

# Let's Learn Arapaho

## An Introduction to the Arapaho Language

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## *LET'S LEARN ARAPAHO*

This is not a reference grammar of Arapaho. This means that the grammar does not present all the details of Arapaho grammar at one time. Rather, it is a progressive, pedagogical grammar, designed for teaching and learning, and it forms the basis of a potential textbook for learning Arapaho. Grammatical information is presented in a carefully sequenced way for the purposes of gradual learning, rather than in a complete manner for each topic. The grammar is intended for students learning Arapaho, and would ideally be used with a series of dialogues illustrating the use of the various grammatical features in conversations, a series of exercises for students following the grammatical explanations, a series of recorded tapes providing additional listening and practice, and a teacher equipped with a teacher's manual. Some of this material is included in this edition, and more will gradually be added.

Because this is a pedagogical grammar, certain grammatical features are initially explained otherwise than they might be in a reference grammar. For example, in relation to verbs, we begin by talking about "stem shortening" when the verbs have prefixes. Only later is it explained that this is better thought of in terms of the (shorter) basic form and a lengthened form. Likewise, various verb types are not presented completely, but in a piecemeal, progressive fashion. For similar reasons, complex technical language from linguistics is avoided to at least some extent.

All grammatical terms are underlined at their first appearance in the text, and an appendix defines all of these terms.

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# CHAPTER ONE - PART ONE - BASIC GREETINGS AND PHRASES

You should begin by memorizing the following. These expressions allow for basic conversational greetings, and also include words that will allow students to say in Arapaho that they don't understand things in class, need things repeated, and so forth.

tous	hello (m-f, f-f)
héébe	hello (m-m)
kooníni'íni	how are things?
(koonéeni'íni	same as above)
níni'íni	things are good
tóótousíni	what's happening?
hoowúuni	nothing much
hotousíhi'	what's your name?
XXX, nee'eesíh'inoo	XXX, that's my name
hiitousínihiítoon XXX	how do you say XXX?
XXX, né'niisínihiítooni'	that's how you say XXX
neihoowóé'in	I don't know/understand
hee'ínowoo	I know/understand
ce'ínihi	repeat it!
hohóu	thank you

Arapaho is a member of a group of languages called the Algonquian languages. It is related to Blackfeet, Cheyenne, Gros Ventre, and many languages spoken in the northeastern US and Canada: Cree, Ojibwa, Micmac, Shawnee, Kickapoo and others. Many of the English words borrowed from Indian languages come from these Algonquian languages - canoe, wigwam, moose, wampum, moccasin, etc.

## BASIC CLASSROOM LANGUAGE

You should immediately learn and use these words and phrases all the time:

hítenoo howo3onohóe	get your paper/get your book!
hitenínee howo3onóhoé	get your pen/pencil!
cihcíitei	come in!
ceenóku	sit down!
kóónenoo howo3onohóe	open your book!
cihnei'oohowú	look at me!
cihceh'e3hí	listen to me!

kooneetcíini'noe?  
neyei3ítii

can I go outside/leave the room?  
try it!

**NOTE: For additional material corresponding to this chapter, see the Arapaho Project Website, Language Lessons, specifically:**  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/begin.htm>

## CHAPTER ONE - PART TWO - BASIC CONVERSATION

*neneeni-noo nonookuni3ee-noo*  
*neneeni-noo neyooxet cowo'oot*  
*cee'eentoo-noo*

**I am White Horn**  
**I am Whirlwind Passing By**  
**I am again alive.**

The song given above is a very old Tomahawk Society or Club Society Song, written down by Natalie Curtis in the early 1900s. Notice that the song is all about "I", and notice also that virtually every word ends with -noo. Based on this pattern, you can figure out that when a person is talking about themselves in Arapaho, the verb will end with -noo. You can also see that Arapaho words usually have at least two parts: a "general meaning" and an ending to make the meaning more specific. Above, neneeni- means 'it is' and the final -noo makes the word mean 'it is I' or just 'I' for short. The verb nonookuni3ee- means 'have a white horn' so the ending makes the whole word mean 'I have a white horn.'

