARY

SLEEP

oésō,I s.it in three; nanisoënxa, I s.it (in.) in two;
enisoëš, it is slashed, slit in two; enonanoešensz, they
(in.) are each slashed in three; naóseno, I s., cut, rip
one open; suff. -ęstōno, -ęstaso, -ęstaha, -ęstoha (see
Instr.Form in Ch.Gr.) denotes "s." when the cut or
blow is done with violence, or long sweeping strokes;
nahëškoöstaso, I s. one's finger; nataxeōstaso, I s.,
gash him; nānotovōstaso, I s. his head off (with
knife); naēnotovaéstono, I s. one's head off (by a
sweeping stroke); ohaëvōxeva navešeeveųstono, I s.him
with the whip; see cut, scar; navovēno, I s. his face;
navoveoxtaso, I s. one's forehead; rad. -vove(he)-
expresses "s., scar"; see scar.

sλatl, kamaξsz zеoxceanschaesz (or ametto) šešistovà,
the pieces of wood lying across the bed.

slaughter, namasenotō, I s. them, kill them all; maxemase-
notazistoz, a great s.; enaton, he slaughters,
butchers (an animal); natonestoz, the slaughtering,
butchering (of animals).

slave, momō,momōn (pl.), s., war prisoner; emomōneheve,
one is a s.; namomōhestoneheve, I decend from a
s.; namomōnam, my s.; nimomōnaman, our s.; nimomōnaman-
eo, our slaves; nahemomōnam, I have a s. or slaves;
nahemomōnomens, he is my s.; nahemomōnameto, I am s. (to
one); zemomōnehevsz, the one being s.; momōnehevestoz,
the being s., slavery; namomōnaov, I make him to be
s.; namomōnaoto, I enslave him: namomōno, I treat
him as a s.; zehemomōnamaž, the one who has a s. or
slaves; nahemomōnameto, I want to have a s. or slaves.

slavery, momōnehevestoz; emomōnehevestove, it is s.
slave-trade, momōn zecoxchoxtovatoevoss.

slavish, emomōnezhessu, it is s., slave like; momōnezhe-

slay, see kill. [stātoz, slavishness.

sled, seganoxtoz; esevanoxtove, it is a s.; homastohooe,
soxoeen, s. (old terms for Ind.sleds).

sledge, maxsevanoxtoz, large sled; see sled.

sleek, ehesoxova, it is s. (ref.to animals); eohēsevova,
it (or.) is s., shiny, shiny; eessekohatova, it (or.) is
s., glossy (as in spring when animals have a short,
glossy fur or hair); this can also be applied to
broad cloth; ehesoxovatto, it is s. (of the fur it-
self); see smooth.

sleekness, hesoxovatoz, s. of fur, hair; see sleek, smooth.

sleet, nanōz, I s.; nanōozetan, I want to s.; nanōzistoz,
the s., sleeping; nanōozesēho, I cause him to
s.; napevenom, I s., slumber well; naēve̩naxaenem, I
s., nap leisurely; naveromo, I s. with him; etapanox,

he goes early to s., sleeps early, is a sleeper; eheänox,
he does not go to s. soon, he keeps long awake, also he
is an early riser; našēšeošemo, I rouse him from s.;
navaaosemo, I lull him to s.; exovošestoz, sleeping

979
place (of animals which have no dens, Fr. gîte): eexo-
vošestove, it is the sleeping place (of an animal);
estohestoz, the sleeping place of birds who have no
nest (not the roosting place); eestohestove, it is the
sleeping place (of a bird).
sleepiness, nomonetonizoz, drowsiness.
sleepy, nanomonetan, I am s., drowsy, want to sleep, also
nanezatan; enomoneoz, he becomes s.; enome-
neva, he is made s. by sound (as rain).
sleet, emaomevooko, it sleets; maomevookoxtoz, s.; eano-
maomevooko, it pours down s.
sleeve, same as arm; nakokaenae or natoksevaena, I have
short sleeves; ehaezeniaeva, it (or.) has a long
s.; ehathaesenaeva, it is long sleeved, has both sleev-
es long; natoksevaneso, I cut its sleeves short; max-
sevonoz, maxsevon (sg.), s. holders; emaxsevonove, it is
sleigh, same as sled.
slight, nešoönötazo, s., skill; ohoxezeevestoz, s., wile,
shrewdness; nonahötafo, s. of hand, the per-
forming of tricks; enonahöta, he performs s. of hand,
trickery; maheonoëtafo, has a similar meaning to
nonahötafo.
slender, expressed by inf. -sökoma-, -long and narrow;
esökoma, he has a s. face; esökoma, one is s.;
esökomonche, it (or.) is s., sp. of ropes, thread, etc.;
esökomonco, it is s.; esökombone, it grows s.; hovën,
s., inadequate, just a little, barely; hovën naneeneno-
vo, I have a s. acquaintance with him, know him barely.
slice, naaesova, I s., cut in slices, sheets (as Ind. women
do with meat); nakâgonëso, I s. it (or.), cut it
thin, flat pieces; nakâgonëxa, I s. it; navovesaxâ, I cut
it in slices, navovesasö, I s. it (or.); see cut; kâ-
gonešeo, thin s. of bread or meat; ekâgonešeo, it]
slick, see sleek, smooth.
slide, naahnhooe, I s., glide down; naahnosevano, I s. down
(on something); hohona nanosevano, I s. off the
stone; nahootone-anosevano, I s. back, by steps; naho-
hešmo, I send it (or.) sliding (in the sliding game);
nahohešma, I play the slider; ohešematoz, the sliding
game, see under "play" page 830, #6: eohéha (eohéhansz,
pl.) hoeva, it slides, glides. skims over the ground
(something hurled); eohéheme mâpeva, it is made to s.,
glide, skim over the water; zeanhošešemomao, land s.
See throw. Letter "s" and "š" in Ch. imply "sliding,
sliding, slipping"; ešešehošta, it slides, glides, slips
off (from being suspended); eamoses, it (or.), sp. of ce-
estellar bodies) slides, glides; eamosesvo, it slides,
glides, flows; nañexano, I slip him off, disengage, dis-
entangle, deliver him.
slight, nahestoeho, I s., act, inflict s. upon one; nahesto-
čemo, I speak with s. of him; nahestočta, I am one
who acts with s.; nahestoêoz, I become slighted; vovoz nasaahessatamohœ.I s., belittle him; nasaanônohe.I s. him; nissaanonezé, I s. thee, do not honor thee; nasaanônehe.I feel slighted; namistova, I feel slighted (when not offered to eat), refuse to eat; hestoêtastoz, act of s.; hestoêstoz, the being slighted; hestoêmazistoz.s.(in words). As adj. "s." is expressed by inf. -mâscem- =narrowly, hardy, slender, small margin; emâscemenitâvêno, it tastes slightly different; see narrow. Hovên =slightly, little, inconsiderable; hovên eevhapevomoxta, he is slightly better.

slim, see narrow, slender, thin. [mud. slime, nomakôz; see glue; oxenitamomao, s. , filthy, slimy] sling, nahessevahasen, I s., fling from; nahessevahâz, I s. it; nahessevahamo, I s. one; ehessevahame, it (or one) is slung, flung; hessevahasseo, s.; hessevahaseoneve, it is a s.; hessevahaseoneva, with a s.; hessevahaseonevhohona, s. stone; vostahohona, white pebbles (also name for crystal, diamond), which were preferred for throwing with the s.; nahoxezeena, I carry slung (over the shoulder); nahoxzeenov, I carry it (collective) slung, hanging from the shoulder.

slink, easevonên, he slinks, creeps away; see sneak. slip, naesoxxaeś, I s. out; naesoxxoaēsename, we s. out; našexoneaçê, it slips me (rope); našexoohaea, it slips me; nataesoxoeana, it slips from my hold; našexoneano, I let it s. (or, sp. of rope, thread, etc.); našexoneana, I let it s. (as wire, something round and long); natohavo, I s. it on (as gloves or skin); ešëšêbahô, it slips off (something suspended); našexanâz, I disengage myself, s. off; see slide. Esoxaešënațoz, the slipping out; zesôkoma mxisť5, a s., strip of]

slipper, same as shoe. [paper. slipperiness, expressed by rad. -hesox-; see slippery. slipperily, eotahesoxx, it is s., smooth; also ehosox; nahe-soxamena, I make it s. with grease or oil; hooho ehesoxeamene, the pole is made s., greased; zhesoxeamensz hooho, the s., greased pole; noman ehesoxa, the fish is s.; noman ehesoxo, the fishes are s.; hesoxastoz, the being s.; sitoxcoo ehesoxonehe, the rope (or.) is s.; ehesoxoneo, it is s. (something like wire, now also applied to strings); sitoxcooz ehesoxoneosz, the strings, ropes (here used in the in.) are s.; etahesoxomao, it is s. ground; naponamena, I render it less s., absorb or dry the wet or s. part; napomameonâz, I dry my hands (as when sprinkling flour on them to absorb the dampness and make them less] slit, same as slash; estoehän, he has s. eyes. [ s.].
slop, see spill.
slope, eanhoesetto, it slopes (ref. to line, length, as the ridge of a hill); eanhoeseoż meo, the road slopes;
eanhomaeoz meo, the road slopes (slants to one side); enhomaeoz, the ground becomes sloping; enhomao, the land slopes; eotavomaoeha, it is sloping (ground, land); zemhāsamoeha eshešeanhomaeoe, the land slopes toward the sea; hohamos, the s., incline of a hill,] sloth, see sluggish.

[mountain.

slouchy, esaaonokotaha, he is s., careless.

slough, oxetinamomaoxeše, place of soft mud; also hekō-maoxeše, ahanomaoxeše; ahanomaozenēhan, s., lake with mire, bog; also hekōmaoxzenēhan; Niinitameo-zenēhan, S. of Despond (in The Pilgrim's Progress).

slow, inf. -novohā = s., in gait; [antonym to -nševoha- = fast of gait]; enovohaeoxz, he goes s.; nasēxevō-novohaeoxz, I go as s. as he, lit. I am going in the same degree of slowness with him; mazesva nanovhon, I am s. with the bow (in shooting); enovae, one is s., not up to, behind, falling off; enov'netto, it does not reach to, comes short of, is slower than; taome Aerospace xheceameoxz, the auto slows down; maatameo xheceamehot- to, the train slows down; xheceamohāen, he slows up, from a moderate gait still slower; xheceameohēe, one slows up (from running); emomestohēe, one is s. (of person or animal being naturally s. no matter how urged); epeopeahetan, one is s., delaying; epeopexov, one is s., sluggish; ebonizesta, one is s., unwilling, reluctant; naēvēpexovē, I am s.; emomaxoma, one is s., deliberate; emomaxomesevō, it flows slowly, sluggishly; eanaxaevo, it flows slowly, leisurely; napēvekamae, I am s., patient; esaanestahaha, he is s. of anger, not high tempered; hovēnō etōnōoxta, he is s. to leave it, leaves it with difficulty, he hardly, barely can leave it.

sluggish, noavōxzz, s., lazy fellow; enaovōxzeve (or enoavōxzeve), he is s., lazy, slothful; eēvēpexovō, one is s.; popeoxvestoz, sluggishness. See slow.

slumber, nanomon: nanomoneta, I feel drowsy; nanomonoleoz, I s.; see drowsy; nomonestoz, the s., slum-]

slump, see sink.

[bering.

sly, cohōxzevezeve, one is s., shrewd; ohōxzevezevostoz, slyness; inf. -eme- = on the s., concealing; naem-noto vehoechotoa, I kill the beef on the s.; naemenezeve, I do it on the s., in a hiding manner; see conceal.

smack, ēvovezenaoy, he smacks his lips, lit. prepares his mouth, lips (before eating or speaking); exa-maemostomoxenoz, he smacks his lips (while swallowing food); enetza besz, he smacks, licks his lips (opening the mouth); exocemoxamokazena, he smacks his lips, mouth (ref. to the sound thus produced); exoc-emoxmoxkazena, they s. their lips.

small, expressed by rad. -taxc- (some Ch. women say "zaxc-" which is usually contracted into -zce-; ezc- or etaxc, it is s.; etazceta, also etazceta, one is

982
s.: ehaaxceo, it is s., quite s.; ehaaxceta, one is very s.; zehaaxcetas hestona, his smallest, youngest daughter; ehaaxccone, it is very s., slender (as wire, needles [in contour]); ehaaxcnonehe, it (or., as rope) is very s. around; ehaaxcneota, it is a very s. room; ehaaxcote, it is very s. (a hole, anything dug); ehaaxceona, it is a s. load, containing little; ehanaxceo, it is extremely s.; ehanaxceta, one is extremely s.; mohanaxceo han, is it so very s.? Ezeces, it is s., short (in length); ezeceneota, it is a s. room; ezocetam, it has s., little depth, is shallow; etazceoz meo, the road is s., narrow, q.v.; "little, s. and short" are characterized by "k" and "c."; see diminutive; ohe, river, ohec, s., little river; mhau, house, mašq, s. house; mokta, black, mokta, black (either ref. to the s. extent of the color or to its not being quite black); vita, fat (large amount), vitaxc or viza, s. amount of fat; hohonax, stone, honaxc, s. stone, pebble; mista, owl, mista, owlet; vèhoh, white man, vèhoc, s., little white man; vèho, white woman, vèhoka, s., little, young white woman. Nazce-man, I make it s., little; nazce, I make it smaller; natozceano navėestoz, I make my dress smaller; nazceas, I make it smaller (by cutting); ze-noceceas, the smallest, youngest one (mostly of persons); see young; ezcemene, it is a s. berry, grain.

smallpox, ōseozistoz, mareœseozistoz, virulent form of s.; ōseoz, he has the s.

smart, see hurt; onšeozistoz, the smarting, hurting; otoozovae, he is s., clever; otoozovastoz, smartness.

smash, naoxevohâz, I s. it to pieces (by throwing); naoe-xevosemo hohona, I s. the stone (or., by throwing); naoxevohena, I s. it (by hand); eoxevohâz, it is smashed, broken in pieces; see break; nasosèšeno, I s. his nose (stove it in); nasosèses, my nose is smashed in; nasosèseshes, I s. my nose in; see stove (verb); when "s." implies "flatten, crush", see crush, piece.

smear, napapanoš, I am besmeared with; napapanoeovo, I s., besmar one; napapano, I s., spread it over (with hands); napapanoha, I s., spread it over (with instr.); see bespatter.

smell, namatosta, I s. it: namatomo, I s. one; zematome, that which is smelled; zematomsz, the one (or.) smelled; eemeeoz, it smells, emits a s.; ehavseveemeeoz, it smells bad; epeveemeeoz, it smells good, has a good s.; enitavseemeeoz, it has a different s.; naposemeato, I dislike the s. of it; naposematomo, I dislike his s.; eëxemeeoz, it smells bad, rotten; ehëemeeoz, it smells strong; evoxcemeeoz, it smells pungent; ešove- meeoz, it loses its s.; matonestoz, the s., smelling; meoozistoz, s., odor, fragrance; pavemeeozistoz, good s., fragrance; oxemeeozistoz, ill s.; nananematoxta, I s.

983
it: nananematomo, I s. one; hessematonistoz, s. (sense); enisemeax, a s. comes from, issues from (toward the speaker); nahoxematoxta, I am acquainted with its s.; nahoxematomo, I am acquainted with one's s.; eokemeeoz, it smells after rain; eokomehâ, it smells of rain; évehemêhota (or -mehehota), it smells of burning hair, fur, wool; ekakoezoneemehota, it smells of burning clothes (dry goods); emoemehota, it smells of burning grass; etanitoxcemehota, it smells of burning rotten wood; ehaneokaneemehota, it smells of burning bones; etavesemehota, it smells of fat (when frying); etahononemehota, it smells of burning cedar, pine wood; eesistatoemezoz, it smells of cedar, pine; exanhesemehehota, it smells of burning (in general); etamxistoneemehota, it smells of burning paper; epèameezoz, it smells of powder; ehooseemehota, it smells of burning coal; eavecemâpemehota, it smells of burning sugar; evescevanoeemehota, it smells of bread, pie, doughnuts, etc. (when being baked or fried); nanisemeehoe, I (myself) s. of burning; exanisemeeozistov ŝistatošeceeva, a s. comes out, issues from the forest (toward the speaker); enisemeeoz, one smells that way, emits such a s.; evostanemeeoz, he smells like a person; evèhoemeeoz, he smells like a white man; nanehematozet'san, I trail by smelling; nehematozetsane, a hound, a trailer by smelling; nanehematomo, I trail him by his s.; nanenhemato- ma, he trailed me by smelling; nehematozetsanistoz, the trailing by s.; ŝehešemeeoz, as it smells; ŝehešemeeoz', the way one smells; ŝehešemeeozovoss, the way they (or.) s.; esaamêcozevan, it has no s.; e tônemeeozé, how does it s.? [Etonemeeozé, how does it appear?].

smile, naxaemen, I s.; naxaemeneotovo, I s. at him; xaemenestoz, the smiling; exaemeneohe, he smiles (quick)

smirch, see stain, soil. [action]

smirk, eaeestomohaz, he smiles, laughs falsely; evhenhesseohaz, he pretends to laugh.

smite, naño, I s., strike one; nacxta, I s., strike it; suff. -ôn (or.), -ohe (in.), -ôstôno (or.) and -ôs-toha (in.) imply "smiting, striking, forceful blow"; napopočstaôstono, I s. off his ears; namasenotono, we s., kill, slay them all; natoeanaôstono, I s., knock him senseless; see beat, bump, knock.

smoke, esetovao, it smokes, s. issues; suff. -tovaa or -tovao ref. to issuing s. or flames; enonimotaa or enimotovao, the s. rises in twists, curls, winding; ehoatovao, the s. issues out of; enxoatovao, s. comes out from; ehenevatovao, the s. is spreading in different directions; the suff. -tovao implies fire as well as s.; eesstatovâ, it smokes into; ehestatovao, the s. reaches at; hoveón nahestatatovâotâ, the s. almost
reaches at me; eamnetovāo, it smokes to the side, sideways; evoxpatovā, it smokes white (like the train); nxpatovanehe,s.shutter,damper; nanxpatovana, I shut the damper; suff.-tovaoxtoz and -tovaostoz, is used to form the n., as, amnetovaozistoz, the smoking to one side; ezetatovā, it smokes or flames this way (thus); this term was used by the Ch.in ref.to Halley's comet in 1910. Naheovāha vokaevoz or meseq, I s.the skin, hide, leather (making it yellow or brownish); enxhotatovā, s.comes out by puffs; eeše, it smokes, lit. ascends (said of steam,vapor); namazemohnāha honovoxq, I s.meat; zemazemohnāta honovoxq, smoked meat; see dried meat. Nahépō, I s.(inhale and exhale s.); nahéponoz hestotoeono, I s.cigars; nahépō heoxkoneva, I s. with the pipe (Ind.pipe); navēshēponoz vēhoeveš, I s.the white man's pipe; noaneonoz nahéponoz, I s.leaves (mixture of sumac leaves and some bark); heovasz he-shēpoxtov, all kinds of smoking; nēmetoxtov, when no mixture is used in smoking, only one kind of leaves, or one kind of bark or pure tobacco; nēmetoxtostove, it is such a smoking (unmixed), also enēmeshēpoxtov; ma-kōmehes, red willow or Bearberry bark used for smoking (Kinnikinic); hoatonōe, hoatonōsz (pl.), also called hoxemēnoaneozone, -nōsz (pl.), are other plants used in smoking; nanēmetozenoz zenimōn, I s.tobacco (unmixed); onimoteeno nahēponoz, also nazheheaoz, I s. cigarettes; peeno, finely cut smoking tobacco; nazhēpoxtov, my smoking; nahēpōn zevistomēhanetto, I s.to a covenant, oath; ehōze, he is a strong smoker; navistozōmo, I s.with him [navisthōzemo, I camp with him]; natameoanham, I bring a pipe to the doctor (to call him to a patient); natōnomosan, I s.(in a ceremonial way, presenting the pipe); nahēpotan, I want to s.

smoke-house, maśq zvešemazenohāo hoovoxqz, small house where meat is smoked.

smokeless, esasetoaotham, it is s., does not smoke.

smoker, zehepoz, the one who smokes; hōzē, s., strong s.; Hōızē. Strong-s., a byname by which the old chief Redmoon was called.

smoky, evenota, it is s.(tipi, house); venotaēše, smokiness; evenotavēme, it looks s.(atmosphere).

smolder, esetovavōás, it burns smoking.

smooth, same as slippery; ehesox, it is s., slippery; amsceva evēšeboxeozzetō, with oil it works easily; xoźx hâpeneestoz zchosoxeozetto, oil the sewing machine so it runs smoothly; ehesoxenimaoq, it turns smoothly; choxo, it is s.; see clean; eēceata, it (or.) is smooth, soft (as broadcloth); esiškohotovā, it (or.) has a s., sleek fur; nahesoxōn, I s. (with instr.); hesoxōo, smoother, sad iron; nahesoxohā, I s.it (with instr.); nahesoxeā, I s.it; nahesoxana, I make it s.
smother, enxpotomeoz, one smothers; enxpotomeôståë, one
is smothered (in fire); nanxpotomano, I s.one;
nanxpomoxta, I feel smothering; see choke, suffocate;
enxpatoaoa, it is smothered (fire, smoke); nanxpovana-
na, I s.it, preventing issuance of smoke or flame; see
extinguish.
snail, nimac, nimaceo (pl.); enimaceve, it is a s.
snake, nahôstôsëmo, I s. one out; see drag; mën,môneo
(pl.), s.; emëeneve, it is a s.; xamæëësenovoz, ñë-
ësenovotto (pl.), rattlesnake; examæëësenovozevëëmo, it is
a rattles.; honostovoneòë-ësenovoz, fiery, venemous
s.; naëësenovozevëëmo, I count, hold one as a rattles.;
hesoxemën, smooth, slippery s.; maatamëo, iron s., racer
(from which the Ch.name for railroad was derived):
makätamën, copper s.; soskotëtan, water s.; niëë, bull
s.; anetëesoz, fangs of snakes; ñëësenovozesëeco, s.
medicine. [snake like.
snakë, ñëësenovozëa ehesos or eheësetovatto, it is s.]
nap, epoonëëoëo, it snaps asunder; nakõëotenamëso, I s.
him on the forehead with finger; nakõenemëso, I s.
him (any part of the head); napovëanen, I s. with my
fingers; ñët'tanë, s., buckle. See snatch.
sñare, nononò, nononônoz (pl.); enononoëve, it is a s.;
nanhaonoto, I catch him with a s., ensnare, entrap
}snarl, see growl. [him; see trap.
snatch, naësexahasen, I s.; naësexahaz, I s.it; naësexahamo,
I s.one; eësexahame, it (or one) is snatched; na-
vakakaz, I s., jerk it away; navàkahamo, I s. one away;
nanhënànò, I s., take one away from; nanohënahenotto
nanisam, he snatched my child away from me.
sneak, etamëesæeëeco, he sneaks away; ñëtöneë, he sits
in sneaking (hiding); ñëtoneeëzhëso, it is sneaking
like.
sneer, expressed by inf., -totaza= with s., contempt; see]sneeze, nahetam, I s.; zehetamsz, the sneezing one; heta-
meedso, the sneezing; eveësheamistove, it causes
sneezing; lit. with it there is sneezing.
snicker, naëmeoehaz, (?) I s., laugh on the sly.
sniff, ematon, he sniffs; see smell; matonistoa, the
sniffing; hotam namatontova, the dog sniffs at]snoke, hovëü, hovëëo (pl.), s., also plover. [me.
snivel, maëme, the s.; heëme, one's s.
snooze, enemon, he snoozes; see sleep.
snore, ensëenomon, he sleeps muttering, snoring; zënsëe-
nomonsz, the snoring one; nsônomonestoz, they
snoring. [growl, bark at me.
snort, mohnëëo emae, the horse snorts; namaetëo, they s.]
snot, eoxës and eoxëësah, he has a snotty nose; eëhõtâн,
he is very snotty; eahatõtân, he is extremely
snout, same as nose. [snotty.
snow, hestas (or.); chestaseva, it is s.; hestasea ehes-
so, it is like s.; hestaseya, in, with s.; hestas eamō, the s. is frozen; hestas evovozevox, the s. drifts, blows in fine dust; emenō, the ground is covered with s.; hestaseya eanhesistove, there is s. pelting with each other (s. balling); hestasemāp, s. water; eōtō, it is snowing; eahostonevēto, it snows with large sleet; eahostonevēto, it snows with small sleet; popōpōanoz zevēshonēnātove, s. shoes; āpopōpoaesz, large s. flakes, also pr. name for the son of Ohoemaha (Winter, Cold and Hunger personified); nanhaēna, I am caught by the s.; nātōēn, I am buried under s.; nātōēnænovō, I make him to be buried under s.; nātōēnēnōtōnō, I bury him (with force) under s.; nātōēnænovēstohō, it buried me under s.; eātoēñōēvoēšēs, one is buried under s. (in a sweep); nahonēna, I walk on s.; zehonēna, the one walking on s.; nanxēnōnō, I dig one out of s.; nanxēnōna, I dig out of s.; hestas naōdēnēnō, the s. blinds me (either from its blowing into the eyes or from its whiteness); zexōto examanxōmēnanistovē, a blinding s. (said of falling or drifting s.); namxēvēnota, I sweep s.; hestēnoz eātoēnōensz, the branches are covered with s.; eātoēnōsetto, it covers with s.; šēheo, Junco, s. birds; hestasevostano, s. people (Indians living in the far North). Ōhešmātōz, S. snake game; see under "play", page 830. #6: maztam, maztamoz (pl.), stick used in the game of S. snake.

ersnowbird, šeheo (pl.), Junco, s. (Junco hyemalis).
ersnowflake, epopōpoax, it falls in large flakes (snow); hestas =snow and s. [walk on snow.
ersnow-shoe, popōpōanoz zevēshonēnātove, flat shoes to] snub, naveloeto, I s., rebuff, scold him; nahavsevosekheto, I s. one (in reply); see rebuke.

snug, epopeveš, he lies s.; enonizeomeš, he lies s. gently; enonizeomhataneš, he lies s. close; epopevhohe, he is (sits, sets, lives at a place) s.; epopeveotea,] snuggle, see nestle. [the room is s., cozy; see nestle. so, expressed by rad.-ne; enhesso (preceded by a dependent expression), it is so; enhesta, he is that way; inf.-nexoy- = so, to such a degree (ref. to a preceding dependent expression); enexovepveae, he is s. good (to such a degree); enexovemehoeto, he loves him so; nanēsetan, I think so; hapo nanēsetan, I also think so; inf.-ze-, -zexov- = "so, thus" when followed by a dependent expression; ezhevē, he says so, thus. Nanexo-vēšz zemonaxemānōnitostonostovē, I speak s. that all can hear; zechnoemažez Maheo nanēsēvostonevhēhēme, as God decreed for us, s. do we live; zehēsēnhesso, it being so; niozhešenhetaz, I told thee so; inf.-ota- can stand for "so" in the sense of "to an extreme degree, extremely", as nanotevetaanoz zexhoexzetto. I am so glad thou camest; eotatohepeveeno, it tastes s. good;
neš = so, after that, then; nheš easeoxz, so, then he left; at times the suff. of the Reflective m. (see Ch. gr.) implies "so" in the sense of an expletive as, eš-hoeoxzės, s. he has come; ehāmoxtaės, s. he is sick! Eme-seėn, s. they are eating! Nanistō emenešenistonetto, I shouted s. as to be heard; nonoxpa, s. that, in order that; nahena, s. it is! Enahan, s., so, that way; na hapo enahan zehēsetovaeis, s. it is with him (his being, condition, object); na hapo enhešetovatto, s. it is, likewise (in purpose, significance, object, aim).

soak, naacēvoxz, I s. it (in water); naexōvoxz, same as preceding but more; naexōvoxzenox mazemenox, I, s. the oats; etaešexvoyohe, it has been soaked in water; naexōvoto, I s. it (or., as drygoods, potatoes, beans, etc.); eexōva and eotōva, it is soaked, thoroughly wet; naxaxcecenana, namaxxcecenana, I soften by soaking; nasehasen kōkhonō hōpeeva, I s., I dip the bread in the soup; navess-séahasenemo, I s., I dip with one [sēhaseo, sop, that which is soaked, steeped, implying either the food dipped or the substance into which it is dipped]; nasōmesz, I s., I dip into (piece of food); see dip; naohē, I s. the hide (in tanning); niēohēmā, we s. the hide; maēohēz, when we s. the hide; naēovo, I plunge, immerse him; see plunge; eōszeverace, it is soaked, sunk in; see sink, soften. Zesehasensz, the one soaking, dipping into.

soap, vēhoenšēševōenestoz; vēho- = white man + -nšēše- = to wash + -vōenhestoz = face; evēhoenšēševōenstove, it is s. soapy.

soar, echecemōsenena, it (or.) is soaring, flying quietly, without motion of the wings; eēvseo, they (or.) s., circle in flying; esaaxamosēnazoheo, they sail, s. (without wing motion). [emeoz, he sobs (with hiccough).]

sober, eomatahe, one is s. (in words or eating); zeomata- hesz, the s. one; emaceoz, he is s., contented (Ger. genügsm): emesaehe, one is s. (in judgment); niteamahemā, let us be s., careful; emeseeoz, he becomes s., comes to a better judgment; nameesetan, I am s., careful. Meseēfanoxtoz, sobriety, carefulness, cool judgment; meseeozistoz, sobriety, the coming to a better judgment, to one's self; omatastoz, sobriety, frugality; omaceozistoz, the being s., satisfied, contented.

sociable, ehotae, one is s., pleasant, q.v.; etoxēoxz, he is s., friendly, salutes around; see greet; eaxane, one is s., friendly, pleasant; hotoastoz, sociability, the being pleasant; also axanestoz.

sock, same as stocking.

sod, naaookmao, I remove the s.; eookmao, the s. is removed (ref. to the place where the s. is removed).

sodden, eexōva or eotōva, one is s.
soft, ehec and eheceea, is s., mellow, limp: ehekæoneve, it is s., not hard; enonizeomstaha, one is s., gentle; naheceamën, I walk softly, quietly; ehekova, it is s. (by water, dampness); ehekova, it (or, animal) has a s. fur; ehekomao, it is s. ground; eæceata, it (or, ref. to cloth only) is s., smooth; nahecáen, I cook (it) s.; also nahecoha, I soften by cooking, by heat; inf. -hece - = soft; see smooth.

soften, nahesoxana, I s., smooth it; naxaxcecenana, I s.it (by soaking), also namaxcecenana; naxaxceceasæz, I make it to be soft (by soaking); nahecoha, I s.it by fire, heat, cooking; nahecáen, I s. by cooking; nacækvahta, I s. it in hot water, by boiling; ehecohe, it is softened by heat; eckovæ, it is softened by boiling; eckovata, it softens in boiling; eheceoa, it is softened (by heat), also ehecocesta (in a rapid manner); Maheo zenonizeomstahan, God will s. his (some one's) heart; namazevaxz, I make it s. (as an abscess); nahoomosemo, I s., mollify him (in words); nahoomooz, I become softened, mollified, cooled; see melt.

softly, expressed by inf. -hece = s., quietly; inf. -hein - = smoothly, s.; inf. -nonizeom - = s., gently.

softness, hekæonevestoz, the being soft, not hard; he-soxastoz, s., smoothness; nonizeomstahatoz, s., gentleness; haomosetanoxtoz, s., calmness (in that, disposition); pevakamahestoz, s., gentleness, kindliness.

soggy, see sodden.

soil, nazemoz, I get soiled; nazemae, I am soiled, stained; ezemae naeszechen, my coat is soiled; eekomae naeszechen, my coat is soiled, greasy; nazemana, I s., stain it; ehoso-to, it soils, makes dirty; ehosotae, it is soiled, dirty; nahosotaovo, I make one to be soiled, dirty; ehosotaæ, it is made dirty; ehosovæme, it looks soiled, dirty (liquids); nahosotazesta, I deem it soiled, dirty; nahosotatamo, I deem one soiled, dirty; see defile. Eekomem made, it is soiled, has greasy stains, spots; zemoztovoz, the getting soiled; zemazoz, the being soiled, stained (state); hosotastoz, dirtiness; ekomastoz, the being soiled, greasy; etahesceva, it is soiled, dusty; heșec, heșe (larger extent), s., dust; eheseceve, it is dust, s.; heșec zeanom, the s., ground I have, own; heșeceva, in the s., dust; see dust, earth, ground, land.

sojourn, see stay; nahaxevohoe, I s. for a long time; na-kasexohoe, I s. for a short time; nanonvohoe, I s. for a time; hatano nazemovenhoe, I shall s. there for a time; zehesecheve, during his s., as long as he stays.

solace, nnaanaxano, I s. him; naosotomanhan, I am solaced, made restful, to rest; naosotoman, I s., make rest; naosotomancho, I s., make him rest; naosotomoxta, I feel restful, solaced; see rest; navooešemo, I s., comfort

989
him: navovoešemstahaovo, I s., comfort his heart; oananestoz, s., peacefulness, comfort; osotom, s., rest; osotomostastož, feeling of rest; vovovešemazistoz, s., comfort; vovovoešemstahātōz, s. of heart, comfort.

soldier, napāho, I s. (also fixing feathers on arrow shaft or hair at the end of eagle feathers); napāho, I s. it; naqāno, I s. it (or.); paahovātou, the soldering; makāt zevešepaahovātou, soldering iron.

soldier, noťax, noťxeo (pl., contraction of noťaxe), s., warrior, slayer; enotxeve, he is a s.; noťxestož, soldiers (collectively), army: ēostae noťxestož, the Christian band: ēostae noťxeo, Christian soldiers; enotxistou, it is an army, band of soldiers; nokovnoťxeo, one company of soldiers; nanotxemō, my soldier (the ones I have); nistxeo, my co-soldiers; estxeto, thy co-soldiers; hevestxeto, his co-soldiers; estxeaneo, our (incl.) co-soldiers; nistxeaneo, our (excl.) co-soldiers; estxeve, your co-soldiers; hevestxeve, their co-soldiers; nahenotxeve, I have soldiers; nahenotxemonto, they are my soldiers; noxnentī, noťxeveve, s. leader; nanotxemoe, I am (have) with soldiers: noťxestož, s. hood or s. ship; noťxeveho, white man s. (pl. or sg.); tahoenotxo, mounted soldiers; tahoenotxistou, cavalry. See warrior.

soldiery, noťxestož; enotxistou, it is a s., an army.

sole, see alone, only; mamāta, solely, only; emamātavēhoe, he stands alone, solely; inf. -naeszeom - = single, s.; nanāezeometotētan, I think solely, my s., single that; hēnmēsoe, s. of shoe; nacemxanono, my shoes (of shoes); mātětēta, s. of foot; mātoncēton, the s. of my foot, my s.; nañtētētōno, I s. him.

solemn, expressed by inf. -mōmātā - = serious, ceremonious, devout, sacred, religious; etamōmātavoētastou, it is a s. act; eohāmōmātavatamano, it is s., impressive, awe-inspiring; see ceremony. [hestoz, s. (in general). solemnity, oahāmōmātavatamahestoz; oahāmōmātavatamano - solemnize, namōmātavoēta, I s., perform a ceremony; namō- mātavocran zēvistōmātavoss, I s. their marriage; etaešemōmātavocran zēvistōmātavoss, their marriage has been solemnized. [isto, the soliciting. solicit, namomoxzeno, I s., plead, entreat; momozzemansan - solicitation, momoxzemazistoz. who solicits. solicitor, momoxzemosanehe; zemomoxzemosansz, the one] solicitous, nahesēdēzetan, I am s. (on account of); nahesēdēzetanovo, I am s. on one’s account; see anxious; namāsemetan, I feel s. (Ger. beengt, bange); namāsememvomoxta, I feel s., pressed, anxious. solicitude, hessēdēzetanotoz; see anxiety: másememano- toz, feeling of anxiety for.

solid, emhāaozxve, it is a s. (body); eohanemhāaoxve, it is a s., cylindrical body; inf. -hekoun = s.,
**SOLIDIFY**

**ENGLISH-CHEYENNE DICTIONARY**

**SON**

firm, strong; hekonomao, s. ground; nahekonana, I make it s., strengthen it; see firm, strong.

**solidify,** ehóoseoz, it solidifies; héóoseozistoiz, the solidifying, solidification.

**solidity,** hekoneozistoz, s., strength, firmness; hekonas-toz, the being (state) solid; see firm.

**solitary,** inf. -nóc(e)- =to be alone: enócê, he is s., alone; enôcêeo, they are s.; zênôcêsz, the s. one; enôcêëtto, it is s.; enôcêmáonëve, it is a s. house; naônsetan, I feel s., lonely; ehóôôs, it is s., lonesome; ehóôôtamatano, it is s., lonesome (in general); t'sa zelhoôôtamatano, the s. place, where it is s., lonesome; see lonely. [some, in a lonely condition. solitude, hóôôtamatanohestoz, the being solitary, lone-] solubility, see dissolve, melt.
solve, see contrive, find out.
some, hosz; nîmezôl hosz, give (thou) me s. (of it or of them, in or or.); hosz epevâo na hosz ehavves-vâo, s. are good and s. are bad; t'sa tonxhestoe, in s. way; nivaesz, s. one; nivaessto (pl.), some ones (unknown); toneš ešëva, s. day; hosz nahozeno z makâtansz, I have s. money with me; nivaessto naonëmæ, s. (not known to me) people called me; hosz naonëmæ, s. have called me. [pl. of nivaesz. somebody, nivaesz, s. (unknown or unnamed); nivaessto,] somehow, nohas tonxhesto.
something, hovae; ehovaeve, it is s.; in certain connections "hovae" = nothing; hovae nasamaetahe, he gave me nothing; hovae nameta, he gave me s.
sometime, tonevexv; tonevexova, at s.; toneš, s.; pref. ox- toneš- = s., whenever; oxtonevëmô, s.,] sometimes, totoneš, totonevexova. [when I see him. someway, nohas etonshomsta, he escaped in s.; nohas] somewhere, nohas t'sa. [etonshhêmoxta, s. he is sick.
son, zehëhyakestovsz, the s.; zehëhyaeťësz Maheon, the Son of God; zehëhyaeťestovessë, the sons; nëha, my s.; nëhëya, thy s.; hëhëya, one's s.; nâhaham, our s.; nêhëyaev, your s.; hëhëyaev, their s. The pl. form "our sons, your sons, their sons" ref. more to the sons of different people; in the family the name "s." was usually given to the oldest boy or to the only boy left. Hence while the pl. forms "our, your and their sons" are used, the terms "my sons, thy sons, one's sons" are rather obsolete; nahao, my sons; nëhëya, thy sons; hëhëya, one's sons; nâhahaneo, our sons (excl.); zehëhæzë, our sons (incl.); nëhëyaevë, your sons; hëhëyaevë, their sons; nahëhëyaevëmo, I count, value him as a s.; nahëhëya, I have a s.; nahëhëyaenoz, he is my s.; nihëhëyatovaz, thou art my s.; nihëhëyaetove, I am thy s.; nahëhëyaetan, I want a s.; nahëhëyaetanotovo, I want him to be my s.; nahëhëyaetovazetan, I want to be a s.;

991
nahēhyaetovâzetanotovo, I want to be his s.; hēhyaeto-
vatahâ, be s.to one! Hēhyaetovâzenehâ, be s! Hēhyaeto-
tēehâ, let him be his s! Zehēhyaettó, I who have a s.;
zeugēhyaettón, I having sons; nahēhyaemâzheme, we are
sons together; nahēhyaemo, I am s. with him; zemahaetaz
mâha, my older s.; zezaaxcetaz nēhya, your younger
s.; mâha, a s., that which is s.

song, nemeeoxz, nemezote (pl.); enemeezeve or enemeeox-
zeve, it is a s., a tune; ovaxenôozx, nôootez (pl.),
dream s., also magical, enchanted s. (which one has re-
ceived or learned in a dream); nānênôozx, doctoring s.
(sung by the doctors); màtasooamanôozx, spiritual s.;
vovênôozx, song of praise; voxeetanô- nôozx, s.of re-
joicing; haônânôozx, s.of prayer; mombônânôozx, s.of
supplication, pleading; veheotazistoz, the singing
praise (to one); no-ootazistoz, the singing about one;
honehenonistoz, wolve, s.tune; maheonenonistoz, sacred
tune, s.; zesenonistoz, Ch.s., tune; vorênešenonistoz,
s.of praise; aeenonistoz, eternal s.; the suff.-noni-
stoz = the singing, melody, tune; see sing. Enôosa, he
makes songs; ehaestaenôosa, he makes many songs. On
the whole the Ch.songs have very few words and these
repeated over and over. [sounding, it sounds.
sorous, see sound; coxcenistonovon, it is heard]
soon, inf.-neehe- = s., following, close after; inf.-onehe-
--------- = very s., immediately; eneehoz, enehestovez, it
is s.; enechestaha, he is high tempered; inf.-nehestov-
is similar to -vestov- = recklessness, of short or swift
duration; nehenhessonehâ, let it be s. (also said to
one when he sneezes); hotama, s.after.
soot, zemoxtavâ, that which blackens (from fire);
--------- emoxtavâ, it is sooty.

soothe, ehamaaooz, one becomes soothed; nahamosemo, I s.,
--------- calm him; see calm; navovošemo, I s., comfort
one; see comfort; naaanoevašemo, I s., calm one; see
appetise.
sop, see dip; nasehanes, I s. (as a piece of bread in
--------- liquid food); sehaseo, s.; sehaseoneve, it is a s.;
naponoea, I s.it, absorb it (also said in pumping or
 carrying out water until there is none left).
soprano, see sing.
sorcerer, zeehēneheonevsz, the one who is s.; ehōnehe,
s.; ebeheonevehe, he is a s.; zehenisimôamsz, s.,
the one having a familiar spirit; see shaman. The
"zeehēnehevez" is the one who condemns, curses in a
magic way, inflicting bad luck, disease, misfortune, etc.
sorcery, ehonestoz; ehēneheonevostoz, s., the being sor-
] sordid, see mean, stingy.
[ cerer.
sore, nāoogen, I have s.eyes, am blind; navohen, I have a
--------- s. eye (white spot in the eye); nāoemâta, I have a
--------- s. foot; naōeeona, I have a s. hand; naōesta, I have a

992
s.ear; evovoaz, he has s.lips; naoňeňtaxena, I have s. feet, my feet hurt me; naanęškosć, I have a s.(prick-ing) toe (as from a corn); nianęškosćma, we have s. toes; anęškosćhestoz, the having a s. toe (corn); naanętaşoz, I have a s., pricked foot; namőeşq eőeşpaon, the back of my finger is s.; naoěestoona, I have a s. throat; nahepaneta, I have sores; nazhepanetątőz, my sores; emęmaneta, he is full of sores; eneheveņeoxz, it grows s.; vohehevezistoz, s. eyes (having white spots); ehemaen, one has a s. face; uayseveņoxta, he feels bad, s. (physically and otherwise); evenomoxta, he feels s., aggravated, sorry; ehavsevetan, he feels s., bad, irritated; venomoxta, being s. or feeling aggravated; havsevetanoxto, the feeling s., bad, irritated.

sorrow, see grieve, sad; eanovetan, he sorrow; eōometan, I s., grieve; ñomantanoxta, s., grieving, mourning; ñomstaható, s. of heart; ñometanovanoomenhestoz, a condition of s.; ñometan and anovetan, the s.(itself); naōometanoho, I prompt s. to one, grieve him; also naanovetanoho, I sadden him.

sorrowful, eōometanona, he is s.; eanovetanona, he is s., sad; eōometanooz, he becomes s.; ñomastoz, anovastoz, sorrowfulness.

sorrow—stricken, eanovetanovanoomen or eōometanovanoo-men, he is s.; ñometanovanomenhestoz, the being s.; emaső—anovetanooz, he becomes s. sorry, evenomoxta, he is, feels s.; naanhookan and naano-vetan, I am s., sad; see sore. Ehavseveņom, he is in a s. plight, condition; heto zehesvetto naheše- nesveņomotxa, I feel s., bad to have done this; Nathav sahesshavseveņomotxa, I feel bad, s. about my evil, sin.

sort, naoňeňhana, I s. it; see apart, asunder, separate; he-ovasz, all sorts, kinds of (in.); heovasz hešemenoz, all sorts of berries; heovaz zehessevon, all sorts of noises, sounds; heovaz heševostanestove, all kinds, sorts of peoples, nations; eneеваevé, what s. of man, person is he? See class, kind.

Sota, Sotačo; pr. name of a band of Indians whose lan-
guage differed but little from the Ch. They met the Ch. in the "northern country, on the other side of the Missouri" and a battle would have ensued, had not the Ch. heard the Sotāo address each other in Ch. From that time on the Sotāo became a part of the Ch. tribe. While their language was only a dialect of the Ch. it brot many new terms which were gradually added to the Ch. vocabulary. Following names are also given to the Sotāo or their subdivisions: Maxeomećtaneo and Maxe-
oměšoneo, Biglodge people; Neomătaneo and Neomāšoneo, Sandhill people; Nozveheo and Nozvehehoson, (?). soul, mętaseoma, s., spirit; vostanemętaseoma, person's s., see spirit.

993
sound, enistonevon, it sounds: enistonevonensz, they
(in.) s.; hovae zenistonevon, something sounding;
ehōavevon, it is a dreadful s.; heovaz zehessevon, all
sorts of sounds; ehāavevon, it sounds of wind; emomoe-
von, the s. of bubub; emomonenvon, it is a s. of wailing,
weeping; ensonevon, it is a muttering s.; ehovēvon, it
sounds weak, not clear; etovevon, it sounds muffled;
zhēsevonetzhestovoozevo, as it sounds to their ears;
epevevon, it's hearing well; esaapevevonahan, it does not
s. well; essaanistonevonahan, it does not s.; taomeame-
oxzehesaaanistonevonhehe, the automobile (or.) makes
no s.; eaxxevon, the bell is sounding; axxevonsonoz
eaxxevonensz, the little bells (as jingle bells) are
sounding, jingling; eemevon, it sounds far away; etox-
zevon, it sounds clinking; epēevon, emaxepēevon, it
makes a loud s., report; en'nisevon, the sound comes
nearer, hither; eececevon, it sounds squeaking (as
shoes, harness, leather); epepevon, it sounds discord-
ant; ehōepepevon, a discordant s. comes out, issues;
enistonevax, it sounds rubbing, grating; ensceevax, it is
a grating s. (small); enscevasen, it is a gnawing s.;
enistonevāo, it sounds whizzing; ekokoeveron, it sounds
rattling, knocking, clattering; enistonevāvesevon, the
rushing s. of flowing water; enistonevāvāmahā, the s. of
roaring waves; enamevevon, it sounds coming on; emomo-
esta, it is the s., noise of a crowd, din; enistonevan-
oxz, it sounds clattering: enistōhe, it or one is
heard; tāpen zenistōheto, the trumpet shall s., be
heard; ehōhevoyoeš, it (or., as of a tree) is heard
crashing; ehōhevoyoeha, it is heard crashing; suf.
von ref. to s. in general; suff. -esta ref. to s., noise
of voice, cry; inf. -hēhe- ref. to s. heard; enistonevā,
it is the moaning s. of wind; eētovahhe hemen, the s.
of a dove's voice in the distance; eoxcetōvatxē, it
sounds in the far away; ehoineaoz, it sounds, is heard
tearing; ehōhevaceoz, also ehohevaceoxoz, it is heard
breaking; ehōhevoyoevocha or ehōheoxezo, it is heard
crushing and breaking; haavhan eevamoevaxtē, the wind
makes a moaning, groaning s.; enistonevaneana, he is
heard eating (sounds of crunching); ehōxeva, one is
heard calling, heralding; ehōevax, it sounds, is heard
rattling shaking; honexhēevax, at the s. of rattling
(as arrows in the quiver); ehševanov, it is heard
sounding; enamevanaoxz, he is heard coming; eēvātē,
one is heard coming; eēvātē, one is heard moving
about bawling; hooxka eōxan, it is a peal of thunder;
ehōevonatōe, evonevātōe, eōmāntōe, it (thunder) is
heard; etovatōe, it (thunder) is heard at a distance
(muffled s.); eheceamātōe, it (thunder) is slightly
heard; ehōenistēhe, he is heard calling; nakokevahas-
en, I s. (as with cymbals), make clatter; nakokevahaz,I
make it s., clatter (by striking, throwing, dashing against); ehōevahame axxev, the bell is heard sounding, ringing; axxev oxhōevahamēsz, whenever the bell is rung; axxev enistonevahame, the bell is made to ring, s.; nanistonevahāz axxev, I make the bell ring, s.; the suff. -ahāz (in.), -ahamo (or.) implies throwing, shaking, dashing motion; nanistonevanen, I make s. (with hand); nanistonevana, I make it s.; nanistonevata, I make s., noise with the feet; nakokovata, I make a knocking s. with the feet; ekokonooes, it sounds rattling; enistonevavoko, it is a s. of rain; ehōehetazistove, it is a s. of battle, it is heard battling; enomoneva, he is made drowsy by s.; haestoanistoz, long s. of words; kanoanistoz, short s. of words; zeeoanistoz, whispered, evanescent s. of words; oakoanistoz, syllable s.; omotooanistoz, aspiring s.; vēsēszistoz, dental s.; manxpōonoanistoz, guttural s. The suff. -anistoz ref. to utterance, articulation; -ēszistoz ref. to speech; vonestātoz, s., noise; ehovētātē, it is heard weakly, not clear; ehovētōetō, it sounds weakly, not clear; emahaehtetto, it sounds (voices) loud; hotam ehōehavešēs, the dog is heard lapping (while drinking); emo-moxzecevon, it sounds like lapping; māp emomoxzecevon, the water makes a lapping s.; nanistā māp ehoxopopōeha amōheszistovā, I hear the water splash against the boat (when water is rough); nanistā māp emomoxzeceva amōheszistovā, same as preceding only in smooth or quiet water; hosz vostaneo hoxcemesevoss oxcemomoxzekaizen, some people make a smacking s. with their lips in eating; hotxovesevanoxzistoz, s. of hurrying (to and fro) steps; examapemoxtā, he is s. and well.

soup, hōp; ehōpeve, it is s.; moxtavhōp, black s., coffee; hōpeva, in the s.; hōp eamaeve, the s. is frozen; eaaemoeöstā hōp, the s. is dark and fat.

source, eveneeno, it is s. (of taste); evenaha, one is s., surly, crabbed; etohaven, he is s., displeased, frowning; veoehōpehemenoz, s. grapes; evenazesta, he has a s. disposition; navenem, I make him s., surly, sore (in talking); evenomoxta, one feels s., sore.

sour, surly, expressed by inf. -hesse- = because of, reason, origin; hohame, s., spring, q.v.

sourness, venhastoz; venomoxcstoz, s. (in feeling).

souse, see plunge; nanhaēvano, I s., drench him.

south, sovon and sovota are ceremonial terms for s., nomhasto, s. (common name); hetanooxzeaneeno(?); tatanomhasto, southward, straight s.; Maēm, s. Canadian river, called Redwater by the Ch.

souvenir, hovae zevēšetoovetanostove. [chief. sovereign, zemaxenitahēsz, zemaxevhenevsz, great ruler,] sovereignty, maxenitatostoz, maxevhenevestoz.

sow, naēnanoe, I s. or plant; naēnanooxta, I s., plant it;
naēnanoeta, I s., plant for, unto; esaapeveēnanoettan, it does not s., plant well (as a planting machine); ēnāoehe, sower, planter; ēnānoēhe, white man sower, planter, farmer; nahēnehāz, I s., it broadcast; nahēnehāzenoz, I s., oats broadcast; mazemenoz, eēsehēnehameesz, the oats are sown.

space, nametomosan, I make s., room; nāmetomevo, I make s., room for him; ezcēeneota, it is a small s., room (enclosed); see room. Epoota, it is a s., clearing, said of open country, clearing in a forest, vacant lots in a town, empty benches in a hall or church; emaxeepōota, it is a wide empty s., not occupied; esopōota, there still is s., room; nāpōana setov, I leave a s. in the middle, between; emhatō, it is one empty s. (enclosed); emhatō, it is one s.; eoāeotō, it is partitioned in spaces or rooms; eōeone-oxxeoe and epopoone-oxxeoe, it is spaced (between lines of writing); eōeone-oxxeoe, it is written with spaces (between words); eoāeoxxeoe, it is spaced (between syllables); epopoota, it is spaced between (as between benches); epopooneoe, it is a s. between the single ones of a row, as between the pickets of a fence; vaōoxtam, the s. in the tipi which is between the fire and the west wall; nxeoxtam, s. before the door (in the tipi); vecēhūozen, s. between the "vaōoxtam" and either one of the side beds (in the tipi), also the s. at the foot of the beds, towards the entrance; noxsema, s. towards the walls (on side beds); hoaxtoveň, s. in the air; hoaxtovā, coming out of s.; suff. -om and -oom denotes "s." in the sense of "area, region, canopy, dome, reach, sphere"; tāxtnoom, s. bounded by the horizon; axtonoom, underworld region; otatvoom, blue s., sky; pavoom, sphere of bliss; matāvoom, the region of the woods; see place.

spade, māxānēpemenoheoe and māxānēpemenoestēzeo; suff. -noz to the preceding indicates the pl.; emxānēpemenoheoneve, it is a s.; māxānēpemenoestēzeonevā nāveņevošon, I s., dig with a s.

span, nātēeva, I s., measure it (by hand); nātēevaha, I s., measure it (with instr.); see measure; tāhēnoe, s. measure; nōkatēhēnoe, one s.; namixāetoham, I have a s. of horses; tohāeseon, s. of horses, team; nātohāeseon enistiño,my spans of horses are many; nītōhāeseon, our spans of horses, teams; zenixāehovos, one s. of them (or.); zenonixāehovos, two spans of them (or.); enixāeo, they (or.) are one s.; enonixaeo, they (or.) are two spans; enonixaeotham, he has two spans of horses (or oxen, dogs, mules, etc.).

spangle, nāoāsē, I have spangles (on me), am bespangled (from -oás- =to shine, glitter, glisten, a burst of flame); oāsėtotoz, spangles; nāmanszenoz oāsėtotoz, I make spangles; nāoāsevsozevano, I have spangles.
SPANIARD

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at the bottom of my dress (fem.sp.); nioásevsozevano-má, we have spangles at the bottom of our dresses.