In this chapter, we show how to talk about things including a meaning of "you" and "I".

neneetéfhinoo	I'm tired
koohenééteih	Are you tired?
neihoownééteih	I'm not tired
heinoownééteih	You're not tired
neneetéfhin	You're tired

heenéfhinoo	I'm tall
koohenóéneih	Are you tall?
(kooheneeneih	same as above)
neihoowóéneih	I'm not tall
(neihooweeneih	same as above)
heihoowóéneih	You're not tall
(heihooweeneih	same as above)
heenéfhin	You're tall

[Note - another way of saying this, which is more specific, is heeníxonóehinoo (“I am tall”). Native speakers may prefer this way sometimes. Remember, there are many ways to say things in Arapaho. Always follow the way of the old people first. The way given here is a simple way to get you started.]

Notice that neneeteihi- means "tired" and heeneihi- means "tall".

You can say "I'm tired or tall" by adding **-noo** to the end.

You can say "You're tired or tall" by adding **-n** to the end.

You can say "not tired or tall" by putting **neihoow-** (me)

or **heihoow-** (you) on the beginning.

You can ask a question by putting **koone-** (me) or

**koohe-** (you) on the beginning. Some people use koonei- and koohei-

Many small changes occur when things are added to the basic verb. For the moment, don't worry about these. Simply follow what is given in the above examples, or by your teacher.

Examples:

neniisí3einoo	I'm working
neniisí3ein	You're working
néihoowniisí3ei	I'm not working
héihoowniisí3ei	You're not working
koonéniisí3ei	Am I working?
koohéniisí3ei	Are you working?

(Some people say koohéniisí3ei'i and so forth)

### Exercise 1a:

The same thing can be done for many other verbs, and you can start to have a conversation. Verbs to use could include:

hiinóno'éíti-	speak Arapaho (hinóno'éí = Arapaho)
niih'óó3ouyéíti-	speak English (nih'óó3oo = white man)
neniisí3ei-	work
(neniisí3ei'i-	same as above)
neeyéi3éi-	go to school
beetéee-	dance

### Exercise 1b:

Translate the following into Arapaho

1. I'm going to school.
2. Are you going to school?
3. I'm not going to school.
4. You're not going to school.

**Exercise 1c:**

Translate the following into English

5. Neihoowúbetée
6. Koohébetée?
7. Beetéeno.
8. Beetéen.

## CHAPTER TWO - AI VERBS

We will begin by learning a few common Arapaho verbs in addition to those from the

preceding chapter:

nííhonéíhinoo	I am yellow
henííyootéíhinoo	I am clean
tenéí'éíhinoo	I am strong
bee'éíhinoo	I am red

These verbs are all intransitive - they have a subject but no object. For the moment, let's limit ourselves to animate (living) subjects. (Arapaho makes an important distinction between animate and inanimate things, in both its nouns and its verbs, but we will save discussion of this for later). Arapaho indicates the subject of the verb by adding suffixes to the end of the verb. The suffixes are as follows:

<i>1st person(1)</i>	<i>-noo</i>	<i>"I"</i>
<i>2nd person(2)</i>	<i>-n</i>	<i>"you"</i>
<i>3rd person(3)</i>	<i>-t</i>	<i>"he" or "she"</i>
<i>1plural(1p)</i>	<i>-'</i>	<i>"we"</i>
	<i>-ní'</i>	<i>same as above</i>
<i>12</i>	<i>-no'</i>	<i>"we" (you and me)</i>
<i>2plural(2p)</i>	<i>-nee</i>	<i>"you two (or more)"</i>
<i>3plural(3p)</i>	<i>-3i'</i>	<i>"they"</i>

From now on, we will use the abbreviations 1p, 2p and so forth to save space when talking about the verbs.

Thus, using tenei'eíhi- ("strong"), we have:

tenéí'éíhinoo	I am strong
tenéí'éíhin	you are strong
tenéí'éíhit	he/she is strong
tenéí'eíhí'	we are strong
tenéí'eíhíno'	we are strong
tenéí'eíhínee	you two are strong
tenéí'eíhí3i'	they are strong

#### STRESS:

In many cases, the final -i of tenei'eíhi- is dropped before the endings -noo, -n, and -t. This is virtually always true before -t. So Arapaho speakers normally say tenei'éíht.

In the plural forms, the stress typically shifts "forward" towards the end of the word, as in the above examples. The final -eíhí3i' may be pronounced -ehí3i' or -ehéí3i' on some occasions.

#### TWO WAYS TO SAY "WE":

When 1plural forms are used, the person to whom you are speaking is not included in the "we". Thus two elders might say to a younger person "we are strong" (tenei'eíhí'), meaning the elders only. If they want to include that person, they would say tenei'eíhíno'. Linguists call the 1plural form "exclusive" since it excludes the person you are talking to, and the 12 form

"inclusive" since it includes both speaker and listener (as the "12" designation suggests).

**NOTE:** For more on AI verbs, see *Arapaho Webs Project, Language Lessons*:  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMai.htm>

**EXERCISE 2a:**

Translate the following into Arapaho, using the verb *nii'i3ecoo-* 'happy':

Example: You (more than one) are happy.

Answer. *Nii'i3ecoonee*.

1. I'm happy.
2. She's happy.
3. They're happy.
4. You're happy.
5. You and I are happy.
6. We're happy.

**Exercise 2b:**

Describe yourself. Look in the dictionary to find the words you need.

**Exercise 2c:**

Describe one member of your family. Look in the dictionary to find the words you need. Try to use simple, basic descriptions ('he is tall, he is short, he is young, he is funny, he works at the school, he sings, he dances, etc.).

## CHAPTER THREE - INANIMATE SUBJECTS

Arapaho makes a distinction in its verbs between actions and descriptions of animate and inanimate things. Using the same verbs as in the previous section, but talking about inanimate

(nonliving) things, one can say the following:

nííhooyóó'	it is yellow
henííyoo3óó'	it is clean
tenéi'óó'	it is strong
bee'ée'	it is red

The endings are normally one of the two following:

<i>singular</i>	<i>plural</i>
-óó'	-óú'u
-ée'	-éi'i

Note that the actual ending indicating "it is" is simply the final '-', but the preceding vowels are given above since they change in a regular way with the plural.

To say, "they are yellow", Arapahos say nííhooyóú'u.

"They are red" is bee'éí'i.

**NOTE: For more material on II Verbs, see Arapaho Web Project, Language Lessons: <http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMii.htm>**

#### ANIMATE (AI) VERSUS INANIMATE (II) SUBJECTS

There is a basic pattern between AI and II verbs:

nííhoonéíhinoo	I am yellow
nííhooyóó'	It is yellow
bee'éíhinoo	I am red
bee'ée'	It is red
woo'teenéíhinoo	I am black
woo'óteeyóó'	It is black
nii'éíhinoo	I am good
nii'óó'	It is good

One part of the verb always stays the same or almost so: nííhoo- bee'- woo'(o)tee- nii'-. This is known as the root of the verb, and the above roots mean "yellow" "red" "black" and "good". The other part of the verb changes according to whether it is used with an animate or inanimate thing. The rule is:

root + -(n)eihi-	animate things
root + -(y)oo-	inanimate things

When the root ends in a vowel, then -n- is added before -eihi- and -y- is added for inanimate things, as with "niihoo-". (These are called glide consonants by linguists). When the root ends with a consonant, as in "heniiyoot-/heniiyoo3-", this is not necessary. The root combined with these verb suffixes forms what is known as the verb stem. With this rule, one can take many different roots and make whole words with them:

neniice'-	(gray)
neníice'éíhinoo	I am gray
neníice'ée'	It is gray
neníice'eihínee	You two are gray
neníice'ée'i	Those are gray
hee-	(long/tall)
heenéíht	He is long/tall
heeyóó'	It is long/tall
heeneihí3i'	They are long/tall
heeyóú'u	Those are long/tall