Spaniard, Spañol, adapted by older men, who were acquainted with the Mexican language, otherwise the term is unknown.

spare, nahópsan, I s., am lenient, relent; nahópeño, I s. him, am lenient towards him; nahópész, I s.it, relented towards it; nahópea, I am sparing, lenient; hópsanístoz, the sparing, leniency, relenting; namkítaiemoz hósz eheezensz, I have money left, to s.; eezæessoa, he has to s., left besides or over; násatondeenænænohe, I cannot s. him, let him go; násatondeenanhozeohe, I have not time to s., cannot pause in my work; see lean.

spark, epéetov, it sparks, crackles (fire); ehoestazeta, it sparks (metal, rock, gun discharge); zeahaseto, the s., hoesta eahaseoz, fire emits sparks.

sparkle, see shine; eodæsetto, it sparkles.

spasm, hes'saxestoz; hes'sezozistoz, s., cramps, convulsions; ehes'sax, he has a s.

spatter, naheniskomano, I s. him: see bespatter, sprinkle.

speak, naæsz, I s.; naæsz'tsan, I s. (predicative); naæsztovo, I s.to one; naæsztomevo, I s. for one, his benefit; naæsztomatá, I s. for one, interpret for him; naæsz(e)ta, I s. to it; naæszemó, I s. concerning one; nahotaneæsztevo, I s. behind him; navovoæszevo, I s. before he speaks; naæxæoxzemo, I always s.of, about him; nahópeæsz, I s. beyond, more than; nashovæsz, I s. less and less; nanechæsz, I s. soon, quickly, excitedly; namo-mehememo, I s. gently, agreeably, flatteringly of him; namo-mehemesta, I s. flatteringly of it; namo-mehemevamo, I prevail upon him with agreeable words, persuade him by flattery; nasaapevemohe, I do not s. well of one; nahetomómo, I s. the truth concerning him; nahetomesta, I s. the truth concerning it; suff. -emo (or.) and -esta (in.) denotes "speaking of one", suff. -enæsz ref. to one's speech, language; suff. -anæz ref. to one's speaking, utterance, articulation, pronouncing; ezesenesz, he speaks Ch.; ezeseneszetan or ezeseniszetan [the "e" usually changes to "i" sound or is entirely dropped, when more syllables follow]. also ezesenszetan, he wants to s. Ch.; zeszensztos, Ch. speaking, language; evëehoënsz, he speaks English; emavevëhoënsz, he speaks German; ehatoëvoënsz, he speaks Arapaho; ehoomeoesz, he speaks Sioux; emavevëhoënsz, he speaks Mexican; ezesesizz, the one speaking Ch.; ezesensszesső, the ones speaking Ch.; zeszenzeche, Ch. speaker; enoxo-venesz, he is able to, can s. (as a child); esaanoxtove-venesz, he cannot s., is dumb; zeheenszevoss, their speaking, language; eotovenesz, he speaks brokenly; evovezenesz, he speaks cut up (like a little child); evha- neoneevavenesz, he speaks brokenly, with an accent, pe-
culiarly; hestovooz maaoevo, I s.into one’s ear; also naemsoosztovo, I s.in secret to him; nahestoemo, I s.ill of one; navesseesoemo, I s., converse with him; see converse; epevoan, he speaks, utters well; ehavesevoan, he speaks bad, mean; emheonoan, he speaks sacredly, mysteriously; emommatavoan, he speaks sacred, ceremonial terms; ehotovanavoan, he speaks foreboding, inspiring dread; etosetnavomanoan, he will s.a few words; see language, sound. Natoshéh, I repeat his speech (literal); nahessevoto, I s.bad to one; enxpoesheao, they s.thru the nose; ehevitanovozhaeo, he speaks with heavy tongue; enonaoxtaon, he speaks cutting the syllables, plainly, articulating well. See speech.

spear, xom₅,xom₅noz (pl.); exomehenehe, it is a s.; ehxe₅xom₅n, one is provided with a s.; matanexom₅n, bow s. (of the Hematánchess band); matanexom₅n niva vontosz ehotontosz, four tail feathers are attached to the bow s.; maesconon evešen₅, it is tied with red cloth; eotatavox, it has a blue s.end; eotatavohe moxoz, the s.point is made blue; voxkaexom₅, crooked s., in the form of a bow bent inward in the middle; matavoe, s.belonging to the Hematánchess band; ehemoxenz xom₅noz, the spears are provided with a point; ehemoxenz máhozz, the arrows are speared, provided with darts; heszevezeveva eexomovo, he speared, pierced him with his horns; naxom₅no, I s.him (with a s.); exom₅nohe, he is speared; naxom₅noha, I s.it.

special, expressed by inf., nanos-, also -soxpstov-; enanosepeva, it is specially good; nanosette, specially; zenanosetto, the s. one (in.); soxpstovetto, specially, only that, with a single purpose on that; nasopstomaovo, I am after him specially, single him out specially; nasopstovevostomevo, I teach him specially (more than another, singly); inf. -osè = s., above all, the only one; eosèpeva, he is specially good; eosšivatamae, he is specially merciful, rich in mercy. See particular.

species, zeshesemanhaoss, his s., kind (v.); see class, kind; hemannastoz, his s., kind; hestomemanastoz, strange s., kind; emanhaonsz, they (in.) are or grow a s.; emanhaopo, they are made a s., kind by themselves. specify, nanenimo, I s., select him (in words); nanezeta, I s.it; nananotano, I s.one (or.); enohov nanenomo, I s.him: natotamëstomevo emeheševsz, I s.to him what he is to do; enezeme, one is specified, elected: zenezemess, the specified ones.

specimen, see example, sample. [blemish: see defile, speck. see speckle, spot: hehemozisto: tasehestoz, s.] speckle, rad., -hehem- ref.to s.; ehememen, one is speckled, freckled (in the face); ehemem, they have speckled faces; hehemenestoz, speckled face;
emoxtavehemen, his face is speckled black; echemae, he is speckled; hehemhastoz, the being speckled; hehemozistoz, speckles; namxistō emoxtavehemem, my paper is black speckled; see color (of animals), horse, spot, stain.
spectacle, vehōseo, s. or spectator; naxeheoneve, I am a s. or spectator; ēmehamoonatamo zēveheose-neve, it was a beautiful s.; vōstomanistoz, s., display, show; maataevoxansz, spectacles, lit. metal eyes.
specter, see ghost; màtass, seooz.
speech, see language; ēszistoz, s., word (implying a collective meaning); zeēszz, one’s s., what he speaks; nāešszistoz, my s., word: Maheo heēszistoz, God’s Word; etoseēsz, he makes a long s.; paveēszistoz, a good s., word; evehoneēsz, he makes a chief’s s.; vēhonoēszistoz, chief’s s.; npxoēseahesto, nasal s.; hēvitanozeahesto, heavy tongue s.; kosaanistoz, short s., utterance; nonaxonistoz, articulate, plain s.; see speak.
[histovē, he is s., has nothig to say, reply.
speechless, esaaomotovenszē, he is s., dumb; esaaheax-
speed, nēxhastoz, s., swiftness; enēsvaonsz, they (in., as bullets, arrows) have s.; namxevavo, I s. him, make him go fast, swiftly; emaxenēsavēs, it or., celestial body) goes at a great s.; nēsvēhastovā, with s., swiftness; navovistomēvāhetovō, I instruct him speedily; inf., nēve- =with s., despatch, diligence; emaxenēvetto ohe, the river has a great s., flows swiftly; maxevexess enēxevchāo, the eagle flies with]
spell, same as count or read.
[ s., swiftness.
spend, namathoxova namakātaeme, I s. all my money in buying; nāečnanomxotano namakātaemoz hoevōkōz, I s. my money for meat; namasenemoto, I s. for him; rad.
-mat- (also -mase-) denotes "spend, exhaust": namatoan, I spent my words, said all I had to say; namatomahenoz, I spent all my arrows, ammunition; emasonenzs makātannsz, the money is all spent; nātōešenexova, I am spent, it is all I can do, all that my strength, power will allow me; namxhoe ešēva, I s. the day; haexoveva nanxhoe hen hoeva, I spent a long time in that country; ematroész, he spent it all; eononismatōész, he spent it all foolishly.
spendtrift, esaatōesenanoz hemakātaemoz, he is a s., does not save his money; esaatōeszhovahe, he is a s., does not save, use judicially his property; eononisematoszenoz hemakātaemoz, he is a s. (with his money, spends it foolishly).
spend, esxseveoz, he is s., exhausted; see under exhaust.
sperm, mat’seno; fost’seno, one’s s. [toz, s. it out! spew, nae/notoxa, I s. it out; naependoto (or); nixōx-
sider, vēho (also name for white man); evēhoeve, it is a s.; maxevəho, large s., tarantula; vēhoem, spi-
der web (also square tent); vêho eamoneana nononô, the s.spins its web; vêho eamoneanovo henononôvô (or.), the spiders spin their webs; nononô, spider web (ref. to web as a trap, snare, while vêhooom ref. to the web as lodge of the s.); vêhooom or nononô eakavetto, also epanetto, the spider web is hanging (eakavetonsz, epavioletonsz, pl. form); moxtavêho, black s.

spigot, nxpohôo, s.or stopper; enxpohôeneve, it is a s. spill, nahêahâz, I s.it; nahêahamo, I s.it (or.); ehêahame, it or one is spilled; ehêeeozontsz veeonišsz, the entrails are spilled; heszhemaeme eesêšeme, his blood is spilled; momeaevenôsâzistoz, blood spilling, bloodshed.

spin, ehestotôno qshêva, she spins wool; ehestotôno essevônêva, she spins buffalo wool, hair; ehestotônohe, it is spun, braided, woven; nanetoena, I make it s. (as a top); nietonoenan, we make it s.; nanetoenen oxem, I s.the wheel (play wheel); see top. Nimahas-eo, spinning wheel; nimahahâz, I s., I make it s., turn (as a wheel); see turn.

spindle, makât zevehota nimahaseoneva zevešenimaohâh, piece of iron inside of a wheel (not wagon wheel) by means of which it spins; makât zevehota spindling, see slender. [zeonistâkoeextattoz', wagon s. spine, mââtåtn, the s.; mââtåtn, my s.; heståtn, one's s. spinner, zehestotônsz, the s., weaver; see braid, spin.,] spinster, maxeehe. [weave,]

spiral, enimataevoxq or enimotaevoxq, it is s., winding crookedly; nonohonô easenimaoneo, it is s. shape; nonohonô easenimaetovatatto, it is a s. body; nonohonô easenimaonemahaaetatto, it is coiled in s. shape (as bed springs); see spring; maxetomsebhô enimaonee- vonoovee, the tower has a winding stairway; see wind.

spirit, mâtasooma, mâtasoomao (pl.); emâtasoomaevê, it is a s.; mâtasoomaevê, by, with a s.; vostanêmâtasoos- person, a person in s., also the soul; Maheonêmâtaso- oma, Holy S.; mâtasoomhaostoz, the having a s., being provided with a s.; mâtasoomhanestov, the world of spirits; mâtasooma-vostanehevestotz, spiritual life; ehemâtasooma, he has a s., a soul; havsevêmâtasooma, evil s.; mashanêmâtasooma, insane, evil s.; Maxemêmâtaso- oma, Great S. Old informants (Chief Redmoon, Lonewolf) told writer that this name was given to the Creator of all things, the Spirit involving precedence in time and power over all other spirits. Maxemaheo (accord- ing to above informants) has practically the same meaning. Zeto hetan evoexkôvano namâtasoomaho, this man embitters my s.; evoexkôvane namâtasooma, my s.is made bitter; seozetastoz, fear of s., superstitious fear; mista, s., ghost, also owl; nisimô, demon, familiar s.; enisima, he has a demon, a familiar s.; nisimâtoz,

1000
the having a demon; see demon. Maàkohotanevosans, the badger s.(deemed to be a very powerful s. invoked at certain ceremonial occasions; when a badger was cut open into halves, its coagulating blood was used as a means of divination).

spiritism, nisimàtoz, enisima,he is a spiritist, has a] spiritless, see dejected.

[resentful, expressed by inf.-màtasooma--; màtasoomavos--tanehevestoz,s.life; màtasoomätan,s.man.

spiritualism, same as spiritism.

spiritualist, same as spiritist (see spiritism).

spit, ehèsean, he spits; nahèseanoto, I s.at one; nahèe-- àz, I s.,spew out; nahèoxta, I s.,spew it out; hàseanoxz, s.; namomehàz, I s.blood; namomeaamos, I s.bloody saliva; see cook, roast.

spite, nseztastoz, s., hatred; nansetama, he has s.against me, hates me; pref.honš-, also hotone- and hotonš- denote "in s.of": honšhaomenetto, in s. of my being in misfortune; hotonetaha, in s. of the wind; hotonšohè- tonetto, in s. of the cold; hotonetooko or honšookë, in s. of the rain; inf.-ox- is used at times in the sense of "in s.of"; naoxtoxeçoisztovo, in s.of my speaking to him, altho I spoke to him; zeoxetookë, in s. of the rain, tho it rained.

spiteful, is expressed by inf.-hezeva--; nahezevameto, I give it to him spitefully, out of spite, because I am angry with him; nahezevavoëta, I act spitefully, vengefully; nahezevavoëho, I treat him spitefully.

spittle, hàseanoxz.

splash, chéneomeha, it splashes; ehènehavōma and ehéne- võma, it splashes up; eohàeš-ehetōma, it splashes far; naheniskomàtavōva, I s.water on my feet; nanaxe- niskōmaoha, I make it s.(a great s.), by striking the water or liquid with something; naponšmoha, I make it s.(by striking); nanista māp emomoxeceva amõheszis- tovā, I hear the water splashing (lapping) against the boat (when water is smooth, quiet); nanista māp ehoxo- popēcha amõheszistovā, I hear the water splashing against the boat (when water is rough).

spleen, hestxanoz, his s.; matxanoxz, s.

splendid, epevatamano, it is s.; see beautiful, glory; evohoevatamano, it is s., glorious; eohāmoonatamano, it is s., magnificent.

splendor, pevatamanohestoz, vohōoevatamanohestoz, s., glory; moonatamanohestoz, s., magnificence; pe- vatamahestoz, vohōoevatamaheesto and moonatamahestoz refer to a state of s. beauty, glory, magnificence.

splice, nahonaoveténooha, I s.it by nailing; ehonaoveté---neoho, it is spliced (by nailing); nahonaoveténe- ana, I s.a rope, thread; nahonaovetéena, I s.it (by braiding, interweaving); nihonaoveténenon, we s.it;
ENGLISH-CHEYENNE DICTIONARY

nanonametoeyeoxax, I s. it, as in beveling the ends to fit together.

splitter, našnotoeyš, I have a s. (horizontally or nearly so in skin): natoxposeš, I have a s. (under the nail of finger or toe); naoxeš and naasoš, I have a s.: zeoxešenaz, the one having a s.; naoxidešnatoz chéceea, my s. is in vertically; naoxidešnatoz esënøte, my s. is in horizontally; sñoñotoenoš, s. naoxidešnaxøš, I have a s. in my hand; našnotoeyatax, I have a s. in my foot: oxatešnatoz, s. in foot; sñoñotoeyataxønatoz, s. in foot (horizontal); toxposešnatoz, s. under finger nail.

split, naɔoxo, I s. it; naoxono, I s. it (or, as tree, pole, stone); hoxxz eoxevoemaxe (or eoxevoemxe), the tree is s. by lightning; naoxidevoøno hoxzxo, I s. the tree; emameoxevoøno hoxzettoo, he made a yawning (or great) s. in the tree; našha, I s. wood; see apart, break, crack, fissure.

spoil, expressed by inf. -toton- = to spoil, undo, damage, hurt, impair; natotonitana, I s. it; natotoninøtana, I want to s.; natotoninøve, I s. (in doings); natotoninöho, I s. him, treat him harmfully; natotoninöš, I s. it; natotoninöta, I act harmfully; natotoninøneta, I speak damagingly, hurtfully to him: totonševostoz, the spoiling, undoing; totonševostota, the act of spoiling; totonšetonotsto, spoiling, harmful thought, disposition; totonitanistota, the spoiling (by hand); nahavešva, I s. it, make it bad; nahavešva, I s. it (with the foot); nhaeneo, nhaeneonoz (pl.), s., catch (as in war); see catch, plunder; [wheel, spoke, zet'aoconeøš or zestetøconeøš, s. of wagon] sponge, heponohaneøžehess or -žehesta; also zeæepasøhe; zeoxecestøess (??); see absorb.

spontaneity, expressed by inf. -taom- = of self; taomes-toz, s.; etaomhono, it grows of itself; sometimes the verbal suff. -vaen implies "s." when denoting "without external efficient cause, without constraint or coercion"; nahesevaena, I take hold of it (automatically, instinctively); napeoxevoæeno, I simply dislike him; nahošxevaeno, I let him pass out; nahoxtamevaeno, I just catch up with him; namanševaena, I spontaneous, see spontaneity. [just make it.

spook, see ghost.

spool, hotanon zeoxcinamaešenavoss, that on which thread is wound (lit. lies around); zevešenimaoenvos hotanon, that with which the thread is wound; naohotomoenoz zevešenimaoenvos, I fill the s.; nahonaovoneana, I fill it again (s.); ematoneæeno, the s. is empty; nanimaena and nanimaeneano, I wind it on s.; naehašexotohanana, I unwind it (does not necessarily imply s.); see wind.

spoon, ameškon, ameškonoz (pl.): eameskoneve, it is a s.;

1002
ameškoneva, with a s.; ameškonea ehees, it is s. shaped, like a s.; maxameškon, large s., table s.; zeeameškon, small s., tea s.; eamskonazena, he makes a spoozy mouth, pouts. When writer came to the Ch. many were still using wooden and horn spoons made by certain)
sport, see play. [old men.]
spot, heheozistoz, s., stain; heheozistove, it is a s.;
zeheoxtavestoz, s. (mostly in ref. to colors); ezex-
xuat, it is a s., a dot, speck; ehoxtaeeve, it is a s. (in
colors), also ref. to birthmarks; epaveoxtvat, it (or.)
is beautifully colored in spots (of animals, insects,
calico prints); ehıetto, it is a s. (on clothing);
esaaohxtavhan, it is without s., spotless; éntoxköma,
spotted robe; evovoaas, he is white spotted (of a horse
or other animal); see colors of animals, horses; epa-
pamentoxt, it has large spots (colors); ehehemo, it is
spotted, speckled (see speckle); esaavotčenovhan, it is
without s., dazzling, not able to be looked at; inf.
-tom- = on the s.; nitatonemahaz, I am going to kill
thee on the s.! See mark. [s., undefined.
spotted, esaaohxtavhan, it is s.; esaatasechettan, it is]
spotted, see color of animals (especially horses).
sposual, same as marriage.
sprout, see nozzle; ezhessonehao, it spouts, sprouts.
sprain, nanimaehohan nazeq, I s. my leg or foot; nanimaeo-
sprawl, ehatoeš, he lies sprawled. [han naמצ, I s. my hand.
spray, naheniškomvotš hoxzetto, I s. the trees; see
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spinkle.
spread, nasępano hőma, I s. a robe, blanket; nasępovoeše-
monotto, I s. a blanket over one; nasępšeneo, I s.,
stretch it (or., blanket); nasępeamaena, I s. it (some-
ting folded or rolled); nasępaoho, I s. it (or.);
nat-
seono hőma hononeva, I s. a blanket, robe on the ground
or floor; eoxcetaťšepezenšna, he spreads his wings
over; ezezezenšnao, he spreads his wings: napapanoha, I
s. it (with instr. on a surface, like butter on bread);
napapanoeva, I s. it (with hand); nazhešeåzenoz peokko-
noz, I s., scatter the (fallen) branches; eniššenoaz, it
spreads (of branches on the tree); eńxtaeeoz, it
spreads apart (as of two branches, limbs); evohoveoz,
it spreads apart; see apart; eńmomano, the clouds s.;
natahénen hoxtahanistoz, I s. the news, story: nahénev-
hősta, I s. the tidings; namónhösta, I s. the news
abroad; ehénevavši, the light (from fire, lamp)
spreads, radiates; ehénevoehansz, they (in.) s., scatter
(as plants, like peanut plants); ehénevoeha, it spreads,
scatters in different directions; ehénevavatto, it
(water) spreads out; mazhem emónhonešzen, the blood
spreads all over (in the body); emónhoneha vostanest-
toz, the people s.; inf. -héne- ref. to spreading, scat-
tering, disseminate; ehéneyhistanoveo, they s. from each

1003
other, are disseminated (as people); inf. -món- (not -mone-) ref. to spreading out, forth; inf. -sēp- ref. to spreading, stretching out; naheneenovasohe, I s. knowledge, cause knowledge; Payhoshō ehénevōhōm, the Gospel is s.; zeoxcheštēnevōhōm Maheonhostō, the s. of the sacred tidings; eoxchēnēhāmoxtastove, the disease is spreading, scattering; eoxcemōnhaxtastove, the disease is spreading out, abroad.

spread, hēnehaseeno or hēnahaeseeno, that which spreads by throwing, casting.

sprightliness, nonahaseasto; see brisk, blithe.

sprightly, enonahāhe, he is s.; see blithe, brisk.

spring, see leap, jump; eohēhēcekoōs, it has a soft s.

(something on springs); amoeneo zevešenonpoēsenavos, wagon springs; zevešenonpoēsenatov nonohono eaecenimaone-mahaaetō, the s. is coiled spirally; ehōneō, it springs up (like a jet of water); eemēhēneē, it appears springing up; eemangēox, it springs water, as water springs, comes up to the surface; hohame, hohamēsz (pl.), water s.; eohamēve, it is a water s.; hohameeva, in the s.; hohamē, at the s.; eohaeāeoz, he springs, jumps up; ehoneox, it springs, sprouts; eexhonge0, it has sprung up, sprouted; in many instances letter "h" and "x" (in Ch.) is inserted to express "s., sudden action, by force, flow forth, originate". Mazeom, s. (season); emazeomeve, it is s.; mazeomeva, in the s.; inf. -hesse- =cause, because of, origin, source.

sprinkle, nahēhemōvsan, I s. (with liquid); nahehemōvox, I s., sprinkle it; nahehemōvoto, I s., sprinkle one; naheniškomōvox, I besprinkle it; see splash; naheniškomahtāz, I s. it (with force, as in spraying); nahemotoxta, I s., besprinkle it (with the mouth); nahemotoxmo, I s., besprinkle one (with mouth, as Indian doctors do); nahemotoxomovo, I besprinkle his (in.); eookōzx, ehekomōko, ehemooko, it is sprinkling (of rain); navoxpano, I s., powder one (white); voxpano, talcum powder; eoxpanenāz, she sprinkles, powders her face; navoxpomōxezevana, I salt it, salt on it. See speckle.

[is a s. sprinkler, heniškomahaseneo; ehenishkomahaseneoeve, it] spraw, ehoneoz, it sprouts; eexhonge0, it has sprouted.

spruce, šistato, same as pine or fir.

spue, nahōxta, I s. it out; nahōeāz, I s., sputter it out; nihxōxtoz, s.it out! Evezanaota, it spues it upward; see raise.

spunk, see courage; hooaseanistoto, s., tinder, kindling.

spur, naaneeveño, I s. him (by pricking); heto nszeane- ceaseño, these (in.) shall s.thee on; heto nane- šehozenosetanohe, this spurs me to hope; verbal suff. -oho (or.) =spurring, prompting; navoešetanohe, I s. one
to rejoice; naametanoeho, I s.him to life, live; Ōxaheō, -eōnoz (pl., in.), s.of rooster, bird; heōxaheō, his s.; heōxaheōnevoz, their spurs.
spurious, see false, illegitimate.
spurn, natotazetan, I s.; natotazetano托vo, I s., disdain him; see contempt, disdain; totazetanoxtoz, the spurning (in that); natotazetanoeho, I spur him on to s. spurt, ezhesonehao, it spurts out.
sputter, naheēaz, I s. it out; see spit, spue.
sputum, see spittle.
spy, nanoone, I s., scout; also nanōn; ninānheēmā, we s.; nanōneta, I s. it; nanōnetovo, I s. him; ninānnetovoneo, we s. them (or.); nōne, nōno (pl.), the s.; Hoenōneohe, Arrival of the Spies river.
squander, see waste.
square, nasētostovevākax, I cut it s.; nasētostovevākaso hohona, I cut the stone s.; nasētostovevākonea, so, I cut it (or., as dry goods) s.; esētostovevākonehe, it (or.) is s. (a piece of dry goods); esētostovo, it is s.; esētostovaxxeo, it is written, drawn s.; esētostovaxxeonz, they (in.) are written, drawn s. See] squash, same as melon.
squat, naakonō, I s.; zeakonōz, the squatting one; aco nōnestoz, the squatting; naakonō, Squatt, Squatt-Hawk, pr. name.
squeak, ececevon, it squeaks; ececevonēns, they (in.) s.; eesaacececevenhan, it does not s.; zeocecececevon, the squeaking.
squeeze, nahehevāsena (also nahehevēnsena), I s. it; nahehevēseno ezechēn, I s. the coat (or.); nihehevēseno, we s. it (or.); nazevēnsena (also nazevēsena), I s. it out; nahehevēsena, I s. it into; also naēsevevēsena; the rad. -ze- implies pressure, force; heēhevesenazis- tox, the squeezing; zehehevēsene, that which is squeezed, see wring.
squint, enimeexan, he squints; Tozcewazene, S. -eyes, pr.] squirrel, noē, noēco (pl.); noēison, young squirrels; 

squirt, same as spurt. 

[enoēve, it is a s. stab, naanoēono, I s. him; naaonoēostono, I s. (with one stroke); eoneēoēse, he is stabbed; eoneoiva, he stabs (collective meaning).

stable, naēstano mohe(no)hememhōōn, I s. him, put him in the s.; mohe(no)hememhōōn, s., lit. horse house; emohē 

mohe(no)hememhōēneve, it is a s. stable, adj. etoomahe, he is s., steady, does not change;] stableness, see steadiness; toomhastoz. 

[see steady, establish, natoomhekonemansiz. I s. it, make it stable; toomhekonemanehe, it is established, made stable.

stack, mōesz nazetozenoz, I s. hay; zeakotaesz mōesz, hay

1005
s.; see pile; natovonoeneoēhō, I s. them up (as tipi poles stacked up in sheaf like manner, like rifles); mahāatanosz natovonoeneoēszenoz, I s. up the rifles.

staff, hokto,hoktoō and hooxtō,s.,cane; ehoktooneve and ehoxtoneve, it is a s.; nathokto, nathoktoō and nathooxtō,my s.; hesthokto,hesthoktoō and hesthoxtō, one's s.; nathoktoōnan,nathoktonan and nathooxonan, our s.; nsthoktoonevoz,nsthoktonevoz and nsthooxonevoz,your staffs; nahesthoktoō, nahesthoktoōn, I have a staff; nahesthoxtōna,I am provided with a s.; nahesthoxtōnaovo,I provide him with a s.; Hoktonisto and hooxtistonistoz,s.,the act of leaning on the s.(Ger. Stütze); Mahoe nahesthoxtistonistovenoz,God is my s.(Ger. meine Stütze); Mahoe zehesthoxtistonistovostovaz,God who art my s.,my "lean-on"; nišena natōena hoktoō, I hold my s.with both hands; nahoktoōnoan,I make a s.; nahoktoēs; I lean upon my s.; also nahooxtosēs; hoktoesto, hooxtooesto, the leaning upon the staff; hoxnokavo, emblematic s. of a warrior band; hesthoxnokavosta; stag, hotoa vaozevavul deer.

[vō,his s.; stagger, nahohotezhē, I s.; ehohtōsetto, it staggers; hohotštēnātoz, the staggering; zehohotštēnāz, the staggering one; zehohotštēnasso (pl.).

s; staiz, emomātahe,he is s.,grave,solemn, austere, sober; e神通onesestza,he is s.,stable; see steady.

s; stain, nazemana,I s.,soil it, make spots on it; ezemezoz, it gets stained, soiled; see spot. Namaena, I s.,it red (see color, dye); namenokam namaenā, I s., my willow sticks (or.) red; naoxoxzexzheona, my hands are stained green.

s; stair, eevō, s., ladder; honistoz, honistonistoz (pl.), s., steps; naen eevonoon, I go up the stairs; naen heama māhō, I go upstairs; nanhoen heama māhō, I go down stairs; eevonooneve, it is a s. case, flight of stairs, style, ladder.

s; stake, sehooesto, sehooesto (pl.), s., pin (to fix in the ground); esehooesto, it is a s.; sehooesto, s., picket pin; nasaehoena, I s.it (by hand); nasēhōno, I s.him (with instr.); nasēhohā, I s.it (with instr.); nasēhohā vē, I s. down the tipi; sehoozzs, s. the tipi! nasēhohē, I s. the hide (to the ground); see pin, stick. Nasēož, I bet, put at s.; nasēož mesesto, I s., wager food; nanisimohova, I put food at s. (in gambling); nanisimozon, I beat one in gambling for food; nita-nisimoheshemā, let us put food for stakes (gambling); nahōtān nisimoheshistovā, also nahiōtān mesesto (or mesem), I am beaten in the stakes of food; esēhonsz makātanssz, money is put at s.; nasēosan, I put at s. (in gambling); nanosoe, I s. food (in games); ninosohemā, we s. food; eo ecxenisimoheshistovē, food is put at s. (in games); nametkāe, I s., hazard;
namektâetova, he stakes, hazards me; met'kâestoz, s., hazard, risk. See pin, stick down.
stalk, nařevoxzenotto, I s., lurk for him (in order to kill), lie in wait for game; zevêsevoevoe, the s. (of plants); zesozeve, the s. (stubbles of grass, wheat, etc.); hooxzenenôe, hooxzemenôsz (pl.), corn s.
stallion, mozênoham. [see stick. stall, chootonohoe, he is stalled, stuck (in mire, etc.).]
stammer, eôtovenesz and enitaneva, he stammers; nitane-
vâtoz and ôtovenszistoz, the stammering; zenitane-
evaz, zeôtovenisz, the stammerer; see stutter.
stamp, napâanen, I s., seal; napâana, I s., seal it; ehôme
phaneo, it is stamped, sealed (when applied with force); epâane, it is stamped, pasted against; pâaneo, s., seal; pâaneonoz, stamps (postage). Nakokoëvata, I s.
with the foot; emomâtaahâz, he stamps with the feet (in anger, impatience).
stampede, eaxnestoevo, it is a s.; eaxneo wëhoehotoâë, the
cattle stampeded; amxestoz, s.; eaxmax, one stamped
pede, runs away; eaxnestanov, they s. from it; eaxxem-
movez, they s. from him.
stanch, see check, close; naponomaena mâe, I s. the blood;
etoomêhe, he is s., constant; see steady.
stand, nanhê, I s. (at a place); ešenheôsz, remain standing!
Nîthotahamesto, where the stock stands, pastures (has pasture room); nanhêetovo, I s. before him;
nanhêeta, I s. before, or for it; enhêestove, they (indefinite) s., there is a standing; nivâ zenhesz, who is standing?
Totxêm enhê, he stands a little ways from (in the water, near shore); nanhê, I s. from; nanhê-
etovo, I s. from him; nanhêsz, s. from! Nanhêtomotâ, I s.
for him; nhêestoz, the standing (at); setovêm enhê, he
stands in the middle of the water (river, lake or pond); naohês, I s. up, rise; zeohôsz, the one standing
up, risen; see rise. Nanevoë, I s. up (and remain stationary); nevoieôsz, s. up! Nahosseyâ, I s. my ground;
suff. -eô ref. to "s." in the sense of "stationary, still"; etahoe, he rides; etahoeôsz, he stands (still)
riding (on horseback or on a vehicle, but stationary, not moving); eetôëôsz, he stands looking up; emomoseô, he
stands moving; nazeenaeô, I s. with outstretched arms;
naeveô, I s. looking all around; natatatoeô, I s. scan-
ing the horizon; naneheô, I remain standing, I s. so;
ezheheôsz, he stands thus, in this manner; nazheheôsettên,
he stands thus before us; nahezoneôs, I s. pointing;
etoemôsz, he stands bolt upright; eoxoxzeveô, they (or., as trees) s. green; zeto hoxzetto epevatamaeô, these trees s. beautiful; emomeneô, they (or.) s. looking beautiful; eoxoxzeveôns, they (in.) s. green; epevatamaeôns zeperszeavôsz, the flowers (in.) s. beautiful, have a fine s., s. in all beauty; naheenseôs, I
s. firmly, hold my ground; eamoneédeo, they s. in a row or in rows; eamoneéensz, they (in.) s. in rows; eohazédeo, they s. laughing; emeédeo, they s. eating; eéyeéeszeédeo, they are standing and talking; etovonoeneédeo, they (or., as tipi poles, rafters, etc.) s. stacked (in sheaves); etovonoeneéensz maatanósz, the rifles s. stacked; nahooxteó5, I s. on my staff (leaning on); enéstonameé5, he stands with face turned from; nahooxetova, he stands next to me; nanaomoeésetovon, we s.; hosshósz, s. thou back! Hesshósz, s. forth! Emetoées, emetoéesena, it (or., of celestial bodies, also of people when on water) stands still from moving; emetoésta, in. form of preceding; emetön, it stands still (of birds and fishes, standing still in the air or in the water); emetooneneé5, he takes a foothold and rest; nasehooz, I s. firm, as if rooted, staked to a place; eavhósta, it stands leaning over (suspended); eavota, it stands, sets leaning; nanovesés5, I drink standing; napoonehó, I s. behind; napaonehbeetovo, I s. behind one's back; eexaneta, it stands partly sideways (not in line); eéxanevota, it stands out of the line; eéxaneé5, he stands partly sideways (not in line with); naomotaho, naomotao, I s. by him, assist him; navistamo, I s. for, with him; nistamó5, my s. by; estamó5, thy s. by; hevistamó5, one's s. by; nistamó5nan, our s. by; estamónan, our (incl.) s. by; estamónevo, your s. by; hevistamónevo5, their s. by; nahevistamó5n, I have a s. by; nahevista-mó5nenoz, he is my s. by; namanoeázenaeó5, I s. with my hands bound, tied; namanooxtaé5, I s. with bound feet; tóenísq nanoeó5, I s. with a cup in hand; mxistó5 enoeó5, he stands with a book in his hands; nasaamátamatohó5, I cannot s. him, he is not agreeable to me; Kómeó5, standing quiet, pr. name; ekómeó5, he stands still, motionless; ekómenhé5, he is standing still (at a place); taxeoheseo5, s. (on which things are put) [s., regulation. standard, see example, rule, measure; tóevahnemani5tostó5,] standby, nhestav; nistamó5, nistamó5 (pl.), my s.; see] standing, expressed by suff. -é5, see under stand.[stand. standstill, is expressed by rad. -meto- in following terms: emetoées, it (or., as celestial bodies or people on the water) is at a s., motionless (from previous moving); emetoésta, in. form of preceding; emetön, it is at a s., of a bird in the air (as some hawks do) or a fish in the water. See stand.

star, hotoxc, hotoxceo (pl., or.); ehotoxcve, it is a s.; evómo hotoxk, he sees a s.; navómo hotoxc, I see a s.; these examples show the change in "hotoxc" when it becomes obj. to a third pers. subj. Hotoxceva, in, with a s.; manohotoxceo, the bunch of stars, Pleiades (also title of a Ch. tale); hotoxc emó5es, the s. moves on; hotoxc easetó5es, the s. starts a moving; hotoxc
enimañes ešeheva, the s. moves around the sun; nanoxṭ-eseṭ-en hotox, the s. moves towards us; hotox enšev̄-esena, the s. is moving swiftly, with speed; hotox zhexovenšev̄es, in the degree of the star's velocity; emeṭ-esena hotox, the s. is standing still; hotoxceo cheovomañes, the stars appear yellow; hotoxceo ehæ-xêò, the stars are shooting (scratching); enetakèo hotoxceo, the stars are shooting so, in the manner mentioned; hotox ehøesena, the s. comes out; hotox eøesena, the s. moves into view; nahestopoxam, my s.; tass nahestopoxameno, as it were he is my s.; nsthoxkameno, our stars (ceremonial term); vöö, morning s.; meo hotox, early s., s. of the dawn; zenisištanehetos, heart s.; zexhoone, circle of stars, also zehonevøesena-sò, a group of stars forming a circle; mhào or moox, part of Ursæ major; homà, beaver. These names are given to certain groups of stars, some of which are entirely different from the known constellations, while others are only partly the same. For instance the Ch. call "moox" the handle of the Dipper but do not connect the rest of the constellation with it. An old informant said that the Ch. used to have experts who knew the stars and the names of all their different groups, but this knowledge had been gradually neglected and forgotten.

stare, esoss navehômo, I s. at him; see gaze, look.
stark, ehenehæe, one is s., stiff, q.v.
starlight, ehtoxkoen5, it is s.

start, expressed with inf.-as- =to begin; zenxheseas- etto, zenxheseaseoz, where it starts from; zenxheseaseoxnetto, where I started from; moneasetto, from the very s., beginning; easetøta, he makes a s., the beginning (in ceremonial); nitaasetøtamâ, let us begin, open s., our doing, performance, ceremony, etc.; easetømao, it has a s., an introduction; esaa-asetomahen, it has no s., special way of opening, beginning (as in ceremonies); nahøseeoteñeono, they started after we did (into it after we did); inf. -masø- denotes "s," in the sense of "sudden motion or effusion, burst, sally"; emasohepöoz, he started in fright; emasøaxæ- meoz, she started to cry; emasøohaz, he started to, burst into a laugh: inf. -sého- implies "surprise, startling." Nasèhovaëho, I s., surprise him. Aseozis- toz, the starting; asetøtastoz, the starting, beginning of a doing; asethozehestoz, the s. of a work; asethæ- moxtøazisto, the s. of a disease.

startle, see surprise; nasèhovaëho, I s., surprise one.
starvation, avõnestoz; see famine, fast.
starve, naavøn, I s., am famished; naavøn mesestovà, I s., perish of hunger; naavøn manistovà, I s., perish of thirst; naavøn mæpeva, same as preceding but
also applied to some forms of fasting: naavōnoho, I s. him; avōnohāzistoz, the starving, causing one to s.; zeavōnsz, the starving one; zeavōnohesz, the starved one; see fast. [the s. starveling, zhehtoxkonasz, the s., lean one; zeavōnsz,]

state, naheve, I s., say; nahetno, I s. to him, tell him; ez-

hevō, he stated this; ehōtaham, he states, relates; hestōtahanistoz, his statement, story; suff. –a(e) ref. to condition, predicative s.; epevomoxtæ, he is well; epevæ, he is good; ehavsevæ, he is bad; eheszehena, he is with, provided with a coat; suff. –atamae, –atamano ref. to a s., condition in general; epevatamae, he is admired, esteemed (qualitative); epevataxmano, it is in a fine, good s., has beauty, fine look; see condition. Suff. –aomo ref. to s. of progress; etoneto, emohe, how does he progress, get along? Epava-
moe, he is in a good s. of progress, he gets on fine; zehetaomōs vostan, the s. of progress in which a person is, how one gets along; see prosper, prosperous; zhe-
exovstētāto, the s., condition in which I am; zehexovstas, one’s s., condition; čxhesta ehesta, he is in the same s.

stately, emōmātavazhesta, one is s., grave, ceremonious; eohātamae, he is s., imposant; eohātamano, it is s., imposant; pevatamanohestoz, stateliness, splendor; vekonatamahestoz, stateliness, kingliness; mōmātavat-
amohestoz, stateliness, in a ceremonial state; mōmātav-

azhesta, the being s.

statement, hōtahanistoz, s., relation, narration; zehēsz, one’s s.; oxhesto, s., reply; heto zehestom, my s., this what I say; hestoz, s., saying; zehetahesto ehetom, his statements are true, he is true in all that he said. [neohetox, railroad s., where the train stops; station, zexhoes, where one stays, lives; maatameo ze-]

stationary, expressed by suff. –e: see stand; inf. –tō-
om- =s., not changing, remaining the same; etoometo, it is s., not changing; etoomhota, it stays, sets s.

statue, vostan (or hovōn for an animal) zamakātavstoo-

naņsz or zehohonaeveetoonansz, a person erected in metal or stone.

stature, nanhestaeta, I am thus, it is my s.; nanhestā-]

stave, see stave. [toz, my s.; vāxsenhestataz, full s. stay, nanhoes, I s.; zexhoeto, where I s. (at); nahēhoe, I

I s. long; nahēnexhoes, I s., for a long time; na-
kasevohoe, I s. for a short time; nanenhoes, I s. for a while; nasahehoe, I do not s. long; natoomecto, he stayed, remained stationary on me; etoomhota, it stays, abides unchanging; etoomhesso, it stays so, not changed; nitatoomenistzhemā, let us all s. together (as before); naeoxta, I s., tarry; toneh nitosexto, how
long will you s., tarry? See check, close, stop. Ešen-hősź,s., stop where thou art! Namaxease, I s.too long (a form adapted to Maxeas the name of a Ch.in Montana who would s. over long at night while visting); enšen-heeha, it stays standing. T’sa ehoe, where does he s., reside, live, keep himself?

steadfast, see firm: natohe, I am s.: natohezesta, I keep in mind steadfastly; toometto steadfastly, with steadfastness; toahestoz, steadfastness; etree-moisyometan, he is s. in his faith; etree-nemietam, he is s. in his trust, faith; inf. -toom- = remaining the same, not changing, permanent.

steadiness, heahestoz, s.; see steadfast. [right or left. steadily, inf. -soom- = unflinchingly, not turning to] steady, cheahe, one is s.; navâxsheahe, I am s., steadfast to the end; nanohono, I s. him; also expressed by inf. -toom- = changeless; etoomhozeohe, he works] steak, honovoxq. [steadily.

steal, enomâz, he steals; enomâtoe, he steals (predicative); zenomâzz, the one who steals it; nanomaze-noz, I s. him (away, Ger. ich stehle ihn); enomâtoe, he has been stolen (he himself); nanomăzetovaz, I s. thee (Ger. ich stehle dich); nanomâzeton, I am stolen (myself); nanomâzetan, I want to s.; nanomâzeho, I s. to one (Ger. ich stehle ihm); nanomâztemenoz namakātaemoz, my money has been stolen (from me); nanomâzehana, I s. for money; enomâtoham, he steals horses, stock; nomâtohehe, horse thief; nomâzehe, thief; naemez or naemezeoz, I s. conceal (Fr. dérober).

stealth, emâsetto, by s., secretly; inf. -emâs- = stealthily, secretly; emezoizotovâ, by s. concealment; see conceal.

steam, eēšeē, it steams, ascends as vapor, s.; zeēšeē, the s., vapor; zeēšeē navešenxpōman5âsh, the vapor, s. blinds me; zeēšeē navešenxpōman5âsho, I blind him with vapor, mist, s.; maatameo zeēšeē navešenxpōman5âsh, I am blinded, closed in by the s. of the train.

steamboat, hoestasemo, fire boat.

steel, hekonemakāt, hard metal; nahekonstahaovâz, I s. my heart; nahekonstahaovâzeta, I s. my heart for it.

steep, see boil, soak; enśevanhomao, it is a s. ground (downward): meo eħāehōsta, the road is s.; zeapo-mao ehaohaehōsta, the hill is very s.; eohōenšev-ėomoa, the ground rises steeply; eḥātomseomao, it is a very s., precipitous incline; nahotoanān, I climb a s.] steeple, zehesksota heama mhāon. [hill, place. steer, see guide; nanaeve-amēbōsz, I s. the boat; hotoa, hokoao (pl.), s.; vēhoechotoa zehoxezevansz, s., a castrated "cattle].

stem, see stalk; hees, pipe s.; nazheesam, my pipe s.
stetch, evovoxponahèhe s. severe, harsh; evovoxponsètakes, sternness; inf. -evovoxpons =s., exacting, strict, rigid.

sternum, màzheèèèèè. 

stew, nhahoeoto, s. it (or.. ref. to animal); nhahoesz, I s. boil it; see boil; tooxsevetoxq, homsevetoxq and ãksevetò, s. pan.
steward, same as servant; zehonaovenitääs,a, the next one to the master; honaovenitää, a, deacon, second master.

stick, nasénôhasen, I s. into (horizontally or nearly so); nasénôhaz, I s. it into; nasénoesemo, I s.it (or.) into (as into brush or standing grass); esénoeseme, it (or he) is stuck into; sénôhaso, s.pin,skewer (also name given to the string from which the breech-es hang); esénôhasoeneve, it is a s.pin, skewer; see pin, splinter. Naséonehâz, I s. it into (as into a pile of something, hay, etc.); naséonešemo, or.of preceding; natoxpoes, I am stuck (with something entering eye, wound, etc., as thorns, sticks sticking straight in the body); natoxpeoese, it is stuck under my finger nail; natoxpeosesena, it sticks under my finger nail; natoxpeestax, I s. it into my ear; natoxpeexanes, I s. it into my eye, lit. I have my eye stuck into; natoxpâzenax, I s. into my mouth; natoxpëese, I s. it into my nose; 'natoxpoeseostôno, I s. it into one; such forms with rad. -toxp- only imply the "it", the literal meaning would be: I stick my eye, nose, mouth, etc. Rad.-toxp- denotes that the "s., instrument, splinter, etc." enters straight into the body, mostly into apertures like eyes, mouth, ears, nose, wounds, etc.; natoxпотož, I s. myself into; etoxpotaaoz, it becomes stuck into; natoxpo-тахо, I s.(sc.something) into him (as an instr.into a wound, etc.); naséhoena, I s. take it into the ground; see pin down, stake; màpeva naséoetovo, I s. one into water; see plunge.- Kamax, kamaxsz, s. of wood (for fuel); peoxkonoz, small, broken sticks of branches, twigs; nakamxeam, my wood s.; hozeon, also accehesto-toz, sticks used in counting (see page 832,#9); nanësohevox enissekonatto, my s. is forked; nësohevox, game s. used in the "oxzenistonoz", see page 827,#2; nanësohevox ox eëskos na ox enissekonatto, my s. is sharp at one end and forked at the other; hooseo, hooseonoz (pl.), s.used to support something, as the forked bed stakes, also the asköo sticks (see page 827,#1); oox-nevûx, ooxnevëzz (pl.), shinny s., see page 823,#3. Axc eoxcepoz, gum sticks; eoxcepoz and epaöoz, it sticks, adheres to; napanetëe, it sticks to me; enomâkozene-ve, it is sticky; naaxceovo, I s.to one; enomâkozehonoa, he has sticky hands; voozena ehekonoeta, ehekonpâ-eoz, or ehekonetënoeta mëhon, the plaster sticks firmly to the wall (lit.house); see prick. Eheceë, it is stuck (in the ground); ehecea, it sticks in (as an) stickler, see particular. [ax in the wood].

stick, see glue; enomâkozehonoa, he has s. hands; see stick.

stiff, ehenehae, he is s., stark; ehenoho, it is s.; naheh-nehana, I make it s.; nahohoena, I feel s. all over;
nahenešëos, I have a s. finger; henehahestoz, stiffness. stiffen, nahenehana, I s. it; ehenehané, it is stiffened. stiffen, see choke. [henehanenistoz, the stiffening. still, see appease, calm, quiet; rad. -hekoto-, -hekoze- denotes s., peaceful, quiet; nahekozeo, and nahekoze, I hold your head s.; hekotaox, toomaeox, hold your head s.! nahechekozeb, I stand s., stationary; nahekozeamë, I walk s., quietly; nahekozeoezo, I become s.; nahekozetan, I am s., satisfied in mind; ehekotamæ, he is s., quiet, tranquil; chekozevostaneheve, he lives a s., quiet life; ehekotamato, it stills; ehekotamatanano, it is s. (in general), in a state, condition, aspect of quietness; ehekotamane, it is s. (of a body of water); hekotësz and oanësz, be s.! Rad. -hece- =s., quiet, subdued, softly; heceamënsz, walk quietly, softly! Heva hecetoemoza emëeta, if hung without moving it would scorch (in roasting); etomse3, he stands erect and s.; suff. -ëö ref. to stationary; see stand; eometoxës, one stands s. (at a dance). Inf. - só- denotes s. in the sense of "yet, as previously"; esëametane, he is s. alive; esëhëmoxtæ, he is s. sick; esëhóxaeta, it is s. green (or., of trees); esënhéssé, it is s. so; ovxponetëo ="s." in the sense of "after or in spite something, notwithstanding": inf. -hosohoam- =s. more; hosohohamavasevæ, it is s. worse, lit. more bad. stillness, hekotostoz; hekotamatananinhstoz, state of s., tranquillity; emaxhekotamatanano, it is a great s., silence.

stimulate, expressed by verbal suff. -vamo (or.), -vata (in.); namanevamo, I s. him (can also be said of plants, trees which are made to grow by special care); see persuade, urge, spur; naaneecaovo, I s., prick, goad him (by pricking); only the connection of this term in the sentence will make it understood in the sense of "s."; navonhome, I s., encourage one by words; nasëaño, I rouse one. sting, eaneova, it (or.) stings; anevatoc, s. [anetë-eës, fangs of snakes]; hànem niahanoma, the bee has stung, bitten thee.

stingy, evenahëko, he is s.; venahëkosestoz, stinginess; see selfish; ehekonaæe, he is hard, s. stink, eëxemeeoz, it stinks, also eëxeoz; zeëxemeeoz, the one who stinks.

stir, namoxtëcha, I s. it (as soup, paint); nanxotxecha, I s. it (liquid), also used in the fig.; nahôaz, I s. up the fire (adding fuel); naamhôaz, I s. the fire, keep it burning; namomostaa and nahéstaa, I s., poke the fire; emoomox, he stirs, moves; esaamomozë, he does not s.; see move; emomoxtëme, the water is stirred, agitated; šëvaazz, bestir thy self! Šëvetanooz, bestir thyself, be diligent! Nasëaño, I s., rouse him; heva momoozëtto
stitch, naheškôno, I s. into (blind s.); eheskôo, they
(or, sp. of garments) are stitched (blind s.);
nahâpence, I sew, s.; nahâpenoxta, I s. it (as leather).
stock, expressed by suff. -ham which formerly belonged
mostly to horses; natohamestoz, my s.; nanêtoham.
I have s. standing (sc. in the pasture); namanôham, I
water the s.; namesesohan, I feed the s.; nanxpaovoham,
I herd the s.; nazetaovoham, I drive the s.; zeseszeve,
the s., thicker end (bottom) of a plant, tree; hesezeva,
it s., thicker end, butt; vostan hesezeva, buttocks;
hesozëvâo hooxe, the s., thicker ends of tipi poles.
stockade, menao; emenaeve, it is a s.; menañoa, in
s.; see fort, pen.
stocking, hoxeon (or.); navxeon, my stockings; nivxeonaenoe,
our stockings; ehevxeona, he has stockings on.
[kozz, s.; navenoxta, my s. stomach, matonš, ref. to s. and abdomen; venooxz or veno-]
stone, hohonâ, hohonanoe (pl., or.); eohonaneve, it is a
s.; hohonaneva, with a s.; hohonoxc, hohonaxee (pl.), small s.; hohonae, hohonaeon (pl.), young s.,
pebble; šenovohonah, sand s.; mahohonah, red s., also a
brick; moxtavohonah, black s. (also pr. name); voxphohonae, white stones; vëstähona, white, sacred s.; pohonahoe, gray stones; zemaotaetso, hohonoe, purple
stones; hohonah zmexeoe, the written, inscribed s. (in
Montana); hohonah is also used for rock; hohonê zemæ-
es, a range of mountains (Rocky mountains); maxohonah,
a great s., rock, mountain; betonohonah, stone layer,
stratum of rock; ošvaevohonah, crystal, transparent s.;
ehohonavonmoa, stony ground; zemâhãoëta, Projecting–red–s., name for the Red Hills, south east from Watonga,
Oklahoma; hohonah znitâhãoësz, the chief, corner s.;
nathohoname, my s.; nahestohonahemoz, he is my rock;
monamahaetson–tono (pl.), also monaxmæasetonoz, large
hail stones; haosctenoz and haosetonoz, small hail
stones; eohonaveystoon, it is made of s.; moesoxq, moe-
soxkonoz (pl.), s., flint dart; see arrow, spear; emo-
soxkoneve, it is a flint s.; the Ch. believe that stones
are animate and can move. Kâseo, kâseo (pl., or.),
lodestone; Kâe, Lodestone, pr. name of a woman; Kâseen
excheseanotâozo, the lodestones have a magnetic
power; naeštâhemenanoz or naeštâhemananoz, I pit,
"s." berries (stone-fruit); hohonahemoz, s. fort, en-
closure; see fort; eohonahemaeneve, it is a s. en-
stony, eohonanevomao, it is s. ground. [closure.
stool, etahemokâz, he has bloody flux, s.; natahßen, I go
out (in euphony for evacuation of the bowels); hăenistoz, n. of the preceding; enxpetan, he retains
(purposely) his s. (evacuation of bowels); emeseka is the coarser term for ehöën; etonitasom, how is his s. (feces)? Eotsom, he is costive. Taxesëchëstoz, s., seat, chair; etaxëchëstove, it is a s., chair.

stoop, natëxoe, I stand stooped; etëxoez, he becomes stooped; emaksthö, he sits stooped; rad. -maacse - = stooping posture; mahacic, the stooped one, old man; examaëhö, he is stooped bent.

stop, suff. -én = to s., end; zeéneohetto maatameo, where the train stops; naénhozoe, I s. working; see end; naénhoe, I s. running; inf. -nxp- = s., check, close, usually ref. to a passage, hole, aperture; see under close. Naouxpëstanâz, I s. my ears; nauxpezö, I s., check it; mae nanxpaoz, I s., check the flow of blood; naatonövo, I motion one to s.; natahoeö tâno, I shall s. there [natahoeö, I stand still from riding, driving]; the difference is only in the pronunciation; nata-hoeö, I shall s., na-tahoeö, I stand still from riding; natö-haeto, mohëno, I s. the horse; natöhaovö, I make him s., stem him, hold him back; esëhoeë, esëhoeëna, he stops suddenly, as if planted, rooted.

stopper, nxopohaneo, s., shutter; natataenxoheonana, I take the s. off, unstop it.

store, naohvxtana, I s. it up; naohvxtiozenoz makätansz, I s. up money; eohvxtota, it sets stored, heaped up; naohvxsan, naohvoxz, I s., gather it up together; naohvsemohëenanoz, I gather, s. them (in) up; see gather, rake. Hovxtnenisto, the storing up; hovxtosenehö, s. house (where things are stored up); hovxtosanomohövo, I s. up for him; hovxtosemevezenoz makätansz, he stores, lays up money for himself; naohsënozo, I s. it up, cache; naohsënoavo, I s., cache for one; naohsënaotâz, I s., cache for; storeroom, hovxtennehö. [myself; see cache. storm, zenxohööö, it is going to s. (heavy rain); emax-haa, it is a wind s.; emomatazeo, he storms, rages.

story, hötaheo, s., also s. teller; hötaheoneva, with a s.; aëstombötaheo, false s., fable; nathötaheo, my s.; nsthötaheonan, our s., testimony; ehötaheoneve, it is a s.; hothanistoz, the telling of a s.; vhánhötaheo, a mere s. Among the Ch. many stories were used to teach the children; thus the word "hötaheo" in Ch.; hötaheoneva navešemëstomevo hovae, I explain it to him with a parable, s.; hô-[stout, same as firm, strong. [taheo nathötahean, I tell a s. stove, v. (imperfect and perfect of stave); esoson, it is s. in (implying several depression, not broken in); esosovoehö, esosovoehanz (pl.), it is (lies) s. in; nasosonana, I stave it in (by hand); nasosonoha, I s. it in (with instr.); esoonatto, it is stoved, pressed in
ENGLISH-CHEYENNE DICTIONARY

STRAIGHT

(-one depression); nasoonaho maestō, I s.in the pillow, make a depression in the pillow; nasoonaoz he- toq, I s., make a depression, a dent in the cup; nasoonaozhona, I s., dent it.

Stove, n., homosezoz, cooking s.; ehomozstove, it is a s.; hovostez, heating s.; maatahōesta, s., iron fire (common name); emaatahōestave, it is a s.; ams-ce maatahōesta, oil s. (kerosene or gasoline); hencheheo, s. lid lifter; zešhestō, s. poker. [times added].

Stovepipe, zevĕpōsz (zevĕseasetovōozistove is some-] straggle, enotovaeozx, he straggles, wanders apart from: enohōezx, he stragglies, goes astray; nonohonho eoxsseoxxz, he gradually stragglies, goes astray.

Straggler, zeronovaeozxz, the s., vagabond, tramp.

Straight, rad. -xan- implies s., not deviating, right: rad.-ono- = level, correct, even; exaneta, also etataxaneta, etahoxaneta and etatahoxaneta, it stands s., in line; exanee5, he stands s., in line with, facing s. ahead; naxane5, I lie s.; exanovae, he is s., righteous; exanovexe, it is written s.; exanovevostancheve, he lives a s. life; taešxanoveto, in s. line; zexanovosvax, the s., righteous one; naxanovamaniz, I make it s., in s. line; xanovhetan, onohetan, a s. man (morally); inf.-xa- = s., free from anything else, s. out, entirely so, thoro, thuout, genuine, indigenous; exahayseva, it is entirely bad; ešxaneta, it stands not s. (sideways, not in line); meo zeonoez, an even, correct, s. road; eonoae, he is s., correct; naonooezsz, I make it even, s., correct.

Tatahemāhasto, further up in s., direct line; tatamaeto, s. on, forward, directly in line; tahe- mā, s. directly above; tataenotam, tataenotametto, s., direct north, in a s. northern direction; see stretch. Inf.-sökem- = s., in a streak, without stopping; nasökombhoxz, I go s. home; etomozēn, one walks s., erect; etomoxote, he sits up s.

Straighten, naxanovanen, I s.; naxanovana, I s. it; nao- ana, I s., correct it; naaxene, I s., stretch my legs; nixaneomā, we s., stretch our legs; see justify, righten.

Straightford, etāxtenōva, he is s.; see frank, honest:

Tāxta, s., openly; tāxta naēsztovo, I spoke to him in a s. manner.

Strain, nahekonemoehe, I s., make strong efforts, exert myself; naenonemoehe, I s. to make dark (by shutting the eyes); naomonemoehe, I s. to cry, work my face into crying; nakanemoehe, I am tired of the s., or I s. until I am tired; nanhesemeoehe, I s., make effort; nāsenōvane, I s. filter; nāsenōvana matan, I s. the milk; Šenōvaneene, strainer.

Strait, expressed by rad.-mascem-; see narrow; namāse- metano, I am in straits, hard pressed, perplexed;
etazcesoxpo, it is a s., narrow thorufare; zesoxpeam-moeha, a s., a strip of water.  [ed; see narrow. straiten, namâscemевомоxta, I feel straitened, oppress-] strand, see shore; zoeâehovane meq, s. of hair or fur; eoeahovano nimoehestoto, the yarn is in strands (that which is used to tie the hair with).

strange, eotôhesso, it is s.; inf. -otôs- =s., astonishing; eotôsthoneon, he is strangely garbed; naotôstazesta, I deem it s.; naotôstatamo, I deem him s.; eotôstatame, it (or one) is deemed s.; eotôstatamano, it is a s. sight, aspect, state; eotôstoovaxena, he had a s. dream; otôstastoz, strangeness, wonder; xamastôhoe-va, s., astonishing thing; eohâoanistove, there is, it is a s., dire saying; notovatto, s., alien (q.v.), outsider; hestôhestan, s. people; hestôehoe, s. country; rad. -hôme(t)- = s. ehômetova, he (animal) is of s. color; ehô-metxav, it is of s. color; ehômetovess, he has s. hair.

stranger, hestôhetan, s., outsider, foreigner, alien, q.v.; nahestôevostaneheve, I am a s.; nahestôevostanehevetov, I am a s. to him; nahestôevostanehevevo, I live a strange life from his (from the way he lives).

strangle, naekozeťo, I s. him (with rope); naekotano, I s. him (by hand); ekotanistoz, the strangling; see hang; eohoxkseť, he strangles, chokes (in drinking); eohoxc, he strangles, chokes (in eating); naekotao, I am strangling; see choke; ohozkseťestoz, the strangling (in drinking); ohozekstoz, the strangling (in strangulation, ekozektaistoz; see hang. [eating].

strap, see bind, tie; tôseonoto, s., something to tie with; setoxc, s. of leather; vêhoexvaokoz, s. of leather (made by white man); also vêhoevxta-ôx; tôseonoto naveştetoetonoto, I tie him with a s.; nahorxhoiesz, I s. a bundle; nahoxzezena, I wear it strapped to the shoulder (slung); sîtoxcewa, with a s. straw, heoemedesz, yellow grass, also name for millet; namooevazesta, I deem it s., grass, hay; emoevatova, he (suff. -ova ref. to pelage of animals) is s., dead grass, also buckskin color; moevatovehah, grass, s. colored horse (buckskin); zeneamanev, reddish yellow.

strawberry, hestaâzemen, hestaâzemenoz (pl.).

stray, evonzena, he strays; zevonzenaz, the s., lost one; voneozecham, s. horse.

streak, esôkovotav, it is streaked, striped (color); see stripe; inf. -sôkom- =s., slender, narrow strip; esôkomen, he has a slender face; when streaks are made by colors suff. -tav, -tâva is used; see stripe; esô-komhoox, he goes home in a s., without stopping anywhere, in a bee line. [r. stream, see flow; ohe, s., river, q.v.; maxoehe, large s.,] streamer, hotamsetto; hestotamâen, his s. (made of feathers); hestotamsetto, his s.
street, zeömepopoota mäevëhoeno, the streets of the
town; zeömepoota, a s.; zeömepopoota, streets:
meo,s.road,q.v.

strength, hekonhastoz and hekoneozistoz; nasaaheshkeko-
neozistové,I have no s.; hekonhastová,with s.;
naheshzekonstovenoz,he is my s.; niheshhekonestovs-
tovaz,thou art my s.; hekonstahatóz,s.of heart; inf.
-hekon- =strong,q.v.

strengthen, nahekovanen,I s.; nahekona,nahe-
konano, I s.one; nahekonshtahavo, I s.his

heart, make him strong of heart; Maheo nihekonshtahana-
en,God strengthens our heart; nahoosoha,I s.it (ref.
to heavy objects put around the tipi [outside] to s.
it); hoosoox, s.it thou!

strenuous, see strain; eohkótsetan,he is s., insistent,
striving; enakae,he is s., industrious.

stress, see special, important, strain; suff. -moeh de-
notes s., strain, exertion, effort; haestoanistoz,
long s.(in utterance); zceonistoz, short s.(in utter-
ance).

stretch, rad.-sép- ref.to s., straighten; nasépanen,I s.
(something); nasépana,I s.it; nataxsépëno, I s.
him upon; nasépa,I s.myself; nasépao, I s.it (a hide,
in tanning); nasépeneana,I s.a rope (or.), or thread;
nasépeneana,I s.the wire (in.); nahekononeana, I s.the
wire tight; nasépheona, I s., straighten out my hand;
eséposeozhe stretches his claws,fingers; naséphòsen,
I tie it stretched (as a hide); nasépemaena, I s.
straighten it (of something rolled,folded), s.it open;
nasépaxo, I s., spread it (or.); esépezena, he stretch-
es, spreads his wings; see spread. Naokseonena, I s.it
(as a loose tent cloth); heokseonenoz, s.it! Eokseoe-
netto, it is stretched (as cloth); [evópëpënoetto, it
is loose]; eas'seoax, it stretches (as cloth); naas'-
seaso, I s. it (or., cloth); naas'seana, I s.it (in
length, as suspenders); [esévoneënetto, it is unstretch-
ed, loose (said of something extensible like cloth)];
næstotana, I s.the bow string(making it taut); eësto-
tane, the bow string is stretched, made taut; naonisto-
enÀ,I s.the bow (in shooting); naxaneo, I s., straight-
en my leg; nxoanëmà, we s., straighten our legs; naxa-
neš, I lie straight, stretched. Ehšëso, it is a long
stretcher, hekononeaneo,wire s.
[s., distance.

strew, nahënehàz, I s., scatter it; nahënehasen, I s.,
scatter; ehënehame, it is strewn, scattered;
nahënehazeñoz peokkononoz, I s. all sorts of broken,
knotty branches, twigs on the ground; napëpehàz, I s.it
(throwing, casting by pinches, as small seeds, sugar,
etc.); napëpehàtovo, I s. his (in.); napëpena, I s.it
(not throwing).

strict, expressed with inf. -vovoxpon-; navovoxponae, I
am s.; evovoxponentan, he is s., in disposition; vovoxponentanoxtoz, strictness; eohavovoxponae, he is very s., inexorable; osēnitā, he is s., rigorous; osēnitātoz, strictness, rigor.

stride, etotatohaēn, he strides; natahoē, I s., bestride; natahokenotomohōnō, I s., ride the horse; nata- strident, same as shrill. [hoeta, I s., ride it. strife, ōniztavoehazistoz, see quarrel.

strike, naūmo, I s. him; niva zeōmata, who struck, hit thee? Naūmo zenoveto, I s. my opponent; naahanō-no or naahanō-no, I s., hurl him down; naatōno, I s., hit him (with instr.); naatoesz, I struck, hit myself; nan-haēa, I s., collide with it; nanbaēovo, I s. him, collide with him; nazeēehasetahāz, I s. right and left (?); nazeveaena, it struck me (automatically, accidentally); nanonoōo, I s. him (in defense, resistance); nazeēesan, I s. a match; nahekōno mozceva, I s. him with a knife; napoenēno, I s. him on the face, slap him; action done by instrumental striking is expressed with suffix -ōno (or.) and -ōha (in.): when the striking is done "at one sweep, blow" suff. -ōstōno (or.) and -ōstoha (in.) is use; naohōno, I s. the ball (spoken of as or.); naoxzevōno, I s. the wheel (see page 827,#2); nanonoetōono, I s. it (or.) play wheel) to the ground; ooonevox, ooonevoxzz (pl.), striking stick in the "Shinny" play (see page 828,#3); naohāono, I miss to s., hit it (or.); naevahovōno, I s., hit it back; naēsevōono, I s., knock it home; see bump, hit, knock. [dient. striker, hoanaheo, one who refuses to work; see disobe-]

string, hotanōn, s., thread (or.); setoxceo (or.); s., rope; also setoxc (in.); pēseono, s. (torn from a garment, etc., strip, strap); vhoē, vhosz (pl.), shoe string; natovhoe, I tie the shoe s.; etōtovate, it is lose (s., rope); eshtovate, the s. is relaxed; namēōnatto, my s. (of rawhide); nanovoneotō, I tie them (or.) in a s.; nanononoestoneotē, I tie them (or.) one after another, in a line, s.; see line, row; setoxceo emaoneheo, the s. is red; setoxceo etatavoneheo, the s. is blue; see rope. Eamoneanettoz' hemakātansz, his money was strung (as along the road); inf. -one- denotes s. shaped, thread like; natōstanos oneavoko, I s. beads (on s. or sinew); naamoneanano onecavoko, I s. beans (placing them in a row); nanonokozetōstano, I s. them (in.), leaving spaces between; enonokozetōstensz, they (in.) are strung with spaces between; meoneva eamoneešenao, they (or.) are strung along the road (as cattle, etc.); eamoneešeo meoneva, they (or.) are strung, standing in line, row along the road; nokov zemoneancēsz oneavoko, a s. of beads; naēstotana, I "s." the bow, inserting the sinew into the notch at one end of the bow to make it taut; eēstotana, it (the
bow s.) is strung; eshovotane, it is unstrung; eótovotane, it is strung loosely (bow s.); the two last terms are also used for any s. or rope: nahestoena, I pull the bow s.; see bow; matanënemenestoz, s. music (also s. instrument); nazetana matanënemenestoz and namatanënemenen, I play a s. instr.; see thread.

stringed, ematanoewa, it is s. (of a bow or string in-]
stringency, vovoxponhasto; see strict. [stringment].

stringent, expressed by inf. -vovoxpon-; evovoxponahe, he is s., strict, severe; evovoxponhoemanistove, it is a s. law.

strip, navovokano, I s. him; evovokane, he is striped, made naked; exaevovokae, he is entirely stripped, naked; rad.-sökovi- denotes "narrow, long s., streak"; nasoko-moëxa, I cut it in strips; nasoko-moëso, I cut it (or., as dry goods) in narrow strips; esoko-moëše, it is cut in narrow strips; zesoko-moëšeš, that which (or.) is cut in narrow strips, or strips (in.) cut long and narrow; esoko-mepomni-moëzo, a narrow s. of water dried up; esoko-memoë, it is a long narrow s. of water; esokspeam-memoë, it is a s. strait of water; inf. -sok- = thru; meo esoko-moë, the road is narrow, s. like; Sanaxe-hoe, Cherokee s., lit. Cherokee land.

stripe, rad.-nsko- denotes "s."; nanskomaeno, I paint him in stripes (as when an Ind. paints the body of another); nampaenskomaeno, I paint, make red stripes on him; naheovenskomaeno, I paint him with yellow stripes; emoxtavenskomaeno, he is painted with black stripes; emoxtavenskottoz, his legs are striped black; heszevevo eccenskomaeh, he has his legs (calves) painted in stripes, streaks; etotaxomaeh, he has stripes of different colors; totaxomaesto, n. of preceding; enskotay (or.), enskota (in.), it is colored in stripes; eheseenatto, it has round stripes, is ribbed (like corduroy), wrinkled in string like fashion; ezeksti-ta (or.), ezekstivay (in.), it is striped up and down; ehaesttäva (or.), ehaesttay, it has many stripes; ehoxavevit (or.), esoxoxkovxt (in.), it is striped, streaked up and down; ešëxanevit (or.), ešëxanevit (in.), it is striped sideways, not in line, with crosswise, diagonal lines between the upright or straight ones; etismoxtäva, it (or.) has vertical stripes; emomegaštäva, it (or.) has wide stripes (as a plaid shawl); esokovtov, it is striped, streaked, has narrow stripes; zesokovtovasz, the striped one; nskovaho, the striped one, zebra.

strive, expressed by inf. -ótse- = to endeavor, persist, struggle, persevere; eótseta, he strives, is minded to s.; eótsevhona, he strives in praying; eótsepa-vevotstaneheve, he strives to lead a good life; naótse-
nosenaha, I s.to reach the goal; naótsenahono, I spur, prompt him to s.; éótscheoneve, he is one who strives, endeavors; inf.-onisi- =try, s.; naonisineve, I s., try to do it; naonisipevočtaetan, I try, s.to do good; suff.-tan also expresses "striving" in the sense of "wanting, desiring, being in the need of"; infixes -ót-se- and -onisi- are also combined; naótsenishoxtami-sta, I s.trying to reach it, catch up with it; ótsehesto-toz, the striving, persistence, perseverance; ótsetano- toz, the striving, zeal, endeavor.

stroke, nanhovanomohéno, I s.the horse; nanhovanó, I s. him (with an instr., as curry comb); suff. -óst- so,-óstano,-óstono,-óstano imply an action done with one s., hit, blow, knock; see Instrumental form in Ch.]
stroll, naéweamén, I s., walk about. [gr. strong. expressed by inf.-hekéno- =s., hard, firm, settled; éhekénó, it is s.; ehêkoneez, he is s.; zehêkoneo-zessó, the s.ones (or.).] nahekone manisz, I make it s.; nahekonana, I make it stronger, strengthen it; nahekonestahaova, he makes me s.hearted; nahehéez, I am s.again (after having been weak, sick); eháhe, he is s., brave, valiant, intense; ehohóstamahe, he is s., powerful; ehó- seoneve, he is a s., brave, valiant, intense one; Hóoso, S..pr.name; Honeoxhász, S.wolf, pr.name; eohámeez, it smells s., intensely; inf. môox= =s., hardy, sturdy, flinty, immune; emoxoneta, he is s., sturdy, hardy; moxevo- stanehevesto, s..hardy life, living; moxonetâ- toz, the being s., hardy (or.). see durable, hard; nahe- konoto, I declare one s.; nihóotaz, I declare thee s., powerful; hekonozisto, the being s.; ehešoso, it is s., rigid, sinewy; ehešsóa, ehešsó (pl.), one is s..] stronghold, hekonemanao; see fort. [sinewy. structure, expressed by suff. -éston, -ston =erected, made, built up; see make.

struggle, expressed by suff.-moehe =with effort, strain, exertion. nakane emohe, I am tired from struggling; nahekone mohe, I s.hard; see strain; inf.-ótso- =strive, s.; naohótseneezox, I s., endeavor to go; inf. -oniso-otse- =trying with persistency. See battle].

strut, emoxneceamén, he walks with pride. [combat. stub. expressed by inf.-tam-: natamosón, I s., render truncated (with instr.); natamosoha, I s.it: etama evseš or ekaevseš, he has a s.horn; Tamecs, S.nose; natameevaevo, I s.his arm (with knife): etamenevae, he has a s.arm; tamohnóxzx, s.tree, tree stump: etame- oxta, he has a s.leg: etamooxtax, he has s. hair; see cut; Tamene,S.face, pr.name; etamsehæ, he has a s.head. stubble, hzosozošz, stubbles (left standing, of grass, wheat), lit. their feet; eóešeono, stubbles cut; naóešeonevazesta, I deem it s.; eőešeonevensz, they (in.) are stubbles; eóešeonea eheso or eheševetovat-
to, it is s. like; éoešonea eheståo, ehešetovåo, they (or.) are like the s. [stinate. stubborn, see obstructe; esaa-amåtaheoneve, he is s. ob.] stuck, ehotoonohe, he is s., stalled; hotoonohosto, mas- hančhestovå, the being s., stalled in evil, in foolishness; ehečca, it is s. in (as an ax in the wood); ehečči, it is s. in the ground.

student, mzikston; zehőstonz, the one who studies.

study, ehčston, he studies (ref. to book s.); eččihe- tan, he studies, turns in his mind; načhatamo, I s., examine him; načhazesta, I s., examine, judge it; nan- heeñatan, I s., want to know; nanheenatanota, I s. it, want to know it; nanheenovatano, I want to know him; hčstonestoz, the studying, s. (with books); hovingo, zenoxečhatame, something under s., examination.

stuff, see fill.

stumble, ehanč, he stumbles; ahančestoz, ahančenàtoz, the stumbling (also fig.); ahančesohesto, the cause of stumbling; naonochea he, I s. to the ground; naatoez, I s., transgress; atooczisto, stumbling-block; ehanččenao, he stumbles and falls; ehanč, he stumbles (when drunk); ehanchezse, I s., dash against; nahehota, I am stumbling, staggering; nahehose, I s., stagger, q.v.; nahotxtaa, I s. at it; nahotxtaovi, I make s. (with the foot); nahotxtono, I "s." him; hohotšenàtoz, the stumbling, staggering; botxtaovazisto, the making one s.

stump, expressed by inf. -tam--; see stub; tamonhāzzz, tree s.; tamonhoxetto, tree stumps; etamonhāzze- zeve, it is a tree s.

stun, natoomenačstono, I s. him (with a violent blow); niahančono, thou stunnest him: hohonaeva eyčsahana- noo, they have been stunned with stones; ehančoschečs, he has been stunned (with one violent blow, stroke).

Ahančesizisto, a stunning blow.

stunt, ehečsožê, he is stunted; ehečsožee, they are stunt- ed; ehečsožtë, ehečsožttonz (pl.), it is stunted, stays low; enovê, enovêeo (pl.), enovêto (in.), one is stunted(natually); zehočsožs, the stunted one (or.), stupendous, emahaatamano, it is s., of great magnitude (in aspect, in general).

stupid, exa-nxačeta, he is s. dull; xa-nxačetátot, the being s., dull; emashà, he is foolish, insane, s., unreasonable. [ness, insanity, unreasonableness. stupidity, xa-nxačetátot: masančhestos, s. foolish- stupor, nomonomoxtoastos, s., drowsy feeling; năozistos, s. swoon; enož, he dies, is in a s. sturdy, emoxxoneta, he is s. hardy; see strong; mooxone- tátot, sturdiness. [nevátot, the stuttering. stutter, enèsetqaneno, one stutters; see stammer; nèt่อ- sty, see manner; pref. zheše- = s. zhešešs, bis s. of
speaking; zehešemixtions, his s. of writing, the way, manner he writes; zoeoxchešhaonato, the s., manner of prayer; zoeoxcheš-čš'sanistove, the s. of dressing.

suave, see blandish.
subdue, navovonano, I s. him; natapoëho, I s., weaken him; etapahe, he is subdued; see muffled; vonovanazistoz, the subduing of one (obj.); vonovanovatoz, power to s.; navovonoëho, I s., conquer, defeat, subject him.

subject, naëxaosan, I s., overpower; naëxaovo, I s., overpower him; nanitatovo, I control, rule over, s. him; aënovozs, s.; naënovoxzoz, my s.; heaenovoxzetto, one's s.; niaenovoxzenaneo, our subjects; niaenovoxzevš, your subjects; naheauenovoxzenoz, he is my s.; nihenaevoxzetoëzh, thou art my s.; eaeenovoxzeve, he is a s.; zeaenovozxevsz, the one being s., property to one. Rad."a" implies subjectivity, as suff. it denotes a s. in the third pers.; nameta, he gives to me; emetš, he is given unto by one; nimeta, he gives to thee; nime-tænon, he gives it to us; nimetaenov, he gives it to you; zemetasz, the one giving to me; zemetata, the one giving to thee; zemetæš, the one by whom he is given; zemetæz, the one who gives to us; zemetæss, the one who gives to you; zemetævoss, the one who gave to them.

sublime, eosëmoonatamano, it is s., supremely beautiful.

submission, amastatost, the submitting, consenting, obeying; vonovonezoekistoz, s., surrender, the becoming conquered. [yielding character. submission, amastatonev, he is s., has an obedient,]

submit, naamata, I s., obey, consent to; navovonoco, I s., surrender, become conquered; naamataetovo, I s., yield to him, an obedient towards one (naamato, I obey him); naamataiozetomo xoëhoemačš Maeho, I s. to God's will, lit. I become obedient to God's decree for me; navovoneozeta, I s., yield, surrender to, concerning it.

subordinate, hoze, hozeo (pl.), s., servant; "s." is sometimes expressed by inf. -honaov- = a second; zehoanovenitāæs, the s., subprincipal, second master; chonaoveheonoev, he is a s. chief, subchief, second chief; eaeenovoxzeve, he is a s. subject; zeaeenovoxzevšo, the subordinates, subjects. In the Ch. gr. the s. is the conjugation used in s. sentences. [=I use it].

subserve, ehozesztomoheteto, it subserves (from nahozenz) subservient, ehozeonev, he (or it) is s., helpful, a servant.

subside, expressed by inf. -ona- = to diminish, attenuate; eonatooko, the river subsides, abates; eonazetonevo, the crowd subsides; see abate; eanovatto, it subsides (of water, pain, disease): inf. -nastom- = s., relent; enhastomeoz, it has subsided, abated.

substance, rendered by rad. -hešetova- = of the nature,

1024
substantive, see noun in Ch.gr. [tential possessions.

substitute, name to en, I s., give in place of, exchange; he to name to en, I s. this; zeto mohe noham name to en, I s. this horse; name to en vo, I s. it for him, give him room, place; nita o o zeo meto mon doto, the all be given me in place, substituted for; meteo ho zeo he works as s., in turn; na he ho hev o mota, I s. him in working, work in his place, for him; naha na nov o mota, he substitutes me in prayer, prays in my place, for me.

See Substitutive m. in Ch.gr.

subtle, eho ho zezeve, he is s., subtle, crafty, cunning,] subtle, same as subtle.

substrat, hosz naaseta na, I take some away.

subway, atonomeo.

succeed, nae shoko me vo, I s. in finding him; nae shoko me a, I s. in finding it; name ova, I s. am successful; na ev ho xe naen, I cannot s.; nasae v ho xe naen, I s. in it, do not fail; eto na to mo he, how does he s.? Epe va moe, he succeeds well; ehase va moe, he succeeds poorly, badly; zhe te amo is, the way, how one succeeds; na vostan e va moe, I s. in living, lead a successful life; see prosper, follow. Hos se ev a, the succeeding day; also expressed by inf. -no vo- which denotes "in line with"; no vo te vo st an e he ve to zot, succeeding generation; naxeo ota, I s., prevail; nahoxtamista, I s. in reaching it, attain it; nahoxtamo, I reach, come up with him; namome ova tat o, I deem one especially successful.

success, see advantage; zhe te amo s, what s. he has; ep eva moe, he has good s., is successful; see suc-] successful, expressed by suff. -amo e; see succeed.] [ced. succession, inf. -no vo-, no vo te vo (detached) denotes "in s., line, one after another; no v o en ni to zot, the being in line, s.; rad. -o- expresses "often, s., repetition, reduplication of the act"; oe ev a, every day in s.; to te ev a, every night in s.; ep o pevo o ta, he does] succor, see help, save.

[good repeatedly, in s. such. e hesso, it is s.: zezhesso. zezhess s, (pl.), s. kind (in.).] ze hesso, ze hess s (pl.), of s. kind; ze hestas z, ze hestas s, (pl.), s. kind (or.); ze hest as s, ze hestas s, of s. kind (or.); ze te to tav e, ze to tav s, s. kind (in., color); enheto tav, enheto tav ens, it or they (in.) are of s. color; ze te so, ze to vos s, of s. length (in.); zez e ton es, zez e ton e s, of s. length (or.); ze te so, ze to vos s, of s. length (in.); zez e ton es, zez e to n es, of s. length (or.); ze te to mo, ze to mo, of s. thickness; ze ze hessel vein e he ve to zot, s. life, way of living; ze ze hessel ve to zot, of s. life; e mian hestav, all s. like; ze ze hessel sto to zot, s. words; zeze - z e tane nist o, s.
working, doing (manual).
suck, nahestôn, I s.; nahestôno, I s. him; nahestoха, I s.
--- it: nahesëstôno, I s. him (with one drawing): nahestomosan, I s., do the sucking; all the preceding terms ref. to a drawing with the mouth, as done by Ind. doctors; nanitõvoxtovo, I s. it (liquid) out of one; nanistovoxto, I s. it (as candy); enistovọto meševo-to, she gives s. to the infant, nurses it; nanistovaxsanësëhô, I cause one to be sucking; nañstoxta or nañv-toxta, I s. it (as candy); natšotxovoxto, I s. it (holding within the mouth and sucking); chehevsan, he sucks (predicative); echehozoх, he sucks it; echehevo-to, he sucks one; nahehepoxta, I s. it (like the stem of pipe, stick candy, etc.): nahehepomo, or. of preceding; naponoxto, I s. it dry; eponoxvaxsanetto, it sucks it dry; naponooxvahâz, I s. pump it dry (with a pump).
suckling, menhâson, s. colt; enistovọto, she suckles it; zenistovhoesz, the suckled one; zenehëtetoz, ] succion, hehevvoxanistoz. [s. infant; mònazezhes, s. wolf.
sudden, sëchettvo, of a s., suddenly; inf. -sëhov- = sud-
denly, with suddenness, by surprise; eschoviho-
oxz, he arrived of a s.; sëeha, instantly, suddenly, right away; echeto, s., it is s., (?); exaheozoх, it happens suddenly; rad. -h- = immediate, close to; inf. -masô- = in a burst, suddenly; suddenness is expressed with instr.
suff. -ôstôn-, -ôstohâ, -ôstasô, etc. (see Ch. gr. Instr.) suet, hekoneam, voomeam; ehekoneameto, it is s. [Form].
suffer, naaomen, natooomen, I s.; nahoomen, I undergo suf-
fering, misfortune; nahesteomeneneto, I s. on account of him, for him; na-
hesteomeneneto, I s. on his account; ehestoomenov havsevočaastoz, they (or.) s. for wrong do-
ing; ehestoomenov havsevočastoz zexhozecohevoss havsevočastoz, they s. wrong doing as wages for their (own) wrong doing; navistoomeneno, I s. with him; navi-
stoomenehe, I am one suffering with; nañênovoomen, I hold on in suffering; nanšenavoomen, I am suffering; nahepoomen, I s. more than; nahepoomenevo, I s. more than he does; naaamoomen, I continue to s.; nazeoomen, I s. thus; nanetoomen, I s. so (in the manner mentioned); zehetoomenôs nanetoomen, I s. as he does; natônetoomen, I s. that (the very thing mentioned before); nanome-
toovoomen, I s. torment; enëna-nonizeovoomen, he keeps on suffering with gentleness, meekness; heovâz hešë-
toome, all sorts of sufferings; suff. -oomen denotes "endure, s., undergo". Veoomenenetoz, excessive suffer-
ing, misfortune. The nouns for above terms are made by suffixing -hestoz or -estoz to the verb; toomemos-
to, the suffering (Ger. das Leiden); toomeo, suffering, (Ger. Leid), also sufferer; nät omitooëhô, I cause him suffering, make him s.; natoomeňeš, I lie suffering;
etoomenëhe, he looks suffering; suff.-oam denotes s., agony, pain, groaning; eëvoam, he is suffering, groaning, in agony; navistoamemo, I s., groan, am in agony with (association) him; zeamstoeno zyevešamoaams Jesus, The Passion of Jesus, lit. the week in which Jesus was in agony; eastoam, he begins to s.; eamaom, he keeps on suffering, being in agony; heva nasz matonitoamsz nistxevoss evistoamemæzeo, if one suffers in any way, they all s. mutually; matonitoametto, if it suffers in any way. The difference between suff.-oomen and -oam is this: -oomen denotes a condition of undergoing misfortune, reverse and the like; suff.-oam denotes actual physical suffering, pain, agony, usually acute. Našenovoë, I s. patiently (whatever befalls me); matonitoë, I s. anything, in any way; honetonitoësz, if he s. in any way; nahestoë, I s. for, on account of; nahestoëtova, he suffers on my account; hestostoz, the suffering for, on account of, for the sake of; ehæšëenovoë, he suffers long; hæšënovoëstoz, long suffering; našenovaeztovo, I am long suffering towards him. Nanšenizeovo, I s. him, allow him to: nšemeseha, s., let him (to) eat! Nšenhåxzevecha, s., let him (to) come to me! Also expressed with the prohibitive inf.-vë- followed by -hestom- (= to prevent); nivéhestomano, do not prevent him, let him; inf.-nšenizeom- = s., allow (with kindness, gentleness); nšenizeomešzeha, kindly s., let, allow him (to) speak! Eoxcemæsemetanoxtove, there is suffering, agony (with intense desire to be relieved). suffice, see sufficient.

sufficient, nheš nhessonehâ, it is s., now let it be so!

Enëstëezo, it is s.so; našivaztastoz ninetæamtøe, my mercy is s. unto thee; eëstæpeva, it is s., well enough; rad. -ëstæ- = has reached it; eëstëeoz, it is s., enough; nitëcëtahe, let be s.! (ref. to doing, acting), let it go at that (which you have done); rad. -nitë- = ref. to something completed, done to the limit, reached; nanitëëta, I have done sufficiently, have acted that much; ninitëemaz, this is all I say to thee; ehovoxta, it suffices (?)...

suffocate, nanxpotomeoz, I s., stifle, choke (ref. to passage of air); nxpotomeoztizoz, the suffocating; evešenxpotomeoz zehestomeoz' zeoexehæesz, he was suffocated, stifled, choked by rising fumes; nanxpotomeëstæe, I s. from intense heat; enxpotomeëstänovo, they (or.) suffocated him with intense heat; nxpotomeëstæesto, the suffocating by a sudden outburst of heat. suffocation, see suffocate.
sugar, vecemâp and vecmâp, s., lit. sweet water; evcemâp- eve, it is s.; vecemâpsz, s. cubes, or candies; mescemæveemâp, maple s.; navecemæpevana, I s. it, make it sugared; vecemæpemenë, vecemæpemenös (pl.), s.
cane, sorghum; vecemâpevôsz, s. cane hay; see sweet.
suggest, navhanenheve, I s., merely say; têxa nimetaase-
oxhemâ, I s. that we leave, lit. let see, let us
go; enêhov zevvoenhesto, he is the one who suggested,
said it first. [thy s., saying.
suggestion, zexhêtata nataneâve, I am going to do it at]
suicide, zetaomenahâz, zetaomenahâzessô (pl.), s., the
one who kills himself; taomenahâzistoz, s.,
the self killing.
suit, momoxemazistoz, s., entreaty, supplication; momox-
-  zemosanistoz, the suing; napevazesta, it suits me;
natâ, it suits, fits me; natâvo, it (or., sp. of gar-
ments) suits me, lit. I fit it; epevetâezoz, it suits
well, is in place, will do; tês'anistoto, s. of clothes;
etês'anistove, it is a s. of clothes; nabotovanotto
tês'anistoto, I bought a s. of clothes.
suitable, epevetâezoz, it is s.; napevazesta, it is s. to
me, I deem it well.
sulfur, heovohohona, yellow stone, understood as s. in con-
nexion with esôxoz = medicine, or hoësta = fire;
heovohohona zeoexeoâsâezoz, s., yellow stone which flames,
burns.
sulk, ehavsevetan, he sulks, feels bad; evenomôxta, he]
sullen, see bitter, sour. [sulks, feels crabbit.
sully, see defile.
sumac, maenoaneonôsz, s. (pl.); maenoaneonôe, s. (sg., but is
not used); emaenoaneonôevensz, they are s. leaves.
summer, mea (seldom used); meaneva, in s.; setovemeane-
va, mid-s.; meaneve, it is s.; nhasto meaneva,
last s.; mxhossemeaneve, next s.
sunmon, see bid, command, order.
sumptuous, see gorgeous.
sun, ešêhe (or.); ešêheva, with, in the s.; ešêho, s., when
obj. to a subj. in the third pers.; évemo ešê-
ho, he saw the s.; nevoneeâhe, s. (Ger. Tagessêtirn);
niešêhaman, our s. (ceremonial term); naheeeâmenoz, he
is my s. (some one); ešêhe hemaneoxistoz, the sun’s
power; ešêhe hemôhovâtozo, the sun’s heat; "havotôsz" is
a ceremonial (mythological) name for s.; enimaêes
ešêheva, it orbs around the s.; ešêhemahe, ešêhemahoz
(pl.), sun’s ray, arrow; emoês ešêhe, the s. appears;
ešêhe emêm, the s. rises; ešêhe etên, the s. sets; oxe-
meênsz ešêhe, whenever the s. rises; hometen ešêhe, at
the rising of the s.; emeësena ešêhe, the s. is ap-
pearing; ešêhe etoomôs, the s. stands still; ešêhe eam-
ôs or eamôs, the s. is moving on; eamôsena, the s. is
a moving on; ešêhe emetôsena, the s. is standing still
(over a spot); ešêhe enhâtaz, s. dog; evonszehaštâe, he
has a s. stroke; nabotxâe, the s. burns on my head; ehe-
ovómoês, it is shining yellow(sc. s.); monemoez, s. rise.
Sun dance, oxeheom, also maxevonaom; the first term has
nothing to do with "hooxe =poles"; pref. ox- (sometimes hox-) is used in many pr. names; inf. -hehe- implies "father, generator" and the end syllable "-om" ref. to lodge, dome. Thus "Father-lodge" (Ger. Erzeugeuer's Tempel) as translation of "oxheheom" is corroborated by the very meaning of the S. ceremony. What writer has seen and heard of the S. in the last 24 years leaves no doubt in his mind but that the whole ceremony belongs to phallic worship or veneration of the generative power. The life giving power of the sun in the form of heat and rain is represented by the bull, whose head is the "sine qua non" of both Maxevonãom ("great ceremonial sweat-bath lodge" or Sun-lodge) and Vonãom (ceremonial sweat-bath lodge). The center pole is the same symbol as the path made between the heap of stones and the ceremonial sweat-bath lodge, and to make the whole meaning as plain as daylight, a human effigy with very prominent phallus was suspended from the center pole. For some years the priests have left out this effigy, because it not only would elicit remarks from white spectators but also lead to questions which the initiated do not care to answer. The name Maxevonãom is less in use than Oxheheom and has a different meaning. Vonãom is the name for the ceremonial sweat-bath lodge; vonã means "to wipe out, destroy, lose by heat" (navonana, I wipe it (with hands): navonâo, I destroy, wipe out (by heat); evonhâe or evonã, he is destroyed by fire; Von-hâe, priestess; Vonhãtan, priest) and -om = lodge, temple, dome; thus Vonãom = "Lodge of purification by heat"; Maxevonãom = "Great lodge of purification by heat". The "heat" in the S. is that of the sun together with the "heat" (suffering) of self torture. The one who vowed a S. ceremony wanted "life" or "life power" and removal of whatever was between him and that "life". What he vowed was also wished by his next friends, his band and the whole tribe, so the ceremony was to bring the life giving power, to make the sick well and promote reproduction not only among the Ch. themselves but among the animals and plants upon which they mostly depended. In order to obtain that life, a suffering or sacrifice was required and this began usually a few months before the ceremony took place, when all sorts of restrictions (including strict continence) were imposed upon the one who made the vow— Oxhehetan, S. man, participant in the ceremony; e(h)oxhešeça, he vows a S.: ze(h)oxhešeçavaz, the one who vows a S.; oxhehetaneve, he participates in the S.; oxhehemax, S. wood, foliage (for the lodge in general); oxhehevoxe, S. lodge poles (rafters, etc.): oxhehevomotönoz, S. meat offerings: mozenæo, sacred pipe used at the S. ceremonies (bowl in straight line with the stem), this pipe is also symbolical; onohestovatóz,
The fire spoon, about 6' in length with a bowl about 10'' long with which live coals are carried during the ceremony. Nononês; rain bow sticks (in the S. altar); nozee is the name of the sticks planted close to the rain bow sticks and painted white with white downy feathers stuck on; they represent the outside Indians (from other tribes); Zeestass is the name of the sticks painted red and black with black downy feathers stuck on; they represent the Ch. tribe. Hoxzz is the name of the altar foliage which represents "vestânehevestoz" =life, the living. See under torture. As to description of S. see "The Ch." by G. A. Dorsey in Publication 103 of Field Columbian Museum. Also article on S. in "Handbook of American Indians".

Sunday, Maheoneš, Maheonešiensz (pl.), also Maxemaheoneš, God's day; emaheonešève, it is S.; Maheoneševa, on S.; nhasse Maheoneševa, the other S., last S.; zezhossemameheonešève, the following, succeeding S. (past); wchossemameheonešève, next S.; matamaheonešève, when it shall be S.; zemameheonešève, when it was S.; nistoha Maheoneševa, every S.; see week.

Sunder, see break, separate.

Sunflower, soxenos. [it is s., stove in.

Sunken, evovepêzen, he has s. eyes; see hollow; eseson,] sunny, hiz ešêva epevatameno, it is a s., fine day.

Sunrise, ešêhe homënsz, at s.

Sunset, ešêhe hotënsz, at s.

Sunshade, hoveoem, s., arbor.

Sunshine, ešêhe hevohôovâtoz, sun's radiance, shine.

Superabundance, heumâenôhestoz. [matamahe, one is s. superl. eohémoonatatamano, it is S. (in general); eohémo-]

Superfluous, ekanoma, it is s., left over and not needed, extra; inf. -kanom- = s., extra, redundant; zekanozeass só, the s. ones (or.), available, not needed otherwise; ekanomoêta, he acts superfluously, independently of another action, extra, not in connection with something else.

Superintend, nanitâetsen, I s.; nitâetsenehe, the superintendent, master; zenitâetsenessõ, the ones who s., see rule; naneevavôxta, I s., oversee, watch it; see watch; nanitâeta heto hozehohestoz, I s. this work; nanitâeto, I s. him. [cative]

Superintendence, nitâetsenistoz, nitâetsanistoz (predic.)

Superintendent, honaovenite, s. (implies that he is second to some one else); nitâetsenehe, s.; zenitâetsansz and zenitâetsensz, the s., one who superintends; enitâetsencheve, he is a s.

Superior, expressed by inf. -(h)oham; eohamepeva, it is s. in quality; eamhoomosan, he is s., greater; inf. -amehos- = s.; eameosheneenovehe, he has s. knowledge; eohamatame, he is deemed s., is preferred; eoha-
mepevhēme, it is s. in value.

superiority, ohamepevhastoz, s., excellency; ohamepevhēmeztoz, s. in worth, value; ohamohātamahes-toz, s. in power. [only one], -nanes- (above all).
superlative, expressed by inf. -hosoham-, -noce- (the) supernumary, see superfluous.
superpose, etotahota, it is superposed; etotahotansz, they (in.) are superposed: etotaxēvohonoeve,ladders are superposed; etotooveha, etotoovehansz (pl.), it lies superposed; etotooveš, etotoovešen (pl.), it (or., as drygoods) lies superposed; see fold, layer.
superstition, there is no special word for "s." in Ch.: Maheonozeoxz is pr. name for "the one fearing in mysterious matter" and was coined for the "Pilgrim's Progress"; a term that may be used for s. is noētasoz, the taboo fear; enoēata, he is in fear of a certain thing, taboo.
supine, nahanozeš, I lie on my back; zehanozešenaz, the one who is s.; nahanozešenatoz, n.
supper, no special name: hetēevā mashestoz or hetēevā zeoxcemsestove, evening meal; Maheonemesestoz, Holy meal, s.; hestoxtomosanistoz, symbolical, ceremonial meal. [zeq.; see pliable.
supple, ehec, it is s.; zehec, that which is s., also ze-] supplicate, namoxzemosan, I s.; namoxzemoxo, I s.him: see entreat, pray; naomohōnato, I s., him, pray to him with tears.
supplication, momoxzemazistoz; momoxzemosanistoz, the supplicating; namoxzemosceanvomoxt, I make s. for one.
supply, namoxeovo, I s. one with food; naoneno, I s. one with clothes; nahaeastomoxho, (?) I keep him supplied; see procure, provide, provisions, store.
support, nanohono, I s., uphold him; nanohono, I s. (with instr.), prop him (as a tree); nanohoha, I s., prop it; enooho, it is supported, propped; nanohotanoxto, I want to s.him; nanohooovo, I s. one (when he is in a sitting position); etahonešëš, it stands on, is supported by; zistahonešëš, that on which it rests, by which it is supported; nohonaizistox, the s.; vistāmazistoz, s., help; navistāmo, I s., help him; see standby. Howmestono, s., tripod for cooking purposes.
suppose, navhanenešetan, I s., merely think so; navhanešhazesta, I s., merely judge; hoomevās, s., imagine; hoomeevas nametaaseoxz, s., imagine I would leave; mo etēvahan, I s. it was night, it no doubt was night; mo epevačhan, I s. it is, must be, is likely good; see Hypothetic m. in Ch. gr. inf.-hōve- = supposing but being mistaken; nahēvenešetan, I supposed, that so (but was mistaken); nahēveneoxz, I went there for nothing (on the mistaken supposition that); nahēvemeto, I gave him
by mistake, supposing it was another one; navhanezistotoetan, I s., conjecture.
supposition, vhaneneñetanoxtoz, mere thinking so; zis-
totoetanoxtoz, s.; also vhanezistotoetanoxtoz, s., conjecture.
suppurate, emavez, it suppurates, forms pus. [over all supremacy, nanotasto, supreme authority] supreme, Zenanotahesz, the S. One; enanotaha, he is s.; enanotee, he is s. in worth; moñenitaa, s. master; Zenanotahesz Maheo, the S.God.; inf. oxe and osè = highest, s.; oxeñivazta, s. mercy.
surcingle, hoxt’taeseo, -seonoz (pl.); ehoxt’taeseoneve, it is a s.; hoxt’taeseonevaa, with a s.
sure, chetom, it is s., true, certain; inf. onisayom = s., true; eonisymetto, it is s., true; eonisymahe, he is s., true; moñisymeten, I surely think, have in mind: moñisymata, I surely, truly believe, obey; ehe-
konotoom, it is s., stedfast, not changeable; inf. holoko-
=surely, positively, must; etoomatto, it is s., stedfast, not changeable, stable.
surely, oose, s., certainly, of a truth.
surface, tahoc, on the s.; when infixed it changes the final "c" to "k" when following vowel is "a" or "o"; etahokomeoz, etahokomên, he walks on the s., top; natakovoena, I bring it to the s. (of water).
surfeit, natahomoeno, I s., overeat; see eat.
surge, eamomeoxz, it is surging (of water); eonovomeoz,
it surges shoreward; see water.
surly, evenaha, he it s., crabbed; navenemo, I make him s., sour, spleeny (by talking).
surmise, see conjecture, suppose.
surmount, see overcome.
surpass, nañepen, I s., go, walk beyond; nañepheneenoevo, s., I s. him in knowledge; inf. hèp = beyond.
more than.
surplus, expressed by inf. -kanom =left over, extra, not needed; ekonomae, it (or, as garment) is in s., is superfluous.
surprise, naséhoveae, I am surprised (when come upon sud-
denly); naséhovahe, I s., him, cause him to be surprised; eotèsren, he is surprised, astonished; see marvel, wonder; séhovanistoz, s.; rad. -sêhov- implies suddenness; naohsêmo, I look at him in s.
surrender, navovoneoz, I s., submit, give up, am conquered;

voovoneozistoz, the s.; naamataoz, I s., yield, submit, become obedient; naamataozeto, I s., yield to him; nameatovàz, I give myself, s.; nameatovàzeto, I give myself to one; nanitameo, I give up, s., become discouraged, trustless.
surreptious, rendered by inf. -emoe= secretly, also inf.
-eme = concealing; naemenoto hotoa, I kill
surround, naoomhōe, they (or.) s.me; naoomônoneo, we s. them (or.), or naoomxnoneo; naoomoēsetēe, they s.me (standing); eoomoēeo, they (or.) s. standing; eoomoēensz (in form); naoomoēte, they s.me (sitting); natâxtaohnoneetēe, they s.me (in a ring); see encircle. Tâxta (also used as inf.) denotes surrounding, encircling, all around in a line; etâxtamoecha, the water surrounds, is all around (as an island); etâxtaeō, it (or one) stands in plain sight, all around before one; hoxzetto etâxtaeoe mhōn, trees s., stand around the house; rad.-hov- =s.completely, encase, envelop; nahovana, I s.it on all sides (with something); Maheo ehovoenā zevoNettoz', God is surrounded, enveloped surrounding, nimaeteto, all around. [oped in. by light. survey, etẽmosan, he surveys (predicative); hesthoe natetomevo, I measure, s.it for him; see measure, scan. NaēveHatamo, I s., examine him; etẽomohe, it has been surveyed for him, he has been allotted.

surveying, tātamosanistoz, the s.measuring. [hoham, my s. surveor, tānevēho, s., white man measurer; natānevē-] survive, nahēpeametanenovo, I s.him, live longer than he lives; nahēphaēsvostanehervetoovo, I s.him, live longer than he; heto hēmoxtastovā nasoxpevostanehe, I survived this disease, sickness, went thru it living.

survivor, zēhēametanenessē, the survivors, the ones left alive; see left.

suspect, eēhov nahēssetamo, I s. him, lit. "it is he I think of him"; see distrust.

suspend, see hang; naotovetanotovo, I am in suspense, hesitate concerning him; naēștaha, I am in suspense, apprehension, not knowing what to do; eēvāe veces, the bird is hovering, suspended; vekseo zevēvessē heamā, the birds who hover above; hoavae zehēsta, something suspended, hanging, floating; ehōsz, he is sus.- suspense, see doubt, hesitate, suspend. [pended, hang-] suspension, oxhovā zehēsta, a s.bridge. [ing, floating. suspicion, see doubt, hesitate.
sustain, see hold, keep, support; Maheo nitoaenomēnon ni- ametanonistan, God sustains, keeps our life.
sustenance, nātam, s., food; nātam, my s.; nīmezemo nā-taman, give us our s. (this covers well the full meaning of "give us our bread"); hestam, one's s.; nahestam, I have s.; nahestamaovo, I make him to] swaddle, see bind, wrap. [have s. swagger, see boast.

swallow, namhāz, I s.; namhaesta, I s.it; namhaeto, I s. him; zemhaēsz, the swallowed one; mahaaz, s. m. mhaestoz, s.(thou) it! mhaēsēha, s.(thou) him! mhaestomohestoz, that which swallows, the swallowing alimentary canal; mesoc, mesoceo (pl.), s. (bird); mesoceve, it
is a s.; emesoceveo, they are swallows.

swamp, eszene; zeeszenevomao, swampy ground; hoxzeomeš, s.oak; naoxsež semo, I s.the boat; eoxsešeme semo, the boat is swamped; see capsize.

swap, see barter, trade.

swarm, emanoeháo, they s.together (in flying); emaxhoe-báo, they come in swarms; evovozevoaxeo, they s. (whirling, Fr. tourbilloner); zeixevevovoss hànomao, a s.of bees (ref.to the hives they are in).

sway, naevoneahonon, I roast by swaying (over the fire); see influence, swing. Nahotxovahaman, I am swayed to and fro; ehotxovahame, it is swayed to and fro; nahotxovaház, I s.it to and fro; hotxovahasenistoz, the making s.to and fro; hotxovahamazistoz, the swaying to and fro.

swear, navistomóhan, I s., take an oath, make a covenant (with ceremony); navistomóhaovo, I s.him, make him to take an oath, q.v. Nahestosenonooan, I s., blaspheme; hetosonenoonistoz, the swearing, blaspheming; see curse; našceno navistomóhanistoz, I s. falsely.

sweat, nahópeoz, I s., am sweating, nabópenozeoz, I s. (after eating); hópeozistoz, the sweating, s.; hópenozeozistoz, the sweating (after eating). Nahema, I take a s.bath.

sweat lodge, emaom (ema = concealed + on = lodge); this ref.to the common s.; vonböm is the ceremonial s.(see Under Sun dance): naemanan, I build a s.; emanbohonaeo, stones for the s.; emanósz, willow rods used in the erection of a s.; emám ehoešeme, the s.is covered (with skins or blankets); eșevoënën, he crawls into. The ceremonial s.is built with greater care and with more rods than the common one. The sticks are stuck in the ground and then bent at their upper ends which are then tied together with withes to form a hemispherical booth. The rod that forms the middle line from east to west represents the sun's path. On the inside of a ceremonial s. the sod is removed and a circular hole (about 4" deep) is made in the center, where the heated stones are put. All this is done by a priest, who also draws symbolic signs in the interior of the hole. From the hole a straight path to the fire heap and the buffalo skull outside is cut out of the sod. These ceremonial sweat lodges, with the path to the fire and skull, used to be built with much painstaking by the officiating priest. Writer saw one of these men using the fore lower leg of a buffalo to make the imprints of the bull's foot in the cut path, the tracks leading from the buffalo skull and fire into the hole inside the Vonböm. The sun's heat that has made the wood (which is used to heat up the stones) grow passes thru combustion into
the stones. These are carried into the circular hole of the s. along the cut path. When the water is poured
upon the stones, their heat is transmitted into steam
and the latter is inhaled by the people squatting in
the s., cleaning them externally and internally and
giving them new life power. The form of the path and
its meaning is of phallic nature, not with immoral
meaning or teaching but representing life coming to
men in the form of heat. The same idea is repre-
sented in the Sun dance lodge which is called Maxev-
näom (see Sun dance). An old priest (Lefthandbull)
told writer that the ceremonial s. (Vonäom) was in-
troduced long after the common s., which meant only a
private sweat bath, often taken by single ones where-
ever they were and without ceremony. According to
dreams which a priest may have had or copied from
some other tribes certain changes are made in the
ceremony, as the sticking in the ground of certain
young trees (usually cotton wood or cedars, with foli-
age on) in front of the s., and the whole doing may
receive a different interpretation. From what writer
has seen of the religious ceremonies of the Ch. shows
that in the past as well as in the present constant
changes have taken place in them.

sweep, Namxeen or Namxeheń, I s.; Namxevomaoha, I s. the
ground with something; Namxevomaoha mhańo, I s. the
house; Namxäa, I s. it: Namxena, I s. it (with the hand);
Namxevełoenoa and Namxeveloñota, I s. the snow; Namxevelo-
ťota, I s. it (liquid, beverage) by blowing with mouth;
Emxevomaeñena also Emxena, it sweeps, (said of wind,
tornado, flood and the like); Emxevomaeo, the ground,
floor is swept; Mukénistoz, the sweeping. When an ac-
tion is done with one "s., stroke, flash" it is ex-
pressed by the instr. suff. -ńostono, etc. (see Instr.
Form in Ch.gr.).