### EXERCISE 3a:

Make a descriptive sentence, using the parts given below:

Example: he3, white

Answer: he3 nonookeiht = 'the dog is white'

1. he3, gray
2. he3, yellow
3. wo3onohóe, yellow
4. wo3onohóe, white
5. woxhoox, white
6. beh'eihehi', tall
7. beh'eihehi', strong
8. bes, long
9. woxhoox, strong
10. bes, strong

### EXERCISE 3b:

The following sentences are singular. Make them plural.

Example: woo'teneiht. ('he/she is black')

Answer: woo'teneihi3i'. ('they are black')

1. Niihooyoo'.
2. Bee'ee'.
3. Tenei'eiht.

4. Heeyoo’.
5. Heeneiht.
6. Nonoo’.
7. Nonookeiht.
8. Heniiyooteiht.

## CHAPTER FOUR - CHANGING TENSES

All of the expressions in the previous chapter were in the present tense - they are going on as the speaker is talking. In addition to this tense, Arapaho possesses a past and a future tense. These tenses are indicated by adding a prefix to the beginning of the verb.

The past tense is indicated by the prefix nih-

The future tense is indicated by the prefix héét-.

hiiwóónhehe', nífhonéfhinoo	Today, I am yellow
tih'íisiini', nihníhoonéfhinoo	Yesterday, I was yellow
nooke'éhk, héétníhoonéfhinoo	Tomorrow, I will be yellow
tenéi'éíhin	You are strong
nihtéi'éíhin	You were strong
heetéi'éíhin	You will be strong
henííyoo3óú'u	Those things are clean
nih'ííyoo3óú'u	Those things were clean
héétnííyoo3óú'u	Those things will be clean

#### CHANGES IN THE VERB: LENGTH

Notice that when a prefix is added, the Arapaho verb is shorted: long vowels become short, and short vowels are dropped. If you want, you can think of this the other way around as well: when a verb doesn't have a prefix, then short initial vowels become long, and long initial vowels have a special -en- or -on- added before them. It is probably easier to think of this process in the second way.

When the verb begins with a short vowel, the vowel is lengthened:

be'éé- 'to be red' > bee'éé' 'it is red'  
 cebísee- 'to walk' > ceebíseet 's/he is walking'

When the verb begins with a long vowel, -en- (with -i- or -e-) or -on- (with -o-) is inserted between the initial consonant and the long vowel:

néetéhi- 'to be tired' > nenéetéfhinoo 'I am tired'  
 ciisisee- 'to walk a long ways' > ceniisiseenoo 'I have walked a long ways'  
 hoowúsee- 'to walk downwards' > honoowúseenoo 'I am walking downwards'

When syllables have vowel + h, speakers alternate between two forms of initial change. Some speakers treat the h like a vowel, while others treat it like a consonant:

/cihc/ 'transparent' >  
*centhcoo'* 'jar' ('It is transparent.') [h as vowel, thus -en- added]  
*cíthcoo'* 'jar' [h as consonant, thus initial vowel lengthened]

#### CHANGE IN THE VERB: FIRST CONSONANTS

Notice that when nih- is used, verbs beginning with h- change this sound to '-.

Notice that when heet- is used, verbs beginning with h- change this sound to –.

**EXERCISE 4a:**

The following sentences are in present tense. Change them to past tense:

Example: ceeneeteeyoo' ('it is green')

Answer nihceneeteeyoo' ('it was green')

1. tenei'eihinoo.
2. Beete'en.
3. Neniisi3ei'it.
4. Neniisi3ei'i3i'.
5. Tenei'eihino'.
6. Hiinono'etinoo.
7. Niih'oo3ouyeitin.
8. Heeyoo'..
9. Neneeteiht.
10. Bee'ee'.