Sweepings, Mukéneneñoz; see débris, fragment.

Sweet, eveceeno, eveeno, it is s.; Esaaevenceohen, it is
not s.; naveceana and naveana, I make it s.;
Moemošen, Moemoxešsz (pl.), s. grass (aromatic herb of
the mint family); evoxcemeeoz, it smells s. (as incen-
sce), pungent; Epavemeeoz, it smells good, s.; ho-
enoñkon, s. potatoes; Nahozheń, I give a present to my
heart; nihozheñemä, we give presents to our s. hearts;
Hozheñestoz, the giving of a present to a s. heart; me-
ńo, s. heart; Hemanń, one's s. heart, loved one; veenanń, or
Zevecekökonńo, s. bread, cake or pie; vecemância, s. water =
sugar.

Sweeten, naveceana and veeana, I s. it; Zeveceane, that
which has been sweetened: Vececeaneñotso, the
sweetening; Esaaevenceohen, it has not been sweetened.
Sweetly, expressed by inf. -ńonizeom = gently, kindly.
swell. epoheoz, it is swollen, it has swelled; mahâz eo-
heoz, the hand is swollen; epohâta, it swells (by, from heat, as bread); epoaseoz. he swells, bloats up; 
exampaoseoz, he is swollen (in sick condition); eox-
seaseoz, he swells (as a horse when one tightens the cinch); 
exoksaseomeho, he strains to s.; epohôtaoz, it 
wells, bloats (as of animals after being killed); 
ehestovome, it is swollen, inflated, blowed up; see 
blow, nahestopovta, I make it s. by blowing into it: 
mâp evešepohoxos, he has dropped, his flesh is swollen 
by water; see dropsy; eohâo, it is a painful swelling; 
oháoxtoz, painful swelling; emahaeoxz, it swells up, 
gets large; eashôetameoxz ohe, the river is swollen, 
is getting deeper; hessevâmezistoz, s. (of waves), see 
swelter, naohêhopoez, I s., perspire profusely. [water, 
swerve, enohéoz, he swerves, turns from his course, devi-
ates, q.v.

swift, rendered by inf. -nše- and -vestov- also by suff. 
-ao; ehâtao, he is s. of foot; nahaoa, I arrive 
swiftly; ehoao, it has arrived (as a wire message); 
nahaoaatovy, I follow him swiftly, leap after him; enše-
vetto ohe, the river flows swiftly; evestov'netto, it is 
s., fleeting; see quick.

swim, natohôna, I s.; naaetohona, I keep on swimming; 
натонâzhetohona, I know how to s.; naahoxtovohona, I 
s. across; naexxovotohona, I have swum across; naonone-
tohona, I s. ashore; tohoñâtoz, the swimming; zetohon-

swindle, see cheat.

az, the swimmer.

swing, navavae, I s.; navavaeto, I s. him; zevavaasz, the 
swung one; navahavahamio, I s. him (with force): na-
evoneahamio, I s., sway one; navavaosemo, I s. him to 
sleep (in talking, singing, also fig. as when voices, 
noise or speech make one to sleep); vavaestov enokon-
eo, a single s., or a s. with a single rope; enisoneo, it 
have two ropes, strings; enishoszeo, they hold each other 
with the feet (in swinging, see page 834, #15); nahéne-
heâstôno, I s. him upward; eoxcevohonovaovâzeo, they 
kick apart (in the s. play); be naonimotaohâz, I s. it 
around (as a lasso); naonimotaohâmio setoxceo, I s. the 
rope; naonimotaohêzemo, I s. it (or.) around; enointoma-
eô, it (or.) swings around; enointomae, it (in.) 
swings around; enointomaehemio, it is swung, flung

swirl, see whirl. [around.

switch, vecceheos, s. (to punish with). [swell.

swollen, epohoxos, his body (flesh) is swollen; see 
swoon. enâo, one swoons, faints, is dying; nãozistoz, the 
swooning; oxcecnâoz, he has fainting spells.

swoop, esceâe, s. (or.) swoops, alights on; naeșetovya, 
he swoops down upon me, alights on me; suff.-eštô-
no, etc. (see Instr. Form in Ch. gr.) expresses something 
done with a s.
sword, xovatov, xovatovonoz (pl.) s.; exovatovoneve, it
is a s.; zehestovonenetto xovatov, two edged
(lit. toothed) s.; xovatovoneva, by, with the s.; na-
heszxoxtavovan, I have a s., am sworded; naheszxoxtav-
oneoz, I am provided with a s.
syllable, see represent; eoxcetomëtto, it is a s., it sym-
bolizes; nahetomëtxevaheve, I am a s.; hetomëtxeva-
vevehestoz, the being a s.; hetomëtxeva.s.
symbolize, nahetomëto, I s. him; nahetomëxta, I s. it; na-
hetomësan, I s. (predicative); zehetomësz, the
one symbolized; ehetomëhe, it (or one) is symbolized;
hetomësane, the one who symbolizes; hetomëhestoz and
hetomësanistoz, the symbolizing.
sympathetic, ešivaztaceneve, he is s. . . . merciful.
sympathize, našivatamo, I s. with one, have mercy upon
him; navi stomenemo, I suffer, s. with him; na-
navistavëna, I am sympathized with, have sympathizers;
nahaestovistavëna, I have many sympathizers.
sympathy, šivaztastoz, s. , mercy, pity; našivatametanoto-
symptom, see sign. [vo, I show him s., mercy.
synagogue, mohëcoxemhëo, meeting house.
syrup, paneaseo, s., molasses; epaneaseoneve, it is s.,
molasses; paneaseoneva, with s., molasses.
system, nionone, without s., at random; also toxtomonetto
and inf. -toxtomon-. eoxcxescheoneoxz hevxozevo,
it affects, goes thru their body, system.

T

T in Ch. is pronounced like in "tea". When immediately
followed by an apostrophe (t') it has an explosive
sound. Before an "e" the "t" changes into "dz" (name-
to, I give it to him; eemeze, he is given it; taxce,
small; ez(e)ceo, it is small). At the end of a word it
sounds as if a mute "o" followed it. It is used to
combine an aspirate with a vowel, as, nahoe, my land,
nathozeptoz, my work, nàtam, my food (instead of,
nahoe, nahozehestoz., etc.). - The sound of "t" has the
etymological value of "thru" in the sense of "unob-
structured, open, clear, the entire reach, from one end
to the other, to a termination, over all parts, in the
midst, middle".
table, taxemesestoz, eating t.; taxemxistonestoz, writing

1037
knife; taxemesesto\v{z} zeoxc\v{s}\'pao,folding t.
taboo, enhaston, it is tabooed; see forbid.
tack, same as nail; napan\'on, I t.; napan\'ono, I t. it
(or.); napanoha, I t. it (in.); napanoha mxisto ho-
toma mh\'o\'o, I t. paper in the house; napan\'ono \v{s}istato
hotoma mh\'o\'o, I t., nail the board in the house.
tact, otoxovastoz, t., wisdom, the knowing how.
tail, maeva\v{x} and mazevax; heevax, usually heszevax, its
(animal, insect) t.; votonsz, t. feathers of birds;
heszevotonsz, its t. feathers; Votona, T. feather (fem.),
pr. name; nat\'evotonano, I hold it (or.) by the t. (t.
feathers); suff. vass ref. to t. in verbal forms; eton-
\v{s}evass, how is it tailed? heszevax naze\'ekse\'ost\'ono, I cut
its (or.) t. short; nahe\'e\v{s}e-hevase\'ost\'ono, I cut the tip
of its t. (with a blow, stroke); nahe\'e\v{s}e-hevase\'ostaso,
I cut the tip of its t. (with a knife, at one cutting;
namh\'avasse\'ost\'ono, I cut off its t. (entirely, with one
stroke); navako\'eso and navakoso, also navahos, Ibob-
tail it (or.); hotam evako\'eso hetane\'ak\'ogon, the dog
has been bobtailed by the boy; ene\'e\v{s}evass, it is tailed
that way (as mentioned or showed); eni\'e\v{s}evass, it has
two tails; eto\'e\v{s}evass, it is long tailed; evoxpevass, it
is white tailed; nat\'e\v{s}evaseno, I hold him by his t.;
votonsz evomxtavstaetontsz, the t. feathers are black;
nanonoevasse\'ett\'o, I tie to each of their tails (some-
thing, as a tin can); also nanonoevasse\'ett\'o, I tie to
each tail (something); nanoni\'e\v{s}evasse\'ett\'o, I tie their
tails together by two; voh\'enezov\'o\'osz, cattails
(rushes); voh\'e\v{n}eozxemaxz, stem of the cattails. Hese-
vox, its t., is also used for anything that is t. shap-
ed, like the handle of a skillet, dipper, etc.
tailor, vohetxovav\'e\'ho; zeoxc\v{c}emanov vesh\'esenestoz, the,
taint, see defile. [one who makes trousers.
take, nahestanen, I t. (predicative); nahestana, I t. it;
nahestano, I t. him; chestane, it or one is taken;
hestanenzo, the one who takes, also the one who borrows
or buys on time; hestaneonoz, that which is taken,
bought on time, debts; esaa\'e\v{c}e\'enanono\'oz hestaneonoz, he
has not paid his debts (what he had taken); nahe-
sta\'nomovo, I t. it from him; nahestanomovo, I t. his (in.);
nahestanamo, I t. his (or.); t\'as nihe\'e\v{s}estana, where
didst thou t. it from? naese\'e\v{a}ena, I t., seize, t. hold
of it (for a while, automatically, instinctly); nah\'oh-
sta\'na, I reach out to t. it; nah\'o\'estx\'ana, I come within
reach of it (by putting out the hands); nah\'o\'esto\'a, I t. him out
(from an enclosure); na\'omo\'ano, I t. him from
on top off (Fr. de dessus); nanoase\'eno\'oz, I t. him along,
away (by force); tastanoz, t. it (when handing to one);
nah\'ovxte\'e, and navxhovxte\'e, I t. out, empty (that which
has been stored up); nanitoxvoz and nanhoenozx, I t. it
out from inside a bag, sack, etc., also naho\'e\'en, I t. it
(or.) out of the sack, empty the interior of a bag; nanoeha, in. of preceding; nañseožhan, I am taken in, made to enter; nañseožhan, I am taken out, made to go out; nañechestana, I t. it easily, softly, quietly; nanoñzana, I t. it apart, to pieces; easethoneo, it takes root; eoxceota-ninoxevox, it takes some time, awhile; nanáeoxz, nañanoen, I t. it along; nañyoenenanoxz, I t. them (in.) all (in games, beat); nanitoxca, I t. off my hat; nanitananoxz namocanoz, I t. off my shoes; also nanitóan, nanés'an, I t. off my clothes, nanitana, I t., pull it off (as a handle from a drawer, a ring from a finger); hosz nahéñena pen'ño, I t. pour out some flour; nataat'san, I t. aim; navboneno, I t. him up, lift him out by hand (at an angle); nañoneano, I t. lift him up (by means of a rope); nañasetěva, I t. away (by means of water); nañasetěvox, I t. it away (by means of water); nañasetěvoto, or. of preceding; nañasetěvoxtovo, I t. his (or.) away (by water); nañasetana, I t. remove it; nañasetanomevo, I t. it away, remove it from him; nanenanon, I t. back (something previously given [this was considered worse than stealing]); namenananóhan, it is taken back from me (as a gift that was given to me); nanoešeñoz, I t. one up (as in lifting up, taking a child in one's arms); nañexano navoomoota, I t. off my collar or neck tie; nañehaooantanano, nañexoxanano and nanitootanano, I t. off his necktie, neckwear; see necktie; nañëxa, I t. meat off the bones (with knife); nañëxonoz and nanesxanoxoz, I t. cut them (in.) off (as the corn from the ear); nañhaana, I t. it down; see catch. tale, hoxtaheo; see story; vhanhoxtaheo, mere t.; caes- tomhoxtahan, he tells a t., a false story.

TALISMAN, vonhára; see amulet, idol.

TALK, nañész, I t., speak, q.v.; nameseoan, I t. plainly; "chavsevoan, he talks (also pronounces) badly; epevoan, he talks well; nanotoxwečez, I t. with experience, wisdom; eononiscész, he talks foolishly; ethono- va, he talks much, is talkative (has a busy, bad tongue); nañeshñonovatśćeno, they have quite a t. on our account; echenenistxnoan, he talks on too many different subjects (as when a speaker touches too many topics in one speech); etxkomonoan, he talks short, not many words; eoxcétószistxtoxnoan, he is a talker, is talkative (Ger. redeselig); eoxcétószistxeztena, he talks, he talks long, without ending; ezestoxzenaix, he is much talked about; natotoxesta, I t. about it; natotoxemo, I t. about him; natotoxtemo, I t. about it for (unto) him; tototoxo, that which is talked about, or the one who talks about; vhanetotoxseoneva, by a mere t.; evhanetotoxseoneva, it is only a t.; etotoxseoneve, it is a t. subject, topic for discussion; etotoxsetaneva, he talks about, gossips, judges;
totoxsetanevàtoz, the talking about, judging, gossiping; eheškovázena, eheškovàz, he has thorny lips; enešehahe, he talks that way, it is his voice; navonevamone, we disturb him in his t.; eoxchessevonevamàzistov, disturbance is made by talking (in some games in order to confuse the player); enonosta, he talks back; enonostovo, he talks back to one; naoxceēsoetanov, we t., discuss, converse about it; navonevaasemo, I disturb him by talking; namomehememo, I t. friendly of him (also flatter); namomehemesta, in.of preceding; see flatter. Ezeseneszh, he talks Ch.; see speak; eoxceēszistove, there is a t., a council. [eohāstaha, he is very tall, ehaustehe, he is t.; see high, measure, size; eotaa] tallow, hekoneam, t., suet, hard fat; also hekona amsq, or] tally, see under play, page 831, 98. [xamaevizc. tambour, oneavo; see drum.

tame, enonizeomae, it (or.) is t., gentle, meek; nanonizeomo, I t. him; nonizeomhasto, tameness, gentle-
tamper, see meddle. [ness: enæhe, he is untamed.
tan, nabónen, I t. a hide; nahoneoxta, I t. it; naexhonen, I finish tanning. Following terms are used in tanning: hesthâp, liver, brain and lard mash (a mixture for tanning process); nahestàpan, I treat the hide with preceding mixture; naéohë, I soak the hide; nièo-
hêmâ, we soak the hide; macëohezhì, when we have soaked the hide; nasèpao, I stretch it (hide); hónëo, hide to be tanned; honesty, pole on which the hide is stretched; nataëshoneonoan, I have it stretched on a pole; nasèpësen, I tie it; stretch it, getting ready for work; ahoenovotâva, knife used in scraping the hide; namxë, I work it; namxëonatya, my string (the kind used in working the hide), string of raw hide; hekoneva nae-
neño, I go over it with a bone to see if it is well soaked; honenistoz, tanning process; honenstovala, in tanning; nasèpseono, I stretch it (or.); naseño, I pin it down; naëmëz, I am scraping it; maen, tool used in scraping; naexûna, I take the hair off; mânoz, monâ-
zetto (pl.), scraper (made of an elk horn to which a sharp stone or piece of metal used to be attached); nanonätz, my scraper; hemonâzetto, her scraper; hœa, hide; naðhoeanam, naðhoeanamoz (pl.), my hide (in tanning); mësekan, t. (color, q.v.).
tangible, emxaooneve, it is t., can be touched.
tangle, eotahopeoz, it is tangled; eotahoponeane, it is

tangled (thread, rope); natotahoponeaho, I t. him up (with a rope); eatomonsz, they (in.) are tangle (as branches); eotahopae, he is tangled, in disorder; see entangle: totahopezistov, the t., tangling; totahopezistovâ, in the t. [see barrel, vessel. tank. maxevetõ, large vessel; maxeyoemax, large barrel.]
tap, nakokonón, I t. (with something); nahececkokonan, I t.
(with the hand); kokononistoz, kokonainistoz, the tapping, knocking.
taper, naheškosôn, I t.(with instr.); naheškosoba, I t.it (by striking); naheškosax, I t. it (with knife);
eheškos, it is tapering, pointed; naheškoemaniz, I make it tapering; heškašehotam, tapering nosed dog =
pig; heškemhão, tapering house, steeple. ][t.
tapeworm, mazemènemoxtam; nahešzemènemoxtam, I have the]
tarantula, moxtavêho, black spider; also maxevêho, large]
tardy, see late. ][spider.
target, oneanistoz (for gun shooting); hoaniškoz, or ho-
aniškoxtoz, arrow t. (the arrow being used as a
t.); nasz mahe eoxcenêhovetto hoaniškoz, one arrow is
itself a t. (wherever it is shot and sticks in the
ground or something else); nakahaeha hoaniškoz, I
shoot close to the t.; ekahaehâ hoaniškoto, he shoots
close to the t.
tarry, zeo nanethoe, I t. here, at this place; ešenethçois,
t.on! nachâoxta, I t., stay long; nanovhoœozx, I
tart, see acid. ][t.on the way, come slow, straggling.
task, hozehostoz. t., work; nathozehostoz, my t., work.
tassel, hoozx emaœcê, the corn is tasseling; emaœcê-
etto, it tassels, heads out (like a plume), also
said of grass, cereals, etc.; emaœcêna, he has a feather
on the head; ehemaœcêno, they (or.) have head
feathers, like a t. (ref. to a downy feather stuck on
the top of the head); maœcê, head ornament (sticking up),
tuft; nanmaœcê, my head ornament, my tuft, t.; ninaœcê-
nan, our head ornament, tuft; hemaœcênevo, their tuft,
t.; paveahâtohehâ nišq na éyo tass nihemaœcênenotto,
obey well thy father and mother, they are as it were
thy head ornaments, tassels [where we say crown in the
fig.]. Maoœcênahe, Feather-on-head-woman, pr. name.
taste, naoneasen. I t., try the t.; naonêàta, I t.it, try
its t. [naoneàta, I am deaf]; oneasenistoz, the
tasting, trying the t.; naoneasen, I know by t.; na-
oneàta, I know it by its t.; nameasen, I t.; nameàta,
I t.it; paveasenistoz, good t., the good tasting; eve-
ceño, it tastes sweet; evoxpomâezeno, it tastes salty;
evenêno, it tastes flat (like alkali); see flavor.
tattered, epèsan, he is t., ragged; see rag, torn. [savor.
taunt, natoheême, I t., provoke him: nàoomosemo, I t.,
badger him: inf. -thos- = tauntingly, with
scoffing, jeer, provocation; tohoesemazistoz, the taunt-
ing, t.; natoheœsazetovo, I t. him with laughing; see]
taut, see stretch. [contempt, provoke.
tax, ñananeonoz (pl.); from nanana, I put, set it down;
nañananeonoz, my taxes; ñanenistoz, the t. giving;
ñanomoxastoz, the paying of taxes; ñanone-hoixsane-
nehe, t. collector; eñhoemaeoe zotoxhovênoyñenistove, it
has been decreed, regulated, decided how much it is to
be taxed; esavaessageshemehan ēnanoeoneva, it has not been taxed along with (sc. something else), has not been counted in the t.; mazhozor na hoe zevese čena-
nomoez, t. for things and land; all the above terms are of very recent origin. [evêpozehôpeye, it is t.
tea, vêpotoz, t., or leaves; vêpozehôp, t. (as beverage);
teach, navovistomosan, I teach (predicative); navovisto-
mosan, I t. (actually); navovistomevo, I t. one; evó-
vistomohe, he is taught; nazeomosan, I t. (by pointing,
directing); nazeomosan, I t. him (by pointing); naane-
va, I t., train, q.v.; vovistomosanistoz, the teaching;
vovistomevazistoz, the teaching.
teacher, vovistomosanehe and vovistomosenehe; evovisto-
mosaneheve, he is a t.; zevovistomosansz, zevo-
vistomosensz, the one who teaches; zevomosanehe, zevom-
senehe, t. (by pointing); zevomosansz, the one who
me, navovistomosaneham, my t.; zeaneex teaching, see teach. [vaz, t., trainer; see train.
teal, oxcem.
team, toaseo (ref. to horses); hetoaseo, one’s t.; nito-
aseoanex, our teams; hetoaseonevò, their teams;
etoaseoneve, it is a t.
tear, v., naonea, I t. it; naoneomevo, I t. this (in.);
napooneo, I t. off a piece (sp. of drygoods, gar-
ments); napoéovo eszepen, I t. a hole in the coat; na-
popoahaz, I t. by force; napopoahame, or. of preceding;
napenoxta, I t. it (with teeth); napenomo, I t. it
(or., as mata =peyote); napenohaz, I t. it in pieces
(by breaking); namamepoea, I t. it off in chunks; epo-
poeha namocan, my shoes are torn; nszevápozaz, do not
let it t. off; napoéhaz, I t. a hole in it; napoésémo,
or. of preceding; napopoémeo nazezex, I make a t. in
my shawl; epopoéma nistato, the boards are torn,
cracked (from shrinking); napého, I command him to be torn to pieces; epopooneco, it tears asunder, apart
(as a rope, wire); napopoonehoavó, I cause it (or.) to
t.; naamoenana, I t. it (as paper); naamoenama hömá,
I t. the robe thru; naoaoeno, I t. it (or., as a robe) in
two; naoena, I t. it in two; naoxevehoeno, I t. it (or.)
off; naoxaosan, I t.; naoxaovar, I make it (or.) to be
torn; enoxaomee, it is torn; enoxaosaneto, it tears
(acting); navoxkoeno, I t. it (or.) crooked; navoku-
ena, in. of preceding; naamseena, I t. it thru the width;
navoeno kakeoeseon, I t. the goods (calico) apart; nasó-
komeena, I t. in narrow strips; naoxana navonoz, I t.
my tipi; exéselahá, it is torn by wind, force; naonen-
xana, I d., demolish it; bânavhan cavahamôt hoxzetto, the
wind tears down the trees; naoxëto, I t. him (as an
animal does, by pulling towards itself); navoveshano,
I t. him to small pieces; navoveshana, in. of preceding;
naоженаоэ, I t. his mouth (by pulling apart, as Samson did); naожахамо, I t. him in two (in pulling apart); напэнохтаа, my pants are torn; напэсежен, my coat (or shirt) is torn; напэнохтаа, my hat is torn; напэно, my shoes are torn; напэнохэон, my stockings, socks are torn; епезоо, it is torn; еэеуоео, it is torn, broken up; еэеуоео, (or.) is, lies torn, broken up; see break, crush.


tear, n., mahän, mahänоz (pl.); naneханено, I wipe one's tears (with something); nanханено, I wipe one's tears (with the hand); nanханеноz, I wipe my tears (with the hand); naneханеноz, I wipe my tears (with something); nanхен, my tears run down (flow); emомехан, he has bloody tears; эвээмо эанховзэвэ, or эамеевзэвэ, he saw him with tears running down; наэсепан, I cannot keep the tears back; naоменхан, I lament with tears; naомен, I wail with tears; nahосан, I keep the tears back, keep from crying; see cry; еэтоаноо, the tears fall one after another; naомен, I have tears (from cold); радэомон ref. to the shedding of tears, weeping; emомехона, he prays with tears; ниомемомовзэма, he is entertaining thee with tears; heера эоэноеэенуз махан, her eyes are full of tears; emомапээ, he has tears in his eyes, looks tearful; амевэээзистоо, the flowing, wetting with tears; есаанэховзээхан, it does not wet down, run down (of tears); енонэтэе, he is t. or dust stained (around the eyes).


[(in words); see joke.


tease, нанасоэ, I t. one (in acts); нанасоо, I t. him]
teadspoon, зээмеэшкон, зээмеэшконоz (pl.), small spoon;
tea, heевон, heевоноpl.), [ээмеэшконеве, it is a t.
tedious, eонизтавеноно, it is very t.: eонизтавез-] teem, see abound. [hess, it is t. like.


telegram, ехоал охоатехо, a t. has come.
telegraph, hoхтанемаката, telling wire, iron; see wire;


nавээшотono hoхтанемакатаева, I inform him by means of the t.
telephone, same as telegraph; навээшэээштово hoхтанемакатаева, I speak to him by t.; навээшотono hoхтанемакатаева, I t. to one, inform him by wire, q.v.
telescope, махехооо.
tell, naхтохтан, I t., narrate; hoхтане, the teller,
narrator; nahээтохтан, I am telling; nanээтохтан, I am telling so or from; zeэохтанэз, the one telling; naхтохтаоо, I t. him; naхтохтанэтово, I t. concerning one, testify about him; naхтохтанэта. I t., testify about, concerning it; эзэохтанэ, he tells thus; hoхтохэо, story teller or the story itself; chэохтохетнatto, it tells, narrates (as a book); naхтохтохенан, I t. in parables; naхстояста, I t. of it; naхстэоо, I t. of one; nahостоятомоan, I t., testify; hosema-
temerity, hestatamahestoz; see bold.
temper, enehestahe, he is short tempered; epavstaha, he has a good t., heart; emomástatsaha, he has a] temperance, see sober. [violent t.; see heart.
temperate, see sober; emata, he is t. (in words or eating and drinking); inf.nhastom- =refraining.
abstaining from; nhastomevostanehevostoz, t.living.
temple, can be rendered by suff. -om =lodge, covered interior; maheonemhao, t., sacred house; vësta, t. (of head); navësta, my t.
tempt, nanhoosemo, I t., influence him (by words); nanhoahoavovo hasiveva, I t.him into evil; naaivosého, I t., entice him to wrong; eavosohetto, it tempts.
temptation, vonhoaovazistoz; vonhoosemazistoz, t., persuasion, coaxing; vonhoahotanevato, the tempting (as a state,habit,vocation); evonhoaoavazistovve nito-ve, it is a t. for me; avosházistoz, t.,enticement; avostamanistoz, t.,seduction, the making inclined so; hoe- novatoz, bait; ehesthenoavatóv, it is a bait: Hasevesevhan hesthosenovatóv, the Evil’s bait, t.; eavosohestoz, it is a t.a cause to fall.
temper, vonhoahotanevahe, the t.; Maxevonhoahotanevahe, the great t., the Evil one; evonhoahotanevaheve, he is a t.(as a habit,vocation); zevonhoaoansanz, the one who tempts; nha zevonhoosemosanz, the one who coerce, influences; avoshe, t., the one causing to] ten, matòt; see numeral. [fall, seductor.
tenacious, see strong; chekonepáoz, it is t., adheres fast; chekonetëetan, he is t.; inf. -saapóe- = not coming off, adhering; esaapóetëetanoto he cësziztoz, he holds tenaciously to his word.
tenacity, hekonetëetanoxtoz, the holding firmly in mind, purpose; hekoneozistoz, firmness, t.
tend, is not expressed by any particular term but is often implied by inf. -he- and -ta-; nataneševe.
I will t.to it; heto nahethozecheta, I t.to this work.
tender, see offer; ehec, it is t., soft,q.v.; enonizeom- tenderloon, honovox; see meat. [staha, he is t.hearted.
tenderly, expressed by inf. -nizeom- =gently, t.
tenderness, see soft; nonizeomstahatoz, t.of heart; hòp-]
tenfold, matòtov; see numeral. [sanistoz, t., leniency.
tenor, see sing. [-moehe =straining.
tense, expressed by inf. -ohë= very much; also suff.]
tent, expressed with suff. -om when ref.to lodge; vëhöemo-
om, white man's lodge =square t.; see tipi; navë-
nonavo, I make him to have, be provided with a t.; ho-
veoem, arbor, summer shade (t. built of foliage for
summer use); oneanotxeom, drum warrior t., lodge; oxhe-
heom, Sun dance t., lodge; nocehömür, lone t., lodge (es-
pecially in ref. to a ceremonial lodge of the Sun
dance); maheoneöm, sacred t. (where ceremonial arrows
are kept); mashaöm, crazy t. (of the Crazy band);
vox-
cahöm, ceremonial hat lodge; mxeeöm, ghost t.; hesta-
tön vëhoeómë, ridge pole of square t. See tipi.
tenth, zematõtaonetto, the t. one (in.); zematõtaon,
tepid, see lukewarm, warm. [the t. one (or.)]; see numeral.
term, nisöe ë moheëtozo, a t. of twenty years; see end.
terminal, maatameo zeoqueënëhetto, a railroad t.
terrestrial, hoeva ehesta, one is t.; hoeva eheso, it is
t. is of the earth.
terrible, eohëo, it is t.; eohëoëctastove, it is a t.
deed; oëhoëctastoz, t. deed; niohëoëzeszenon, we
have done a t. deed, thing (sc.to it); rad. -hotoana= t.
dreadful. [terrified; see fright.
terrify, naohëetano, I t. one; eohëetanooz, he becomes]
terror, oëhoëetanoztoz; naheöstehëetanoztozveto,M I have a
t. of him; xaveohëëetanoztozgenuine t.; exa-
veohëëetanooz, he is in genuine t.
test, naonisstaza, I t. it; naonisstatamö, I t. him; inf.
-oniisi- =try, t.; naonisetanoto, I t. him (in my
mind); naonisetoöo, I t. him (in acts); naonisitoësz, I
t. it; naonisstonetamö, I t. him (by heeding, watching);
onistaztastož,t., trial,q.v.
testicle, mataxevoz,mataxevotto (pl.); emataxevozeve, it
is a t.; hestaxevotto,his testicles.
testify, nahoxtahan hoemanemhao, I t. in court; nahoxta-
haneto, I t. for, concerning one; nahoxthana, in.
of preceding; nahetomemo, I t. that he is true; na-
hetomesta, I t. that it is true; nahosestomasan, I t.
not of it; nahosestomati, I t., tell for one.
testimonial, pevoseo; epevoseoneve, it is a t. (for
good), also, one has a good reputation; heto
matëezistoz epevoseonatto, this deed is a t.; nanee-
vatseonanetovoo, I am a t. for, concerning him.
testimony, hoxthahanistoz hoemanemhao, t.in court; name-
ena hoxthahanistoz, I bring up t.; naneevatse-
maneto, I am a t., testimonial for him; hesthoxthaeo-
nevo esaasëëzetanehez, their t. does not agree, is not
the same: hoxthahanistoz, t., telling; hossemazistoz, t.,
telling of; napevoseemo, I give a good t. of him; epevo-
testis, see testicle. [oseoneve, he has a good t., report.
tether, nasehootoham, I t. the horse; sehootohamespož,t.
texture, zhešhestotonohes, its t., the way it is woven, braided; see weave.

than, see comparison; rendered by inf. -hi=p, -o-ham-

thank, the word "hahoh" now used by the Ch. was adapted from the Arapaho. Formerly the verbal expression for "thanks" was a peculiar guttural sound like a hemming or coughing grunt; otherwise the Ch. expressed their thanks in action. Haho naheve, I t., say thanks; haho naesetan, I t. in that, am thankful; napevetan = I feel glad, but implies also the meaning "I thank, feel thankful"; haho nahe, I t. him, say thanks to him; hahošhestoz, t. saying, giving thanks.

thankful, haho naesetan, I feel t.; hahoešetanoxtoz, thankfulness; nahāeho, I cause him to be t.; nihāehaeh, he makes us t.

thankless, haho esaahēšetanohe, he is t. unthankful.

thanksgiving, hahoešhestoz, t. (in words); hahoešemeses- estove, t. (in eating); ešēva zevešehahoešhesemesto, t. day.

that, tato, t. one (or.); hato, t. (in.); hane, t. (ref. to time); han or hen ešēva, t. day; né, t. (mentioned before); hensé, is t. it? nseē, is t. him? rad. =n-, ne=- t., the person or thing implied; enhesoo, it is t. way, so; enhesta, he is t. way; eneševostaneheve, he lives t. way; pref. zeheš = t., seeing t., for the reason t., inasmuch; naheneena zehešēmoxtas, I know t. he is sick; pref. eme- (gov. the subj. c. j.) = so t.; nahačna emehkon- eozz, he prays t. he may be strong; naneše eemesaaase- oxyeš, I do this t. he may not go away; pref. zistose- (gov. the subj. c. j.) = in order t., for to: nahoexox zis- tohoehettó, I came in order to work; pref. ma- (before nouns) = all t., all the, q. v. [spell]; see melt.

thaw, ehestonēha, it is thawing (after a freezing] the, is expressed by pref. ma- to a noun which denotes "t. whole substance of" in a collective (sg.) or distributive (pl.) meaning: maex, t. eye (in general); maexans, t. eyes (in general); maven, t. home, that which is home; mavostanehevestoz, t. life, living; mamā- tasooma, t. spirit, all that which is spirit; manison, t. child or children (not any special child, but in general); mahēhyam, t. husband or husbands; mazheem, t. wife, that which is wife, wives; mazhesta, t. heart; maz- tahanoz, the hearts, hearts; mātata-mān, the shoulders; mazhehess, t. foot; mazhehesso, t. feet.

thee, never expressed alone, always incorporated in the verb; nimehotaz, I love t.; nimehotae, he loves t.; see verb in Ch. gr. In this dic. the Ch. form of "you" (sg.) is always rendered by "t., thou" in Eng. to avoid confusion with "you" of the 2nd. pers. pl., thus: nimeto, I give it to t., and nimetazenov, I give it to you (pl.); this avoids the constant mentioning or stating
that the "you" is sg.or pl.
theft, nomázistoz; enomázistove, it is a t.
them, see Ch.gr. under verbal suffixes.
theme, totopseot, t., topic of discussion.
then, hane (ref.to past); nes and nhes, t., next, immediately afterward; suff. -ô (see Reflective m. in Ch. gr.) and -neô denotes "t., there"; ehetoomô, t. he is true; epevaenoe, t. it is good; hoxtahavô, t. tell him (after, when you see him).
thenceforth, minitô; niszetô, t. until now.
theory, vhanenešetanoxtoz, mere thot; evhanenešetanoxtov
esaatômatšezistovhan, it is a t., not a
fact, deed.
there, nâno (referring); tâno, t. (pointing to, forward);
when used indefinitely "t." is expressed by suff.
-nov after verbs; emoňozenov, t. is a meeting (emoňo-
oxistove, it is or here is a meeting); emeseno, t. is
an eating (emesestove, it is food, they have a feast);
eeszenov, t. is a talk (eësistove, it is [here] a talk,
council); ehmoxtanov, there is sickness (ehmoxtasto-
ve, it is a sickness); suff. -ô is used for "t." in a
similar sense to "then" (q.v.), also as an expletive;
emesenô, t. they are eating! nà, t. (ref.); hanhâno, right
t. (ref.); hatâno right t. (pointing); navãhâne, t. he
is; enahâne, t. it is; niahâne, t. he is, he is the one;
suff. -ôha (in.) and -ês (or.) =t. is, ref. to horizontal
position; emâpeha, t. is water.
thereabout, hoetov, t., approximately.
thereafter, tazetô. [by that means.
thereby, expressed by inf. -vešhess- =thru the agency,] therefrom, expressed by inf. -hesse- =because, for the
reason that, t.; naheseexaex, t. I cry.
they, enëhoveo, t. themselves, t. (emphatic); enëhovesz,
also enëhovetsz, t. (in.) are the ones; see Ch.gr.
thick, etonoto, it is t. (of solids); eetonetonoto, how t.
is it? ehaonoto, it is t., dense; etonovmaeha, it
lies folded thickly, in t. folds; etonovmeš, it (or.,
as drygoods) lies in t. folds; etonovhôstâ, it lies (as
on surface of water, liquids, mountain sides, or clouds
in the sky, etc.) thickly; natonovanâ, I make it thicker;
natonovemanisz, I make it t.; etonovovess, one has
t. hair; etonovamoxta, the ice is t.; etonovstomoatto,
the bark is t.; nahaonovanâ, I make it thicker, denser;
ehaonoveoevee, it is a t., dense cloud; zehonotazessô,
the ones (or.) t. together, crowding; etàpeta, he is t.,
big, q.v.; zistonoto, its thickness; eoxzheso, it is
t., gelatinous; enhan eoxzhess, the gravy is t. [oxygen
is the name given to jelly]; naoxzhesshana, I make it
thicker (as jelly); echkomomoao and eonomao, the ground
is t., mushy, muddy; suff. -eše to some nouns denotes a
growth of, where many of the same are "t. with"; maxe-
menoeše, apple orchard; šistatoeše, thicket of cedars; heškovošeše, a patch of thorns, it is t. with thorns; he-sozeva, its thicker end, butt (of tipi poles, needles, etc.), bottom.

thicken, natonovana, I t. it; nahaonovana, I t. it, make it denser; naozhesshana, I t. it (to jelly consistency).

thicket, suff. -eše = thicket, whenever the bushes or trees are of the same kind; heškovošeše, t. of thorns; šistatoeše, t. of fir, cedar or pine; see thick.

thickness, zistonoto, its t.

thief, nomâzehe, nomâzeheo (pl.); enomâzeheoneve, he is] thievery, nomâzeheonevestoz.

[ a t., thievish.

thigh, nazhenom; nazhenom, my t.; heshenom, one's t.; natotaxenomaso, I gash both his thighs.

thin, inf. -kàko- = t., not thick; ekkàkon, it is t.; rad.

-ona = t. of round, branch, bone like objects; nakàkoemanisz, I make it t.; nakàkoana, I make it thinner; eohânonae, he is very t.; etoxkonae, he is t., lean; na-màpevòmana, I make it t. t. it (liquid); natxkonananz maxemenoz, I t. the apples, make them (in.) few; inf.

-vesse = t., small, fine; navovessax, I cut it t., fine; vessemakâtansz, t., small change.

thine, expressed by pref. ni-; niheshov, it is t.; ni-

saheshovë, it is not t.; zeheshovëto, that which is t.

thing, hovàe, hovaeoxz (pl.), t. something, also nothing (when connected with the negation); hovàe nasavëxtò, I saw nothing; hovàe navëxta, I saw something; hovàe zevëxto, the t. I saw; chovàeve, it is a t. something; esahawovàévhan, it is not a t., is nothing; mazhotoz, the things (belonging to one); mazaoxz, t., property; mazhov, t. one has (similar to mazhotoz); nazhozto, my things; heszhotoz, one's things; nshotanoz, our things; nazhov, my t. belonging; nazhovanoz, my things, belongings; naheshov, I have something (belonging to me); zeheshovetto, that which belongs to me; naheshovetan, I want something (to possess, that should belong to me); zeheshovетаноz, the wanting something; naheshovaovo, I make him to have something, q.v.

think, suff. -tan denotes "mind, thinking, mentality, inward disposition"; naešeto, I t.; naevetan, I am thinking; naevetanota, I am thinking about it; nahešeto, I t., consider; naametan, my way of thinking; heametanoz, his way of thinking; also zehešetanos, as he thinks, opines; zehešetanotto, methinks, I am of the opinion, according to my mind; suff. -nesta (in.), -tamo (or.) denotes "to t. of, deem, hold one to be"; nahešeto, I t. of one, deem him to be; epavæe nahešetamo, I deem him good; nitohešetamohe, what doest thou t. of.

1048
him? nähesezesta, t. hold of it; nítônheszezesta, what does thou t.of it? napevazesta, I deem it good; napevatam, I deem him good; namâkâtaevazesta, I deem it iron; see deem, esteêm, zétônešetanoss, all who t. so; nazhešetano, t. thus; nanešetan, I t.so; matšetan, the thinking, mind; matšetanoxtöz, product of thinking, thought; natšetanoxz, my mind; natšetanoxtoz, my thought; see mind, thought; hesseztaço, the thinking of, deeming; namasavatam, t.him crazy; naanonistatamo, t.him]
third, zenâhaøenøtto; see numeral. [foolish.
thirst, nahasñ, t.; nahaøneta, t. for it; zehaønessô, the thirsty ones; nacœstôna, I have a dry throat, t.; nâëkôvaoz nacœstôønâtoz, I quench my t., wet my dry throat; naavôm māp, I perish of t.; manetanoxtözo, t., thirstiness. [toz, thirstiness; zeôomao, the t., dry land. thirsty, namanetan, I am t., want to drink; manetanox-] thirteenth, matôt-ôtnaha; see numeral.
thirteenth, zenâtoâneto-ôtnahaøenøtto or zeôtnahaøo-]
thirtieth, zenânaøenøetto; see numeral. [netto; see] thirty, nanôe; see numeral. [numeral.
this, zeto (or.), heto (in.). zeto hetan, t. man; heto mhâo, t.house; hez or hiz, t. (ref.to time); hizešêvâ, t.day; hezešêha, t.time, now; zeo, t.place, point; zeno, t.place, hereabout; -ze- is prefixed before the verbal stem to imply "t.thus" (pointing forward); ezhesso, it is t.way, thus; nazheve, I say t.; [ze- as pref. is a characteristic of the sub. ej. (see Ch. gr.) and has a demonstrative meaning denoting "the one who"]; etsé, is it t.? niva zeneševsz heto, who did t.? thistle, heškovôsz, thorny grasses; hânovass (hâno- vôsz?), thistles, burrs, thorny seeded plants; hânoavgâš (hânoavgâš?), t.patch; none of the preceding terms refer.especially to thistles but they imply them with other thorny plants.
thither, expressed by inf. -ta- following the pronoun particle; etazeozx, he goes t.
thong, setoxc (in.); [setoxce (or.) =rope, lariat]; tô- seonatto, tôseonatonsz (pl.), t.of rawhide; he- totonôsito, rope made of braided thongs; hestotonôse- toxc, leather covering or piping of chain traces; se- toxeozx, harness (ref.especially to the traces).
thorax, popopôhepestoz.
thorn, heškovôsz, thorns (used in the pl.); eheškovôve, it is a t., thorny; heškovomenôe, heškovemenôsz (pl.), t.berry bushes; hânovass, t.(ref.to thorny burrs of certain plants): heškovoeše, a patch of thorns; naheškovâno, I prick him with a t., lit. I "t." him; naheškovovêhâz, I prick myself with a t., lit. I am "thorned".
thorny, eheškovôve, it is t.; eheškovave, one is t., bristling, also armed; heškovemhân, t.meiôn =
cucumber; heškovețto, porcupine quills; heškovez, the
t.one =porcupine; cheškováž and cheškovážena, he has a
t.mouth, t.lips (ref.to harsh, sting talk).
thoru, expressed by inf.-xænš- in the sense of "com-
plete, perfect"; xænšepæva, it is thoruly, per-
factly good; inf. -otš- =not superficial, t., radical,
thruout; eotamashanč, he is a t. fool. [narrow t.
thorufare, esópooneve, it is a t.; eotazcesőpő, it is a]
thou, ninčhov, t., thyself; pref. ni- (in verbs) = t. See
pers. pronouns in Ch. gr.

tho, expressed by inf.-ox-; naoxhenen, tho I know it;
- eoxpeva, altho it is good; pref. honš- and zeošeš- =
t., altho, in spite of; these two pref. govern the sub.
cj.; honšñešmoxtasz, he, tho being sick; zeošešš OMXOv, t.,
tho it is a long time; eoxtoxečšztovő, t. he
would speak to them, in spite of his speaking to them;
when "honš" is connected with "heva" the combina-
ision is "hevánš" = even t., even if; hevanšñomenetto, even
t.I am in misfortune.

thot, matšetanoxtoz, matšetanoxtotoz (pl.); natšeta-
noxtoz, my t.; eoxsetan or eoxsetan, his thots are
elsewhere; enohétan, his thots are diverted; suff. -tan
implies t., thinking, mentality; napvhetšetanoxtoz, I
have good t., judgement.

thotful, ehešhetanoxtoz, he is t., meditative; also ešhe-
tanohoneve, he is t., considerate; etoxetan, he
is t., mindful, attentive.

thotless, esaašetanetahe, he is t.; see rash.
thousand, matötoha - matötño, 10 times 100; see numeral.
thousandth, not in use, would be: zemapemotñoaoneto.
trash, našena pen'nöo, I t.wheat; ñeneo, thrashing ma-
achine; see shell.

thread, hotline (or.); chotaneneve, it is t.; našstone-
nó, I t., put the t.into; suff.-oneano ref. to ac-
tion done with t., string or rope; hotline zeoxcevho-
evoss, where the t.is =shuttle; hotline zeoxcinmao-
ešenavoss, that on which t. is (lies) wound around =
spool; nanimaoneano, I wind the t. around; naevhašxo-
neano, I unwind the t.; t.is always pl. in Ch.; see
rope, spool, string.
[like thread.
threadlike, hotlineonea chesso or ehešetovatto, it is]
threaten, nañxemono, I t.one, curse (in words); nañxoseta-
neva, I am one who threatens (from habit);
nanvavenemaono, I speak rough words, t.to kill him; nanoe-
hotovatovo, I t.him; neohotovatovazistoz, the threaten-
ing; vavenemazistoz, threat of killing.

three, nahe; see numeral.
threefold, nanov; see numeral.
threshold, hessexo; hessex anos nanhe, I stand outside]
 thrice, nahe; see numeral.
[ of the t.
thrift, see prosperity.

1050
thrift, see prosperous.

thrive, see prosper, successful.

throat, maestō: naoestooná, I have sore t. (also dry t.); oestōnátot, sore or dry t.; evōpestōnā, they (or.) are white throated; see neck.

throb, nāzhéstô ekokohá, my heart is throbbing; see

throne, vevonhoestoč, chief's seat. [pulse.

throng, naēhetač, they (or.) t. me; zetaovazistov, the thronging; also eeovaziostov, it is thronging;

tonovazistoz, the thronging, being thick; see crowd.

throw, suff. -ahasen, -aháts (in.) and ahamo (or.) denote throwing, flinging, hurling, casting forth; nasaeta-háts I t. it away (from me); naasetahamo, I t. it (or.) away; navoochoč, I reject, discard one, put him away; navoohoész, I t. it away, discard, reject it; navoohoeto, I t. him (from hold, from me), reject him; navoohoesta (in.); evoohe, it or one is thrown away, discarded, rejected; asetahasenistoz, the throwing away from; nās- stahsen, I t., cast into; nāştaház, I cast it into; nasēháţ, I t. it down into; naanaháts, I t., fling it down; načaháts, I t., toss it upward; naheamaháts, I t. it upward; nähenaheháts, I t. it up (by lifting); nāhōta- háts, I overthrow it; nażevatőháts, I t. up dust, ashes; nāştaház, I t. it out (from an enclosure, interior); nāvaháts, I t. it down, over; nāştahánáts, I t., fling it shut; nataháts, I fling it open; niszetaház, t. it to me! naasedahatovó hevozca, I t. his hat away, off; nahe- amstahamo, I t. it (or., sp. of ball, etc. in games) man's fashion; maxanovazetahamo, I t. it (or.) woman's fashion; naomahama mobēno, the horse threw me; naomaháts, I t. it from off a higher place, surface; nāşaháts, I t. it out, also I spit it out; the passive of -aháts, ahamo is -ahame for the 3rd. pers., inf. -ahan- = with force, dash, down; eabanevaeno, he throws him down; nāošemo, I t. him prone; našseošemo, I t. him into (prone); nace- háts, I t. it prone; naoxevoeháts, I t. it that it lies broken; nāoxevošemo, or. of preceding; eoxevošeme, it is thrown down, broken apart; eoxevoeha, it lies broken (from having been thrown); eoxevošen, they (or.) lie prone and broken (having been thrown); naheševáva, I make a t. I t. (in wheel game) eheševatove, it is in t.; haeš nanisthoe, I t. far; haeš enisthoe, they (or.) t. fast, swiftly; nanovhoe, I t. it slow, am inexpert in throwing; našthoe, I t. into (in games); natakahoe, I t. make glance; this rad. -hoe implies a t. with force, swiftness; when preceded by "a" the resulting contraction is -āe; naheševáve, I t. out with force (from me); naaseváve, I t. it off; navāenotto hohonaxcoco, I t. stones; eheševáestove, it is a throwing out (as out of a catapult); naeševáve, I t. it in with force; vāhestoz,
t., a t. (with force); zetotaomhexoxøhevøss, as each can t. (each one's power of throwing); naøst'æahamo, I t. the lasso on him; see lasso; naonimaøeøhãz, I t., swing it around.

thru, expressed by inf. -søp(e)--; esøpooneve, it leads

t., is a t. passage; nasøpeø, I am t., have gone t.; nasøpøn, I walk t.; nasøphaøna, I pray t.; nasøpota, I go t. it; hetø naneøeømøsøpøta, I have gone t. all this: navøpsøetøvo, I "t." him (as in shooting); navøpsøeto-va, it went t. me; nasøpeø, I cut my way t.; nasøpeøose-oz, I press, push my finger t.; emasøpeøz setøv meo, the road goes t. the middle (lengthwise); inf. -ex- denotes a process brot t.; naхоeman, I make a law; naexhoeman, I am t. making a law; naexoan, I am t. talking; eeøho- neo, it is t. growing, has sprouted (finished pushing out of the ground); nasønøtoemøaso, I shoot it (or., as in wheel game) t., as a pin thrust horizontally t. paper; nasønøtoeøhãz, I thrust it t.; nasønøtoesemo, or. of preceding; esønøtoeha, it is (lies) pinned or thrust t.; esønøtoeøseøme, it has been thrust t.; see splinter; inf. -oxt- =t., over all parts or portions; eøxtøen, he is overnight, passes the night t.; zeøxtøoko, t. all the rain (the time it rained); zeøxtøetaømoaø, t. all the land; zeøxøtoeøseømeanøve, t. the whole summer; suff. -øvø (-øvø, -øvø) =t., by, in, with, etc.; møpeøva, t. the water; vonøhønistøv, t. the window; enøhøveøva, t. him; inf. -veø- =with, by means of, t.; hetøsøzistovøvø naveøshøneønøvo, I know him t., by his deeds; nitøvø, t. me, on my account; suff. -østøaso, -østøño, -østøano, etc. (see Instr. Form in Ch. gr.) denote action done without stopping, at one sweep, with one stroke; hohom naveøpsøeta vøño, I shoot t. the tipi; hohom =t. and t. (Ger. hindurch).

throuøut, inf. -enøsxøsøeø- denotes t., persistently; nioxc-

heøøxe-enøsxøsoeø-hoeøøen, he follows us t., persistently; inf. -sxøsenø- (sxøsøto, detached) =t., among.

thrust, nasønøtoemøaso, I t. it (in wheel game) by throw-
ing, shooting; nasønøtoeøhãz, I t. it (horizontally into); esønøtoeha, it is (lies) t. in; esønøtoeøseøme, it has been t. into, pinned (horizontally); nasønøtoeøha-

sen, I t. horizontally; see pin, splinter, thru; nanøse-
oønoøø, I t. it (or.) so it sticks in the ground; nano-

søhøemøaso, I t., shoot it (or.), transfixe it to the ground; naøaneøenøø, t. speør, stab him; naøaneøöstø-

no, I t. him with one stroke; nazeøeøstøano, I t., as with a burning stick, iron rod, etc. See stick. Naøsetøaho, I t. him out, away; naøsetøo, I t., push him away.

thumb, mahaømøeøq; emaøhmøeøšøkeøøve, it is a t.; maha-

møeøšøkeøøve, with the t.

thump, naøetøøn, I t.; naøetøonoøhoøno, I t. him; naøoøeøxøta-

masøo, I t. one's forehead; namøeøšøkeøøva naveøseøamo, I t. him with my finger; see knock.
thunder, nonoma enistē, it thunders, the t. calls, sounds, it:
etovātē, the t. is heard in the distance; emónā-
tē, it (t.) is heard in one direction; this suff. ref. to rumbling, muttering sound; see sound; nonoma eozeno-
nota, he is struck (not killed) by t. (lightning); nonoma etoomenotē, he is killed by lightning (lit. t.);
nonomaæve, t. cloud; nonoma hemēhe, the t.'s arrow, lightning; Nonomaæve, t. nose (pr. name); ònokavō, t. bow (ceremonial); ònokao, t. men (of the Masaem ceremonies); Nemevota, T. or Rain god; Nemevona, our T. god (both preceding terms are ceremonial).

Thursday, zenaheeno, t., the third day (counting Tuesday

as the first day; Monday being called "day

after Sunday"); matanaheeno, when it shall be T.; zera-

heeno, when it was T.; hossonaheeno, the following T.

(either past or future); mxhosseheeno, next, coming T. (future); zexhossaheeno, the following T. (past).

thus, expressed by rad. -ze- = pointing to, showing forth;

ezhessō, it is t.; ezhesta, he is t.; nazheșevosta-

neheve, I live t., in this manner; zheșevostaneheves-
toz, the "t." living, such a way of living; nazheto, I

say t., this to him; when "-n-" is infixed instead of

-ze- it shows "back", referring to something mention-
ed; nanhesta, I am t., so, that way; enheșevostaneheve,

he lives t., that way; na'venhesta, I am t., in this]

thwart, see across. [condition; enhestatto, it is t., so.

thy, expressed by pref. ni-; nivoxa, t. hat; nimhō,o t.

house; see possessive pron. (in Ch. gr.).

thysel, ninčōb; tāma, t. (emphatic), only understood in

the sentence connection; mehōtāzz tāma, love t.

tick, ekokoheha, it ticks; kōkōase, the ticker, clock, watch.
ticket, horotavisti, ration t. (formerly issued to Ind-

ians by the Government); horovistamixistō, traveling t., paper; mixistō zeveșetahoestowe maatameoneva,

railroad t., paper with which one rides on the train.

tickle, nonit'kano, I t. him; nonit'komo, I t. him by

biting; nonit'kanova, I am a tickler; nanxōse-
tidings, see news.

[tan, I am tickled, amused.
tie, natoosan, I t. (predicative); zetosansz, the one who

ties; natooto, I t. him; natoosz, I t. it; natēto,

I t. him to; natoeșz (in.); natoothom, I t. the horse or horses; natētoh, I t. the h. to...; etēhe, one is
tied; naaceesz, I t. it in a knot; nahonaeozs, I t. one

together (two separate pieces [of rope, etc.] tied in

a knot); napasēsz, I t. a knot at the end (as of rope,
thread, etc.); see splice, wrap. Eenevahoe, they (or.,
ref. to pieces of drygoods, etc.) are tied as a sign;
zēmamovōhe, where it is tied together; eanhōcottonz
votonsz, tail feathers are tied, attached (so they hang
down); see hang; nanonisoetō, I t. two together; nano-
noevasetohō, I t. to each tail; namētoeto, I t. a feather

1053
to one; emētoehe, a feather is tied to him; nanononeehesteooneoctś, I t. them (or.) in a row, as one string; nanovoneoctś, I t. them (or.) one after another, in a row, string; naahnhoneeto vonhānistovā, I t. a string to the window (so it hangs down); nasępšēn, I t. the hide (in tanning); evešehoxpoheoz, he is tied up, hindered by, bound; see bind; natovohe, I t. my shoe string.

tiger, nanoseham, same name for panther.

tight, ehkonēstane, it is made t., put in firmly (as a screw, cork, stopper, etc.); nahehyoen, I make it t. (press together); ehehyoen, it is t.; ehkonhoxoeeoz, it is t. (of anything hard "against", as doors, windows, boxes, etc.); nahekoneana, I make it t. (as wire); nahkononeano, I make the rope t., taut; ehkononeane, the rope is t., taut; nanocanoz eneokonsz or emaseokonz, my shoes are t., narrow; naēszehen eneokae, my coat is t., narrow; enoakō, they (or.) are t.

tighten, nahekōnēstana, I t. it in, as stoppers, screws, etc.; nahekoneano, I t. the rope; ehkonēstaneeno, hekononeanenistoz and hekononeaneneo, tightener (for rope, wire), stretcher; nahkonhoxoemansz, I make it t.

till, see cultivate; naēomox, I t. the ground; naeomaxova, I am tilling, cultivating; eōmāxe, it is tilled; esaaeomaxehan, it is not tilled, cultivated; naēomās aestomamesestoto, I t., cultivate the potatoes. Nosseto, and inf. -noshētov = t., until, as far as, up to; noxetto nāestovā, t. death; noxetto mataešemesto, t. I shall have eaten; enoxettoēnoveatan zetēš-hoxtamisto, he perseveres t., until he shall attain it.

tillage, eomaxovātoz, the tilling, also name for culti-]
tiller, éomaxoah; [vator (machine).
tilt, eešxovaoy, it is tilled; naešxovana, I t. it; naexo-
vāy, I sit tilling; see bevel.
timber, šištato (for building); zėmāo, where it is tim-
bered, where there is wood; see wood.

time, ūneva, in winter t.; mazeomeva, in spring t.; mea-
eevā, in summer t.; tonēeva, in the fall time; zeheto-
exovešneve, during winter season t.; zehetoexovema-
zejomeve, during spring t.; zehetoexovemeaneve, during the summer t.; zehetoexovetončeve, during the fall (t.); rad.-exov- denotes "degree, amount of t."; ehē-
exov, it is past t.; etonexov, what t. is it? also eto-
nehōsta, how does it hang, ref. to clock; tonexovēva, at some t.; ehēxov, it is a long t.; ekasexov, it is a short t.; esaaešexovhan, it is not t.; ehonexov, t. has come; ehonoxoveoz, t. has now come: nohas tonexov, at any t.; zēxov, this (present) t.; zēxoveohemahestove, in t. of need; amexov, the current t.; amexovēva, in the current t.; zistanše-enšēxov, after a certain t. (ref. to past); matanše-enšēxov, after a certain t. (future); nakasexovhoe, I stay for a short t.; nahē-
xovhoe, I stay for a long t.; also nahæhoe; nahæexovea-
mén, I walked for a long t.; nakasexoveamén, I walked for a short t.; totoneš and totonexoveva, from t. to t.; nexo-
veva, at that t.; zéxoveva, at this t.; noxsetto zeszexo-
veva (or zeszexov), until this present t.; zheš, at this t., moment; eninovezov, it is for a t., a while; ŕeinove-
xoveva, for a t., a while; noce ŕ etanexov, it is one year's t.; etanexov, it is that much t.; mato vezov zex-
oveva have hasto ŕneva, this t. last winter; mohonexov, when the t. shall come; hako vonoom eamezhesso, from ancient (immemorable) t.; zehetoexovevetšëns, at the t. of its (ref. to sun, or.) setting, at evening t.; zehetoexo-
ve-amenexov, in its due t.; totoš (old term), long t. ago; mazenistaomëno, very ancient t., antiquity; suff.-om ref. to a period, cycle of t. (also ref. to space, etc.); vono-
om, ancient, immemorable t.; tozanom and totanoom, the old t.; tozech (present term), long t. ago; hezezhë, now, at this present t.; moxhezhan, just a short t., while ago; nanexovam esaeešoeoënttan, my t. has not yet come; nista, before (in t.); nista ešiensz, in former days, times; ho-
oxetto, inf. -hox(e)- = last t.; nahooxevmo, I saw him for the last t.; nokia, one t.; nixá, two times, etc.; see multiplicative numerals (under numeral); nistoba, every, each t.; nistoba oovõmos, every t. I see him; where we say, "I have no t.", the Ch. uses the inf. -hestom- = prevented, hindered by (whatever it be); nahestomamen, I am preoccupied, busied with (have no t.); nahestomozeohe, I am prevented, hindered by work (have not t. for something else); zemonatto, in my youth, when I was young (Ger. in meiner Jugendzeit); zëmixinetto, in my school t.; ha-
ne, at that t., then; hane zëvõmëst, then, at the t. you saw me; also hane nexoëveva, then at that t.; toneš, tonexov, at which t., when? nivá eoxenamanov, they (or.) pass it four times (ref. to ceremonials); ešenomaen, he is behind t., late; našenomatamato, I deem him behind t.; hotoma, in no t.; totševaxevov, each portion, measure of t.; en-
hestošešham, her moons are accomplished, her time is up (for childbirth); the Ch. measure the t. by the sun (for the day), the moon (for the month) and the winter (for the year); etonešes, what t. of day is it? lit. how does it float, hang, suspend (ref. to sun formerly, now to hands of a watch or clock); this is an old term which is re-
placed by "etonešostra" from the time the Ch. saw watches; the Northern Ch. call the watch "ešœhe" = sun. The rad., -exov- (= t.) is related to ešœhe. Following are old terms used to designate certain times of the day: mëo, at dawn, early, before sunrise (still in use); ens-
toseešemeën, shortly before sunrise, lit. it is going to appear (sun); eenešemeën, at sunrising, lit. it is coming up; eenešamës, earlier part of forenoon, lit. it is floating, moving on (between sunrise and about 9
o' clock; enestahæes, between 9 and 10 o'clock, lit. it floats higher; estoseesæsetovëes, near noon, lit. it is going, moving to the middle; eësetovëes, noon, lit. it is in the middle; eëshëpeën, past noon, lit. it has passed beyond; eësetahësehëpeën, about 2 P.M., lit. it is passed far beyond; etæahomëes, near 3 o'clock; etakahëes, near sunset, lit. it moves close to horizon; etataën, sunset, lit. it is setting. These terms are in the present form; the past forms would be: zëmeovëna, zis-tatoseesemeëns, zëmeesemeëns, zëneeseamëes, zistahææes, zistatoseesæsetovëes, zësetovëes, zistaešhæpeënès, zistaehææeshæpeënès, zistahomëes, zistakahëes and zistaëæes. The future forms would be: matameovëna, mans-toseemëensz, matameënæn, mataëeæamëesz, etc. Inf. -nha- = on t., timely, q.v.

timely, expressed by inf. -nha-; nanhaëhoën, I come on time; also inf., otanha- = t., opportunely, seasonably; niotanhavextanon, we see it in time, t., it is a t. sight for us.

timid, rad. -eov- = t.; vieovae, thou art t.; eevstaha, he is of a t., fearful heart, see timorous.

timidity, eovastoz; eovstahatot, t. of heart.

timorous, ehëpë, he is t.; ehëpetan, he is t. (in that);

ehëphëhestoz, timorousness; also ehëpetanoxtot.

Hëpës, T., pr. name. [neo, t. cup. tin, hetoxkonomakât; ehetoxkonomakâtaev, it is t.; të-] tinder, hooasenànistoto, t., kindling; hôpa, t. or pouch where t. was kept.

tingle, natovëxz estonoxevon, my ear tingle, sounds, "tinkles"; napoetovëoz, I t. all over, have a shock like sensation. [tinkling; ekokevovn, it tinkles.

tinkle, axxevonsonoz exxevonensz, the little bells are] tint, see color, hue. [eahanaxceo, it is very t., minute.

tiny, ehëaxceo, it is t.; ehëaxceta, one is t., very small

tip, honoc, t., point; honocemën, t. of feather; nahonokana, I t. it; naëstoena, I set a t. to it, t. it, provide it with a t. (at the point); honoc emaestae, it is tipped with red; hoxtatë, horse hair dyed any color and glued to t. of feathers; eheovstae, it is tipped yellow; namaestae, I t. it red; emoxoxzeve, it is tipped (with dart, head, sp. of arrow, spear); rad. -ava- denotes tipping, leaning, falling over; eavota, it sets tipping; cavhûsta, it tips, hangs over; see fall, hang, tilt.

tipì, vë; zëvëtto, where my t. is; zëvës, where his t. is;

vësto, that which has tipì = camp; zëvëstove, where the tipì are, the camp is; vëno nahoozx, I come to the t., come on a visit; navenoz, my t., tent; nivone, thy t.; hevenoz, one's t.; navenoton, our t.; nivonezevo, your t.; hevenozevo, their t.; nahoxen, I put up a t. (arranging the poles); nihoxeonhemâ, we put up a t.
natoovôn, I put up a t. (the cover over the poles); naœnenana vê, I take off the cover of t. or square tent; naœnenanôn, I take down the t. cover; nioenananêmâ, we take down the t. cover; naaovanôn, I take down the t. (the whole t. poles and cover); eavannônistove, the tipis are taken down (as when the camp breaks); eoonanônistove, the t. covers are taken off; etoovônistove, they put on the t. cover or the t. cover is being put on; toovônehêo, the ones who put up the t. (cover); natovonoenoôhâhôohê, I put up the poles (in sheaf like form, as rifles); natomôxtânôhôohê, I set up, raise the poles (in any way); etomôxtane, it is set up (said of a square tent); nahnâhešemo, I cover it (or.) with sheet; esaaehêbahan, it is not yet covered with cloth; navênonan, I make a t. tent, dwelling; navênonaavo, I make a dwelling, tent, t., shelter unto him; Maheo nanistavônonaënes, God has provided a home, dwelling for us beforehand; evovo-œnenan, he or she receives the first t. (as gift at a wedding); emavo vê, the t. is old; ehoxenonê vê, the t. looks clean; nimêo, family badge hanging from the top of t. pole; exohonezetê, it is surrounded, encircled (t., by others); eohoneta, it is a circle of tipis; hesoezeva vê, lower part of the t.; hestononê also honoc, tip of t. pole; hoxûnêhoenô, hoxûnêhoenôsz (pl.), smoke flap of t. (also pole attached to flap); nahoxtzenaheñ, I open the smoke flap (one or both flaps); nihoxûnêhenêmâ, we open the flap; nanxônzzenaheñ or naomôxzenaheñ, I shut the smoke flap or flaps; mxeomemsaz, mxeom (sg.), painted tipis; mêmoeom, mêmoeomensaz (pl.), quilled tipis; mêmôaonaom, mêmôaonaomensaz (pl.), tipi whose back (center line) is adorned with quill or bead work; maheo, maheomensaz (pl.), t. decorated with red rattling (dew claws) ornaments; heohekoheomensaz, tipis with yellow ornaments; oešeês, oešeêsnoez (pl., in.), dew claw ornaments; hoxôxzoornaz in form of stars, usually on the back or sides of the t.; nitsohônê, the poles (of tripod) tied together; nitôheoñè natoomôxtane, I raise the tripod (when beginning to put up the t.); zêmamovonoenôhevoss, when they stand together (set up, [poles of tripod]); hohônaseto, rope used to tie the tripod; nathohônaseto, my rope (for tripod); nathôñasetoam, our rope (for tripod); evovêpaaz, evovêpaazsz (pl.), it (t.) flaps in the wind; ekowinezettaz, it is well stretched; naahôthùngaz, naaksoenêna, I stretch it (cover, cloth); sóhestoz, sóhestoz (pl.), stake; maesz or macsz (smaller), maeszistoz and macszistoz (pl.), t. tent peg; namaeszsz, my t. tent peg; namaeszetan, our tent peg; nasêbôhôz vê, I pin, peg down the t. (cover); benitô, door flap of t.; hesseox, doorway; nxpeoxtan, right before the door (between side beds and door, in t.); nxpe-
oxtam hōes, outside in front of t. entrance; nanhē nxpoxxtam hōes.I stand outside before the door; hes-seox anos nanhē, I stand before the threshold (outside); setoesta, fire place (in the center); eama nie-nān, thou startest the fire on the side (not in the center where it belongs); hoξhōc vēno, t. wall (inside or outside); noos hoξhōc, next to the wall; noos hoξ-hōc naēnana, I set it down close to the wall (of t.); noos nāhessevehōsan, I look on from the extreme outer circle (as of a crowd); anošemā vē, outside of the t.; toxehā, inner circle of t. towards fire; toxehā nātaseš, I will sleep on the inner side (side of bed next to the fire place); noxsemā nātaseš, I will sleep next to the wall; noxsemā, the side towards the wall (of bed); vaọxtam, couch or place opposite the entrance (this is considered the place of honor for guests); ohōma, either bed on left or right hand when entering the t. (is also said of the sides of a big crowd or an army); ohōmā [not to confound with hohom = on this side] ehota, it is on one of the side beds; vecevhozeon, empty corner between vaọxtam and ohōmā (also corner at the foot of ohōmā); hepaoneomē, at the back of t.; eamaomē, sides of the t. (externally); eamaomē, one of the sides; hohoseon, line where t. cover touches the ground and where heavy pieces of wood, etc. are placed to strengthen the t.; nahoosohō, I strengthen the t. (in above manner); hēseon, its breast (above entrance); zēmamovōhe, where it is tied with a string (above and below entrance); sēpatoheo, sēpatoheonoz (pl.), sticks that fasten the t. in front (above the entrance); enotamaeta, it (t.) faces the wind; hehane, its neck (back of t. above); esshōo, esshōonoz (pl.), t. lining or daw cloth, a piece of cloth (formerly skin) stretched inside the t., against the walls and above the beds; nxpōo, an arrangement of cloth (or skin) at the entrance by which protection from smoke is obtained when wind blows against entrance of t.; hestōmōz, bed, couch; hoξēseono, bedstead (Ind.); hoozeonoe, the upper right willow pieces or matting at the head and foot of bed; monhoξēseon, general term for the willow matting used for couches; nanēmetomaē, I lie on bare ground; enēmetomaeha, it is bare (of ground); nēmeto-mae ehota, it is under the bed on bare ground; nēmeto-mae or enotovoma naēnana šešistovā, I set it down on bare ground under the bed; enotovomaeha, it is bare ground; mēskaneoemē, t. of old skins (mēskēn, yellow brownish leather); mēskaneomē, in, at the old skin t.; vehoneomē, chief's t. (suff.-om ref. to lodge, covered interior); ninov, my t., home, q.v.; mēvevē, a large t.; evenota, the t. is full of smoke. [the walking on t. tīptoe, nāhenecešoxx, I walk on t.; henecešoezxistoz,] 1058
tire, inf. kan- denotes "tired, fatigued"; inf. -mave- or -mâe- = tired, weary; inf. -sxsev- = tired, exhausted; nakanoez, I am now tired; ekanae, he is tired (state, usually ref. to consumption); zekanaesz, the tired, consumptive one; zekaneozz, the tired one; nakanâta, I am tired from the heat; nakanaomaez, I am tired of sitting on the ground; nakatan, I am tired in mind; nakaneohe, I am tired of making effort, also tired of running; namâzetô, I am tired of looking; namâevehôsen, I am tired of looking on; namâvstaha, I am tired of heart, discouraged; namavhôna, I am tired of praying; namavecatszto, I am tired, weary of talking to him; namâetan, I am tired, wearied (in mind); namâetanohô, I weary him (in mind); namaveoz or namâeoz, I am now tired, wearied; nahanaex, I am tired (from jolting, riding); namavoesës and navavaovoseës, I am tired (in the arms); naamoamemohe, I am tired, restless in a state of restlessness; eahanekaneoz, he is extremely tired, exhausted; also natoomeoez, navatooameoz and navatooamekaneoz, I am thoroughly tired; esixeveoz, he is thoroughly tired, exhausted, q.v.; nahonezista, I have a tired feeling; ehâhonestista, he is lazy; nahoneztovomoxta, I have a tired feeling, feel lazy; enênevomo, he is never tiring, is expert (in doing ornamental work on robes, etc.). [consumption. tireness, kaneozistoz, the being tired; kanastoz, t.,] tiresome, emavetanasohetto, it is t.; see tedious.

to, is not expressed by any single word, but is implied in verbal forms, usually with sound "z" or "t"; hoxtvamhâon etazeeoxz, he went t. the store, trading house; inf. -momaan- ref. to meandering line, t. and fro; inf. -ôtoxov- also denotes "t. and fro": nisaavehanoze-ôtoxov-okxestohonov, you need not discuss it again t. and fro; choxtoxovsesvanozxo, they rush t. and]

toad, popeeona, popeeonoa (pl.). [Fro. toast, naseoxthonon, I t. (by holding against or over fire); see cook, roast.

tobacco, zenimôn (or.); pâpêeone, plug t.; onimotâeoo- noe, twisted t.; peenoe, crushed or ground t. (cut fine); noaneonoz, leaves of sumac used as t.; ze- nimônestoz, t. pouch, bag.

today, hiz eêsëva or hezezeha eêsëva, t., this day.

toe, moešq; same as finger, q.v.

together, inf. -mano- = t. as one; namanooananon, we put it t.; emanohâo, they (or.) t., form a congregation; namanezetanome, we wish to be t.; namanotô, I bind, group them (or.) t.; inf. -mohe- = gather t.; emo- hêoxzoee, they (or.) gather t.; namohêvamô, I call, admonish them (or.) to come t.; inf. -mamov- = to meet t.; nimamovozetame, I bring, join you t.; inf. -hov- denotes "t. as a whole, a collection, entirety, fold;
nahrvoxan, I put it up, store it; see heap, rake, lay up, store; nahovoxx and nahovxtana, I lay it up; nahoxpoanen, I gather, pack t.; verbal suff. -e-he ref. to "moving together"; easeheo, they move away t.; ehoxo-veho, they cross (a water course) t.; ehocheo, they moved in, arrived t.; eamehestoveneo, they (indefinite form) traveled t.; seetôeš, t., at the same time.

toil, expressed by suff. -młohe (in verbs); see strain. toilet, vaxhheostoz, the fixing up; see fix.

token, mehoxtœstoz, t., act of love; šivatomoœtastoz, t., act of mercy; see sign.
told, nahetan, I am t.; see tell.
tolerable, kama (also used as inf.): kama epevomoxta, he is tolerably well; esanizeôhan, it is not t., tolerated.
tolarate, nanizeosan, I t., permit; enizeohe, he is tolerated; esanizeôhan, it is not tolerated, per-
tolation, see permission. [mitted; see allow, permit.
toll, nazetahâz axxeV, I t. the bell; axxeV ezetahame, the bell is tolled; see tax. [is a t., an ax, q.v.
tomahawk, matohqx, the t., ax; hoxqx, t.; ehoqxveve, it] tomato, henen, heno (pl., or.).
tomb, âtohoestoz; see grave. [standing upon the grave. tombstone, hohonâ zetaxheoz hâtohoestovâ, the stone] tomfool, emashane, he is t.; zemashanësz, the t. one.
to-morrow, mâvöna; see morrow.
tongs, hapanestoz, also hâpaneo; see pinchers.
tongue, vitanov, vitanovoz (pl.); navitanov, my t.; nivitanaov, thy t., etc.; the old form for my, thy, his (etc.) t., is: nitanov, etanov, hevetanov, nitanovan (our, excl.), etanovan (our, incl.), etanovevo, hevetanovevo; suff. -taneva =tongued, provided with t.; epavetaneva, he is well tongued; zeoxheâpavetanevas eotašitanâe, altho well tongued he is a scoundrel; enišetaneva, he has two tongues, is double tongued; emomaxsetaneva, he has an accusing t. evhohoahtaneva, he has an alluring t.; ezetaneva, he is Ch. tongued; zeoxtohe-tae-onitavenszistove, every t., language; vohavevostoz, shoe t.; eotahestovahe, he has a double mouth (t.), is a liar; see language.
to-night, hiz tâeva or hezezhou tâeva.
too, expressed by inf. -heom =in excess; -heomeosëc = t.
tool. zetaneneo, zetaneneozenoz (pl.), t., implement; also meemaneo; nazetaneneo and nameemaneo, my t.; ezeta-
neneove, it is a t.; zetaneneo, with a t.
tooth, vës, vësoz (pl.); evësevensz, they (in.) are
teeth; navēs, my t.; navēsoz, my teeth; nahāmata navēs, my t.hurts; naoxoneniš, I have t.ache; ehevēsan, he is teething; evēsa, it is provided with teeth, is toothed; rad. -on- ref. to t., teeth; naxaoneniš, I grate my teeth (when biting on a hard substance); eōoneniš, he has clean, sharp teeth (fig. his word is sharp, keen, sure, good); naeonešeño, I cause one to have clean teeth (fig.); etapavonen, he is well toothed; etohto- nen, he has a gap in his teeth (Ger. Zahnlücke); etokonen, same as preceding, only ref. to a "small gap"; natoveośaž, I make teeth in it, dent it; natovoonene- sāž, I dent it, form teeth in it; the first term ref. to the empty space between teeth; see dent. Ekaonen, he has short teeth; moēnēs, moēnēsoz (pl.), elk t.; eso- xāž, one is toothless.

top, hōhyos, t.of a hill, mountain; kamōnōon, tip t.of tree, crest; votocat, t., surface; tahok, tahoc, on t., surface; etahokota, it sets on t.; natahokahāž, I throw it on t.of; natahokahamō, I throw it (or., as in games) on t.of; natahokoveno, I raise him to the t., surface of (liquids); etotaxstoon, it is built on t.of, superposed; heama noxetto anbōto, from t. to bottom; hekamōnōon nahoś hoxzezeva, I sit on t. of the tree; nitōho or nitōhōn, t. (to spin); ninitoḥōonanoz, our tops (to spin); nanitoḥōonaovo, I make a t. for him; nitōhōn esaa-avaohan, the t. does not fall over; nane- tooha, I whirl, whip the t., make it spin; nitōhoenoe, nitōhoenosz (pl.), whip used to make the t. spin.

topic, totoxo, t.of discussion, also the one discussing; hovae nitosetotoxetan, we are going to discuss, talk about a t., something; heto zetotoxeme na- saheneeno, I do not know this t.

topple, eevakseoz, it topples over.
torch, hoestaono, hoestaonoz (pl.); also vohtosenanistoz.
torment, nameztomo and nameztovoēho, I t.him; namezto- tan, I am tormented (in mind); nameztovoenen and nameztovooez, I suffer t.; meztomatostoz, the tormenting; meztovomenestoz, t., suffering t.
torn, see tear; eōxevoeza, it is torn open; eōxevoeš, it (or.) is t.open.

[tornado, mavevetaš (or.), the great whirler; vovetas,] torrent, obehæ, t., now applied to any creek; the name implies swiftness and must have referred only]
tortoise, see turtle. [to mountain watercourses.]
tortuous, eonemxaoez meo, the road is t.; ēstavatto, it is t., meandering.
torture, hestohoestoz or hestosanistoz, t. by dragging buffalo heads by means of thongs fastened to muscles of shoulders (on the back); nahestosan, I drag; this t. takes place at the Sun dance; évonea- estoz, t. in which the sufferer has a wooden skewer
thrust thru a strip of skin or muscles on each side of the chest (above the nipples), or even thru the flesh below each eye. To these skewers are fastened thongs hanging from a pole (either at the Sun dance or otherwise). The torturer throws his weight backward and strains at the thongs until the skewers tear loose from their flesh. Evevoneax, he tortures himself (in the preceding manner); vononeaxestoz,a similar t. but lasting from sunset to sundown; évonenoiztiz, t. by hanging from a pole by means of thongs fastened to the breast’s muscles by skewers; éévenen, he tortures himself (in preceding manner); enhoxtanoz mekonoz, he packs (carries) heads; this t. consists of carrying two or four buffalo skulls fastened by skewers either to each shoulder (in front or in the back) or to the muscles of each shoulder blade; popoëšestoz, t. consisting of small circular cuts made on one or both arms, above and below the elbow. The cuts are made by raising the skin with a kind of pinchers and then cutting it close under the pinchers with a knife; sometimes also done by means of fire. This t. used to be frequently done until some ten years ago; women did it also. Zeszetxestoz, is a t. consisting in gashing both arms transversally above and below the elbow, the greater number of gashes (usually 12) being below the elbow: ōxahostoz and hoxahostoz, ref. to the piercing or cutting for the skewer [hoxaōnistoz = beading, ref. to the piercing with the awl]; eoxaōno, he cuts (pierces) him, makes a cut thru the muscles for the skewer; oxahova, oxahovao (pl.), name of the one who does such a cutting; zeōzsche, hehvozoxexa, the one offering his flesh. In all such torturing the aim is to offer part of one’s flesh. Avōneoesstoz, t. consisting of standing on the same spot and looking into the sun without eating or drinking the whole day; māpeva avōneoesstoz, same as preceding, only the sufferer stands in the water; eavōneē, he fasts standing; avōnēñeñatoz, similar to the above only in a lying posture. Besides the ways of torturing here mentioned any Ch. may choose some other way to inflict suffering upon his body, either by fasting or otherwise. If all this is not seen or known at the present, the practice is far from having disappeared.

toss, naheneahæz, I t. it; naheneaham (or.), naoxé-
voaham, I t. him up and down; see throw; eheneaha-
hame, it is tossed; heneahasenistrox, the tossing up.
total, nšematto, t., all of it.
totter, see fall, stagger.
touch, nazeen, I t. it (with point of finger); nazeeno, or. of preceding; zeenenoistoz, the t. of fingers;
nàtoezexeno, I t. him so he listens; nazeeoz, I am
touched (with point of finger): nazeeā, I t.it (with the toe); nanēhov zezeem, I who t.it (with toes); nazēeoo, I t.him (with toes); nazeoba, I t. it (with pointed instrument); nazeōno, or. of preceding; naze-tana nemeništōz, I t., strike the music, play (with hands); nazetanen, I am busy with my hands; ezeosan, he touches with point of finger; mazeosen, name for certain religious teachers [hic "mazeosen" suis digitis tangit partes obscenas docendi vel docendae]; rad. -mxa- = coming together with, touching; namxana, I t.it (by hand); namxano, or. of preceding; namxxa, I t.it (with the foot); namxxaovo, I t.one with the foot, also I make him to be touched; namxxaon, I am touched, am implicated; namxeēta, I t. with the feet; emaxaž, he touches, punishes himself; also emomaxaž, in the sense of "bringing punishment upon oneself"; esaamxxaonēhevhan, it cannot be touched by feet, is not to be stepped on, ref. to floors, rugs, bottoms, anything under the feet; also used to say: it is bottomless; nszevé-mxēmoaz, do not t.it (liquid) with fingers; nszevémxē-meehaaono, do not t.it (liquid) with your feet; namxe-zehaovāzhemā, our heads t.together; see dip. Nananevā-no, I know him by t. (with instr.); nananevaha, I know it by t. (with instr.); nananevaa, I know it by t. (of feet); nananevaaovo, or. of preceding. The two rad. -z- and -mx- are used to express "t.", the first implying "with a point or only a momentary act" [hence the extensive use of the "z" in pref. and suff. -ze, -oz, -az], the second ref. more to "touching together, being tangent to"; namxiston, I t., make a delineating, drawing, writing; ešivatameoz, he is touched with pity; ehmoxtāōaz, he is touched with sickness, becomes sick; navē-māž, I see myself, the final "z" implying the "pointing to self"; zevēmo, the one I see, the "ze-" implying the "pointing (touching)"; zheš, at this point (as if touching with the finger); nazeomasan, I teach by touching, pointing, demonstrating with finger.

touchiness, saahenēvātoz.
touching, see pitiful.
touchy, esaahenēvā, he is t.; zaahenēvahes, the t.one.
tough, inf.-mooxē- = rugged, t., robust, flinty, immune to;
see immune; emataēta, it (or.) is t., rough; matāevebo, t., rough chief; ematastaha, he is t. of heart, of rough, irritable disposition; ehesēso, it is t., sinewy; ehesēsāo, they (or.) are t., sinewy; esaahokxesabe, he is t., ref. to character; mataetātoz, toughness, roughness; hesēsaezo, tough, toughness, sinewiness.
toughen, see harden; mataēshēmataetavoz, when they (in.) are toughened, hardened.
tousle, see disorder; eatoeszeha, he has a tousled head.
tow, see drag; naamēna, I t.it; in speaking of a net
towards, often expressed by inserted "t"; nahooxzeta, I go t.it; vanhoozetova, he comes t.me; nahoozeto, I go t.him; nanoxxota, I go t.it, where it sets, is; nanoxxoto, I go t.him, where he is; nanoxxota naestoz, I go t.death; nanoxxetova, I face t.him; nanoxxeta, I face t.it; nanoxxešteto, I lie facing one; nisci, hahaneveto, more t.this way (t.speaker).

TOWARDS

the or. (naamšeno) would be used.

towel, nevěnestoz, face wiper; neonaxestoz, hand wiper; neťaxestoz, foot wiper; see wipe. [is a t. tower, Tomsehmáoo, Tomsehmáonoz (pl.); etomsehmáoneve, it] town, mévehono, also mévehočstoz; nimévehoamaan, our t.; both terms ref.to towns of white people; méestoz, t., lit. where all stay; eméestove, it is a t.; eméestoveneo, it was a town (ancient past); zéméesto-ve, where the t.is.

toy, evososeeoo, evososeeenoz (pl.); see playing.

trace, nanheeto, I t., trail him; natootāenoto, I t. him; nitootāenox, thou tracest me; namxea, I t.it (in drawing, writing); amoxistoz, t., footprint, track, q.v.

track, amoxistoz, amoxistotoz (pl.); see trace; hotá, hotáenoz (pl.) and hotáenov (collective), t., ref. to a trail, continuous tracks [hotaehe =cinders of burnt grass, when blown after a fire]; nathotāenoz, my tracks; nthotāenanoz, our tracks; nashesheneenov hesthotāeneva, I know him by his t., imprint, mark; amono-eco-hotáenoz, wagon tracks; evonhotáena, his tracks are obliterated; eátomotačénax, his tracks are covered (by the wind); evonhotáenavoya, the water (rain) obliterates his tracks; natootāenoto, I follow his tracks, trace him; natoooneeto, I follow his foot steps; tootá-enoxxs, trace thou me, follow my tracks; tooneoxs, follow my foot steps; suff.-oxz ref.to t., imprint; eën-oxz, he ends his tracks, dies; heamoxzetto, his, its t., mark.

tractable, eonizeomae, he is t., docile, tame, gentle.

trade, hoxtvazistoz, the trading; hoxtvametzistoz, t. by bartering; nahoxtova, I t.; also nahoxtovsan (pred.); navisthoxtova, I t.with him (associated with one in t.); hoxtvavvēho, white man trader; hoxtvamhāo, trading house; see buy, sell.

tradesman, zebohtovsansz or hoxtovsanche, the one who

tradition, boxtaheo, t., tale. [trades.

train, meo, t., road; namomoto, I follow his t.; enhota-
nevea, he is trailing, chasing; namoestoaz, namo,
tomevavəz, I keep on the t.; nehooxzetsan, nehemato-
zetsan, t.hound.

train, maatameo; same name as for railroad. See streamer.

Eaneeva, he is training (himself or another);
aanëemo, I t., teach him; eanëemë Maheo, he is trained by God; aneevatoz, the training; aneezistoz, the

1064
training of one; nahoxeeto mohêno, I t. the horse; ze-
hoxecê, the trained one; ehoxeevosoe, he is trained in
playing; eoniitosoe, he trains, practices (for games);
moheanam-hoxescôhestoz, also hoxetahoestoz, horse]
trainman, maatameo-vêho. \training (for the saddle).

traitor, mesêtanava; emesêtanavaheve, he is a t.; eçe-
vozeve, he is a t., cheater; ehoxovevistava, he
is a t., one who passes to the other side; see betray.

trammel, see entangle.

tramp, same as walk, q.v.; enistonevanoxistove, it is a
sound of tramping feet; hotxovessevanoxistovê.

it is a sound of tramping feet (to and fro); vêstormo-
heo, t., beggar, q.v.

trample, natotaxotovo, I t. over him; natotaxêho, I t. him;
natotaxês, I t. it; natotaxota, I t. over it; see
tread; eototaxêta, he is a trampler, a transgressor;
totaxotovazistoz, the trampling over; napêho, I t. upon
one, crush him; nazenxamapôohan, I shall simply be)
trance, see dream. \[crushed under.

tranquil, see calm.

transfer, nahovohvohssetan, nahovohvohstetan, I want to
be transferred, join another band, organization.

transfigure, enitaveveneoz, he is transfigured, changed
in face.

transfix, nasoñotoñono, I t. it (or., as a play wheel) to
the ground; nasosênotoëmaso, I t. it (in shoot-
ing the arrow thru the play wheel); nasosêhoeno, I t.
it (or.) to the ground; see pierce, pin, stake.

transform, see change.

transgress, natotaxêta, I t., act transgressing (tread-
ing over); natotaxetan, natataxetan, I t. (in
through; natotaxôsz, I t. it, tread over it (see trample);
natoêta, I t. (in acts); naatoêho, I cause him to t.;
natoësz, I t. it; maatotaxetovo, I t. gainst him; naato-
êtaeta, in. of the preceding; zeatoêtasz, zetotaxêtasz,
the transgressor; zetotaxetanoz, the transgressor (in
through) with his disposition; zeatoêtaetôsz or zetotax-
oês, the one (or.) transgressed against; hoema zeato-
êtaetoe or zetotaxoë, the transgressed law; nataoste-
von hesthoemanistoz, we transgressed his law; naatose-
neta, I have temptation to t.; zsaa-atosonetaheess, the
ones having no temptations, trials to t.

transgression, totaxoêtastoz, atoêtastoz, t. in acts;
\taxetanoxtoz, tototaxetox, t. in disposition, feeling, intention; nioéeneonan, our t., break
(fig.). \[t. see transgress.

transgressor, eatoêtaeoneve, etotaxoêtaeoneve, he is a]
transient, evhan'netto, it has a mere passing course;
nivostanevehstonet evahan'netto (or etav-
hanênetto), our life is t. zevhanênetto or zevhan'-
netto, that which is t. see fleeting; suff.-vaena
transitive, see Ch.gr. [Scriptures: see interpret.
translate, nahoxovenszevxeana Mahoeonemistō, I t.the]
translation, hoxovenszevxeanazistoz.
translator, zehoxovenszevxeanensz; see interpreter.
transmit, namezevaeno, I t.to him (in giving something):
nahoxovemea, I t.it, give it across; nahoxo-
vehotonan hoxtahanemakātaeva, it (information) has
been transmitted to me by telegraph (or telephone).
transmute, see change.
transparent, esaasonoenovhan, it is not t.; esonoenov, it
is t., also esofoxtove, it can be seen
thru; hovae zeoometōenov, something t.
transpire, see sweat.
transverse, see across, crosswise.
trap, mononō, t., snare, fish line, rain-bow; monàzeom, bird

travel, ekanemoehe, he travels, strains with work; eae-
neozetan, she is in t.; eahanemoehe, she is in
great t.
travel, nahoxovistava, I t.; zehoxovistavaz, the one who
travels; namahoxovoxetza, I t.thru it; hoxovis-
tavatoz.t.; ehoxovistavatoz.e, it is a t.; see journey.
traveler, hoxovistavahe.
traverse, nahoxoveoz, I t., go across; nahoxoven, I t.,
walk across; ehoxoveoz, he has traversed; eho-
oveoxetza, he traverses it; see cross.
travers, amstoezco and hoetenō.
tray, amsetoxq, oval t.; heoxotavetoxyq, feeding t.
treachorous, eocevozezeve, he is t.; also eceheoneve;

treachery, eocevozezevestod, hecestod. [towards him.]
tread, natotaxota, I t. upon it (several times); nataxo-
ta, I t., upon it (once, as if pressing); nato-
taxoto, or of preceding; natotatochaën, I walk tread-
ing; examatotaxovazeo, they (or.) t. upon each other;
nahonezeoxenoz meškson, I t. on a worm, killing it; na-
pētāt, I cause him to have his foot crushed, t.it;
napētātano, I t., crush his foot; napēszeaovo, I t., crush
one's head; nasososzehaovo, I stove in one's head
(either by treading or otherwise); etotaxen, he walks
treading upon; totaxenistoz, the treading (in walk-
ing); totaxotavazistoz, the treading upon.
treason, mesētanevatoz; see betrayai.
treasure, same as riches, q.v.
treat, napevoého, I t. him well; nahavsevoého, I t. him
bad; naohsoého, I t. him dreadfully; našivotamoého,
I t. him with mercy; nataestovoého, I t. him in the same
way, as much; zehzovoéhas nanexovoého, I will t. him
as he treats me; namooto, I t. him (invite him to a
meal), also nanošmo; nazevóonaova(?), he treats me with
treatment, pevoétastoz, good t., act; pevoéháziostoz, good
t. to one; nástezoz, t., doctoring; see doctor.
treaty, vistomóhanistoz, t., covenant, oath; hoemanistoz,
t., law.
tree, hoxzz, hozzettó (pl., or.); ehoxzezeve, it (or.) is
a t.; ehoxzezeveo, they (or.) are trees; hoxzezeva,
on, in the t.; maxoxzz, a big t.; pavoxzz, a good t.;
nathoxzetam, my t.; nsthoxzetamaneo, our trees; hest-
hoxzetamevó, their trees; hvetová hoxzz, t. trunk;
tamhoxzz, t. stub, stump; naóono, I cut, hew a t.; naavóno
hoxzz, I fell a t.; zeavozs hoxzz, a felled t.; hekot-
xahoxzz, a rotten t.; hoxzz eanstahamenax tsaaše-ëx-
aoahanehez' hemenam, a tree whose unripe fruit is shak-
en down by the wind; eáseto eonimotaenoa hoxzezeva,
the vine winds up around the t.; enóoeco, the trees
are dried; evokonaeo hoxzetteo, the trees stand dried
up (looking white, their bark peeled); xamahoxzz, the
native t. (cottonwood t.); hoxzz esóhóxae, the t. is
still green (ref., to wood); hozzettó eșevepozevão, the
trees have leaves; evêpozevattonzsz, they are leafing;
maxemenóe, maxemenósz, apple t.; menóe, menósz, cherry
t.; fruit trees (except cherry t.) have the suff. -me-
ñoé (sg.) and -menósz (pl.); Šistato, pine, cedar or
car t.; amstóseo, double t. (of a wagon); amstóseo
evěšhotxpseo xoeoxtanahamistová, the double t. is
fastened by means of the wagon wrench (sc. to the wag-
on tongue); amstóseo napáana or naxotxpstana penoma-
őneva, I fasten the double t. to the harrow; amstóseo
enametoxyhósta, the double t. is not evening (either
does not move back and forth); see pull: hessemehesto-
toz amoeno, the single trees of the wagon; mxemato-
toz, t. buds, blossoms (ref., specially to cottonwood t.);
hoxzezeme(?), t. seed; haestóha eamonešeo hozzetto,
there are many rows of trees; hastóha eamonešensz
maxemenósz, there are many rows of apple trees; hoxzz
emènevashe or emènevas, the t. is worm eaten; mesces
estačstotano hozzetto, the worm digs into the t.
tremble, nanonomé, I t.; ehoenomomeoxz, he arrived trem-
bling; zenonomész, the trembling; enxopomaeoz, the
ground trembles; see shake.
tremendous, eahanoštanahe, he is t., powerful; eahano-
toanahe, he is t., terrible, awful; inf. -ahan-
-=-=t., extreme.
tremor, nonoméestoz; eonomeetaneva, he has a trembling]
trench, zeamotōč or zeamevosoe, that which is dug] tresspass, same as transgress, trample. ([lengthwise]).
trial, onisztaatostoz,t., attempt; ōhaztastoz, t., examination; onisztaatovazistoz, t., the being tried (not in court); motahestoz,t., in the sense of tiredness, depression, weariness; onisztaevoomenestoz,t.(in suffering, misfortune); hoesta-onisztaatovazistoz, fiery t.; esaa-atosonetahe, he has no t., temptation, no cause to transgress; zsaa-atosonetaheše, the ones (or.) who have not trials, no cause or temptations to transgress; heovaz hešonisztaatove evešonistatame, he is tried with all sorts of trials; see try; ehox- tahaniistove hoemanemhayon,t., court proceeding. triangle, zehešksaeveexo or zeohešksaeveexe, t.(drawn);
exovavósz,triangular (?) grass, whose stem has three (or four?) corners; naha eexovatto, it is triangular, it has three corners; naohěšksaevaex, I cut it in triangles; naohěšksaevaso, I cut it (or., as cloth) in triangular, see triangle. [triangles: also naohěšksaešo. tribe, manha or manhao, manhaš (pl.): manhastoz, manhas-
toz (pl.), t., band (substantive n.); mis-
xnova manha, all the tribes; also hestanestoz, hestan-
y, t., nation; nokov hestanov, one tribe of men, also nokov hestanistove; for the names of Ind. tribes see under Indian; see also band, organization. tribulation, mhaomeezistoz, overwhelming misfortune, t.;
exoanavoomenestoz, ōzetanonoamenestoz, t.; see misfortune, suffering; naomomoomen, I am in "wail-
ing" t. [ahetovo. tribute, navovēmo, I pay t., homage to one; also navovē-] trick, nanasočta, I play tricks, practical jokes; nanaso-
éha, he plays a t.on me; enonahoceta, he plays tricks, is a juggler; nonahocetātān, trickster, juggler; eoocevozezeve, he is tricky, crafty, wily. trickle, see drop, leak, rain; ehečxsz, it trickles. trifle, nanasočha, he trifles with me; natotatoész and nanasočz, I t.with it; nanasočmo, I t., joke concerning one; nameemēsz, I handle it (without special care or attention); this term conveys "t." when important or ceremonial things are handled lightly. To-
tatocéstazoz, trifling act; nassočestazoz, similar to pre-
trigger, matano, also =bow string. [ceding, implying joke. trill, enonoměn, he sings with trembling. trim, napevanen, t. (by hand); napevana, I t., repair it; nahoxeaxā, I t., clean it (with knife); nat'tan-
ax oxtxovamotāva, I t.it with shears, scissors; nit'tan-
oxanoxan, pl.pers. of preceding; nit'tanoaso še'on, thou trimmet the cloth; natoxoēxa, I t. it along the edge (with cutting instr.): natoxoésø, or.of preceding; nahonocēxa, I t its point (with cutting instr.): nahonocēso, or.form of preceding; natoxoexova oxtxova-
motąvą, I am trimming the edge with the scissors; na-
honexova, I am trimming the point; namaucho navųsto-
to zetatoxsozevano, I make my dress trimmed at the
bottom (with ribbons, etc.); see adorn.

trinity, nahetovahesto, the being three; Zenaheto-
hesz, the Triune one.

trip, nahotxtaovo, I t.him, make him stumble, q.v.; hoxo-
trip, venoxz.

[ivistavątoz, t., journey.

tripe, nanov; see numeral.

tripod, zenaheoxtatto, the three legged one (in.); hom-
sestone, t., for cooking purpose; hooeno, hooseo-
no, t., stand; hoanono, shield t. (to hang shield on);
the meaning " t. " is not implied, but usually such
"stands" were made of three sticks or small poles.]

triumph, vehaeostoz; navehaovo, I t. over him. [See tipi-
troop, see gather, expressed by inf. -mano- =together;
nokov notxeo, a t. of soldiers; inf. -momeno- =
group; zemomohonasso notxeo, the groups, troops of
soldiers; nimbastan, our t., company, the "all of us".

Usually the Ch. said "notxevêho" for "troops", ref. to
the U.S. Army; nisov notxevêh niaozetôeneo, two

trroops of soldiers attacked us.

trcot, mohon evoxozx, the horse is trotting; hetan evo-
veoz, the man walks fast (between a walk and a
run).

trouble, naôzetan, I am troubled (in mind); namatetan, I
am troubled, worried; namâssetan, I am troubled
hard pressed (Ger. bin bange); naozetando, I t.him;
naozetanovasthaz, I am troubled in heart; naozetana-
avoomen, I endure t., anxiety; see disturb; emomoxo-ôme-
ôtaan, the water is troubled, stirred, agitated (by
wind); ozetanoxtoz, ozetanoozisto, t.; haomenhestoz,
t., misfortune; ozetanovoonenhezto, condition of t.
troublesome, ozetanosôhe, he is t.; ozetanosokhetto, it
is t., also emavetanosôhetto; see meddlesome.

trough, zexoxevexnoes hzxoz, t., hollowed out tree; na-
vevoño hoxoz, I hollow out a tree; vevevė, ve-
vetôoxz, t. or vessel in t. like form; eamsevevevotat-
ito, it is t. shaped; eamohamevetvotto, it is like a
watering t.; manohamevetô, watering t.

trouser, vešešenostoto (pl. or.); evesešenostoveo, they
are trousers; navesëesenostovetan, I want

trousers; mato or matóhon, Ind. t., see legging.

ttrue, ehetometto, it is t., sure; ehetom, he is t.; eoni-
syometom, it is indeed t.; enisyomaha, he is t.;
enisyomoça, he acts t., in truth; rad. -onisym- =in-
deed so, with certainty; nahetomemo, I speak t. of him;

nahetomaz, I speak t. of it: mxhetom, if t.: mxhe-
tomz, if he is t.; nahetom, am I not t., is it not tru-
ly so? Inf. -ono- =correct, level, t.; enisyometan, he
is t., faithful, q.v.; naonisymnetamenoz, I truly trust
him.

1069
truly, óosetto and óosě,t., really, in truth; inf.-tó= the very, exact, true,t.; etóněhov, it is t.him; etónhesso, it is t., exactly so; onisyometto, t., indeed; heto hetom, if this is t.so; esaonisyomeneševě, he did not t.do it.

trumpet, tàpen, tàpenonoz (pl.), t., name for all mouth instruments; etăpenoneve, it is a t.; tàpenoneva, with a t.; zenistōheto maxetàpen, the great t. shall sound; natāpenon, my t., flute, etc.; etăpen, he plays the t. or any mouth instrument.

trumpeteer, tàpenoneheo; hetàpenoneham, his t.

truncate, expressed by rad.-tam= top cut off abruptly;
etamo, it is cut level on top, on the end; natamosón, I t. natamosoha, I t.it, cut, chop its end or top off.

trunk, mavetov, the t. (body without legs, arms and head); hevetov, his or its t.; hečv zesēsevo, the t. of the elephant; věhoheševo, věhohešonož (pl.), t. chest, lit. white man's box, bag.

trust, nanietam, I t.; nanietametovo, I t.in, on him; nanietameta, I t.in it; nanietamenoz, I t.him, in him, depend on him; this last term is more used than "nanietametovo"; ninietametovazeno, we t.in thee or you; naněhov zenietametto, who t.in him; zenietamz Maheo, the one trusting in God; zenietamež, the ones (or.) in whom we t.; zenietametež, the ones who t.in us; nanietamstahaovo, I make him to have t. in his heart; nanietamstahasemo, I inspire t. to one's heart (by words); nanethoodam, it is entrusted to me; nietamesto, t., the trusting; nahenietamestov, I have a t.; nahenietamestovenož, he is my t.; nihenietamestovoz, thou art my t.; naonisyomnitamenož, I fully, truly t. believe in him; onisyomnietamesto, t., faith.

trustworthy, eonisym, onisyometto, it is t.; onisyomya- he is t.; onisyomhastož, trustworthiness.

trustly, same as trustworthy.

truth, betomestoz; onisyombetomestoz, the real t.; óosetto, óosě, in t., of a t.; xenovastoz, t., straightforwardness; nahetomešz, I speak the t.; hetomevhan, the Truth itself.

truthful, ehetomeheoneve, he is t.

try, inf.-onis-, onisetto (detached) = trying, attempting; naonisineševě, I t.to do it; naonisiztaeto, I t., test him; see test. Nažhaztaeto, I t., examine him, find him out; naonisev, I t. (in doctoring, medicine); naonistaoha, I t.it (instr.form); nionisyomnietametovo eoxeoniseztaeto, your faith is being tried; esaaešeoniseztaeto, it has not yet been tried; naonistose, I t.to play, I practice (games, plays); naonistooan, I t.to pronounce, speak [confound not with inf.-ononis- foolishly; eononistoeta, he
acts foolishly]; toanoxa onisetto, let me t! tub, nšehanenevtʃ-, tʃnoz (pl.), wash t.; enšehaneve-
--- tʃøcheve, it is a t.; nšehanenevtʃ zehotomoena, a
t.full.
tube, vehanooxz, vehanooxz (pl.), t., lit. hollow case; ve-
--- hanooxz ehoan na evèpo, the t. is round (cylindric-
al) and hollow; ehohanemhaoaxzeve, it is a solid t.;
ehohanevèpo, it is a hollow t.; ehohanevèponsz, they
(in.) are hollow tubes; rad. -ve- =concave, hollow;
--- rad.-vèp- =hollow (with both ends open).
tuberculosis, kænozistož and kænãstož, consumption,
--- tiredness; the latter term is mostly in]
tubular, ehoano, it is t.; see shape, tube. [use.
--- Tuesday, noceeno, the first day (because the Ch. call
--- Monday "after Sunday"); see day. Matanoceeno,
--- when it shall be T.; mrxõssenoceeno, next T.; zexhos-
enecoeno, the next, following (past) T.; zenoceeno,
--- when it was T.; nistohã noceeno, every T.
tuft, same as tassel, q.v.
--- tug, nahessemoebe, t.; setoxc, t., thong, q.v.
tule, mooemtas.
tumble, ehošož, it tumbles over, this can also be said
--- of a person who begins to get dizzy, also fig.go-
ing from good to bad; nonohoma ehoťatanazeo, they
--- (or.) t. over each other; ehoťanoa, they (or.) t. down,
--- one after another; nahoťož, I make it t.; see over-
--- throw; eavevoeazeo, they make each other fall over, t.;
toneš etoësoxeozen's na etošotšozen's, when will it
--- turn turtle and t. over? this was said by old Ch. who
--- believed the earth was more like a flat mound which
--- eventually would turn turtle and t. over; nahonotaze-
--- tøe, they (or.) t. on me, crowd me; hošožistoz, the
--- tumor, see boil. [tumbling.
tumult, homožistoz, t., commotion, q.v.
tune, hešksehahestož, high t.; see sing, voice; suff.
--- -non-, nonistoz denotes t., melody.
tunnel, oom ehotstøhanov, they make a t.; vós hastoha
--- oom ehotstøhe, the mountain has many tunnels; ho-
hona oom ehtøhe, the mountain or rock is tunneled;
turbid, ehanøme, it looks t.; see mud, muddy. [oom =thru.
turbulent, ehoñož, it is t.; see commotion; eeoetmoez,
--- it is t. (of a body of water, see water).
turkey, maxen, maxeno (pl.);emaxeneve, it is a t.; ve-
--- honemaxen, t. cock, gobbler; maxenes, young t.; tox-
--- tøemaxon would be used for "wild t.", because the Ch.
turnmoil, see commotion. [know the tame t. now.
turn, naexsøan, I t. over; naexsøena, I t. it over; naeose-
--- hasen, I t. over (something, by throwing); naeose-
haz, I t. it over by throwing (as pancakes); eeošeoz, it
--- turns over, turns turtle; naeoseøoz, I am turned
--- around, mixed up; eosehaseo, pancake turner; navoxceta-
ho, I t. around, make a t. (in riding); rad. -voce- = crooked, bend, corner; navoxkoeno, I make a t. (with a wagon); navoxkoan, I t. (in speaking, degress from the subject); emomotonoeño, he turns around, back (with a wagon); nanimacha, I make it t. (as a wheel); enimaa, it turns (as the wheel of a saw machine, etc.); naminmoezesz, I make it t. in a circle; nstboanan enimahašta, our earth turns, rotates (being suspended); enimaa, asethšta, it turns, revolves and moves ahead (being suspended, like the earth); nanimaaena tatahoo, I t. the key; naotxovevistäva, I am a "turncoat", one who passes over to the other side; næovaxkaxax, I t. from; næovaxkaxetovo, I t. from him; nœotaenšeto, I t. away from him, leave him; nahanoxtaeoeto, I t. my back to him; zetapivozoz, it will t. out well; naqpevozhataonoto, I want him to t. out well; nanhatae, I t., face towards; etataez, it has turned open (as a door, lid of a box, etc.); etataez, he turns down, off, disappears from view; nanxtoaetoeto, I t. towards, face him; enovsezoko-xa, he turns off (from where he was expected to go or come, as a rabbit); ehokoxcevozoz, he turns into a crow; ešešenovzevozoz, it or one turns into a snake; enizeveoz, he turns into an eagle; the three preceding terms are used in the Ch.tale of the Pliades; eame-haaemeneveoz, he turns into a dragon; nähsevoknö, I t. them (or., as horses) loose, out; nashvaa, I t. about; nashxaaota, I t. back; nazetavovam, I t. the horses (in guiding them); nazetaena, I t., place, guide him into a certain direction with the hands; nazetavoo, I make him to t. into a certain direction; naxaenšoto, I leave it, turn away from it; nahanosšemo, I t. him on his back; nanobun, I t. aside; nínobun hohom, t. ye aside this way! noheohesto, the turning out (from the way, course one had); -nohe- = turning away from; nazetahamoso osëna, I t. the grind stone; nonamego, each by t.; rad. -metro- = by turns, alternately. Nanohbočeta, also nanimote, I t. aside (in acts), do wrong; nanohosnaooz, I turned aside (from my course) to sleep (when I was)

turpentine, ŝistato—heamšc, oil of pine. [not to do so].

turtle, maen, maenon (pl.); maenkköva, a t. back; totoeko-

maenon, land turtles; ansemaenon and hešnema-
enon are two kinds of water turtles. In certain
ceremonials the Ch. draw a t. for a symbol. Often it
represents the womb. A large or small beaded bag in
the form of a t. is also worn by younger girls; see
navel. Eešezeo, it turns t., see turn, tumble.

turtle-dove, hemen, hemeno (pl.); see dove.

twain, enisovao, they (or.) are t.

tweezers, oceveenosenazistoz.

twelfth, zeštinižaoneto, or zematotaonetto ţtnixaonet]-
twelve, matototnih; see numeral. [to; see numeral.