**EXERCISE 4b:**

Change the following sentences to the future tense.

Example: nii'i3ecoonoo ('I am happy')

Answer: heetni'i3ecoonoo ('I will be happy')

1. Nii'i3ecoot.
2. Neniisi3ei'i3i'.
3. Bee'ee'.
4. Niihooyoo'.
5. Neneeteihinee.
6. Heeneiht.
7. Beete'e3i'.
8. Ceebiseenoo.
9. Heniiyooteihinee.
10. Honoowusee3i'.

## CHAPTER FIVE - QUESTIONS AND "NO" RESPONSES

### Part One – Singular Verbs

We have now learned how to express ourselves in Arapaho in both the present, past and future. Yet you will have noticed that all of our expressions up to this point are "yes" answers. Arapaho makes an important distinction between "yes" and "no" verb forms. Compare:

tenéi'éíhi-noo	I am strong
néíhoow-téí'eih	I am not strong (I am weak)
tenéi'éíh-t	He is strong
hoow-téí'eih	He is not strong
tenéi'óó'	It is strong
hoow-téí'oo	It is not strong

The word for "not" is "hoowu-", which is often shortened to hoow-. The different persons are indicated by PREFIXES rather than suffixes when negative statements are made. The forms used are as follows (with the verb *tei'eih*- 'to be strong' used as an example):

<i>1sing</i>	<i>néi</i> -hoow-tei'eih	I'm not strong
<i>2sing</i>	<i>héi</i> -hoow-tei'eih	You're not strong
<i>3sing</i>	-hoow-tei'eih	S/he's not strong
<i>II</i>	-hoow-tei'oo	It's not strong

Questions are formed with the prefix *koo-*. Notice that it comes before, not after the person prefix, which are the same as with the "no" forms. The following are examples of interrogation (asking questions):

koo-ne-téí'eih	Am I strong?
(tenéi'éíhinoo = I am strong)	
koo-téí'oo	Is it strong?
(tenéi'óó' = It is strong)	

Here is a table showing all the forms:

<i>1sing</i>	koo- <i>né</i> -tei'eih	Am I strong?
<i>2sing</i>	koo <i>hé</i> -tei'eih	Are you strong?
<i>3sing</i>	koo-tei'eih	Is s/he strong?
<i>II</i>	koo-tei'oo	Is it strong?

### Some details on questions:

When a verb starts with *h-*, then the pronunciation is a little different from what you might expect. Using the rules above, with *hinono'eini-* 'to be Arapaho', you might expect a question to look like:

\*\*\*Koo-he-hinono' ein? 'Are you Arapaho?'

In fact, the h- at the beginning of the verb just disappears, so the actual question is:

koo-he-inono' ein? 'Are you Arapaho?'

This happens with first and second persons, but NOT with third persons:

koo-ne-inono' ein	'Am I Arapaho?'
koo-he-esnee	'Are you hungry?'
koo-ne-esnee	'Am I hungry?'
BUT: koo-hesnee	'Is s/he hungry?'

Notice that you have to pay very close attention to the difference between the following:

kooheesnee	'Are you hungry?'
koohesnee	'Is s/he hungry?'

With third person, however, there's sometimes another change: vowel harmony gets involved when the verb begins with hi-. So instead of:

\*\*\*koo-hinono' ein? 'Is she Arapaho?'

You get the following, with -i- turning into -u-:

koo-u-nono' ein? >>> kuunono' ein 'Is she Arapaho?'

### Some details on negatives:

When you have a negative, the h- at the beginning of the verb also disappears – with ALL persons. Some people, in this case, will NOT use the shortened form of the verb, but will keep the initial change form, even though there is a prefix.

heesnee-noo	'I'm hungry'
neihoow-(e)esnee	'I'm not hungry'
heihoow-(e)esnee	'you're not hungry'
hoow-(e)esnee	's/he's not hungry'

Once again, when the verb begins with hi-, vowel harmony gets involved:

hiinono'eini-noo	'I'm Arapaho'
neihoowu-unono' ein	'I'm not Arapaho'
heihoowu-unono' ein	'You're not Arapaho'
hoowu-unono' ein	'S/he's not Arapaho'

In summary, remember that when a verb starts with h- you have to pay special attention,

and when it starts with hi- you have to pay extra special attention.

**Exercise 5a:**

Use the verb cebisee- ‘walk’ and say all of the following in Arapaho:

1. I am not walking.
2. He is not walking.
3. You are not walking.
4. She is not walking.
5. Are you walking?
6. Is she walking?
7. Am I walking?
8. Is he walking?

**Exercise 5b:**

The following sentences are positive. Make them negative.

Example: tenei’eiht (‘he is strong’)

Answer: hoowtei’eih (‘he is not strong’)

1. Neneeteihinoo.
2. Neneeteihin.
3. Neneeteiht.
4. Bee’ee’.
5. Niihooyoo’.
6. Nii’i3ecoonoo.
7. Beete’et.
8. Beete’enoo.
9. Neniibei’it.
10. Neniibei’inoo.

**Exercise 5c:**

Using the same sentences as previously, turn the positive sentence into a question.

Example: tenei’eiht (‘he is strong’)

Answer: kootei’eih (‘is he strong?’)

**Exercise 5d:**

Do this exercise in pairs. Using the verbs below, make a sentence asking a question about some imaginary person (or maybe the teacher!). Then your partner should answer with a negative statement.

Example: ni’i3ecoo- ‘happy’

Answers: koo-ni’i3ecoo? (‘Is he happy?’)

Hiiko, hoowu-ni’i3ecoo (‘no, he’s not happy’)

1. Bio’no’oo- ‘rich’
2. Hetebinouhuuni- ‘poor’ (NOTICE: the verb begins with h-)

3. Teeni3ecoo- 'sad'
4. Hesowobeihi- 'sick' (NOTICE: the verb begins with h-)
5. Neeteihi- 'tired'
6. Hinono'eini- 'arapaho' (NOTICE: the verb begins with hi-)
7. Nih'oo3ouni- 'white'
8. Heso'oo- 'fast (running)'
9. Beesei3e- 'big'
10. Wooneihi- 'young'

### Exercise 5e:

Use the same verbs as above. But this time, ask your partner the question about him or herself. The partner should then respond with a no answer (just answer no to everything, for practice).

Example: ni'i3ecoo- 'happy'

Answers: koo-he-ni'i3ecoo? ('are you happy?')

Hiiko, nei-hoowu-ni'i3ecoo ('no, I'm not happy')

### Exercise 5f:

Make a list of all the things that you don't do, or aren't like, or that don't describe you. You should come up with at least ten, using the dictionary if necessary to look up words.

## Part Two – Plural Verbs

Examine the following sentences:

tenéi'eihí-n	You are strong
héíhoow-téi'eih	You are not strong
koo-he-téi'eih	Are you strong?

tenéi'eihí-nee	You two (or more) are strong
héíhoow-téi'eihí- <b>be</b>	You two are not strong
koo-he-téi'eihí- <b>be</b>	Are you two strong?

The negative and question sentences look very similar to what happens with just 'you' singular. But notice that when 'you' is plural, you not only have a prefix, but you also add a SUFFIX -be to the verb. This is the way that all questions and negatives work in Arapaho when you're talking about more than one person, though the suffix changes depending on whether you're dealing with 'you', 'they' and so forth. Following is the full table for questions and negatives:

<i>1sing</i>	<i>néi</i> -hoow-tei'eih	I'm not strong
<i>2sing</i>	<i>héi</i> -hoow-tei'eih	You're not strong
<i>3sing</i>	-hoow-tei'eih	S/he's not strong