1072
twenty, nixo; see numeral.
twice, nixa; see numeral.
twig, hesta, t., branch.
twilight, etooveïman, it is t.
twin, hestae, hestaxc (both sg.); hestaezon, hestaxce-
son are used both in the sg. and pl.; also he-
stantso, twins; etoaxevez, she has (bears) twins; 
nanxenhestaesone, I am merely "t." do not really 
belong to but sympathize with, not being a member 
(active member) but interested with. Hestaxcehe, T. 
woman, pr. name; Hesta, T. - man (when not a pr. name this 
word also means "heart" or "navel").
twine, see twist; setoxce, t., string, q.v.
twinkle, hotoxce evohokasechen, the stars t.; 
zevesso-sez, the twinkling one; epopoemzeniš, he 
twinkles (with the eyes).
twirl, see whirl; nanitooha, I t. it (by means of a short 
whip); nanitobesz(?) or nanitoena, I t. it (not 
with instr.).
twist, naonimotaenoa, I t., wind it; naonimotaeno, or.
preceding; enimotonaene, it is twisted; naonimota-
hohoeškan, I t. and wrench it (as when pinching the 
skin and twisting it off); naonimotaona, I t. it (with 
an instr.); naonimotaotoha, I t. it around; naonimo-
taotoha, same as preceding only by a slower, more de-
tailed process; naoneaotoha, I untwist; naanho-coni-
mototoha, I t. it around downward; all these terms 
imply "winding", q.v.; inf. -onimxa = twistedly, tortu-
os; inf. -nime - denotes partial t.; enimeš, he has a 
twisted nose (to one side); nanimononaoz, I t. my foot 
(when foot is turned outward); nanimenstaneoz, I t. 
wrench my knee; nanimaevskoz, I t. my finger; enima-
eešes, he has a twisted, wrenched finger (from fall-
ing); nanimaevskoehz, I will t. thy finger; onimo-
taonoe, twisted tobacco; zeonimaoezes, the twists, 
turns in the road; onimaoez meo, the road has twists.
twitter, zeto vecces etonsesta, what kind of voice, t. has 
this bird? enešesesta, he twitters that way; 
zepevetanos ehesenesesta, it twitters, chirps because it is glad.
two, nixâ; see numeral; nanisovano, I sever it (or.) in 
t. (by stroke, blow); nanisovaso, I cut it (or., as 
potatoes, dry goods, etc.) in t.; nanisovax, in. of pre-
twofold, nisov; see numeral. [ceding, 
type, hetomõhestoz, t., symbol, trope; see represent, sym-
bolize]
typify, etomõstâ, t. typifies, represents; nahetomõto, I 
t. him; nahetomõxta, I t., symbolize it; etomõ-
txevahove, he is one who typifies, symbolizes; 
hetomõ-
txeva, n. of preceding, also hetomõsane or zehetomõsz.
The Ch. can be written without the letter "u". In a few words like "mxistó, nistxez", the sound of "u" as in "quit" seems present. This is due to the syncope of "o" before the "x" and the peculiar sound of "x" before "e" and "i". In some words letter "o" sounds like "u" in "nut", but is the result of rapid speech.

U

Udder, matanan, the u.; hetanan, her u.;
ugly, eahansenova or eohõesenova, he is u.(in character, disposition); eonimoxoezhaha, he has an u.head;
nasaamomonovomoxta, I feel u., ill humored; ehayseven, she has an u.face; ahansenovatóz, ugliness; saamome-
umc, see boil. [novomoxastoz, ugliness, ill humor.
ultimate, expressed by inf.-hoox- =last.
umbilical, hesta, u.cord; see navel.
umrella, hoveökō, hoveökōono (pl.); see shade; nahoveökōonoaovo, I provide him with an u.; nahoveökōono, I shade him (sc.with an u.); nahoveocexz, I walk, go with an u.; ehoveökōoneve, it is an u.
un-, expressed at times with inf. =ne- and again with the negative particle "-saa-"; nanetoxta, I "unbat", take off my hat; nanetōan, I "unshoe", take off my shoes; esaaheneenōhan, it is unknown, not known.
unaccustomed, esaahoezoē, he is still new, green, not yet acquainted with; see acquaint.
unacquainted, nasahaoxtō, I am u.with it; nasahaoxta-
mohé, I am u.with him; zsaahaoxatamehesō,
unalloyed, eoseeka, it is u., pure, q.v. [the u.ones.
unanimous, ematanoozo, they (or.) are u.; ematanoozis-
tove, it is u.; oxmlanoozoistovēz, when (sc.
people) are u., have all the same mind.
unanswered, esaanöstōhan, it is u.; mxistónoz zsaanöstō-
hanč čsz, the u.letters; esaanöstoehe, he is
unapproved, esaapevatamehan, it is u.; zetohetasaapec-[u.
vatamehan, all that is u.; esaapevatamehe, he
is u.; zsaapevatamehesō, the u. one (or.).
unarmed, emāesena, he is u., has no weapons; zemāesenaz,
zemāesenassō (pl.), the u. one.
unassuming, enōse-oneetan, he is u., unpretentious.

1074
unattainable, esaahoxtamahan, esaahoešenátovhan, it is] unavoidsable, esaatoss—nohéozehan. [u., unreachable.
unbandage, naevešexoneano, I u., unrope, unbind (as rope.)
unbecoming, esaavotaehan, it is u. [string tied around.
unbeknown, zsaavšeonevehan, something u. [etc.].
unbeliever, zsaanisyomátahessó, the unbelievers
the ones who do not believe; esaanisyomátahe, he is] unbind, see untie.
[an u.
unborn, esaašhestaozé, it is u. [which is u., endless.
unbounded, esaatávenettan; zsaahén'nistovettan, that un
unbraid, nasevá, I have my hair loose; naonehaovana, I u.
— it; eonehaovalstá, her hair is unbraided; ese
væeš, she is unbraided, has her hair loose, (usually
ref. to having hair loose in mourning): naonehaoneano, I u.
the rope, thread; naonehahoteana, I u. it (as
hair); naonehahotonóo, I u. her hair; eonehahohonoe, she has been unbraided (ref. to braids); eonehaoress, her hair is unbraided (ref. to hair).
unbridle, naoneha—hozenšetohtam, I u. the horse; zeeše
—boxzenševo, after they had been unbridled.
unbrokenly, tatśeeteto.
unbuckle, nanit'taena, I u. it; see unharness.
unburden, nahomoena, I u. it; rad. —másto— ref. to "free
from burden, give relief"; namástohano mohé
no, I u. the horse; namástohoez, I am unburdened, releas
ed; zemáxemástohanevoss, the unburdened ones (or.),
freed from burden; naenévex, also naénévexox, I am un
burdened (from packing, carrying); naénovosx, I am (state)
(unburdened (from carrying on shoulder): éno
xénátóz, the being (state) unburdened; naenoxox, I go un
burdened; naenoxenox, I u. myself of him (from carry
ing him on shoulder).
[ena, I u. it.
unbutton, nanit'taeno naeszehes, I u. my coat; nanit'ta—
uncertain, eonovetan, he is u., doubtful, does not know;
naononoveox, I am u., doubt, do not know well;
see flighty; nahestovazesta, I am u. about it. [change.
unchangeable, etoomatto, it is u. ; etoomahe, he is u.; see
uncharitable, esaavivañatehe, he is u., unmerciful.
uncle, nxan, my u.; niš, thy u.; hešeo, one's u.; nxan, our
(u. same as "my u."); zehešez, the one we have for u.; nševo, your u.; heševo, their u.; naheše
nox, he is my u.; nahešeto, I am his u.; zeheše
tovsz, an u.; nahešetoñ, I am an u.; navesshešemo, I am u. with him; zehešetoñ, I being u.
unclean, esaahoxexaehan, it is u.; esaahoxehe, he is u.
unclose, see open.
uncoil, naonehatoena, I u. it; nasıpóneano, I u., stretch
out the rope; naevhašexotoano, I u., unwind it
(or.).

1075
uncommon, see strange.
unconcerned, see lightly. [eoz, he is u. (when fainting).
unconscious, nasaahomatovâž, I am u., do not feel; enă-]
uncooked, see raw; esaaxâtahan, it is not cooked.
uncouth, see awkward.
uncover, nahotxana, I u.it; nahotxano (or.); ehotxane, it is uncovered; nahotxae, I am uncovered, revealed; ehotxaehëve, she is a widow; inf.-hotxe- = to u.
undecided, ehestoveoz, he is u.; nahestovazesta, I am u.
about it; see hesitate; naxanisxkonavetan, I am u. (between two).
under, àtono; ečâteoz, he is u., hides u.; àtonoomehetan-
eo, u. ground people, cave dwellers; àtonoöm(ë), u.
ground place, u. world, cave dwelling; nahoveeozx, I am u. shade; navépevonëexz, I am u. water; naheôšëtova, I u. (lying) him; nanhë åtono hoxzezeva, I stand u. a tree.
derundone, ehospâta, it is u., cooked rare.
derundergo, see endure, suffer.
derground, åtono hoveva.
dernderkirt, eōstoz, eōstoto (pl., or.).
derunderstand, naheneeno, I u.; naheneena, I u., know it; see know; nanoxtovheneeno, I can u.; nanitavâ-
vo, I u. him differently; noxtovetanoxtoz, the understand;
also noxtoveteneenovhastoz; matšetan, mind.]
derundertake, naaseneëve, I u., begin to do it. [under-]
derunderwear, asēszehe.
derunderworld, àtonoomë. [undoes, spoils it; see open.
derundo, see inf.-toto- under "harm, spoil"; etotonëseve, he]
derundress, nanês'an, I u. (man sp.); nanês'an, I u. him; na-
nitösta, I u. (fem.sp.); nanitöstan, I u. her;
nanëseeszenen, I u., take off my coat, shirt, I unshirt;
navovokanâž, I u., stripping off all clothing. Nës'an-
istoz, the undressing (for men); nitöstanistoz, the
undressing (for women). [with instr.]
derunearth, namenön; namenoха, I u. it; namenono, I u. (or.)
derunending, esaahën'nistovetan, it is u., has no end.
deruneven, see rough.
derpectedly unexpected, esaanõzeventamehan, it is u.; hootova, unex-
derunfit, evotanxpavs, he is u. (for anything good).
derunflinchingly, expressed by inf.-soom- = thruout, neither
right nor left; inf.-vàtom- = neverthe-
less; toometto, u., without change.
derunfold, nasëpëmaena, I u. it (as a scroll, paper); nasëpë-
maeno, I u. it (or., as a folded blanket, bolt of
drygoods, etc.). esëpëmaene, it has been unfolded; esë-
pëmaeha, it is, lies unfolded; esëpëmaeš, it (or.) lies
unfolded; easemanëozx, it unfolds, grows "increasing"
(of a plant, etc.); eatašsetonz, the blossoms u.,
open; eametataez, it is unfolding, opening.
derunfortunate, ezhömen, he is u., in misfortune; zehömen-
ësz, the u. one; zehömenessö, the u. ones.

1076
UNFRIENDLY

ENGLISH-CHEYENNE DICTIONARY

unfriendly, esaamomenovahe, he is u., disagreeable; eônez- tae, he is u., hostile, q.v.

ungodly, nha zsaatotzenotovohessô, Maheon, the u. ones, the ones not minding God; rad. -notova- implies u., frivolous, light minded; enotovae, he is u.; eneto- vaeoxzessô, he walks, goes without rule or road; zeno- tøeoxzessô, the u. ones, sometimes used to mean "uncon- verted"; notovavostaneo, u. people; enotovavostaneheve, he lives an u. life.

ungrateful, hahô esaahësetanohe, he does not think to] unhandy, esaanotoxaehan, it is u., see handy. [thank. unharness, nanit'taeno mohëno, I u. the horse; nanit'tae- noham, I u. (implies horse or horses); nit'ënehâ, u. him; also nit'taenohamsz!

unhitch, nañexaenoham, I u. (ref. to horses); nañexaeno mohëno, I u. the horse; ñexaenohamsz, u. the horse or horses. [horsed, thrown from the horse. unhorse, naomahaman, I am unhorsed; eomahame, he is un- ] unhook, nañexana, I u. i.t; nanit'taena, I u., unbuckle, un- button; ñëßëßësta, it unhooks of itself (some- unhusk, see shell. [thing hanging, suspended]. unicorn-plant, vovoxaemenöe, vovoxaemenõsz (pl.), lit. the crooked berry plant (Martynia probos- cidea); vovoxaemenoz, the fruit of the u. By mistake the Engl. name for u. was given as "devil's claws" (Scabiosa succisa) under "devil".

unify, nanokovaosan, I u., make to be one; see unite; na- nanohanaovô, I u. them (or.).

union, manohastoz, u., the being together; momenohasto- toz, different unions, groups; nokovaovazistoz, the being one, the collecting in one.

unit, see numeral; inf. -naesz- =as one, a unit.

unite, emamovaneo, they have been united; namamovanô, I u. them; vistômazistová evešamamovaneo, they are united in marriage; emamovâo, they are united; emano- hâo, they are together as one; enokovâo, they are one (as a collection); emâtanoozeo, they are one, united in that, mind; also enokaez' zëhešetanovess, they are united in purpose, mind, lit. it is one that they think; see join, meet, together; nimanohamâ, we are united; also ninokovamahamâ, we are as one.

unity, manohastoz, nokovamahastoz.

universe, hestanov; this is also applied to "world".

unjust, esaapavxanovechan, it is u.; esaapavxanoveh, he is u.;esaamonezeonyhan, it is u., unfair, not noble, correct; zaapavxanovahesz, the u.; zsaaxanova- hessô, the u. ones. [nevestoz, unkindness.

unkind, esaasivaztahoevo, be it is u.; sasivaztahoe- unkonew, esaaheneenôhan, it is u.; zsaaheneenôhan, that which is u.; zeonoone, that which is u., not well known, uncertain, doubtful; rad. -onov- = doubt, full, not

1077
UNLAWFUL

well known, u.; ononovëstoto, u. relatives; zeononoessô
vostaneo, u. person; zsaaheneenohesz, the u. one (or.);
nivëstoto, some one (not known); hestôevostan, u. per-
son, stranger.

unlawful, esaaahoemanistovhan, it is u., not the law;
esaaanizeôhan hoemanistovâ, it is not allowed by
law; eveñetotaxe hoemanistoz, it is a trespass of]
unleavened, zsaaponoanocan kôkonô, u. bread. [the law.
unless, ôha; namesaamepohe ôha nhâzvezasv, I may not
------ give it to him u. he comes to me.

unlikely, expressed with "mo" or "môna" followed by
------ inf. - me--; môna emehooexzô, it is u. that he will
come. [esaatâñemehanehez', his knowlege is u.
unlimited, esaatâñemehan, it is u.; heshzheneenohavostoz
unload, naomoena, I. u. it; namâstahono, I. u., unburden him;
------ see unburden. [ohe, that which is unlocked.
unlock, natataoaha, I. u. it (with key or instr.); zetata-
unloose, naaonehenen, I. u.; naaonehaen, I. u. it.
unlucky, ehâmeneeô, he is u., unfortunate.
unmarked, esaaamxehôhan, it is u. (by branding, writing);
esaaanayemaxhôhan, it is not marked, has no
unmerciful, same as unkind.
------ [sign written.
unmindful, esaaatoketanohe, he is u.; saaatoxetanoxtoz, un-
mindfulness; zsaaltoxetahanno, the. u. ones;
zsaaatoxetanhessô, the ones u. of it; zsaatoxetano-
unmixed, see pure. [tovohehe, the ones u. of him.
unmoved, esaaamoomozehan, it is u., not moved; etoometto,
it is u., remains unchangeable, unchanging; esaa-
homatôhanehez' heszhesta, his heart is u.,
without feeling. [cover; see naked, nude.
unprepared, expressed by "neemes" =without backing,]
unprofitable, esaaahoovenohyan, it is u.; see profitable;
unravel, nañeoxeneano, I. the thread, rope. [esaatoni-
 unreasonable, emashañê, he is u. [toksohan, it
unreprovable, esaaaxeseonevê, he is u. [is u., useless.
unrest, saahaaomoxtoxtostoz, restlessness; see restless.
unnatural, esaaanovache, he is u.; esaaanovôtâhe, he
is u. (in acts); esaaanovacan, it is u.;
zsaaanovacan, that which is u.; saaamnahovashoz, un-
righteousness; zsaanovahesz, the u. one; esaaanovhe-
tanevê, he is an u. man; esaaanovovostanevevê, he leads
an u. life; see righteous, unjust; ehavsevoôta, he is u.,
an evil doer; enotovaeôz, he is u., ungodly.
unripe, esaaexetatan, it is u., not yet ripe; also esaa-
eseexaoho, it is still u.; see ripe.
unroll, nasëpemæna, I. u., spread it (something folded,
raveled); esëpemæne, it (also or.) has been un-
raveled; esëpemæha, it is (lies) unrolled, unfolded;
esëpemæs, it (or. as robe, blanket, bolt of dry goods)
is, lies unrolled; see uncoil.
[ones.
unruly, ehehetovanov, he is u.; zhehehtovanessô, the u.]

1078
unsaddle, naomana hoafoxestoz, I remove the saddle (from the horse); nanithoaxeno, mohéno, I u. the horse;
nanithoaxenom, same as preceding; naomahanam, I am
unsaid, nanóoxtosesta, I leave it u. [unsaddled, unseated.
unscrew, naniseonimotaoèstaoha, I u. it (with instr.);
naniseonomotaoëstana, I u. it (by hand).
unseen, esaavóensevonhan, it is u., invisible; esaavóseo-
nevè, he is u., invisible; zaaaváensevonhanéhész, the u.
things; esaavómehan, it is not seen; esaavómehe,
he is not seen; zehetaesaavóensevonhan, all that is u.
unsex, nahoxozevanoham, I u. castrate the horse.
unredeemable, esaatèmeemehan, it is u. [heszh, the u. one.
unthankful, hahó esaahésetanóhe; hahó zaaahésetano-
untie, inf. -oneha- denotes "u., loosen something tied":
naaonehaen, I u. it; naonehatovhe, I u. my
shoe string; eonehatovhoez, it (shoe string) is un-
tied; naonehaeno navoota, I u. my necktie; naonehato-
nón, I u. (braid); eonehaovess, her hair is untied;]
unto, see to.
[naonehaoneano, I u. the rope.
untrue, esaahetomettan, it is u.; zaaahetomettan, that
which is u.; esaahetome, he is u., also esaaheto-
mahe (state).
untruth, saahetomhestoz; esaahetomhestovhan, it is an u.
unveil, same as uncover.
unwell, esaapevomoxta, he is u., feels not well.
unwilling, etóvahè, he is u., insolent, impudent.[foolish.
unwise, esaatoxovahè, he is u.; emashanéhè, he is u.]
unwind, naonehaotohanó, I u. a rope, string from around
(pole, tree, etc.); naevhašxoxone, I u. (rope).
uncoil; naevhašxotohanó, I u. (as a ball of string);
nasèponeano, I u. (rope) and stretch it. [leave it u.
unwritten, esaamxeóhanó, it is not written; nanóoxtzea, I]
up, heama, up, above; often expressed by inserted "é" in
the sense of "upward": natacoxz, I go up, as-
cend; ééomao, it is uphill ground, the ground is steep;
niènès, walk up (where speaker is): naéatóó, I look
upward; éomao-hozenestoz, uphill work; ééès, it
floats upward; etomóxtstoe, he sits up; natomóxtana, I
set it up; heamehe, u. the river. [chide.
upbraid, navehoeto, I u. him; navehoesta, I u. it; see]
uphill, ééomao, it is u., steep; éomao-hozenestoz, u. work.
uphold, see support; naoheštano-tomovo hevostanehevés-
uplift, see lift.
[to, I u., prolong his life.
upon, taxetto (detached): inf. -tax- = upon; taxetto mà-
peva, u. the water; nataxeamèmè, I walk u.; inf.
-totax- = u. (several times): etotaxeavá, they (or.)
fall u. each other; etoovotanàs, they (in.) set u.
each other (superposed); etotoovehà, it is (lies) u.
each other (in layers, folds); etotoovešen, they (or.,
as drygoods) lie upon each other (in layers, folds);
etotoovevemaś, it lies folded (with folds superposed);
see fold; etotoovemaeansz, they (in., as sheets of paper) lie u.each other; nataxanaotovo, I fall u.him; etaxeanao, he falls u.; etaxehoe, he stands u.; etaxo-ta, it sets u.; etaxesē, he sits u.a chair; nataxemxis-ton, I write u.; nataxemxea, I write it u.

upper, vāxsheama; also expressed by inf.-nanos- =high-est; nanosetto (detached).

uppermost, zenanosetto, that which is u.; zeništetto, the u., most important, main thing; zenanotahesz, the u.one; Zenanotahesz Maheo, the u., supreme God.

upright, see erect; inf.-exanov- =u., straight.

uproot, nanit'semaaoz, I u.

upset, nahotēoz, I am u.; nahotēhāz, I u., overthrow it, make it tumble, q.v.: naevasena, I u.it (upside) [down].

upward, expressed by "ν": naēn, I walk u.; naēnes, I float, move (suspended) u.; naēax, I flee u.; naēoxz, I go u.; eēaxnstove, it is a fleeing, running u.; naēahāz, I throw it u.; naēahamono, I throw him u.; eēahame, it (or one) is thrown u.; naēaton, I kill u. (by shooting u.); naeamosiao, I throw u. and kill him heama, "the u.", that which is above; hohonai naeha-mahamono, I throw a stone u.

urbane, ehotoe, he is u.; zehotoaz, the u.one; hotoas-]

urge, navonhosemono, I u.him; evonhosetaneva, he has an urgent tongue, is in the habit of urging, admonishing (also in a good sense); vonhosetanevätz, and vonhosemazittoz, the urging; zevonhosetanevaż, the one who urges (from vocation, habit); zevonhosemsanz, the urging one (subj.); zevonhosmsaz, the urged one; navonhosotomosan, I u., exhort; vonhosotomostoz, the urging, exhorting; nahōnhesetaneva, I go to u., influence, incite; suff.-vam-o (or.) and -vāta (in., seldom) implies "urging, coaxing, persuading"; napavevamo, I u.him to be good; namanevamo, I u., encourage him; see Persuasive m.in Ch.gr. When "u." is used in the sense of "haste, hurry", these see terms.

urgency, vessetanoxtoz.

urgent, evessetanov, it is u.; emenonotoveneševstove, it should be done in a hurry, it is u. that it should be done. [etanoxtoz, the wanting to u. urinate, exae, one urinates; naxoetan, I want to u.; xa-] urine, xaestoz, npxeauănōsestoz, dysuria; enpxeauănōse-oz, he has dysuria.

us, expressed in the or. accusative suff. of the verb,] usage, use custom, habit. [see Ch.gr.

use, nahozeoto, I u.it; nahozeoto, I u.him; nahozeoto, I u.him; nahozesz, I u.it: the difference between "nahozeoto" and "nahozeoto" is that the first indicates "direct" and the second "indirect u.": in the first I do the work myself (as with a horse) in using
hym,in the second he does the work for me, upon my
telling him; nahozeto can also mean: I want him to do
(it) for me; nihozetaz, I need thee to do something
for me; nihotševaenaz, I need thy help, quick, for a min-
ute! nahozezottomoito hemxistonestoz, I u.his pen; ehoś-
hoozeenov, it is of great u., profit; nahest'seeseomen,
I u. it for medicine; naešhozaxesta, I am used, ac cus-
tomed to, acquainted with it; nasaahoozenovē, I am of no
u., profit; rad.—mat,—mase— denotes "used up, entirely
gone, used"; see finish; ematane namxistonestoz, my
pencil is used up; hevostanehevestoz emataneoz, his
life is all used up, nothing of it is left; natapavho-
zeoxta, I will make a good u. of it; navovōmethozeoxta,
useful, choozeenov, it is u. [I u. it with tender care.
useless, esaahoozeenovhan, it is u.; also esaatonitokso-
han; esaatonitoktahae, he is u.; enšhenenea zehel-
saatonitoksohanehex, he knows the uselessness of it;
rad.—oże—, —ožheš— = u., in vain; naoxyhešenheto, it
was u. to tell him, I told him in vain.
usually, rendered by inf.—oxc—, becoming —oxk— before
inf.—saa—; eoxcemese hezeto, he u., commonly eats
here; e oxksaamanē, he does not u. drink.
Ute, Moxtavatanoe [Moxtavatatanoe =Blackfeet], Black
people; Moxtavatanoe xezhoevoss, where the Utes
live. The Utes were the last hostile tribe with which
the Ch. made peace. This was done in the fall of 1894,
by meeting the Ch.at Cantoment, Oklahoma. [child].
uterus, matpohanoto, u.; vehošestoz, u. (when bearing)
 utmost, expressed by inf.—tonoc—; zetonochoeš—voešev
hoe, the u. parts of the earth.
utter, rendered by suffix —oan =to u., pronounce, articu-
late; epavoan, he utters well; esaoxhohe, he utters
nothing; esaatoⁿSeoanistovhan, it cannot be uttered.
utterance, pavoanistoz, a good u.; havevoanistoz, evil
u.; kaoanistoz, short u.; see language, speak.

V

In Ch."v" has a peculiar pronunciation hard to give
in Eng., somewhat between "v" and "w", similar to the
Fr."na,ué,or ou" when pronounced rapidly. The "v"
sound in Ch. has the value of Eng. pref."co—, con—", and
of "together, center". [v.(sp.of a lodge, house).
Vacancy, see emptiness; věpšenastoz,v.; věpšemeta,v.
vacant, evěpemeta mňao, the house is v., empty; evěpšē—
vacate, see leave. [na, it is empty,v.; see empty, hollow.
vacuity, see emptiness.
vagina, macesta. [ed.
vagran, notovæoxzistoz, the roving, being unrestrain—]

1081
vagrant, enotovaeoz, he is a v.; zenotovaeozz, the v., unrestrained one, homeless, not affiliated with frivolous, ungodly.

vague, rendered by rad.ononov-, eonovazesta, he is v., indefinite; eonovezhess, it is v., indefinite.

vain, inf.-həv- = in v., for nothing; inf.-aestom- = v., false; inf.-oxzhe=g and oxze- is used to express "in v., vainly, uselessly, with no result"; inf.-menoxc-=v., proud;esaatontiksohan, it is in v., useless; na-həvenezx, I went there in v., for nothing; naoxzhe=esztovč, it is in v.that I speak to them; see deserate, false. Emomenoxkoan, he speaks with v.glory; epevəmsohetan, he is v., proud, craving admiration; emoxcevəmazetan, he is v., wants to be seen; evępa, it is v., empty; vępanan, vępananeo (objective form), v., emptiness.

vainglorious, etaomemenoxcepevatamaz, he is v.; emenoexccepevəmsohetan, he is v., wants to be admired; emomenoxkoen, he is v. (with aloofness).

vainglory, momenoxkohonestoz; menoxcepevəmsohetanoxtoz, v., vanity; menoxcepevatamazetanoxtoz, v., the wanting (with pride) to be admired.

valiant, see brave; ehstamahhe, he is v.; zehstamahesz,] valid, epeva, it is v., good. [the v. one.

valise, vęhechosex, white man’s bag, also ref. to a trunk; vęhechoseona, in the v.; kaemenestoz, v., hand bag.

valley, zeveteto, zevetetosz (pl.), that which is concrete, that which is long and concrete, v.; etoxtoez, it is a vale, a small depression (on the prairie); zamevoseoz ohe, v., river depression; zeɔxmevoveteto (zeɔxmevovetetosz, pl.) atoonato, v., long and low or deep depression; hotomehoe, hotomehesz (pl.), v., river flat, land on each side of a river; zeotomevoveteto is another word for "v."; zeoxsxevoctetot, a long, narrow v., gorge.

valor, hətamahestoz; ehstamahestove, it is v.; see brave. valorous, see valiant.

valuable, ehašeme, it is v.; eohəšeme, it is very v.; zehašeme, that which is v., has value, q.v.

value, verbal suff. -(h)əšem and -(h)əšesta ref. to "v.": ehašeme, it (or one) has great v.; napevəšem, I count, v.him as good; etonetəšemé, what v. has it (or he)? eshevəšem, it has less v.; nanokhəšesta, I v., count it worth one (sc. dollar); zeto mohənomam eanabəšemoe, these horses are cheap, down in v.; zetəšemoe, its v.; zehxovəšem, the degree, amount of its v.; zehxovəšems, or of preceding; načevatamoe zehxovəšem, I examine him to know his v.; evonhəšeston, it is beyond v., priceless; hašemestoz, high v.; hohonaeo zenanoshəšemess, stones of very great v., valuable above all (sc. above other stones). Enokšeme, it is valued at $1;
enisæme, it is valued at $2, etc. See estimate, esteem.
Nisó makátansz enetæme, he is valued at $20; see vamp, vohævestoz.

[worth, vanish, see disappear; esehovhovanë, he vanishes, dis- appears suddenly.

vanity, menozecepevémosohetanoxtoz, the wanting to be ad- mired; menozecevémazetanoxtoz, the wanting to be seen; vèpanan, v., that which is v., empty, weightless- ness; see vain. Vèpenoet-amëtastoz, V. Fair, lit. empty, hollow performance; see pride.

vanquish, see conquer, subdue; navovonano, I v. him; navo- vonoëhë, I v., defeat them (or.).

vapor, éëseë, it is v.; zeëseë, the v.; zeëseë zeammhösta hëaëseeva, a v. driven by the wind. [ful: see change. variable, eoxceonitavatanamo, the weather is v., change-] variant, expressed by rad.-niv- = changing, differ- eniating; see change, different.

variation, nitatevozistoz, the changing; esaainatevozis- tovhan, there is no v., change; etanitavatanamooz, there is a v. in the weather; nitatevatamanoozistoz, v. in the weather.

varied, eonitavhestanoveo, they are v. people, live vari- edly as peoples, nations; ehaestnovxtavensz, they (in.) have v., many colors; eonitavevenszoe, they have v. languages; eonitavhetëtanozeveo, they have v. minds, opinions.

variety, onitavevenszistoz, v. of languages; onitavemeses- toz, v. of food; onitavës'anistoto, v. of cloths (for men); onitavevoxcasz, v. of hats. See different.

various, see different, manyfold, varied; hastoha nataox- ceneoxz mævëhöeno, I go to town at v. times, oftentimes; heovasz, v., all sorts of; heovasz hešemenoz, v., all sorts of berries; inf. -estoxt= several, v.; tonestoxtoe, in v., several ways; ëvestoxto- hozeo- heo, they work in v., several ways; natonestoxtoeamaova, he pretends in v. ways with me; eëvhestoxtöeman, he] varnish, same as paint. [pretexts in v. ways.

vary, see change, differ.

vast, inf.-von- expresses "vastness" in some terms, like: evonemahao, it is v. in width; evonetoam, it is of v. depth; evonbëstonstove, of v., countless num- ber; evonëmoecha, it is a v. body of water. [v. vat, makëvevitë or mamevetë, a bulky large vessel, a tank,] vault, nanosekaax, I v.; kamxeheva navešenosekaax, I v. with a stick; nanoskaaxetahaso, I v. with a horse; eoxkoston, it is a v. (made, erected); navoxkoston, I make it v. shaped; also navoxkoemanisz.

vaunt, see boast; emomoxkoan, he vaunts himself; also etaomhëtëz (in words); emeneceotoxémaz, he speaks with pride about himself; menoxkoanstoz, the vaunting; ehëvohëtamaz, he vaunts himelf brave, power- ful.

1083
veal, moksa hesthoevoxkôz, calf’s meat.
veer, enimaoestaoz nonohonono nomhasto, it veers gradually to the south.
vegetation, zehetâchoneo, also zehetaeöö, all that grows (as plant); emoona’tamanoó, the v. is beautiful; ehsavevoö, the v., plant growth is poor; hovae esaahoneohan, there is no v., nothing grows; zehetaeöö epevetanotto, the v. rejoices.
vehement, expressed by inf. -momâta = with anger, temper (in sp. of people and animals); suff. -ôstaa, -ôstâna, -ôstôno, -ôstax, etc. (see Ins.form in Ch.gr.) imply vehemence, force, blow, stroke; oxeôstaa vê, the lodge is torn by the vehemence of the wind.
veil, nahevaë, I have my head covered, veiled; nahevaëno, I cover one’s head; see head; nahômene, I v. one; ehômeâne, she is veiled, has her face covered; hôme-nehestoz, cover for face; hevacehestoz, head covering; zeotôsenovsz, netting, anything having meshes; ehezavevoëta, he acts veiled, in disguise, not openly, venge-] vein, mâmëzamaemë. [fully.
velocity, rad. -nëv- denotes v.; enësevoœsena, it moves with v. (sp. of celestial bodies); maatameo ehoenësevochetto, the train runs with great v.
venerate, see fear, respect: naâatóvo, I v. him; éatohes-
toz, veneration. [see revenge.
vengenance, nonohenomohestoz, v., resistance, retribution;
vengeful, enonohenomoheneve, he is v.; inf. -câs- = with wrath, vengefully; nivëëseoxeve, speak not in anger vengefully.
venomous, ehoëonen, it (or. of reptiles) is v., is “strong of teeth”; sehësenovatto ehoëonen, the rattle snakes are v.; see poison.
venture, nasaahezeva, I v., am bold, without disguise; na-
saahezevaetzô nitov, I v. myself; see bold, risk.
eracious, see true.
everacity, hetomhestoz, truthfulness, v.
verb, the Ch. v. has two main conjugations: coordinate and subordinate, modified by persons, tenses, forms, modes, modal affixes and divers suffixes. See Ch.gr. [by law.
verdict, zehëshocmanistove, that which has been decreed]
verdure, zeoxozevoö, the v., that which is green (of growing plants, mostly grass); zepevatamanoö or zemonatamanoö toxó, the beautiful v. of the plain.
verge, toxë; see brink, border; inf. -tose- = at the point, v. of; etosënëoz, he is at the v. of death.
verify, evâxshetomeoz, it becomes verified, true, truly fulfilled; nahetomesta, I v. it, declare it true;] verily, onisyo and onisymetto, in truth. [q. v.
vermin, mæaveschevotozz.
vernacular, tâma zehëenszevoss, their v., language, q. v.
vertebra, ätov, ätovonoz (pl.). lumbar vertebrae: ätovotoz, caudal or coccygeal vertebrae.

vertical, expressed by sound of "t" in many combinations; see erect. Natomoxtana, I set it up, v., erect; natomooxI, I walk erect; zetomoxszol, a wall.

vertigo, evenezistoz, see dizzy.

very, hako; hako haeš, v.far; hako heama, v.high, far above; Inf.-ohö = v., v.much; naohömehtoiten, he loves us v.much; Inf.-ota- and -vota- (old form) = v., in a high degree; etapeva, it is v.good; evotamashenö, he is v.unreasonable; Inf.-tö- and -nitö- = "v." in the sense of "real, actual, true, same", also used to give emphasis or express identity; etönöhoI, he is the v.one; tötöto is the detached form of Inf.-tö-.

cessel, rad.-ve- denotes concavity; Suff.-tö and -toxq implies "holding within"; -vetö or -vetoxq (for a smaller v.) = v.; see kettle, kitchen utensils; maxe-vetö, large v., tank.

vest, totamanaeszehe, the armless coat; natotamanaešzehe - he zevecenö, where the pocket is in my v.

vex, see feel; nahomosemo, I v.him; navenomoxta, I feel vexed; see annoy. (words); ozetanoxtoz, v., bother.
vexation, venomoxtastoz, homozeinastoz, the vexing (in) vial, kaevetoxq and kaenanvisetto (of glass).
vibrate, enonxpaa, it vibrates; enonxpoax, it (or.) vi- vice, see evil. [brates; see shake.

vice-, expressed by Inf.-honaov- = next to, second in rank; zehonaovevašitaevsz, the V.President (of the U.S.).

ciousness, vicous, eahansenova, he is v., evil; ahansenovatóz, vi-
victor, zevovonانovaz, the one who is v.; zehötä, the one who wins; hotähe, v.; nimazhotävatšen, he is a great v. for us; nahotävanoz, I am v. over him.
victorious, evovonanova, he is v.; see defeat.

victory, vovonanovatóz, the being victorious; hotävatóz, v., the winning; vonatanëvatóz, v. (implying extermination of the enemy); moozenistoz, v. celebration (by painting black) when no loss of men occurred; hoose or moozenistoz nimetaenov, he gave you v. (only in war); hoose means "dead coal". The victorious Ch. blackened their faces with dead coals as a vinctual, see food. [symbol of peace after war; see coal.

view, načevetšö, I v., am looking; see scan, see; zeho-
toeno, where the v. is free, open; ehošeno, it is in full v.; zemävöme, in v. of all: zistomëvöma-
risto, at first v.; eðahömacoz, it is hidden from v.; nahestoomeona, I bring it to v. (from enclosure): Inf.-me- = to come to v., appear, q.v.; zehešetanutto, my v., opinion; zehesëzton, my v., opinion of it; niton-
vigilant, see watchful. [hessezta, what is thy v.,
vigor, hekoneozistoz, see strength. [opinion of it? 1085
vigorou, chekonoez, he is v., strong; enàkæe, he is v., has energy; see robust, sturdy.
vile, ešenímite, it is v., loathsome; našénezesta, I deem
   it v.; see loathsome; etaoùhæhæseva, it is v., very
   bad; inf. -ñxnitenam- =v., filthy; eñxnitam ooan, he
   speaks v.; eñxnitamøtæ, he does v. acts; eñxnitame-
   vostaneheve, he leads a v. life; ñxnitamestoz, vile-
   ness; ñxnitamønastoz, vileness in words, utterance;
   ñxnitamøtastoz, vileness in deeds; see filthy. Zešé-
   nitamsz, the v. one; zešénitame, that which is v.; ze-
   ñxnitam, that which is v., filthy. [senovaz, the v.
   villain, onimeeeshte, oohæsenova, he is a v.; zeohæ-]
   villainous, expressed by inf. -aàhansenov- or -oohæsenov-
   e网络游戏vostaneheve, he is a v. person.
villainy, onimeleehetanevestoz, oohæsenovtoz or ahan-]
vine, céasetto, v., climbing plant. [senovatoz.
vinegar, hoeståxemap; mæp zeex'xeno, v., acid water;
violate, see transgress. [see acid.
vileness, momátabestoz; inf. -momátas- =with v.; namomá-
   tabestana, I take it with v.
vigil, emomátacooz, he becomes v.
vigilant, mateanemenistoz, v., string instrument
virgin, zeheëvsv, zeheëvessø (pl.), the v. one; heëve, she
   is a v.; heëvestoz, virginity; also kasehee,
young girl, v. [is v., a man; hetanevestoz, virility.
virile, chetanezhessø, it is v., manlike; chetaneve, he]
virtue, hoxeepavhastoz.
virtuous, ekömae, she is v.; ekömhëve, she is a v. woman;
visage, see face. [ehoxeepavae, one is v., pure and good.
vise, hàpane; see pinchers.
visible, evëseoneve, it (or one) is v.; zevëseoneve,
   that which is v.; zevëseovësz, the v. things; zsa-
   vëseonevhan, that which is not v.; zehetëevëseoneve,
   all that is v.
vision, nahotø, I have v., sight; nahotøstoz, my v.,
   sight; høeta, v., "stars" (as when stunned by a
   blow or at night when a sudden flash appears); nathö-
   eta, my v., flash; zehetëtatto, that which is a flash,
   v. of fire; naevxtovø, I see in a v., also look around;
   ovaxenàtoz, dream, v.; naëvax, I have a v., dream, q. v.
visit, véno naahoxz, I v.; natotoxoeozz zëvëstove, I v.
thru the camp; see company.
visitor, hoxovistavae, hoxovistavheo (pl.), a v.; usu-
   ally said of one who came from a distance; see
   vitiate, chavesevoz, it vitiates, becomes bad. [company.
vivacious, enonahaxcghesta, he is v., brisk, q. v.
vivacity, nonahaczhestatoz.
vivify, navostaovo, I v., give him being (this term is ob-
   jected to by some Ch.); nanxetaneo, I v. him.
vocation, suff. -taneva implies v., calling, occupation;
   eonxetaneva, he calls (as his v., occupation);
emomaxsetaneva, he accuses (from habit, occupation).

Vocative, characterized by suff. -esz and -(h)asz (in the pl.): hetanész, ye men! heesz, ye women! ve-
honasz, ye chiefs! kašgonasz, ye children! eőstaehasz, ye Christians! onisyometanehasz, ye believers! kaso-
vēhasz, ye young men! kasehehasz, ye young women! ho-
tokasz, ye stars! vášz, ye clouds! mápasz, ye waters! nàko, mother! náz, daughter! niš, grand child! nischehe, grand mother! nihó, father! zehevasemetovaz, my young brother! zehemaheonametovaz, thou my God! these two last terms are given as samples taken from the sub.of the verb. See Ch.gr.

voice, hešehahestoz; zehešehahes, the v. one has; napav-
hešehaha, I have a good v.; nazhešehahestoz, the way my v. is, my v.; enitavahahe, he has a different v.; etomenitavaha, he presently has a different v.; emo-
mátavahahe, he has an angry v.; eņešehaha, he has such a v.; namxehehasztov, I call to one with a "great," loud v.; heoavæsz zehehesvon mæxahahestoz, all sorts of sounding voices; see sound; nahonevoiehahehasztov, I put a v. in his defence; ezenenehahe and eņešksehaha, one has a shrill v.; etomsehahe, one has an alto v.; eņeš-
sehaha, he has a base v.; see sing; emaxetæpehahe, he cries, calls with a loud v.
voiceless, eæanoxtovenszé, he cannot speak, is mute, v.
void, see empty; evotanpxayseve, he is v. of good.
volcano, vós zenxhoatovio, peak from which fire and]voluminous, see bulky; expressed by inf. -mame-. [smoke]
voluntary, expressed by inf. -taom- = of self. [issue.
volute, evoxkačęettő, it is v., conduplicate; see "line"
for the terms used to designate the different "-volute" forms. [heheozenizostoz, the vomiting.
vomit, naheheoz, I v. naheheoz ehőneoz, I v. bile; he-]
voracious, enhæsaneoneve, he is v.; eohæmesheeneoneve, he
is v., a greedy eater.
vouch, same as swear; navistomohan, I v., swear.
vouchsafe, nanonizeom-nizeovo, I v. him.
vow, ezxetoæva, he makes a v. (for a religious ceremony);
hosz ezxexešezezetoævanov, some make a v. with it; navistomohan, I v., swear; ezsetoævaz, the one who makes a v.; emavæxæva, he makes a v. (for the Arrow ceremonial); ehoxeheševa, he makes the v. for the Sun]
vowel, maːæzenavoanistoz.

W

There is no "w" sound in Ch. altho "v" before and after "o" is pronounced similarly to "w" in "woe". Wabble, see stagger.

1087
wade, naamoxovā, I w. across; nazoova, I w. thru water; nazōno bestas (or.), I w. thru snow; nazohanoz, I w. thru dry substances (as branches, etc.).

wag. našmaš, I w. my head; našmacē, I sit wagging my head; našmacen, I walk wagging my head; botam eaxaoeoz, the dog wags his tail, shows friendliness; evavaevas, he wags, waggles his tail; zešmašenātōz, the one who wags his head; zevavaevavaešenatōz, the one who wags his tail; ōmašenātōz, the wagging of the head; evavaevasenatōz, the wagging, waggling of the tail; axaoeozistoz, the wagging, showing friendliness (of dogs).

wage, nameoe, I w. war; meoestoz, the wagging of war [na-moeoeševa, I declare war]; hoozemeestoz, wages (obj., which I give); hoozoehestoz, wages (subj., which I get); nathoozemeestoz, my wages; nathoozoehestoz, my wages] wager, naséoz mesestoz, I w. food; see stake. (subj. waggle, see wag.

wagon, amoeneo (or., sg. and pl.). nnaeno amoeneo, I own a w.; eamoeoetzeto amoeneo, the w. rolls, goes; natahozomaxsz amoeneon, I load a w. with wood; navoxkoeno amoeneo, I drive around (a corner) with a w.; namomotoneno, I turn round with a w.; etahoe amoeneo, he rides in a w.; natahoho amoeneon, I give him a ride in my w.; suff.-oxta in connection with w. ref. to the wheels (legged): nanoeoxtanamo amoeneo, I grease the w. (the word "amoeneo" is often left out); xoeeoxtanistoz and xoeeoxtanohamistoz, w. grease; evohoeoxta amoeneo, the w. wheels are loose, come apart; amoeneo heszhekonoz evohoeozez’, the w. wheels (legs) become loose; amoeneo heszhekonoz evohovonattoz’, the w. spokes come apart, get loose; zeonistakeoxtatto, hub; also amoeneo zeonistakoxcatoxtas or zeonistakoxcatoxtas; amoeneo behitanov, w. tongue; amoeneo bestatōn, w. reach, lit. its spine; amoeneo zet’tōnesz or zestē-tōne-ōsz, spokes of the w. wheels; zevecevhōs amoeneo, w. box; zehonaovhōs amoeneo, w. with double box (two boards high); zehotrovetomsešsz (amoeneo), w. bolster; amstsēseo, ref. to both neck yoke and double tree; to differentiate the Ch. say, amstīseo maeto vitanov, the cross piece at the front of the tongue; amstīseo evēhotxpsešī xoeeoxtanohamistovā, the double tree is fastened by means of the w. wrench; xoeeoxtanohamistoz, w. wrench (also used for "w. grease"); amstīseo napāana or nabhxpsta na pomamāoneva, I fasten the double tree to the harrow; hōasen, w. sheet, cover; zehoēs amoeneo, covered w.; hovxtoene-amoeneo, dray, freight w.; amoeneq, small w. top buggy; also called moktav-amoeneo, the black w. (also ref. to carriage, surrey); amoeneo zeveše-nonpohōsenavoss, w. springs; naenimano amoeneo, I remove the w. cover, sheet; voxkoēse, -eseo noz (pl.), w. bow; also voxkoano (-) neenoz (pl.); bānoeooxtanohamis-
toz and tēeoxtanohamistoz,w.brake; nahenešeoxtan or natēeoxtan (sc.amoneeo), I set the brake.

waif, nxe, nxa (pl.); zenxavsz, zenxavess (pl.), the one being a w.; enxave, he is a w.; nxavestoz, the being a w.; enxavstaumen, he suffers as a w., is in the condition of a w.

wail, našeševe and nanšeševe. I w., weep; inf. -omom- = with wailing, tears; naomomhōna, I pray with wailing, tears; naomomoē, I am in a wailing, tearful condition; naomomoēhō, I impart wailing to one; naomomoa-vō, I make him to be wailing; eomomonevōn, it is a sound of wailing; examaohānaem, he sets up a wailing, weeping; see cry, weep.

waist, oxaom (of body); oxaom eneavazoetam, it is w. deep; nahekotxsen, I hold around w.; nahekotxseno] waistcoat, see vest. [(or.).

wait, natonēsan, I w.; natonēmo, I w.for, expect one; natonēxta, I w.for it; zetōnēmsz, the one waited for; zetōnēsansz, the one waiting; eotonēsh, he waits lying; natōnēsesta, I w.for it lying; nansoto, I w.for one; mitansotoneo, let us w.for him; tōa noxa, w., let see! noxa, w.!, eēnhsēs, w., stand where thou art! eēn-hē, w.ye! natonezesta, I w., hold on for it; naēveoxzen-o, I lie in w.for one (to kill him); niēvenoxzeno-taz, I lie in w.for thee; nāhanhestomōhō, I keep one waiting, prevent him from....; navozenohovē, I w.on them, serve them (at meals); evozenohova, he is waiting (at meals); vozenohovaha, wait, one who distributes food; vozenohovātoz, the waiting (at meals); see dis- tribute, serve.

waive, naasetana naoxhestoz, I w., take back my saying; nanomizeomēnana or nanomizeomeasetana, I w.it, let it go gently (not being compelled to).

wake, naseaovo or nasechano, I w., arouse one; etoteoš, he lies awake, q.v.; našešeooešemo. I w him (by noise), rouse him from sleep; našeševaosemo, I w him by talking [examatoēšena, there he lies wide awake! exama-akze-momamettōhb, there he is wide awake (having been supposed to be sleeping)]. [šešeozistoz, the wakening, waken, eešeooze, ke wakens; zešeooze, the wakened one:]

walk, expressed by suff. -ēn; nanemēn, I am walking; ze-zēnsz,w.here to this place! nanemenehōmo or nan-emenehōmo, I see him in walking, passing; nanemēneta or nanemēneta, I w.it; naemēn boeva, I w.on foot; naemēneman, I drink in walking; nanemēnevaseš, I drink (with hand) while walking (as in crossing rivers and having no time to stop); nanoveṇ, I eat while walking; nanovohon, I w.bent forward (upper part of body); natox-ēn, I w.along the edge of; naheoxēn, I w.last; nanomēn or nanomēnoz, I w.from (with) the wind; nanotamēn and nanotameoz, I w.against the wind; naēven, I have my

1089
walking-stick  enl.cheyenne dictionary  wall

w., whereabouts; suff.-ènetto implies w., course, progress; evhanènetto or evhan'netto, it has a mere course, w., is ephemeral; evestovènetto, it has a fast course, is fleeting; ekasexovènetto or ekasexov'netto, it lasts (has a course, w.) a short while; nakaseamèn, I w.a short distance; naeamaèn, I w.sideways; natatohaèn, I w.with strides; naèmacèn, I w.wagging my head; natomozèn, I w. erect; nahecemàn, I w.noisely; nahoxovèn, I w.across; naneovo xo- voèn, I w.up and down (a river?); naame yonèn, I w.crawling; naxs xenoèn mata, I w.among the woods; eametotaxèn màpeva, he walks on, upon the water: echootèoxz, he walks, goes looking back; eoxksenomaeoxz, he walks with any wind (rad.-se-noma- =fickle); naècèn, I w.up; nataèoxz meo, I w., go up (ascend) the road; nanaanhòoxz meo, I w.down the road; naeamaovo or naeamaënètovo, I w.at one's side; navo-ha- oxz, I w.with a fast gait; exoxotomoxz, he walks with bowed legs; eamekkax, he walks a jumping, jumps on and on (going forward); nav esso ha- oxz, I w. with mincing (short and fast) steps; nehevaoexz, I w. with covered head; natèxoxz, I w.stooping. stooped; naxamaexz, I w. bent; nahaneeoxz, I w. with head thrown back; nazeèske- zoonoxz, I w. with arms akimbo; nahoxtaveàzena oxz, I w. with folded arms; nataomhotó, I w., pass before, in front of one; esaataomhoeheo, they are (should not be) not to be passed, "walked" in front; the Ch. etiquette forbids to pass in front of any one having a higher standing than self; eako svèva and epopo sèva, he walks hitting his heels (or toes); eaoasàta and ehatosàta, he walks with toes at an outward angle (opposite to pigeon toed), considered ill becoming to a Ch.; evoxo ca- ta, he walks pigeon toed; heovasz heševo- stanehevs tov, all sorts of various walks of life; na- vooe amèn evo, I w. before he does; naame ntan, I want to w.; esaæešeamèn è or esaæešeam'ènè, he does not yet w.; enoxtov amèn, he can w. See go. Am'nistoz, the walking; zehešeam'istolve, as the walking is; zeamènsz, zeam’- nessè (pl.), the one who walks; Ameoxzehe, Walking-woman, pr.name, very frequent among the Ch.

walking-stick, hatoexta (insect); hoko, w., cane, staff. wall. zistomoxz; zæametomstoonè, a continuous w.; haz- tova tass eoxean’seveneò map,"on each side were walls (lit.bluffs) of water"; nimaæetto eho honàe mena ovo ve, it is walled around; see fortify; hohon àe menao, a surrounding, enclosing w.; nhohonàe mena ovtoom àe nnè, he builds a w.around us, for us; zeo- xeò, w., partition (as in a house); zoëxeò ekamævstovanè, the w.is built, made of wood; zeoxeò nakamævstoonoxz, I make a w. with wood; pãoxtistoz nahòs zoe xeò mhòo, I hang a picture on the w.; ho toma zeoxeò, inside w.; tahoc (or hós, anos) zeoxeò, outside w.; nòxsema,
side of bed next to the w.; hoxôe væn, walls of lodge, tent (inside or outside); noos hoxôe naënana, I put it next to the w. (of tent).

wallow, naevœna, I w., roll to and fro; naevœnotâz, I w., roll myself to and fro; naevœnoxx, I w., roll it to and fro; vænåtoz, the wallowing; emasovœna, he suddenly wallows (as buffaloes did before attacking); hotoaevœnåtoz, buffalo w., also called toaxemistoz; hotoa eoxsvœnåtoz, the buffaloes would w., roll; eho- toaxemoe, they (buffalo bulls) roll, being angry before charging; Tæxemè, Standing-in-buffalo-w., pr. name for a woman; Tæxem, same as preceding but for a man; zee- vænax, zeevœnassö (pl.), the one wallowing, rolling.

walnut, otæsemen, otæsemenoz (pl.); otæsemenöe, otæsemenoz (pl.); nösz (pl.), tree; otæsemenöeše, w. grove; otës = pierced nose + -men =berry.

wander, see roam; enotovæoxz, he wanders aimlessly; see = outsider; eômenetto, it wanders, passes, without a special direction (as comets).

wane, expressed by inf. -shov- = to lessen; eshowvœsan, his eyesight is waning; eshovoëta, he is waning in his doings; see diminish, lessen.

want, expressed by suff. -tan = wish, desire; namakàaeemetan, I w. to have money; enësetan, he wants to die; naneoxzetan, I w. to go; namesetan, I w. to eat; naheves'enetan, I w. to have a friend (male sp.); nahetanetan, I w. to be a man; eookootanotto, it wants to rain; nahôa and nahóabe, I w., desire, covet; nahóätan, I w. (in that); nahõâniz, I w. to have him; nihõätovaz, I w. thee; nanxhethoõtova, he wants, desires of me; nahe- ma, I am in w., need; eohemeoz, he is now in w., need; see lack, need; ohemastoz and ohemozistoz, w. lack, need; nanxozevatan, I w., long for; nanxozevatanoto, I w., long for him; nanxozevatamö, I long for him, similar to preceding; zeohemaessö, the wanting, needy ones; also zeohemozessö. Neoxzetanoxx, the wanting to go; mesetanoxx, the wanting to eat, appetite; nêsetanoxx, the wanting to die; henisonetanoxx, the wanting to have a child; hôstäoz and hohaöstoz, the wanting, desire, liking, coveting.

wanton, tonšenövé, w. woman; tonšenövehéstoz, wantonness.

wapiti, moche, w. (erroneously called elk); by mistake under "elk" is the Ch. name for "w." instead of for moose (moose and elk being the same animal).

war, meoestoz, w., the waging of w.; meotazistoz, w., battle; emeostove, it is w.; èmeoenoxx, there was w. (ancient past); nameoëseva, I declare w.; meoësevâtoz, declaration of w.; nameoto, I w. with one, fight him; meoëvsanistoz, w. dress; also meoëvhoneö; meoëvhom, w. horse; mohoxz, mokoxz, w. spear; hoenöenistoz, w. whoop; meoëvhoestö, w. news; enoxne, he speaks about his w.
deeds (on special occasions, at dances, dedication of a tipi, etc.): evehoz, he is on the w. path; Vehozenako, Bear-on-w. path, pr. name; mamë, w. bonnet; nonoeonam, my w. servant; momo, momón (pl.), prisoner of w. slave. The Ch. had many wars with other tribes and with the U. S. troops. Being wild and warlike they were always in preparedness for any enemy and they met him with bravery. Their warfare was far from being "civilized," torture of the wounded and prisoners was often resorted to, but as a retaliation for what had been done to them. They considered the white man an intruder, yet refrained for a long time from warring against him. In councils of w. the older men did their utmost to pacify the younger warriors who chafed under the encroachments of the white man. Under pressure of provocations, the Ch. decided to w. against the intruders and defend what they considered their "homeland," so that from 1856 to 1879 was a period of ever recurring wars and outbreaks. The so-called Dogmen (Hotamhetaneo), a powerful military organization in the Ch. tribe, bore the brunt of all these wars. Their aim was to inflict the heaviest loss to the enemy with as few casualties to themselves as possible. A returning victorious chief was not praised if he had lost too many of his men in the battle. The relatives of the slain ones would lament and promise to avenge the death of their loved ones. This they did at the first opportunity given, when wounded or captured enemies were brought to the camp. A thorough and interesting account of the Ch. wars is given by Mr. James Mooney in the "M. Am. Anthr. Ass." Vol. I., part 6, pages 378-400. Mr. George Bird Grinnell’s book on the Ch. wars is forthcoming. No doubt this new contribution to the history of the Ch. will be greatly appreciated by all interested in the history of this [warpble, see sing, trill. 

[country. 

[war-cry, hoešenistoz; ehošenistové, it is a w. ward. nahešenovoxzetova, I am his w.; nahešenovoxzenoz, he is my w.; aenofoxz, w.; naeoxoxoz, my w.; naeoxoxzetto, my wards; caenoxoxzeve, he is a w.; aenofoxzevestoz, the being a w.; nahešetso, I w. him off; nahešetonotto, I w. him off one; nanhezeta, I w., beware of, parry it; nanheztovo, or. of preceding; naté-haoho, I w. one off; nitóhaoonon, we w. it off; nitóha-ononsz atotsosz, we w. off dangers; nanhoévoño, I w. it (or., in games) by striking; nanhoévooha, in. of preceding; also naoxsevoño, naoxsevooha; natóhetanota hëmotastoz, I w. off sickness; see defend. 

[warden, neevá-sanche or zeneevá-sansz; see watch. 

[ware. menevetoxq, china w.; besthoxtov3, his w., articles of merchandise; hoxtov3, wares, merchandise.
warfare, meoestoz, the waging war.
wariness, nhaetanoheonevestoz; see caution.
warlike, emeoevenčhe, lit. he appears, looks for war; meo-
evenčhestoz, warlikeness.

warm, ehaehótā, it is w., hot (weather or dry substance);
hópotom, it is stifling w.; nahópotomoz, I am w. (sweating); eexoveomeóe, the lodge, room is w.; enšeo-
meóe, the lodge, room gets warmer; eexov, it is w. (ob-
ject); hoesta eexovaovatto, the fire warms; ešhe eex-
vāha hoe, the sun warms the earth, ground; naeoxovátāe, I w. my feet; eexovátāhā, w. (thou) his feet! naexoveo-
nāe, I w. my hands; naexoveā, I w. (the whole body); na-
exovāē, I am w. (not cold); exovēšzehe, w. coat; nahoško-
māha, I w. it, make it (liquid) lukewarm; ehoskom, it is
lukew.; nahoškomhéen, I make lukew. (by pouring); na-
hoškomotoxta, I make it lukew. (by blowing); nahoškom-
osz, I make it lukew. (by dipping repeatedly); neš es-
tōneoxz, it is warmer than it was, the cold subsides;
enuxatoometo, the water (any liquid) is w.; ensoomet-
to, it (water or any liquid) is w.; -nxatoometo is not as w. as -nsoometto, see boil; nanxatoomehā māp, I w.
water; nansoomehā māp, I w., boil water; naeoxovāē
heēszehen, I w. his coat; naexovāhomovonoz hemocanoz, I w.
his shoes; hozeosohestoz, warming closet.

warmth, hópotomeozistoz, w. (weather, air), also the being
stifling w.; hēehótātāoz, w., heat; exovāestoz, w.
(agreeable.)

warn, nahōpom, I w. one (of danger); naēhaevamo, I w. one,
urge him to consider; ēhaevatomohestoz, the warning
advice; hōpemazistoz, the warning of danger; naahēve-
vaem, I w. him, urge him to be wary, beware; zenahēvie-
vaamsz, the warned one; naahevevamam, I am warned;
nahevevamazistoz, the warning (to be wary, beware);
en-
toxeva, he warns that strangers come; natoxevatōz, the
call, warning, alarm that strangers come; notūtāo, ex-
clamation of warning, threat, as, woe to . . . ! notōxta,
also notēseomehā, an exclamation of warning. Eoxnahe-
vevame, altlo warned, urged, advised to be wary, beware.

warp, evoxkonāē, it has been warped (by heat, something
like branches); evoxkonāta, it warps (thru heat);
evoxkāta, it warps, is warped (thru water, heat, weather).
warrior, notax, notxeo (pl.); see soldier, organization.

Notxenitāe and notxevehoneva, w. leader, chief.

wary, enahetan, he is w.; nanahetzovo, I am w. of him; na-
nahezta, I am w. of it; see beware.

wash, nanšehanen. I w.; nanšehana, I w. it (implies rub-
bing); nanšehano, I w. him; enšehane, it or one is
washed; nšehanenistoz, the washing; nšehaneneo, the
washer; nanšēšōna, I w. my hands; nanšēhanāz, I w. my-
self (with hands); nanšēševōnesz, I w. my face; nanše-
ševōnenē, I w. his face; nanšēseata, I w. my feet; nan-
Češētavōva, I w. my feet in water; nančētavōvōto, I w. his feet in water; nančēvōva, I w. in water; nančēvōto, I w. him in water; nančēvoxz. I w. it in water; nančēvoxz nanivsetto, I w. the bottle; enčēvohe, it or one is washed; naasetōva, I w. remove by water; naasētōvox, I w. it away with water; naasētōvoxtovo, I w. it away (his); navonōva, I w. away, destroy, wipe; evonōvox, it washes away, is destroyed by water; nančēexeanevōva, I w. my eyes; nēcēvātōz, the washing (in water); evovosevo, it washes out (as rain, river tearing the ground by flowing over or against it); eanhōmasėvo, it washes out (when ground falls, as along the banks of a river, creek, etc.); esaatonšenšehanahan, it cannot be washed (when rubbing is done); esaatonšenšēvoe, it cannot be washed (in water); nēcēnevōvetoxq and nēcēhēso, w. basin; nēcēhēso, w. board; maxetō, w. boiler, also tank; nēcēhanetē, w. tub; nēcēhanene-ešē-[washable, enčēhanenistovė, it is w. [va, w. day, washer, nēcēhanoeo and nēcēhaneo, w., or wash machine. washerman, nēcēhanėvo; nēcēhanėvoa, washerwoman. Washington, Zevašitaevsz, ref. to the U.S. Government. Washita, Hoocheebe, W. river, lit. Pole river (in Oklahoma). washout, zevovosevo (digging holes); zeanhoemasėvo, w. —— (falling of the ground). [mirror and drawers. wash-stand, taxenšēnėnisto, amāmāvehoseo, w. with] wasp, heovehānom, yellow w.; moxtavēhānom, black (blue) w. waste, namatoēsz, I w. spend it all; namatoēszenoz nama-toēszenoz namakātae, I w. my money; rad. —mat-, —mas— all used, spent, consumed; ematane, it is spent, consumed, used up; namatooxta, I w. my health (from infection, by smelling); ematō, it is wasting; ematōta, he wastes all away, decays (see leprosy); ematanēoxz, it is in a process of wasting, decaying (as bones); naaestome—mashāz naamōtom, I w. away my breath (in vain); eešēemoto, he wastes his health (with women); namaetxisa, I make it w., naked, barren; ebosahē, he is wasted, emaciated; e gon evenhen, he is lean, emaciated (ref. to marrow); ešēnomoxz, he wastes away, nana- naseez, I w. it (by carelessness); see débris, desert. watch, v., nanevavōsan, I w. (with the eyes); nanevavō- mo, I w. him; nanevavōxta, I w. it; navevoxzenoto, I w. for one, lie in wait for him; naheseenevavōmo, I w. him with "the corner of my eye"; nathonzoto, I w. for one, heed him steadily (in the sense of wish and wait); nanhetēzet, in. of preceding; nathoneto, w., observe him (in that); nanhetēzo, in. of preceding; na- toneto, I w., observe him (by look); naonisteto, w. one (by trying, testing); naonistotēzeto, in. of preceding; nanahetan, I w., am wary; nanahetanoto, I w. one, am wary, beware of him; nanahetanoto, in. of preceding; see beware. Naoxetšēhaetan, I w., consider, pon-
watch: naocxtšéehetanota, I w., consider it, ponder over it; naocxtšēhaetanotovo, or of preceding.

watching, n., neevavōsanistoz, the watching; toneztastoz, the watching, heeding, wishing and waiting for; nahetanoxto, the watching, being on one’s guard; kokōaseo, w., clock; ekokōaseoneve, it is a w., clock.

watchful, inf., -hooomē-, = with vigilance, constant watching; hooomēetto, with vigilance; nahooomēvōma, I am w.; nitaevōmāma, let us be w.; nahooomētonezta, I am w. for it, in constant waiting, expecting (with steadfastness); hooomētoneztastoz, watchfulness, the watching thereofunto. [see night.

watchman, neevavōsanehe; vōneneevavōsanehe, night w.]

water, māp, māpsz (pl.); ookoemāp, rain w.; emāpeve, it is w.; māpēva, in the w.; emāpeha, there is w.; esēhā māp, w. lies; esēhā māp, where w. is (lies); vēhō-emāp, white man’s w. = whiskey; hōpēhemenemāp, grape w., wine; mēmemāp, peppery w., beer (sometimes applied to vinegar); namāpene, my w.; nahemāpe, I have w.; ametanenemāp, living w.; esaaamāpevehan, it is not w.; napavemāpema, I am well provided with w.; pavemāpematoz, the being well supplied with w.; nanoseomahāmāp, I boil w.; nanxatoomeha māp, I warm w.; zenxoometto māp, boiling w.; zenxatoometto māp, warm w.; zetōm māp, cool w.; zehoskom māp, lukewarm w.; zehoxtēmē māp, clean w.; nanivsevōmemāp, clear, limpid w.; māp čēpainē-me, the w. looks clear; ehoxešme, it (w.) looks clean; eēstao māpēva, it drops into the w.; māp eheēz, the w. is dropping; emaomevoxta māp, the w. is frozen; vēhōemax ehowtomoea māp, the barrel is full of w.; nanoseoxz or nanōmēn māp, I carry w. along; nanotan, I have w. along with me (as in traveling); māpe- moxšēn, w. sweet grass (kind of mint); naman, I drink w.; māp evoosevo, the w. digs holes; māp evosamoetto, the w. is digging, washing out; namanohe, I w. the horses (or mules), stock; nasē(a)-ovoham, I w. the horses, or stock (in a river or lake); ēštatecoena māp, there is some, a little w. left (in closed vessels, waterbags, etc.); ēštatecōvatto, there is a little w. left (in open vessels); hemanevetoxq, w. pail; namanohe, I w. him; namanox, I w. it; namovana, I give, provide w.; mahaeta zevešēstonēhā māp, w. pipe (leading the w. into); mahaeta zevešēstonēhā māp, w. pipe leading out the w.; ēševota māp, the w. seethes; enistowavesevo, it sounds flowing w. (river, etc.); nahemanoe, I go for w. [naheman, I go for wood]; nahemanoto, I give him (sc. water) to drink; tahemanoezg, go get w. (thou)! naponoena, I dry, sop, pump the w. (sc. out of it); see dam, māp ehēmameoxx, w. breaks out. Naneheenoseoz, it makes my mouth w.; ezocetam, it is shallow w.; ehēoetam, it is deep w.; moxtaēmēn, w. snake, also soskovean, striped w. snake. Long "ō" in Ch. ref.
to liquid, not solid or compact: suff. -장 ref. to w.; suff. -형 ref. to a body of w. Eak Emmoeha, it is a pond; 짐하어요, the sea, ocean; etahae-șchet Emmoeha, it is a great body of w.; ehok Emmoeha, it is a quiet body of w.; enitov Emmoeha, it is one body of w. (together); emomo Emmoeha, they are groups of bodies of w.; emamov Emmoeha, it meets, comes together as a body of w.; esoxpee Emmoeha, it is a narrow strip, strait of w.; ehahanev Emmoeha, it is near a w.; etaxtan Emmoeha, it is surrounded by w. (an island); eavas Emmoeha and eavase Emmoeha, it falls back and down into (as the billows); the first term with suff. -장 ref. more to a large surface of w., a mass of w. together (as a surface): suff. -장 in the second term ref. simply to w. not implying a "body surface"; this is the rule for all the following expressions: etoom Emmoeha, it piles up; etavone Emmoeha, it is foaming; eavavovo-șeme Emmoeha, eavavovose Emmoeha, it first recedes (as a billow); eonov Emmoeha, eonov Emmoeha, it swells, rushes onward, hurls itself shoreward (sc. the w.); ches Emmoeha, it forms a swell, hill like wave (with a ridge or crest); enheto Emmoeha, it sets up (Ger. auftärmen) like a wall; etoth Emmoeha, the w. covers, buries; etoth Emmoeha, it becomes covered under w.; etoth Emmoeha, it covers under; naa Emmoeha, the w. covers me under; emamk Emmoeha, it forms wavelets, ripples; ehestan Emmoeha, it flows ridge like, forming wavelets succeeding each other, lit. it flows in spine form; chemin Emmoeha, it bubbles; eom Emmoeha, the w. covers over; eevhaom Emmoeha, it covers over again; this ref. to the surface of water, becoming one as before; eoh Emmoeha, the w. covers over; eht Emmoeha, it runs over; etah Emmoeha, it runs upon; enov Emmoeha, the w. recedes; enost Emmoeha, enost Emmoeha, it overflows; ean Emmoeha, it runs down; ean Emmoeha, it becomes less, down; eoo Emmoeha, it is billowing; eoo Emmoeha, it is a rushing, dashing billow; eono Emmoeha, it is dashing (as a billow) shoreward, on the shore; esoxk Emmoeha, a narrow strip of w. (becoming dry); eox Emmoeha, it is full to the brim (with w.); naox Emmoeha, I fill it to the brim; eoto Emmoeha, it is loosened by w. (as bridge, posts, etc.); ehot Emmoeha, they (in.) are loosened by w.; rad. -s 경 =down into, usually ref. to river or lake; narê-ên, I step into the w.; nasê(a) Emmoeha, I w. the horses (at the river or lake); emas Emmoeha, they descended into the w. (in a mass, of a sudden); es Emmoeha, it sinks, forms a trough (of w.); emo Emmoeha, the w. is agitated; evon Emmoeha, the w. is engulfing; nan Emmoeha, I wash in or with w., see wash; naas Emmoeha, I remove, take away with w.; evon Emmoeha, the w. destroys; maxevon Emmoeha, great destruction by w.; emha Emmoeha, it is an overwhelming w., flood; naam Emmoeha, I irrigate; am Emmoeha, irrigation; nahe Emmoeha, I wet; nahe Emmoeha, I wet it; see wet; nanha Emmoeha, I am caught by w., rain; nahom Emmoeha, I am sheltered from
rain, w.: nahotōma, I am kept back, hindered by w. (as when unable to cross a swollen river); hōvanėo, w. faucet; hōvanana, I let out the w.; ehōne, it springs up, jets, geyser like; eemeanōxz, it springs, comes up (out of a spring); enistonevaveoootōmāa, it roars (sound of rushing waves); etahaešetōmāa, it splashes far; mēḥmanoxzz, w. plant (hairly, fibrous); emohenoovana, he gathers w. (as God at the Creation); ehoxtōvana, he gathers it together (as in a heap); emohenoōvoz, it is gathered together; Maheo ēmemenōvano, God gathered it (sc. w.) in a group; veoxcemāp, bitter w.; namēnoōva, I dig out by means of w.; namēnoovoto, I dig him out (done by pouring w. into the burrows of animals to cause the latter to come out); eooetōmaha, it waves, is agitated; namomotōvana, I agitate, stir up the w.; emomotōmeōstāa, the w. is suddenly agitated (as by wind); nanxpōvana, I check, stop it (issuing w.); hepan, w. lily (?) (w. lily represents the kidneys in some ceremonial); naeszevoe, I sink in w.; natako-vōeno, I bring one to the surface of w.; naonovōeno, I take him out of w. nameovōena, I bring it to the sur- waterbag, hemaneoveota, water container. [face, in view. watercourse, ohe, ohevaha; see creek, river; ohe zeameoz, where the river courses. neo, small w. waterfall, zeanhoneo māp, falling water; zeanhoesko- water jet, zehone (upward), zeanhoessoneo, (downward). water-lily, hepan (?). watermelon, mōn, mbāne (pl., or.); mēhešaheme, w. seed. watery, emāpevōme, it is w., liquid; eekōva, it is w., wet; esēha, it is w.; exesēha naexa, my eyes are w.; naexa eoxenoēsen nahēen, my eyes are w., tearful; see eye, tear, emēpeve, it is w., water is standing. wave, namstahasen, I w.; namstahāz navoxca, I w. my hat; emstahame, it is waved; nanimaehāz, I w. it in a circle, around (as a stick); nahesthon, I w. the hand, beckon; nahesthvo, I w., beckon to him; zetōmaha māp zeneēsēhūs hānavano, the waves are made, produced by the wind; enistonevaveoocstōmāa, the sound of roaring waves; tass oetōmahanoz hoe eamhešomomooz, the earth was shaken as waves; oetōmahanoz, waves; zeoetōmaha, the waving water; ehetōmaha, it waves (sc. water); enetōmaha, it waves (towards the speaker); zenoēvosz hōesta excxesēvanoovoz, waving their feather fans over the fire so as to purify (in peyote worship); enskāta, it waves, said of heated air (as in summer time). wavelike, see wavy.
wavering about it: natoahezta, I am steady, firm concerning it; nasaataohehe, I am wavering; nisaataohevehemà, we are wavering; see fickle.

wavy, expressed by inf. -emammkaovess, one has w. hair; emammkàe, she is w. haired; emammkàømeoz, the water gets w., there are wavelets.

wax, axc, w., gum; eotaaxceve, it is waxy, sticky; see glue; emeaox, he waxes larger; see increase; naxonpeam, I w. it, shut, stop the holes (with grease, pitch, etc.); enomàkoevez, it is waxy, gluey.

way, mel, melonez (pl.); emeoneve, it is a w., road; melonvez, in the w., road; nohëmeon, by the w.; eama mel, at the w. side; naneona, I am going my w.; zeheñemelatto, its w.; nanenenoovo, I follow one's w., also naneñenovhàtovo (both terms have a fig. meaning); namentosan, I make w., room; namentomevo, I make w., room for one; nanonaxetan, I try to find a w. (fig.); eexs, out of the w., in another place; nanonècha mel, I lost my w.; nabooseneve, I know the w. (real) to it: étaonometto, it is in the w.; étaomhoe, he is in the w.; étaomeo, he stands in the w.; étaomhota, it is, sets in the w.; zetatrìts, the w. it looks, appears to one; zetañemaeteto, the w. it looks, appears to me; pref. zeoxcheš(e) = the w., manner how; zeoxchešhañatove, the w., how to pray; zeoxcheševostanehevetto, the w. I live; zeoxchešëztovol, the w. I speak to them; the v. amèn combines with other verbs to express "on the w. in passing"; nataam'nevenamo, I will see him on my w.; naam'nechevoto, I speak to him on the w.; nataam'nehestana, I will take it on my w., in passing; naam'neman, I drink on the w.; naneñevostaneheve, it is my w., habit, custom; zeheñevostanehevevox xamavostaneo naneñevostaneheve (also naneñevostanehevevo), I live the w. the Indians live; nañevoxzenoto, I w. lay him; Seozemo, Milky Way; meo zeameoz, where the w. goes; zeheñam'neto, the w. course it has; suff.-ëneto (whose first "ë" is often dropped) denotes "w. course, process"; evehàneto or evhan'neto, it has a mere w., course, of passing importance; ekasezov'neto nivostanehevestonan, our life has a short course.

wayward, enotoaexoz, he is w.; see ungodly.

we, nanèchovheme, we, ourselves (excl.); ninèchovhemà, we, ourselves (incl.); the Ch. has two forms for "we"; the exclusive excludes the one spoken to and means "he and I" or "they and I, they and we, he and we" (not "thou" or "you"); the inclusive implies "thou and me, you and me, he and we or they and we", including the person spoken to. The coordinate cj."na-" as prefix and "-(h)eme" as suff. stand for "we, excl.", while pref. "ni-" and suff. "-hemà" stand for "we,
WEAK ENGLISH-CHEYENNE DICTIONARY WEATHER

incl.": -mese- =to eat, na-mes-heme =w. (he and I, they and I, he and w. or they and we) eat; ni-mes-hemâ, w. (thou and I, you and I, he and we, they and we) eat.

weak, naonohoma, I am w., feeble, sickly, helplessly, awkward, you young at it; onohomhastoz, n.of preceding; navotovona, I am w. (physically): votavonastoz, vovonastoz, weakness; vovonazeonevestoz, the being full of weakness; ehotoveoz, it becomes w., loose, unsteady, shakily, natapae, I am w., subdued; taphastoz, the being weakened; etoxzênatto, it has a w. spot, a flaw (as a ridge pole); zevooneozessô, the ones who get w., weaken.

weaken, natapóeho, I w. one: naonohomaovo, I w. him, make him to be weak, sickly.

weakness, onohomastoz, w., awkwardness, faultiness; votavonastoz, w., feebleness; taphastoz, w., the being wealthy, haoovhastoz, riches. [ing subdued: see weak wealthy, ehaavvae, he is w.; zehaavvaesz, the w. one; ehaavvoovhatan, he wants to be w. [weaned.

wean, napootano, I w. one (also fig.): čëšepootane, it is] weapon, heškovanoe, heškovaneonoz (pl.): naheszkovaneon, I have weapons; naheskovovo, I hurt him with a w. See arm.

wear, emataneha, it wears off (as a candle by burning, chalk by being used, etc.); emataneoxxz, it is wearing off; ematixeozx, it wears off, dissolves; nanazenooz, I w. them (in.) off; emaveoz, it wears off, gets old, becomes useless; mavaňhanoz namocanoz, I w. out my shoes; nahonea kokása, I w. a watch; hohonoz nahonea-noz or nahvhlôon, I w. racelets; nahoxezêna, I w. slung across shoulder and breast; nahoxezêno kaemestoz, I w. (something) in a bag (suspended from the shoulder); nahoneovo eszehe, I w. a coat; ohe eoxcevosaomoetto, the river wears, washes out, digs deeper.

weariness, mavenoxtozo, sxseveozisto, w., the becoming exhausted; mavstahástoz, w. of heart; motoezisto, motahetozo, w., lassitude, dejection, low spiritedness; sxsevomoxtozo, feeling (physical) of w.; nåzetoxo, w., exhaustion in mind.

wearisome, emavetanoxosetto, it is w.

weary, namavetan, I w.; namavetano, I w. him; nanazeteneoz, I become wearied; rad.-naz- = worn with.

see worn: naxseveoz, I get wearied, exhausted; naxsevaoz, I am wearied, exhausted; naxsevomotx, I feel wearied, exhausted; naxseveoto, I w., exhaust him; zes-xseveoz, the one getting w.; namotoez, I get w., depressed, low spirited; namotae, I am w., exhausted.

weasel, xae, xaæo (pl.), w., also mink.

weather, epevatamano hiz ešëva, the w. is nice to-day; enîtavatamano, the w. changes; oxpevatamenošz, when the w. is clear, nice; eonšëstâa, it clears up, also eonexâa; eenešepoešstâa, it is clearing up; see
cloud: eneevaexáa, it clears along the horizon; ene-
eseexhotzáa, it is uncovering, clearing; eneeseenaaešeex-
oz, it is getting warmer (w.).

weave, nahostotonómo, I w.it (or.); nanootonoha šeono-
neva, I w.it in the cloth; ekonotonoe, it is won-
en compactly; ehekonotonoeš, it looks closely woven; eazepotonoe, it is loosely, not tightly woven; evohov-
hotone, it is woven apart, leaving spaces, like burlap; evohovotoeš, it looks loosely woven; excenonokxtoton-
hő, they are woven with wide meshes (something like
the wheel of the wheel game of the Ch.); evesshoton-
hő, they (or.) are finely woven; emhatonőo, they (or.)
are woven closely, forming one surface; nahestotonoha
veneetoxq, I w.a willow basket; navohotonoha veneo-
toxq, I w.it loosely (with spaces between); ehoxtävo-
tone, it is woven in; hoxäxotonenistoz, the inweaving
of pattern or designs in cloths, blankets; nahoxäxoto-
tönő, I w.in. See braid.

web, see spider; epâpoe̱a tašš, the duck is webfooted.

wed, nanhőève, I w. a wife; nhőèvestoz, the wedding a
wife; navistōmo, I w.him or her.

wedding, vistōmazistoz, marriage; enoaháen, she cooks
for the w., the new couple; ehozanistove, there
is a present making (at a w.); see marriage.

wedge, eoxevaèstaneo(?) ; naexovaèstana, I w.it; eexovaèst-
ane, it is wedged.

weed, nitavóé, nitavóšz (pl.), different grass; also ni-
tavémóész, weeds, different grasses; ehoáo, it is
weedy, rank growth of vegetation; naaokoeno, I w.(by
hand); naaokoena, I w.it; naakohá, I w.it (with hoe);
see hoe; nitavémóész eamoxthoneonsz pen'nhőöneva, the
weeds outgrow the wheat.

week, noka maheonešèva, one w..lit. one Sunday; zeamsto-
èno, a w.; see day; etonstènó, what day of the w. is
it? enoceanó, it is the first day of the w. (Tuesday):
enišeeno, it is the second day of the w.; enaheenó, it
is the third day of the w.; eniveenó, it is the fourth
day of the w.; zsaaešeqaz'mettan heto zeamstoenó,
before this w.comes to an end; noka etamheonešève, it
is one w.(one Sunday) since: nixa eñašišeqeheonešève,
 it has been two weeks; mxhossemaheonešève, next w.
(lit. Sunday).

weep, eaxaemoezo, he weeps, cries; ehaaxaz, he weeps much;
navovonhestaxan, I w.to the utmost; navistaxanemo, I
w.with him; nahestaxanetovo, I w.on one's account; na-
hestaxaneta, I w. on its account; inf.-oom- = with
weeping, tears; naomoomavo, I make one w.; eomomevon,
 it is a sound of weeping; naomomenaenoe, I carry (with
the hands, arms) weeping, with tears; see wail. Namemo,
I w.over him; namemota, I w.over, concerning it. Axae-
mestož, weeping, crying; bestanestož, the weeping on ac-
count of; memazistoz, the weeping over, about one; omomevoešetanoxtoz, the weeping with joy; zeaxaemessö, the weeping ones.

weigh, naonistanaoz, I w. it, try its heaviness; naonisthanäovo, I w. him, try how heavy he is; naehehöho, I w. him; naehehömenöho, I make him w., heavy; naehösehö, I w. him (standing on scales); ehehö, he is being weighed (standing on the scales); nahëñistahaovo, I make it w. on one’s heart; noka zehañata, one weight; noka ehanäosë, it weighs one pound; also noka enexoyhänano, it weighs one pound. lit. it is one time heavy; ehänano, it weighs much, is heavy; esaahänanohan, it does not w. much; ehänaneta, one (or.) weighs much; zehänanetaz, the one weighing much; navëpanaesan, I lay aside weight; napavhaonaosan, I make a good w., load well; see load; naçhetanona, I w., consider in mind; enëv’netto, it has a weighty meaning; ehänan, the weight itself; nahänaoz, I find its weight; hovae zehänanono, something weighty, important, of weight.

weight, see weigh.

welcome, vahé! exclamation of w.; nomoto, nomoto, w. w. !

namazaosan, I w. greet; namaseztovo, I w. one: namszetza, I w. it; namaosanistoz, the welcoming, greeting; maseztastoz, w., the receiving with willingness, courtesy; esaamasezto, he is not w. ; zsaamasezto, the ones who do not w. him; zsaamasezto, the ones who do not w. it; esaamasezto, it is not w.

welfare, pavstavestoz, w., well being; vovonhestätoz, w.,
good condition; pavstaomenhestoz, w., the condition of being well; pavomoxtastoz, w., well feeling, healthiness.

well, expressed by inf. -paev-, -peve-; epavhozehe and epeyhozehe, he works w. ; napavemanisiz, I make it w. ; napavananen, I repair, q. v.; napavomoxta, I feel w.; epevoz, it turns out w. ; esaapevozehàn, it does not turn out well; esaapevemxistontan, it does not write w. (as a pen); napavetanohö, I prompt him to feel good, glad; napavøöho, I do w. unto one; see good; epevo, he does, acts w. ; is w. doing; epevoetaneve, he is a good doer; napavstav, I fare w. ; nienoamoxta, art thou w. again? napestooneve. I am w. spoken of. have a good reputation; pevoosehevetsoz, the being w. spoken of; epevem, he looks w., fat; pavostanehevetsoz, w., good living; tomoxzevostanehevetsoz, the being w., in health, not sick, from "tomoxz" = to be on one’s legs, erect, not lying; vovonitoetastoz, w. doing, deed of kindness, help; voetoetastoz, w. doing, good behavior, also voçtastoz, similar to the preceding and to povoetastoz, navoeta or navoeteta, I do, behave w. ; inf. -voe= = w. , satisfactory, with joy; evøšhotia, it is w. there; evøšhoeoxz, it is w. that he arrives; evøešho-
zeughe, he works with joy, w.; inf. -ono = "w." in the sense of correct; onoēnanoeis hovae nszaaenoheov, w. shall you sow, but nothing shall you reap; momoxepa-vstaomenēsz nahesestamw, I wish his welfare, that he be in a good condition, lit. may he be in a w. being (condition) I think of him; namoenoovoēta, I fare w., act "proof against" (Ger. gefeit); eevzhæsthæs, he is w., himself again; understood only in the connection (that he was sick before); otherwise "eevzhæstha = he is again in the former condition; epevoan, he speaks, pronounces w.; epevoan, he sees w.; epeveamoēta, he continues in w. doing; øxhæsta epevomoxta, he keeps on being w.

well, n., votaenō, votaenono (pl.); evotaenoneve, it is a w.; votaenoneva, in, on, by the w.; ehσeotō votaen, the w. is very deep.

west, ešehe zistataēns, where the sun sets (common name); onxsovon, onxsovota, onxsovonahem, w., ceremonial name.

wet, ehekōva, it is w.; ehekōvansz, they (in.) are w.; - nahekōva, I am w.; nahekōvoto, I w. him; nahekōvovozx, I w. it; ehekōvohe, one has been wetted; ehekōvomao, the ground is w.; ehekōvōo, ehekōvō, the grass is w.; see dew; nahōvovozx, I w. it; nahōvoto, I w. one; similar to -hekōvovozx and -hekōvoto only in a higher degree; eotōva, it is soaking w.; also eeevōva; eōxz, it wets thru (like cloth); eemahva, they all are w. [eemahva, they have red fur]; ehekōvoevōva, his shoes are w.; nhēkōvovamā, we have w. shoes; also hemocanoz ehekōvanetoz', his shoes are w.; namocanoz ehekōvansz, my shoes are w.; nahekōvata, I have w. feet; navxeon ehekōva, my socks are w.; nahekgvheona, I have w. hands; nahekgvstahoeona, my palms (of hand) are w.; hekzenoz ehekōvanetoz, his hands are w.; ehekōvotoxta, also ehekōvovoxenoz hesz, he wets his lips; nahekgvotoxotomo, I w. one's lips; evovhetazenoa, he wets his lips, lit. he prepares his lips (before speaking); see soak, water, wetness, kekōvatoz.

what, henova, w. is it? also henē? henovaeooxz, w. are they (in.)? toa henova emehesenevusz, w. for should they do it? henova zetosemezess, w. are you going to give me? henova zehesso nasaaheneenō, I know not w. it is; henova tōa, w. then? nioxhevo, w. didst thou say? henova or henova zehohānto, w. doest thou want, desire? eetoshevetatto, w. shape has it, how is it shaped? see shape. Etoneηataeta, w. size is he? etonetao, w. size is it? oovē, w. kind? ehovaev, w. kind of person, sex? eneavaevo, who is he (or she)? na henova emehovahan, and w. not? etonehōsta, w. time (of day) is it? hōtama, w. cannot then be expected! "W." as a rel. pronoun is expressed by pref. ze- (zē- for past, see Ch. gr.); mēstomevsz zehesso, ex-
plain me w.it is! nasaaanistó zeēsztōsz, I do not hear w.he speaks to me; pref. eme- (gov. the sub. cj.) implies "w., may, should"; nasaaheenō emeheēsvetto, I do not know w.to do; namēstomevo zememesēsz, I explained to him w.he should eat.

whatever, tonsthēsto,w., under any circumstances; nohas tonsthōsoz,w.kind; pref. zetohetē = all that, every one that, w.; zetohetēhesso māpeva,w. is in the] whatsoever, same as whatever. [water. wheat, pen'nhōo, w., also flour; epen'nhōoneve, it is] wheedle, see coax, deceive. [w.; pen'nhōoneve, with, in w. wheel, amooneo heszheq.heszhekonoz (pl.), wagon w.; na xoaneoxtano, I grease the w.; eoninšēoxtazoī.

it gets broken (wagon w.); eniseoxtaoz, it (w.) comes off the wagon; oxzem, play w.of the Indians; oxzevoni-stoz, the w.play (see page 827, #2); oxzevatoaneo, wood-en frame of the play w.; amooneo heszheq nanimaohā-tovo, I make the wagon w.turn; enimaoāa, the w.is turning; nimaoahaseo and nimahaseo, the one that turns, a w.(not of a wagon). [(legged) wagon. wheelbarrow, zenoceoxtatto amooneo, the one wheeled] wheeze, ensōe, he wheezes; nsōhestox, the wheezing; ensō-evon, it wheezes (sound). whelm, expressed by rad.-mha- = over and cover; embaš-vatto, it whelms, the water floods over and covers, engulfs; emhaomeeoz, he is overwhelmed by misfortune; see over.

when, toneš; toneš ehoeoxzē, when did he arrive? "toneš" may also mean "at a point" (of a distance); pref. ōtoneš- (with the sub.cj.) =w., whenever; ōtonešēvōmo, whenever I see him; tonexov, w., at some time; pref.ho-oxc- (with sub.cj.) =at the time that; hooxhēmoxtass, w., while you are sick; pref.zē- = while, at the time. also place; hane zexhoeoxz,w., at the time he arrived; zexhaōnavoss, w., while, at the time that they were praying; pref.-zeešē- = w., after (past); zeešemsevoz, w.they had eaten; matanexov, w.it will be the time; mataešemēenszē ešēhe,w., after the sun has risen; manx-hoeoxzz, w.he shall come hither; mataneoxezz, w.we shall go there; neš,w., in the sense of "after that, then"; pref.ox- (with the sub.cj.) =w. occurring, happening; oxneševstovēsz,w.it is done, at the doing; oxvehōmožēsz našiyatamon, w.we see him we pity him.

whence, t'sa ninxhesshoēnē, where doest thou come from? zexhastatto,w.i am; zexnhesshoeoxz, w.he came; t'sa enhhestā,w.is he, where does he hail from? t'sa enhhess,w.is it? Inf.-hesse = therefore, w.; nahnesea-axam, therefore I cry; t'sa enhheēshēmoxtasto, w. comes sickness?

whenever, expressed with pref.ōtoneš-; nohass hooxocho-ko,w.it rains; nohas hooxochozeohes,w.he works;
nohas taometoneš, w., at any time whatsoever; nohas to-
neš, w., at any time.

where, t'sa, at which place, point? toas, w., which? (as
when seeking for something within the lodge);
t'sa ehoe, w. is he? t'sa ehotα, ws it? t'sa nivčmovo-
he, w. did you see him? t'sa nihehestana, w. doest thou
take it from? t'sa zetosemohōzozistove nasaaheneeno-
he, I do not know w. the meeting will be; pref. zex- or
zé- = w.: zexhoetto, w. I live; zevčmov, w. we saw him;
ziataanaos, w. he fell, also zéanaos (before "a" and "o"
the aspirated sound "x" and "v") is oftentimes left
out). [one's w. are; t'sa ečv'ně, w. where has he his w.?
whereabouts, čvničtoz, also čvhostož, zexčvěns, where]
whereas, rendered by pref. zeheše- = since, seeing that,

w.; zehešsasapvetamanoehan, w. the weather is
not nice; zehešhočmanistove, w. as the law has been
passed. [neenovo, this w. I know him.
whereby, expressed by inf.-čvesshess-; heto navešhesshe-]
wherefore, hena zeheš- = why, for what cause, reason?
wherefrom, see whence. [hena zehešsezaseožx,]
wheresoever, nohas t'sa. [w. did he leave?
wherewith, same as whereby.

whet, nachasen, I w., sharpen; naéhaz, I w. it. see sharp-
en; čhaseo, w. stone (also file); ošena, w.
stone, rasp; očhtoxz, smaller w. stone (for fine
work); see file.

whether, expressed by pref. eo- usually in connection
with a negative; nasaheneenovhede ečešenäš, I
know not w. he is dead; nasaheneenohe eotoshoeoozxa
ma no hovahan, I know not w. he will come or not; nime-
tomeveno cotosaseoxzetto, tell us w. thou wilt leave
(sc. or not); pref. hota- = w., if; ěneevαmov hotanšho-
žeehež', they watched him to see w. he would work; tće-
ečešhehakâtaemsz, w. he has money! in the sense of "let"
whetstone, see whet.

[me (or us) see w. he has money!]

which, täs, w. is it? tăsevoensz, w. are they (in.)? tăse-
vën, w. are they (or.)? tăsevo, w. one (or.)?
tăsesz, w. is the supposed one (or.)? hen zëaenon, the
one(in) w. I own; toas, w., where is it (among several)?
whiff, exazevoze naexan, he whiffs, puffs smoke in my
face; nahešezevozevo hēxa, I w. smoke in his face.
eye: niexa nihešezevoz, I w., puff smoke in thy face;
ehotcovao, whiffs (of smoke); naexa nihešezevozeme,
you w. smoke in my face; zevozistoz, w., puff.

while, expressed by pref. zestše-, zestšena-, zistaše-
past); zistšemanoēž. w. we are together, assembled;
ziatašehoanës, w. he was absent; inf.. -ninov- = a w.:
inf.-momxmax- whaling; naomxmaxom, the walk whaling
whine, eokaaom hotam, the dog whines. [away, musingly.
whip, naveeono, I w. him; see punish; nitôhôn nanitooba.
I w. the top (in playing, to make the top spin);
nitóhóoné,e nitóhóonosz (pl.), the w. used to make tops, spin; poevahaseo, w., lash, ref. specially to w. cracker; ohamevoxt, team w. (like quirts), "black snake"; zeheohamevoxt, the one with a w.; verohamestoz, buggy w. whirl, enistoneva-nitóeéstáa, it whirs (ref. to sound, as of a spinning top); enitóeéstáa, it whirs; enitóeéstax, it (or., as a top) is whirring; kokoao enemanistoneva-vénaxeo, the quails flutter (fly) with a w.; see whirl.

whirl, nanitóeéstax, I (myself) w.; enitóeéstáa, it whirls; nanimaooa, I am whirled; nanimaooavo, I make him to turn, w.; nanimaoha, I w. it, make it turn; ezevateoč, the dust is whirling; see dust; evovezeavoaxeo, they (or.) w., swarm around; hestass evovezeoaxo, the snow is whirling about; vovetas, w. wind; maxevovetas, tornado; evovetaseve, it is a w. wind; see re-] whirligig, niitonevahaseo. [volve, spin. whirlwind, vovetas (or.); evovetaseve, it is a w.; maxevovetas, a great w., a tornado; evovetaseve, with by the w. [ers. whisker, hestovoozemeač; hestovoozemeač, he has whisk-
whisky, vëhoemâp, white man's water; evëhoemâpeye, it is w.; vëhoemâpeva, with w. [emësečszistoz, w. n. whisper, naešečsz, I speak in a whisper, secretly;] whistle, naeš, I w.; zeéšsz, the one who whistles; naešemo, I w. him (to call him); naešenon, I w. a tune; eëš haavhan, the wind whistles: tâpen, w. (only as mouth instrument); éšhesto, the whistling; éšhesto enistóhe, the w. (as of engines, etc.) is heard, sounds.

white, evokom, it is w. (small surface); evohom, it is w. (large surface); evokomeneo, he has a w. face; evokomeneoz, his face becomes w.; navokomana, I make it w., whiten it; navokomano, or. of preceding; evohomeno, it is all w.; evohomenee, he looks (in appearance) w.; evokomeneotto, it makes w. (substance like paint, chalk); evokomeneova, it (or.) is of whitish fur; evokomenečva, it is whitish (liquid); evokomeneoaxz, it is getting w.; evohomatovâ and evoxpatovâ, it smokes w.; evokomešen, they (or.) are w. breasted; evokomeš, it is worked (beaded) with w. quills; evohomeaseoéstáa, it gets shining w.; evohomeaseoéstax, one becomes shining w.; evokomeéstáa, it becomes w. (of a sudden, at once); evokomeéstax, or. of preceding; evokomeňeváoestax, his skin becomes suddenly w.; evohomeasea, it shines w.; evohomeneo, he is clad in w.; evohomansan, he is dressed in w.; vouhomaniesto, w. garments; evokonaota, it sets, stands w. (of branches); evohonaehansz, they (in.) lie dry and w. (branches, bones); also evohonaehansz, evohonaecina (sg.); evoheneo, he has a w. spot in the eye; vouhonaesto, w. spot in the eye; rad. -vox- also indicates w. whitish gray; navoxpoh, I paint it.
ENGLISH-CHEYENNE DICTIONARY

w.: evoxpohe, it is painted w.; evoxpeštōnao, or evoxpeštoonaš, they are w.throated; evoxpāe, he has w., gray hair; evoxpoova, it (animal) has a w.fur, is w.furred; evoxpoona, it is a w. morning (ref. to atmosphere); evoxpomano, it is w., (atmosphere, sky, general aspect); examaeš–evoxpnōn, she has w.children; evoxpōm, it is w.(liquid); voxpeomoš, w.oak; voxpehonehe, w.wolf; voxpoham, w.horse; echeevoxpoovaoxz, it quietly (slowly) turns w. (of the fur); zevokomatoa makāt, w.money, silver; evohomaŋe, he is w.; zevohomasz hōma, a w.robe; the following terms are proper names: Eesoxvokomāsz, W.sun; Voxpehoom, W.coyote;_VECESOXVOKOMĀSZ, W.bird; Voxpenonoma, W.thunder; Voxpemasē, W.fool; Hotoavoēs, W.nosed-bull; Voxphōhevāz, W.shield; Voxpenako, W.bear; Niz-vokomāsz, W.eagle; Vohohena, W.touching or Lime; Poxē, W.skunk; Hoxionxvokomasz, W.wolf; Voxpoham, W.horse; Voxpōm, W.river; Vōsta, W.buffalo-cow, also used as name for albinos among larger wild animals that are otherwise never w.; Voxpeenaxz, W.eyes; Voxpāe, W.haired; Voxpas, W.belly; Voxpevas, W.tail; Voxpoxno-kasz, Lone-w., also translated "W.rabbit"; Vēho, W.man; this term has nothing to do with w., means also spider; vēhoa, W.woman; vēhoka, young W.woman; vēhoc, young W.man; vēhociss, W.child. Rad.–vovoas = spotted w., see horse. See color.

whiten, navokomana, I whiten it; zevokomane, the whitened

whiteness, voxomhastoz, the being white, w.; zevokom, zevohom, w., that which is w.; zevehōsēvohomāš

hastōma, the w.of his robe.

whitewash, navoxpoha mhāo. I paint the house white, w.;
evoxpohe mho, the house is painted white, is

whitewashed; navoozenaevana mhaō, w.the house; evo-
ozenaevane mhaō, the house is whitewashed.

whither, t'sa etazeoxzē, w.has he gone? t'sa zistanooxz,
w.he went; t'sa nitaamēn, w.art thou walking?

whittle, nazetxova, I am cutting; nœmomaxomax, I w.away

(musically); emomaxestoz, the whittling.

whiz, enistonveavo, it whizzes; vēhoenaoz eamēvaonsz, the

bullets are whizzing; nistonveahaseo, whizzer; eni-
stonveahaseoneve, it is a w., buzzer; nanistonveahāz, I

make it w.; enistonevahame, it is made to w.

who, nīvā, nīvāseo (pl.), w.? nīvāezsz, nīvāeesto (pl.), at-

— tributive form of "nīvā", =some one (not known);
nīvahēne, it is he w.; zevahēne, this is the one w.; enceevaëvé, w., what kind of man is he? "Nha" in connec-
tion with pref. ze- =he (or she) w.; nha zēvōmoz, the one whom we saw; nīvā emeecnovaēs, w.would know you? nīvā zēešszovata, w.

spoke to thee? nīvā zeto, w.is this? nīvā tato, w.is

that? nīvā zenēes, w.died?
whoever, nohase nivæesz, nohase nivæesesto (pl.): nohase zehoahæsz, w.desires, is eager for; nohas zevóm-ðz, w.thou seest; nohas zensetamaez, w. hates us; the pref.zehetæ- =all who, whosoever (has more a pl.meaning); zetohetæ- is the same as preceding but has a distributive meaning, "all who, every one w.": both preceding terms also denote "whatsoever, all that" in connection with the in.; zetonešetanoss, w.think so; zetonešemesess, w.eat (pl.meaning) so.

whole, inf.-mha(e)-,-ma- and -mæ-; nimhastonan, the w.of us, all of us together; nimãözhene, we form a w., are all together; nimãstovatto, the w.of it: nimaestovâtt, the w.of me, all my parts; inf. -hovom =w., entire, as a collectivity, together as a bunch, collection; hovetto is the detached form of -hovom-; ehovoseoxzoe, they all, the w.of them has left; nistexenov, nististove, the w.number, all of them (or.); nšematto, the w.of it; nšémætt, the w.of me; nšemaex, the w.of us; nšemaess, the w.of you; nšemaexoss, the w.of them; see all.

wholesome, epevomoxtashetott, it is w.; evêhepevomoxtastov, it is w., conducive to physical well being; pëvomoxtashetoz and vešepomoxtastoz, wholesomeness.

wholly, expressed by inf.-ma(e)-; emâhavseva, it is w.] whoop, nanôone, I w.; nônôhestoz, the whooping, w.; enô-onohetov, it is a w.; nahessovaxem, I have the whooping-cough; hessovaxemestoz, whooping-cough; see shout. [prostitute.

whore, see harlot, prostitute; mashovëhoa, white woman] whose, nivâš hêszhovsz, w.is it? nivâš hêmhäonsz, w.house is it? zehêmhäonsz, w.house it is; zehpâózisto, w.picture it is; zehëvostanemsz, w.person image it is; pref.ze- is left out in the interrogative.

why, henâ followed by pref.zehess-; henâ zehessexaemetto, w.doest thou cry? henâ zehesseaseoxzess, w.do you leave? henâ not followed by pref. zehess- means "what"; henâ zemesess, what do you eat? henâ zehessemesess, w.do you eat? henâez, zehessexaemnsz nasaaheneemonoova, I know not w., for which reason he cries: nišëseštomazemz zehessenešetetto, I am going to tell (explain) to you w.I did it.

Wichitas, Hevsohetane; see Indian.

wick, šeon vohokenanistovâ, lit.cloth in the lamp.

wicked, ehavwëveòaòneve, he is w., an evil doer; haysevoãtae, haysevoãtae (pl.), the w.one; evo-tanxov, he is w., void of good; Votanxovasevevan, the W.One; see ungodly. Zehessenova havy, that which is w.: ahansenovâtan, a w., depraved man; zeahansenovaz, the w.one: ahansenovostanehevestoez, w.living; ahansenovevostan, w.person.
wickedly, expressed by inf.-havs= "bad" and -ahansen-

-ov= deprived, vicious, fiendish.

wickedness. havsevoêtaostoz, act of w.; havsevoêtaheonev-
estoz, the being wicked, an evil doer; ahanse-

-novatóz, w., depravity; see ungodly.

wide, emahao, it is w.; emahaeta, it (or., as a robe, etc.) is w.; zemahao, the w. one (in); zemahaetaz, the w. one (or); emahaoexz, it gets wider, it widens; naamsthoz, I set it on its w. side; esaaehêmattan, it is not w. (of a body of water); ehêhêmatto, it is w. (body of water); etonêtæhêmatto, how w. is it? (body of water); etonêtæneota, how w., large is it? (ref. to interior, room), how large is the room? see size. Etonêtæoz meo, how w., big is the road? etonêtæa, how w., big is he? noka tãheoneeva enetêo, it is a mile w.; rad.-tê denotes "reach, over, extending across". See big, large. Emomame-totêo, he is w. awake.

widen, namahaana, I w. it; etæsêmahaezo meo, the road has widened; emahanne, it has been widened.

wideness, mahaetâtoz, w., bigness. [w.

widow, hotxahee, hotxaheeo (pl.); ehoxaheève, she is a]

widower, hotxamaha (sg. and pl.); hotxamahaeheve, he is a w.

[haehêvestoz, widowerhood.

widowhood, hotxaheèvestoz, the being a widow; hotxama-

-width, zeamsetto, its w. (as of boxes, setting objects):

eamse-mahaomax, it is plowed across the w.;

eamshaessó, its w. is longer than the length, it is longer across; naamsepêx, I cut it thru its w.; naamse-

-êso, I cut the cloth (or.) thru its w.; see across.

wife, nazheem, the w. (in general); nazheem, my w., lit.

my woman; nshheem, thy w.; hesheem, his w.; nshheem-

-eeo, our wives; nshheemév, your wives; nshheemév, their wives; nev nênis, (sc. he or they) with w. and child or children; nahsheem, I have a w.; nahshe-

-hemtan, I want to have a w.; nahshehemenoz, she is my w.; nahshehemenotto, they are my wives; nihshehem-

-tovaz, thou art my w.; nihshehemotov, I am thy w.;

zahshehemetto, I who have a w., or I who have for w.; zahshehemoetz, zahshehemettö (pl.); the one who has a w. is married; zahshehemetovaz, thou who art my w.; zahshehemetovetto, I who am thy w.;

zahshehemetovaz, the wanting to have a w.; zahshehemetovsz, the being a w.; nahshehemetom, I am a w.; zahshehemetovsz, the ones being wives, nahshehemettö, I count her as w. Suff.-eva [confound not with the prepositional suff.-vâ, as: mapevâ, in the water, hohóaevâ, in, with the stone, mesestovâ, in, with the food] denotes "with a w., 'wifed'". (Ger. beweibt): nanišeëvâ, I have two wives; enièvevâ, he has three wives; eniveevâ, he has four wives; the rule was for a man to have one w. but often she was discarded for a second, third and

1108
fourth, seldom more; or vice versa the women would discard the man; but it was not uncommon for a man to have two wives (usually sisters), but it was seldom if more than two lived with him in the same lodge; nišeevâtaz, the having two wives; ehaestoevâ, he has many wives; haestoevâtaz, the having many wives, polygamy; naaseetaevâ, I take a w.; nanoxtaevâ, I get a w. (come to get a w.); nanoxtaevâ, I follow after (my) w.; Maenonehêvâz, Turtle-Following-(his) w., pr. name; nanoxtaevâ, I look for a w.; nanoxtaevâ, I require a w.; ešënovaocz, he is faithful to his w.; nanhavevaocz, I go with (my) w. (to any place); nanhavevaocz, I come with (my) w. Navéo, my co-w., the woman who is also married to my husband; nivéo, thy co-w.; hevéon, her co-w.; navéon, my co-wives; nahevéon, I have a co-w.; nahevéonoz, she is my co-w.; nahevéoneton, I am a co-w.; heszheemestovestoz, w. hood; teš, w. beater; etēheoneve, he is a w. beater; tēsz, beat thy w.! Tēheeo, W. beater, pr. name; enovhasz, he is jealous of (his) w. wigwam, vê; see lodge, tipi.

wild, enhâe, he is w.; henen, w. rose, also =tomato; seozoe-

mihan, lit. ghost melon, ref. to the w. potato (Ipomoe-
a pandurata), also called "man-of-the-earth"; maeve-
ozovúsz or maevozovúsz, w. hemp; toxtoxhoenoham, w. horse (undomesticated); zenhsz mohénoham, or nháve-
ham, w. horse (unmanageable); nhávodstan, nhávodstaneo-
(pl.), w., savage person (primitive); toxtox =rolling
prairie, also "at random, w., unrestricted"; toxtox hov-
ân, w. beasts, beasts of the field; toxtox-toxtox, w. pig; toxtoxmonetto, wildly, at random; inf. =toxtoxmo-
=wildly, informally, not restricted, in a free way; inf. =hehevanov =w., boisterous, turbulent; inf. =momáta-
=furious, violent, w., raging.

wildcat, mokkav, mokkaveo (pl.); Mohave, W. woman, pr. name.

wile, see cheat, deceive; obôoxzezevestoz, w., shrewdness:

ceavoxzezevestoz, w., craftiness, artfulness.

wilful, etaametan and etaameametan, he is w.; taametan-
oxtoz and taamaemetanoxtoz, wilfulness; see obsti-
stance; etóvahê, w., not willing; tôvahestoz, wilful-
ness, obstinacy.

wilfully, expressed by inf. -taom(e)=self, of self;

inf. =heoms= w.; nasaahemomseneševê, I did not
do it w.; eheomstočta, he acts w.

will, expressed by rad.-ta- which denotes "intent, di-
rection to"; mhxoeoxz nátameto heto, if he comes I w. give him this: natame, I w. eat: t'sê, either alone
or infixed implies "with a w., determined, on purpose,
decidedly"; suff. -tan denotes "in the mind, in that in
the w., with wanting"; nanoxtetan, I want to go, I think of going, in my mind I w. go; matšetanoxtoz, w.,
thot; mat\v{s}etan, w., mind; pavetanotsanistoz, good w.

willing, enotohae, he is w., ready; notoahestoz, willingness; enotoha\v{t}an, he is w., wants to be ready; inf. -hoto- =w., friendly; ehotoez, he is, becomes now w.; eho\v{t}a, he is w., generous, liberal; hotoezistoz and hotoastoz, willingness; inf. -mase- =willingly, gladly; masetto (when detached); emasene\v{h}e\v{v}e, he does it willingly, gladly; namaseztovu, I am w. towards him; eam\v{a}taheone\v{v}e, he is w., obedient; eam\v{a}ta, he is w., agrees, obeys, consents; am\v{a}taheonestovu, willingness, the being willing, obedient; am\v{a}ta, w., obedient, consent; et\v{v}o\v{h}ae, he is not w.; t\v{v}oahestoz, the not being w., obstinate.

willow, menooseo (pl., or); also me\v{s}e\v{n}eno; xamamenooseo, red

w., menoeva, in, with the w.; also me\v{s}e\v{n}e\v{n}e\v{n}e\v{a}va, nomaxemenooseo, kind of w.; namenokam, my w.; nahemenokam, I have w. (when using willows for betsteads, etc.); namoa\v{n}e\v{e}noooseo, I stain the willows red; menoeve- tox, w. basket; menoezozeno or hoozezo\v{e}e, w. sticks used in Ch. betsteads; usually at the head and foot of bed; monho\v{e}e\v{e}e, similar w. sticks but used horizontally; zemonho\v{e}hessso, participle n. of preceding; see] wilt, see droop, wither. [bed. Menoe\v{e}e\v{e}, w. thicket.

wily, eoh\v{o}xozzeze\v{e}ve, he is w. e\v{o}czevozzezeve, he is w.,

crafty, artful, treacherous; ze\v{o}cevozozeze\v{e}vzsz, ze\v{o}ce- 

vozzezevessz (pl.), the w. one.

win, nahot\v{a}va, I w.; zehot\v{a}vaz, the one who wins; zehot\v{a}-

vas\v{s}z, the winners; zehotassz, the beaten ones; nae- 

\v{s}eno and naoe\v{s}eno, I w. one over; nae\v{s}enoszso, I 

cause one to be won over; e\v{s}e\v{n}oxohestoz, the cause of 

winning; niaestomovoham\v{a}, we w. for nothing (enjoying 

what others had put up, in gambling).

wind, v., naonimotaoeana, I w. it up; namomekano, I w., coil

it (or.); namomekan mano, I w., coil the rope; naoni-

motaoneana, I w. the rope upward; naonimotaovooeno, I w.,

wrap (something) around one; navezeoimotaovooenonotto 
\v{s}ezno, I w., wrap him around with a piece of cloth; na-

tohae\v{e}t\v{e}ha-\v{h}oxesz, I bandage it (by winding) several,

many times; eonimota\v{e}netto, it winds itself around; 
\v{e}easetto eonimotaoeana hoxzezeva, the vine winds itself 

on the tree; naonimotaoeamaena, I w., roll it (as a 

scroll) up; naonimotaotohana, I w. it (or.) twisting 

around; naan\v{h}o-eonimotaotohana, I w. it downward; eoni-
motaonean\v{a}zetto, it winds itself upward (as a vine); 
naonehatoena, I unwind it; naonimaehoe, I w., I come 

around to the same place; naxanimaeoxz, I w. around 

(in walking); see around; naonistakano, I w. it (or.) 
in a ball.

wind, n., h\v{a}h\v{a}vhan, the w., personified; h\v{a}nae\v{s}, the w.; ea-
sotoahansz v\v{e}potoz, the leaves are driven off by 

the w.; eanoahansz, they (in., as leaves) are blown

1110
down by the w.; emanoahansz vêpotoz, the w.makes the leaves grow (the Ch. believe that the blowing of the w.in the springs makes the young leaves to grow); eëmoaha, it is driven by the w.; eamoha, it is driven off by the w.; eëevavahaa, it is driven to and fro by the w.; eemoxtoaha, it is agitated by the w.; enonxo-poahamaa haahananó, it is shaken to and fro by the w.; easetoëestahaa, it is suddenly blown away by a gust of w.; easetoëestoax, or. of preceding; eoxestahaa, it is suddenly torn by the w.; enonxestahaa, it is driven shoreward by the w.; enxmxahseestahaa,a great w. comes on suddenly (hither); eatóhomaotænx, the w.covers (with ground, sand) his tracks; eatóhomaestahaa, it is covered with ground by the w.; epēstahansz, they (in.) are torn by the w.; epepeöstahansz, they (in.) are blown, torn to pieces by the w.; eaveöstahaa, it is blown over by the w.; eoxseveöstahaa, it is suddenly upturned by the w.; ezevatoahansz vêpotoz, the leaves are blown up in the air by the w.; evoneöstahaa, it is suddenly wiped away, destroyed by w.; ehaavevon, the w. sounds; ehêsta, the w.blow from; oxnençë-héstasz, when the w.blow from (hither); t' sa ox oxneevhàs-héstasz, when it (w.) blows again from a different direction; zensehêsta, where it blows from; evavhesta, the w.blow back (when the w.veers); enëvehhaa, the w. blows steady; héstant naamëñ, I walk against the w.; héstang against the w.; Hékstaneë, Against-the-w.-woman, pr. name; hotonetaha, in spite of the w.; etoneshaa, it blows a cold w.; nanotameoxz, I go against the w.; vê enotamaeta, the tipi faces the w.; nanomeoxz, I go from (with) the w.; naaxksenomêoxz, I go with any w.; the three preceding terms are also used fig.: ehaaveoxz, the w.blow up clouds; see cloud; haahvan enepotoahamo (or.) honokon, the w. raises the carpet (from the floor); also enepotoahaz (in.) haahvan evonçahamo (or evonçahâz) honokon, the w. raises up the carpet; honokon evonçax, the carpet is raised by the w.

winding, see wind, v.; eestavatto, it is w., tortuous, meandering, also eestavon; see meander. [line pump. windmill, vâhahaseo and nimahaseo; also name for gaso-]

window, vônhanistovë, evônhanistovë, it is a w.; vônhanistovë, in, by the w.; nahenehane vônhanistovë, I raise the w.; naanhovana vônhanistovë, I lower, let down the w.; ehesseëszên vônhanistovë, he enters by the w.; evônhanistovensz, they (in.) are windows.

windpipe, mavešksen; hevešksen, his w. [han, it is not w. windy, ehaa, it is w.; emaxhaa, it is very w.; esaahaa-] wine, hôpâhehemenêwap, also hôpazeehemenêwap; grape water; hôpâhehemenêwepâvë, with w.; ehôpâhehemenêwepëve.

it is w.

wing, mazenën; heszenën, its (or.) w.; hestooxe, one w.
feather; heszenöneva, with, in his w. or wings; chezenöna, he is winged, has wings; enišezenöna, he has two wings; zenišezenönaz, the two winged one; zeochezezenönaž, the way, manner he is winged: enasötoenöna (or enasötozenöna), he has six wings; enonasötoenönaž, they each have six wings; ezezenönaž, he spreads his wings; epašmo, he carries him on his wings, lit. on his back; hoxzenaeonö, hoxzenaeonösz (pl.), w., smoke flap of tipi; naomöxzenahen, I shut the wings, flaps (of tipi); also nanxphöxzenahen, nanxphöxzenaheneme, we shut the wings of the tipi; nahozenahen. I open the wings (one or both) of the tipi. Maezenö, Redwing, pr. name. Nanoemaso or nanoetovo. I shoot it (or.) on the w. wink, naoceneoz, I w.; naoceneozetovo, I w. at him; see] winner, see win. [blink; ohenezizostz, the winking. wînnow, našéahesen, I w.; našéaház, I w. it; našéahamo, or. of preceding; ešéahame, it is winnowed. winsome, eumoxenöhe, one is w., looks desirable; eumoxenöno, it is w., looks desirable. winter, šanoz (pl.), w. year; šaneva, it is w.; šeneva, in w. time; oxastašneve, it winters, is over w.; oxtašnevesz, when wintering, when (staying) thru the whole w.; "é" ref. to inertia, passivity, not animate, not active [enëoz, he sleeps; enëe, he is dead; emëa, he is given by one]. See year. wipe, nanešatsz, I w. my feet; naneonax, I w. my hands; na-nevënesz, I w. my face; nætaxestož, foot wiper; nonaxestož, hand wiper, napkin, towel; nevënhestoz, face wiper, towel; nanešatsz, I w. one’s feet (with something); nanebënhénéno, I w. his tears (with something); nanbënéno, I w. one’s tears (with the hand); nanbënenász, I w. my tears; nanbòha, I w. it (with something); nhëxz or nhoxz, w. it thou! nanbomombo, I w. his (in.); nanbënean maatano, I w. the gun; nanbònanen, I w. away; nanvana, I w. it away, off; navonanomevo, I w. it off him; navonamombo, I w. his (in.) off; evonešstahe, it is suddenly wiped off (by wind). wire, makät, maätta (large amount); zeamoneane makät, fence w.; hoxthananemakät, telegraph or telephone w., lit. telling iron; makättaëva, w. rope; nahekoneanea makät, I stretch, tighten w.; epepponeo makät, the w. is severed, disconnected (several times); epepponeo makät, the w. is severed (once); hoxthananemakät essaivescëstoneanche nanbhao, my house is not connected with the telephone w.; hoxthananemakät eëstoneanche nanbhao, the telephone w. enters my house; ehooneane or eëstoneane nanbhao, my house is reached, connected with w. (telephone); ehotxoveëstoneane nambhao na hoxtoambhao, my house is connected with w. (telephone) with the store; navašhotono hoxthananemakätava, I inform him by w. (telephone or telephone). Hekononeaneo, w. stretcher.
wisdom, otoxovhastoz, w., sagacity: heheenovhastoz, knowledge, w.; noxtovhastoz and noxtetanoxtoz, understanding, w.; toxetanoxtoz, w., prudence, judiciousness: otoxovvenonaxetanoxtoz, w., shrewdness, the finding of ways and means.

wise, eotoxovhe, he is w.; zeotoxovahes, the w., sage one; otoxovvatan, w., man; otoxovevostan, w., person; eotoxovoan, he speaks wisely; otoxovoanistoz, w., saying; nihêpeotoxovatêen, he is wiser than we; eotoxovenonaxetan, he is w., shrewd, finds ways and means; eheneenovahve, he is w., learned; zehêheneenovahvesso, the very w., learned ones; enoxtovahoe, enoxtovetanoheoneve, he is w., has understanding; etoxetan, he is w., prudent, discreet; eotoxetanonoaxetanovocêta, he acts wisely, with prudence, discreetness; zeotoxetannos, the w., prudent, discreet ones (not foolish); eêchan, he is w., prudent, cautious.

wisely, expressed by inf. -otoxov-. eotoxovoan, he speaks w.; eotoxovhozeohe, he works w.; eotoxovenonaxetan, he does w., shrewdly, finds a way (fig.); -toxetanon-. becomes incorporated in the v. or n. to mean "with wisdom, prudence, not foolishness".

wish, pref. momox- implies w., entreaty, pleading; momoxevhehâmo nahessetamo, I w. to see him, lit. could I see him I think of him; momoxevhehâmazh nahessetamo, I w. he could see me, lit. could he see me I think of him; momoxevhehâmo nahessetam, he wishes he could see me, lit. could I see him he thinks of me; momoxehoxxoz, I w. he could come! momoxehesthozetto, I w. I had a horse! nahehestoetan, I w., want to have a horse; navêhestovetan, I w., want to have a dress; suff. -tan denotes "w., want, desire": navêmatanotovo, I w., desire to see him; or, momoxevhehâmo nahessetam; the last form is stronger, nearer entreaty, pleading. Namomaxstanotovo, I w., wish punishment, evil; nahestohehe, I w., like, covet, desire; hovâe zehêpepeva nimesaahethano, you cannot w. for anything better; nahóânoz, I w. one (or.), desire him (or her): nahozeovosetan, I w. confidently, hope; momoxeman, with a w.; momoxeman zehêsetovata vostan oxeneštovheva, as thou wishest to be done unto by one, do unto him! hoahetoz, w., desire, liking; havesevohahetoz, evil w., desire; zetohetâhethohastovetto mâzhetsata, whatever, all that the heart wishes, desires: see] witch, see sorcerer.

with, expressed by inf. -veše- = by the use, thr. by means of; navešemese ameškoneva. I eat w. a spoon; navešêshtovo hoxtahanemakâtâva, I speak to him by means of the telephone; naveševoešetanotto, I am glad, rejoice w., in, thr. them (or.): heto navešhozeohe, I work w. this; navešhâmoxta heto esôoxz, I am sick.
WITHAL

ENGLISH-CHEYENNE DICTIONARY

within

w., thru this medicine; -veše- is also used where we say "of" in Eng., as, navesekeanozetovo. I am tired (w.) of him; inf.-vess-, -vest- or -vist- (before "h") = "w." in the sense of association; it is usually followed by suff.-mo (or.) and -mota (in.): navesemese, I eat w.; navessemeshe, I eat w.him; navessevošeta-no, I rejoice w.; navessevošetanomo, I rejoice w.him; navestrozeohe, I work w., in company w.; navestrozeohe-mo. I work w.him; navezemo, I go w. one; naveoxzemota, I go w.it; nivă zeveoxzemata, who goes w.thee? nivă zeveoxzemôz, w.whom doest thou go? navessevo, I am w. one; nha zevessevaez, the one who is w.us; naveâz, I go along, belong w.; etaaseoxz nev nênis, he left w. wife and children (or child); suff.-e(om) ref. also to mutuality; nahevis'one'mâzhe, we are brothers w. each other; nivošetanomâzhe, we rejoice w. each other; navessevoštanehevohe, I live w.him; navisthoemo, I sit w.him; navisthavošetamo, I do evil w.him; particle "no" denotes "w. in addition to, along w., together w., also within"; nanomxea, I write it w., in addition to; nanometonoz makâtansz, I give him money w.it, together w.what I gave him; natanôta, I shall have w.it; when "w." implies "having on, characterized or marked by, expressing endowment, possession" it is expressed by suff.-a: eheszena, he is provided w., has a coat on; ehevoxaena, he is w.a hat, is ha tted, has a hat on; eheszenôna, he is supplied w., has wings, is winged; nah-evistamenoz, I am w., for him; see for.

withal, expressed by particle "no" (=along with, in addition) following the pronominal pref. in verbs; see with; inf.-ãaze- (aazevetto, detached) =w., at the same time, likewise, further.

withdraw, naevhašexaeoz, I have withdrawn; nahossono, I w.from him; naevhashovón, I w. step back; navovenôzâ, I w. myself, disassociate from (a company, band, organization, etc.): navovenosâzenô, I w. myself from them, also navovenosâzetovô; naevhahestana, I w.it take it back again; evhašexaeozistoz, the withdrawing; hossonzistoz, withdrawal; vovenosâzistoz withdrawal, disassociation.

wither, enasomeoz, it has withered, wilted; enasoma, it is withered; nanasomeâzena, I have a withered hand; eonatanysz vêpotoz, the leaves are withering, dying; see rad.-môno- under "dry"; enasomevêpozevatto boxxz, the tree (its leaves) withers; nasomoozistoz, the withering, getting withered; nasomhastoz, the state of being withered: see dry: enasomeozensz zepvsezavo-ôsz, the flowers w., wilt; eobônae, he is withered, lean, q.v.;

withhold, nãhôstove, I w.it from him; see hold, keep.

within, hotoma, w., inside; nasôtô ū niszetă, w. six years
ENGLISH-CHEYENNE DICTIONARY

WOLF

(without) nasá-to w. tazétá,w. six years (from now).
without, móesta,w. from a center; see outside; nanóse-
mesemo or nanoosemesemo.I eat w. him; rad.=nee-
me= bare, naked, carries also the meaning of "w.", as,
neemetovhop, coffee w. sugar, bare coffee; see bare.

withstand, naneⁿkó,w. stand my ground; nanešeⁿeño, I
w. one; see resist; natóe,w. i wit; natóevo, I
w. resist, meet him.

witness, nanethoxtahanetovó,w. of one; natáomevomotá,
I will w. the truth for him; naneevatsonaneto-
vo, I am a w., a sign for him, on his account; zevesse-
vehšanesso, the witnesses, the ones who look on; ves-
sevehšanehe, a w., one who looks on with; navesevehš-
-san, I am w. with; see with; navessenistomon, I am w.,
hear with; zevessenistomonesso, the witnesses, the ones
who hear with; naoxtanšmo, I am eye w. of one; zehotx-
heneenomosanz zëvšxto na mato zénišo,w. the one who
makes known what he has seen or heard; also zehotxe-
vštomanasz zëvšxto na mato zénišo; hetomxotahaor
zehetomxotahaonevósz, a true w., the one who tells the
truth; taxtanšvohtomohestož, public witnessing; mě-
stomasanhe and hetomemosanehe imply "w." only in the
connection.

[glc.

wizard, maheonoetétan; emaheonoetétan, he is a w., jug-
woe, ahahe, and hee,w. ! háomenhestow,w. affliction;
veo-
omenhestow, great w.; see misfortune; ahahe ni-
tov, w. unto me!

woful, eeámenhestove, it is w.; ehotonoavomenhestove,
it is w., direful; eotašivatam, it is w., pitiful.

wolf, honhehe, honehe (pl.); ehoneheve, it is a w.; moná-
zezess, w. puppy, sucking w.; eveyševhonhe, horned
w., also enovahonehe, magical w., these are names for
ancient, mythological wolves. Following are pr. names
connected with w.: Honheonoz, W. bag; Honhevetσma, W.
robe; Honhemát, W. legging; Honheess, Young-w. ; Maxhó-
nehe, Bigw.; Axhonehe, Madw.; Honex-oxvokómɛsz, Whitew.;
Honexomahšs, Redw.; Moxtahonehe, Blackw.; Honex-ox-
hãšs, Brave- or Strongw.; Honex-oxhɛšs, Highw.; Honex-
semahne, Latew.; Vehonemonâezš, Chief-young-w.; Honex-
oxvotonevšsz, Birdtailw.; Honehenistič, Howlingw.; Honex-
heho, W. chief; Honex-oxvàko, Bobtailw.; Honex-oxvovo-
ɛsz, W. walkingfirst; Hokom-xxaxceta, Littlew. or
Littlecoyote; Hokom, Coyote; Honex-oxvovoz, Spotted w.
(implies spotted white); Honex-oxmaovaz, Redfurredw.;
Honex-oxmoxtavɛsz, W. -the-black-one or W. black; inf.
"ox" in a name implies "the one"; Voxpehoom, Grayw.;
Honexohehšsz, ; Honex-oxnaevasz, W. -with-his-wife; Ho-
kom-oxseenoenssz, ; Honex-oxzeoxsz, Afraid-of-w.; Honex-
oxsoessz, ; Honexheac, ; Hokomehcea, First-w.; Hokom-
oxmaevoenssz, W. nose or snout; Hokom-oxvőezsz, White-
eyed w.; Hokom-oxmazevosz, W. chips (feces); Hokomhehé-

1115
va,W.fur (skin,hair): Hokomenonika, Lamew.; the term "hokom" ref. to the prairie w.or coyote; Honehenamosz, Lefhandw.; Homemeeoxz,W.appearing; Hone-oxxootansz, W.necklace; Hone-oxxnokszsz,Lone- or Onew.; Hone-oxtokhész,Risingw.; Hone-oxxoceoxz, W.going-alone; Hone-nehemo,Trailingw.; Honeeevahhe,Shew.; Honehemeo, W.road; Honehemeona,She-w.road; Honehevępaz, W.—empty-mouth (or hand); Hone-oxxmesesz,Eatingw.; Hone-oxxhätész,Tall- or Highw.; Honiscevž,W.skin; Honehevestoona,W.throat; Honiscenetam,Northern-w.; Honeheszees, W. —elbow; Honehevępene,White-face—w.; Honehásata, Long-footed—w.; Honiscevža,W.inside; Honehetat,W.foot; Honexoxheonevesz,Mysteriousw.; Hone-oxxháenom, Long-slinkering—w.; Honehevac,Littlew.wife; Honehevévine, Blindw.; Honehemakse,Bigbellied—shew.; Honehetan, W. man (also name for the Pawnee); Honishehachcis, Oldw.; Honehevées,W.tooth. Xaenóne,timber w., lit.w.of reddish pelage; this w.is claimed to be a different kind from the ordinary grayw., and does not go in packs but always solitary; vhanoeevachonhe, or honehe zexce—vhanoevozas,magical, supernatural w.

woman, hee,heeo (pl.); "héo" (sg.and pl.) is used when object to a subj.of the 3rd.pers., as, évőmo héo, he saw a w.or women; in the passive voice "héo" is the subj., as, emehtő héo,he is loved by the w.; ehevé, she is a w.; ehevévo, they are women; heéstoz, that which is w., womanhood or womankind; heeman, hermaphrodite (having more of the male element); hetaneeman, hermaphrodite (having more of the woman element); nazheem, my w.; see wife; Heemazhesta,W.heart,pr.name. "Hee" is used either prefixed or suffixed to designate "female,she"; heekașgon,female child,girl; kasehee, young w.; heehomá, she—beaver; "heeham" is used to designate the female among animals and birds in general; zeeheamșz, the w., female animal; heevoksa, cow—calf; kokooaxhee,hem, etc., etc. See under the pr. names made with "bear,bull,buffalo"; Ameoxzee, Walking—w., pr.name. Zeehészsz, the one being a w.; nishee, my w. friend; see friend.

womb, maskaton; naskaton,my w.; heskaton,her w.; zető—esenistovaz tass nanis emomőstax naskatőva, as soon as I heard thee, the child in my w.moved; vehanő—hestoz, membrane of w.; heeheeo,os uteri (?).

wonder, naotőstazesta, I w.at it; naotőstatamo, I w.at him; eotőstatamano, it is a w.(in general aspect, strange weather); menős, w.how? menős etonősheneno, I w. how he knows! otőstastoz,w., astonishment; esaaton—šcotősheshan, it is no w.it cannot astonish; heahama, w.if? heahama etaaseoxz, I w. if he has left (Ger.am Ende ist er fort gezogen); naziostőtotan, I w., ask myself, conjecture; see astonish, marvel, strange; eova—
vočta, he performs wonders, miracles, magic acts; ovavotastoz, w., miracle; eovavoňastově, it is a w., a miracle; ovavoňa, a w. performer; ovavoňatán, a man who performs wonders, miracles, makes magic, a magician.

wonderful, eotamoonatamano, it is w., beautiful; eotatotstatamano, it is w., astonishing, marvelous.

wondrous, eotůhessó, it is w.; zeotůhessó, that which is w., strange, astonishing.

wont, can be rendered by inf. -oxc- = in the habit of.

twood, max, maxsz (pl.), not ref. to forest but cut w.; emxeve, it is w.; máxeva, with w.; namxem, my w., fire w.; kamax, kamaxsz (pl.), ref. to branches, smaller pieces or sticks of w.; ekamxeve, it is w., a w. stick; kamxeheva, with a stick of w.; ekamxevston, he builds of w.; kamxevstovévěho, white man carpenter; kamxevetô, wooden vessel, butter bowl; ekamxevetoonve, it is a wooden vessel; also kamxevetoq (smaller bowl); naexanz, max, I saw w.; naešehanoz maxsz, I cut, chop w.; nanhoxtanoz maxsz, I carry w.; nahemhan, I go after, for w.; [nahemanoe, I go after water]; zemhansz, the one who goes after w.; [zemansz, the one who is made, also the one who drinks; zemaniszsz, the one who makes it]; vokonaekamazxsz, dried white branches; nahovxtoemhan, I haul, make a provision of w.; hóxaekameoxz, green w.; zeezatto kamax, dry w.; heovekamaz, yellow w.; maekeamxzo, red w.; matanaemxzsz, milk w.; these three terms ref. to certain small trees, shrubs; the "ó" when suffixed implies "plant or w. growth; Zêmamovó, where the woods meet (Cantonment, Okla.); enhó, it is heavily wooded, is a rank growth (of plants); zexhaó, where there is much w., growing timber; enokovaváé, it is one kind of w.; enitaváenzsz, they (in.) are different kinds of w.; hekotxaoz, rooted w.; matá, woods, timber; [matá, cactus, peyote]; matáste and matásze, w. grove, the woods; matávoom, wooded place, region of the woods, forest, w. land; šistotešé, pine woods, forest.

woody, ekamxevston, it is made of wood; ekamxevotea, it is a w. leg; Kamxevotoa, w. leg, pr. name: ekamxevó, it has a w. handle; see handle. [young w. woodpecker, see peck; ōhene, ōhexo (pl.), w.; ōheneson,] woody, ekamxevote, it is w.; see handle; kamxema essho, it is w., like wood.

wool, ėva; ėvaevanistoz, woollen garment; the name "ėva" is now also given to cotton (as grown).

woolen, ėvaevszehem, w. coat, jacket, shirt; ėvaevhone, w. clothing; ėvaevoxca, w. hat; ėvaevxen, w. stockings.

woolly, inf. -pópe- = w., shaggy; inf. -mehova- = w., hairy, fuzzy; měhovatto, it is w., fuzzy; měhovamamenoz, w., fuzzy apples (large berries), -peaches; měhovaveve, it is w., wool; zemehovavehotaz, w., fuzzy cloth;
emehovavenotova, he has a w., hairy throat; see hair.

word, ěszistoz, ěszistotoz (pl.), w., speech; ěěszistove, it is a w.; Maheo heěszistoz, God's W.; maěšzistoz, the w. (in general); naěšzistoz, my w.; natětanota naěšzistoz, I keep my w.; oanistoz, utterance, w.; oxhes- toz, w., reply, utterance; omotom, breath, also inspired w.; Maheo homotom, God's inspired W., coming from his very being; Maheoneomotom, inspired Word; natatetoeszęho, I say w. for w. what one says; zehoxeazeness, the ones with clean mouth or lips, using no bad, profane w.; eěoneniš, he has clean teeth, his w. is sharp; evha- neěšzistovhan, it is mere w.

work, nahoeoho, I w.; nazetanen, I w., am busy (with hands); namemesz, I w. for it (Ger. besorgen); name- mého, I w. for, take care for one; hozechestoz, w.; eho- zehohestove, it is a w.; ehozechovenož, there is w.; zeho- zešz, the one who works; manstō, w., workmanship, handi- work; manstōnoz (pl. of the preceding); Maheo hemans- tōnoz, God's w., handiwork; emanstōneheve, it is a w., handiwork; manstōneheva, by his works or w.; nahoe- ho, I w. him, cause him to w., give him w.; nahoezeto, I w., use him; nahoezexta, I w., use it; nahoezexotom, I give w. to, promote, cause w.; nahoezehetovo, I w. for one, on his account; nahoezohemotovat, I w. for him, in his behalf; nahoezeheta, I want to w.; nanhozeho, I w. for my wife (serving my father-in-law as if to pay for my wife); nahozetxeva, I w. to get a girl, wife; ho- zetxeva, the one who works to get a wife; hozetxevat- toz, the working for a wife (to get her); nahozetao, I w. for one, to supply, provide him with; nahozeho, I w. for one (to earn him); naîtsevhozeheta, I w. diligently for, at it; I w. out, to completion; naexana, I w. it out, also prepare it; naexanomevo, I prepare, make it ready, complete for one; naexanomotšenon, he worked, prepared it in our behalf; naonisiquéševo, I try to w. loose from him (his grip, hold); ešēšehōsta, it works loose; oneavokōz oxceveşežoxtanostvensz, the beads are inlaid, inwrought, worked in; navašhoxtānenož, I w. them (in., as beads) in (inwrought); veonomakāt eveš- hoxtāva kokōaseo, the watch is inlaid with gold; kokō- aseo navešhoxtāvaoxv veonomakātāva, I inlay the watch with gold; kamax navešhoxtāvaoxz oxovoneva, the wood is worked, inlaid with pearls; see woven; mohēnoham navešhozehenenotto, I w. with horses (by means of the horses); eanhozeho, he ceases, pauses from working; emaitzeho, he completed all he had to w. (so there is no w. left to be done).

[ton; see make. workmanship, manstō, manstōnoz (pl.), w., handiwork, crea-] world, hestanov, w. (also applied to humankind); pavhes- tanov, good w.; haysevhvhanov, evil w.; mas- hanhestanov, wicked, foolish w.; nazhestanovan, our w.;
ENGLISH-CHEYENNE DICTIONARY

WORM

see people: àtonoom, under w.; àtonoomé, in the under w.; heama hestanov, the w.above (the old Ch. understood this as the universe above, at present it is applied to the heaven of the Christians); Hestanov-oxéhene-novász, w.wise-man (in Bunyan’s Pilgrim’s Progress); see inhabit, live.

worn, meses, meškson also meneo (pl.): eméneve, it is a w.; héhe, héheo (pl.), w., maggot [confound not with héco =women]; eménevševého hozzetto, the w.eats its way into the tree; hozxz eménevšasehe, the tree is w. eaten; nemenistoz eménevsetatto, the music instrument (piano, organ) is w.eaten; zehéhevsz, the one which (or.) is a w.[zhehevsz, the one being a woman]; hehe-sno, young worms, maggots, also name given to rice: vohoksenoma, glow w., firefly; mazešenemoton, tapeworm.

worried, namotooeoz, I am worn out, depressed; naešemotahe, I am w.out, disabled; napēanazoz naeoxmanoz, I have my soles worn out; namavetanooz, I become w.out (in mind, thot); rad. -naze = w.out entirely, exhausted from; enazetan, he is w.out; enazetohona, he is w.from swimming.

worry, naózetan, I w., am anxious, annoyed; naózetanohó, I w.him; namavetan, I am worried, worn out (in mind); enazetan, he is worried, worn out, exhausted in mind; nahessenazetanotovo, I am worried, worn out on his account; namâsemetano, I am worried, perplexed, oppressed in mind; emâsemetanohó, he is worried, oppressed (in mind) by one; naeševéhevšeséezetanoxzvee, I brood with w. about it; naheneetan, I w., am fidgety, restless; özetanoxzto, anxiety, annoyance, w.; mavetanoxzto, w., lassitude (in mind); see perplex.

worse, ehépavseva, it is w., more evil than; ehéphámoxta, he is w., more sick; ehamsenova and ehêsena, he is wh.(morally); ehosohamsenova, he is still w., "more w."

worship, naḥon, I w., pray; naḥôna, I am worshipping, praying; naḥnatóz, the w., prayer; ešeston, he worships, makes an offering, a sacrifice (in a ceremony); ešestonoz, w., offer, sacrifice; naešemomoxz, I w., implore with; namomoxzévóhona, I w., with supplication, beseeching; hoetonoz, maxhoetonoz (when the whole tribe gathers for it), w., offer (ref. usually to the Arrow w., ceremonial); ehoešeše, he makes, vows the Arrow w.; ehešešeše, he makes an offering to the Arrows; ememavexeva, he gets up an Arrow w., ceremonial; ehešešeše, he gets up a Sun dance, q.v.; mōmátavóčastovo, act of w., ceremonial; emomávovčastove, it is an act of w., rite, ceremonial; zesemomávovčastoz, Ch.w., rite; ezesemomávovčastov, it is a Ch. ceremonial, rite; vistovčastove, the participation in a w., ceremony; hovae zenovčastove, something added to a
worthy

worth (n.); see count. Enahe, it or one is much w.; enoköme, it or one is w. one (sc.$); etonetöme, how much w. is it or he? nahëphëme, I am more w. than he; esaaahëstonehan, it is not w. much; see cost, value; enohaëme mañeosëzistovâ, he is worthy of punishment; nañesta, I count it w. nanetësta, I count it w. so much; nanohëesta, I count it w. with (in addition to), or I count it w. of; nanohëme, I count him w. of; nanohëme mañeosëzistovâ, I count him worthy of punishment; nha zenohëemsz vostanehevstova, the one w. of life; nanitáze, I deem w. above all, the main thing; hopâp (interjection), not w. while! enexovëhëme, he is w. that much; nasaanexovëhëme, I am not w. that much; esaanexovëhëmehan, it is not w. that much.

worthiness, esaaaxapevëhan, it is w., not good at all; esaaaxatonëmehe, it is w., has no value; esaaaxatonëmehe, it is w., has no worth; esaatonetahe, he is w., useless; esaatonetoksohan, it is w., useless.

worthy, nahëohan, I am w., worth; nahëhematsam, I deem
him w.; nananotêeman, I am counted w. above all; zenanotêemsz, the most w. one; zenitêemsz, the w., prominent one in value; enohêeme, he is counted w. of; enohêeme mæxeosâzistovâ, he is counted w. of punishment; zepav-hêemessô, the w., well counted ones (or.); zsaapav-hêemehessö, the unworthy, not w. ones (or.); pavhêemestoz, worthiness.

would, expressed by inf. -me- (future and present), -m-, -mszeše and -ms-ta- (past); namszešeneoxz and namstaneoxz, I w. have gone; nametaneoxz, I w. go; name-tamese, I w. eat; inf. -me- =may, w.; tozeha namhöen, I w. have come long ago; namxheneena. I w. have known it; inf. -mesaatš- =w. not; namesaatš-neheñitameoxz, I w. not thus give up; emetâš- is pref. of the sub. cj.=that w.; namomoxzemo emetâšeaseoxz, I besought him to leave, that he w. leave; heva hâmotorâe namxhoeoxz, had he been sick I w. have come; heva eñetoxetanottonhao namstamâтовo, had I been wise, prudent, I would have obeyed him; momoxemetsz nahësetamo, I wish he w. give to me; see wish; inf. -oxcemeha- =w., was in the habit of; eoxcemehaneoxz, he w. go there (often); eoxcemeha-amehestoveneoyz, they (indefinite form) w. move on (traveling).

wound, nahestâe, I am wounded (usually ref. to arrows); naheñestoz, the being wounded; zexhestâe, where he is wounded; ehoehestâe, he came wounded; navehestâe- non, we are wounded with (by means of) it; nahestâovo, I make him to be wounded, inflict a w. upon him; eamheñestän, he passed wounded; naheñkovaovo, I w. him (with pointed instruments); naoneoxevoez, I have a skin w.; nataxeoëeš, I am gashed, cut, wounded (as by a knife); nahes’sevóva, I am wounded (bleeding); zexhes’sevóvas, by his wounds, stripes (bleeding); naahanemaso, I w. him mortally (with) by darts, missiles, etc.; namome- evenéha, I w. him, cause him to bleed; ohaoxtoz, w., bruise, contusion.

wraith, seozz, seottuz (pl.): some Ch. claim to see many of them, hovering or dancing near the sand hills (or grave yards). [toz, the wrangling, wrangle, ehôonova, they w., dispute noisily; hîonovâ-] wrap, nahohêto, I w. bundle him up; eohô, he is wrapped, bundled; hohêseha, w. bundle him up; nahôxesz, I w., bandage it; nahôxesztovô heâz, I w., bandage his arm; eoxcemaoëhensz, they (in. ornaments on tipi) are wrapped with red; namaëçsz, I w., tie it with quills (dyed red); namacoësan, I w. with red (ref. to tipi ornaments tied with red cloth); naheovkoësan, same as preceding only with yellow wrapping; naheovkoësz, I w. with yellow wrapping; nanimaëoësan, I w., tie around; naëva eonimaëz xomo, otter skin is wrapped, wound around the spear; namimaëçsz, I w., tie it
around; Hohèo, the wrapped, bundled ones; these are an ancient people (Eskimos?); navešëmaenæ, I w., fold in, enfold with, also roll it up with; navešëmaena, I fold it in (with); nahxopoeamaenæ, I w. it in; e hoaxpoeamaeæ, it is, lies wrapped in; e hoaxpoeameæ, it (or.) is, lies wrapped in; e hoaxpoeamaenæ, it has been wrapped in; nahxopovoæno, I w. him up (entirely), enshroud him; naveanaæ, I w. it in entirely (ref. to standing object); Maheo e hoaxvoana zevønittoz', God is wrapped in, enveloped by the light; naveanaæ, I w. it in, in a case, envelop; see bind, bundle, tie; nanhömanåz, I w. myself in a robe, blanket. Hovæ zeveš hoaxpoeozistouæ, something to w. in with.

wrapper, hohëstotoæ, w., wrappings (of clothes, swaddling clothes); hovæ zeveš hoaxpoeamaenenistouæ, the wrapping, that with which it is wrapped, folded in.

wrath, hëstahátotæ, w., anger; momátaezistotæ, w., ire, rage; momotëtanoxtotæ, w., the knitting of the eyes (sc. brows), look of w.; see anger.

wrathful, emomátaezæ, he gets w., violent, raging; ehësta- ha, he is w.; ehëstahaneveæ, he is a w. one; naasèho, I cause him to be w., provoke him to anger; etakëveoxæ, he is getting w., angry; etakëveoxæ, more intense than the preceding term; this ref. to the expression of anger, rancor in the look; etakovståhæ, he is w., has rancor in his heart, is sullen hearted; emomotëtanæ, he is w., angry, knits the look (brow); naase-taëveoxæ, I go away w., with anger. See anger.

wreck, see garland.

wren, ñehè, ñeho (pl.), used in the pl. form.

wrench, nañehëzëzësenæ, I w., twist from him; navakahasenæ, I w. away, yank from; navakahæzæ, I w., jerk it away from; navakahamoæ, I w., jerk him away from; nanoimote-sëzahasenæ, I w. it by twisting; nanoimotezaëxahæzæ, I w. (by twisting) from; nanoimotezaëxahæzæ, I w. it from, with a twist; nanoimotezaëxahátotæ, I w. it from him with a twist; nanimonezæ, I w. my ankle; nanimenstanezæ, I w. my knee; naninaevoesoeñæs, I have wrenched my finger; nanoimotevaesoeñtònoæ, I w., twist one's finger (by a sudden w.); see jerk, twist; onimonaenæo and onimotaenitæ-neoæ, w. (tool), the second term ref. to the "unfastener"; onimotaenitaneveæ, it is a w. a tool to unfasten, remove unscrew (as water pipes, bolts, etc.); onimonaenanæoæ, w. (in general). Nimononaizistotæ, the wrenching of the ankle; nimenstaneozistotæ, the wrenching of the knee; nimaevoseostohestotæ, the wrenching of a finger; vakahamazistotæ, the wrenching, jerking away from.

wrestle, nanoevænoæ, I w. with him; neovanazistotæ, the wrestling.

wretch, zeahanovazæ, the one who is a w.; eahanovaæ, he is
a w. (wicked): eahavenovna, he is a w. (base).

wretched. eohëesenvomoxta, he feels w. (physically or
morally): ohëesenvomoxtastoz, n.of preceding;
eahavenovna, he is a wretch, w.: ahanovnovatóz, n.of
preceding; ahanovnováhe, the w. one: eahaoonoomen. he
is w. very unfortunate, poor, afflicted: ahanoonemhestoz,
н. of preceding.

wringer, nahevéneno, I w. it (or., sp. of cloth): čehvévéne, it
has been wrung; hêvévéne, hêvévéneoz (pl.), wringer.

wrinkle, chéomxtane, his forehead is wrinkled: ehesceox-
tane, his forehead is wrinkled (more than pre-
ceding); ehesecn, his face is wrinkled; ehesecetta, it
is wrinkled; eheseko, it is wrinkled (of cloth): esa-
heesköhan, it is without wrinkles; hescemememoz, wrink-
corn =sweet corn; ehesencena, he is old, wrinkled;
nahehenóán, my shoes are wrinkled: esaataxe-maohan,
it is without any wrinkles; examaeoehehehsc-máta, it is
wrinkled by fire; see ribbed, shrivel.

wrist, maaz zexonaoatto, the hand's articulation; also
zechsoomemesevoss, see knuckles.

write, namxiston, I w.: namxea, I w. draw it; namxeovo, I
w. draw one; namxistonetovo, I w. about him; namxi-
stoneta, I w. about it; namxomeovo, I w. draw his; na-
vistxistonemo, I w. with him; eaméba, it is a writing;
emëne, it is written (something told): ehešetovaxxe-
e, it is written for a purpose, object; eheshovampekee,
it is written on both sides; enësemxeoe, it is written
on one side; enisatoomemxeoe, it has been written in
ancient times; nistoomëvixistonestoz, ancient writing;
enitoomëvixistonstove, it is an ancient writing; hešk-
šanëne, angle writing on robes and parflèches; these
are drawings made on hides consisting of straight and
sharp angular lines forming symbolic signs: eizxtis-
ton, he writes Ch.: zistxistonestoz, Ch. writing: mxis-
tonestoz, the writing, also means pen or pencil; bás-
evxeëna, he is written, drawn with face looking up-
ward; see print; oxcezetxiston, he writes thus, it is
his way of writing; see space.

writhe, eonistaemae, it (or.) lies writhing; onemamos-
neax, he writhe; eonimotaoheseo, they w. wrap
their legs about each other; eonimotaotovao, the
smoke writhe.

wrong, etotonitočta, he does w. acts hurtfully; etoton-
hess, it is w. harmful; etotonšev, he does w.;
enimošta and enohëvočta, he does w., acts deviating
(sc. from the right): nimotostoz and nohëvočtastoz, w.
doing; totonševostoz, w. harmful deed; ahetov., w.
amiss: ahetovariztostoz, the being w., amiss; inf. =eoxs-
w., mistaken; naexsetan, I am w., mistaken; naexseta-
noho, I lead him astray, prompt him to be w., mistaken;
see mistake; eoxsmeaene, it is folded w. side out; tae-
ENGLISH-CHEYENNE DICTIONARY

oxs, directly w., in the w. direction: eoxsevostanehev-estoz, w., mistaken life.

wrought, ninešezevomotaen, he w., did so for us; niexano-motænon, he w. it for us; emakahæevston, it is w., worked, made in iron, metal. See work, woven.

wry, expressed by inf. nime- = deviating, twisting; nim-ës, w. nose; nimæz, w. mouth; nanimeēnana, I put it w., to one side; see side.

X

X in Ch. is used to designate a sound similar to the Ger. "ch" in "auch", but not as strong. Sound "x" is expressed with "ks".

No Eng. word under "x" has an equivalent in Ch.

Y

The Ch. can dispense with letter "y", altho its sound is heard, as: ehämoxty ao (see sick), which is a rapid pronunciation of ehämoxtaeo; we write it: ehämoxtæo; also mhæo or mhæo (house); when -oee- is pronounced rapidly it sounds exactly like -ooy- which we write -öö-, thus: kókonhoo (bread), pen'nhoo (flour), etc. When "a" follows "e" the pronouncing of both together sounds like "eya", as in heama (above), in rapid speech. yank, navákahasen, I y.; navákahâz, I y. it; navákahâtovo, I y. it from him; evákahane, it is yanked.

yard, tøeheo, y. measure, q. v.; zepoota maeto (or nimaoet- to = around) mhaon, the open place before a house.

yarn, hestotonöon, y., braid; also tøeoon, used to tie or bind around the braids (does not ref. specially to y.); hotanon, y., thread; evhanxtohan or eæomhoxtohan, he is telling a y., falsely, merely telling; vhanxtoheo or vhanxtohanistoz, y., fable, mere telling; eæomhoxtaeo or eæomhoxtohanistoz, y., false story.

[yawning one. yawn, natæoz, I y.; tæozistoz, the yawning; zetæozz, the] ye, see you and vocative.

[as it is, in reality. yea, høhe, yes; hëhestoz, the saying y., yes; oovhan, y.,] year, æe, Ænoz (pl.), y., winter, q. v.; whenever "æ" is preceded with a word ending with an "e" it becomes contracted with it as if a "y" were between both, as: haestoe æ (many years) is pronounced like "haestoeýã" or "haestøøs"; enoceænana (pronounced like enoceænana- ma, he is one year old; enišænana, he is two years old; ematøtønana, he is ten years old; ematøtønana øtni-
Yearling English-Cheyenne Dictionary

Yearling, C. (Chey.); see shaw.

Yellow, rad.-hew-oy.; chevoae, one y.; naheovana, I make it y.; chevoetto, it paints, makes y.; chevoanawoz, it turns y.; chevoene, he is y. faced; che fovma, it is y. (the atmosphere, general aspect); chevoovaos, he is y. spotted (with white); cheuvocheha, he is y. speckled; heovoham, y. horse; heovohota, y. bull, also pr. name; cheovova, he has a y. fur; chevoovatto, it is (the fur, as fur robe, etc.) y.; cheovoome, it is y. (liquid); cheovaneo, he has a yellowish fur; cheov, it is y.; cheovok, it is light y. also ref. to small y. object; heoveone, y. substance, gall; heovehonom, y. wisp; Heoveino, Y. hawk, pr. name; cheochoato, y. smoke issues; zheoveas, the y. one (or.); zhevevo, the y. one (in.); see color, horse; naheova, I make y. (by heat, smoke); chevooc, it is "quilled" (a headwork) y.; naheovomein, I paint him y. (as in ceremonial); eoxcheovema, he is painted y.; Heoveexans, Y. eyes; Heovohota, Y. bull; Heoveesze, Y. coat; Heovemaz, Y. beard (pr. names); heovemoes, millet, y. hay; heovemaxenon, oranges, y. apples; heovemax, y. wood; heovovas, vaozeva, y. white spotted tail deer.

Yelp, enskoeahbe, he yelps; zenskoeahhesz, the yelping one; nskoeahestoz, the yelping. Yes, hëhe: hëhe naheve I say y.; hëhe zexochestove, the saying y.; hëhe heheza, say y. !

Yester-, hane; han eëva, yesterday; hane ëneva, yester-year; hanetëeva, yester-evening.

Yet, inf.-jëzë- (aëzëvetto, detached) = y.. withal; inf. -varom- (vatómetto, detached) = y.. nevertheless; inf. -oxtova- (oxtovavetto, detached) = y.. nevertheless, notwithstanding.

Yield, naamáta, I y., consent, obey, q. v.; eheccamataheconeve, he yields easily; niotaheccamataozhemá, we y.
Z in Ch. is pronounced like "ts" in "nuts" or like the "z" in Ger zeal, ötsetanoxtoz, z.(in disposition,mind); ötsehestoz, z.,zealousness; nàkastoz, z.,industry,energy; ševestanoxtoz, z.,diligence.

zealous, expressed by rad.-ötsche; ötsche,he has zeal; ötsehe,he is z.,striving; ötsevhozeho,he is z.in his work; éötschehona,he is z.in prayer; enševtan,he is z.,diligent; coxšennitā,he is z.,strict.

zebra, nskovaho, the striped ones.
zeinth, menhaoeveno (?) ; vāxsheama, the highest point; setovoom, the middle of the air space,firmament.

zigzag, evovoxota, it is zigzagging (of the flash, lightning); eoxksevaxq, it is z.; eoxksevaxkatav, it is z.(in color or bead work); mahoešksevak-tān, I bead in z.; nahoešksevak-taha, I bead it z.; eonimoaooxz, it is devious, z.; also eonimeax.
THE END

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