<i>1plural</i>	<i>nei</i> -hoow-tei'eihi- <i>be</i>	We're not strong
<i>12</i>	<i>hei</i> -hoow-tei'eihi- <i>n</i>	You and I aren't strong
<i>2plural</i>	<i>hei</i> -hoow-tei'eihi- <i>be</i>	You (plural) aren't strong
<i>3plural</i>	-hoow-tei'eihi- <i>no'</i>	They're not strong
<i>II</i>	-hoow-tei'oo	It's not strong
<i>IIplural</i>	-hoow-tei'oo- <i>no</i>	They're not strong

**Exercise 5g:**

Use the verb *cebisee-* and translate all the following sentences into Arapaho.

1. We are not walking.
2. They are not walking.
3. You (plural) are not walking.
4. You and I are not walking.
5. Are you (plural) walking?
6. Are they walking?
7. Are you and I walking?
8. Are we walking?

**Exercise 5h:**

The following sentences are positive. Make them negative.

Example: *neniibe'i'ino'* ('we are singing')

Answer: *neihoowuniibe'i'ibe* ('we are not singing')

1. *Neneeteihi'*. (Or *neneeteihini'*)
2. *Beete'e3i'*.
3. *Beete'eno'*.
4. *Beete'enee*.
5. *Beete'eni'*.
6. *Neniibe'i'3i'*.
7. *Neniibe'i'inee*.
8. *Neneeteihinee*.
9. *Neneeteihi3i'*.
10. *Neneeteihino'*.

**Exercise 5i:**

Use the same sentences as in 5h, but make them into questions.

Example: *neniibe'i'ino'* ('we are singing')

Answer: *kooneniibe'i'ibe* ('are we singing?')

**Exercise 5j:**

Do this exercise in groups of four, working as pairs. One person in the first pair asks a question (using the same verbs as above), to BOTH people in the other group. Then one person in the second group responds for BOTH people. The people in each pair can take turns asking

and answering the questions.

Example: ni'i3ecoo- 'happy'

Answers: koo-he-ni'i3ecoo-be ('Are you two happy?')

Hiiko, nei-hoowu-ni'i3ecoo-be (No, we are not happy')

**NOTE: For more on Questions and Negatives, see Arapaho Web Project, Language Lessons:**  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMiinq.htm>  
*(on II verbs)*  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMaiqn.htm>  
*(on AI verbs)*

## CHAPTER 6 - TRANSITIVE VERBS WITH INANIMATE OBJECTS; NOUNS

Like essentially all languages, Arapaho has nouns, which are words for things, as opposed to actions or descriptions. Just as Arapaho verbs distinguish between animate and inanimate things, the nouns are divided into these two classes as well. For the moment, we will discuss only inanimate nouns.

nihít	word
tóúyoó	cup
niisih'íít	name
híx	bone

The plural of these words is often formed by adding -(o)no:

nihítono	words
tóuyóono	cups
niisih'ítono	names
hixóno	bones

Notice that -ono is added after nouns ending in a consonant, while nouns ending in a vowel simply add -no. A second group of inanimate things forms the plural by adding a long -ii or -uu:

hinóoox	treebark	plural = hinóooxúú
hó3	arrow	plural = hó3ii

There is no rule for knowing whether noun plurals involve -(o)no or -ii/-uu – you must simply memorize this information, although in almost every case, if a noun ends in a vowel, it's plural will be -(o)no. But for -ii and -uu, there is a rule to at least help you remember which of these two endings is to be used: if the vowel in the final syllable of the noun is -o-, AND the last consonant is -h-, -'-, -w-, -x- or -k-, then the plural will be -uu; otherwise, it will be -ii.

Here is a list of some very common nouns, and their plurals:

NOUN	MEANING	PLURAL
booo/bo'o	road	boono
hoo3itoo	story	hoo3itoono
beteneyooo/beteneyo'o	one's body	beteneyoono
bii3hiitooo/bii3hiito'o	table	bii3hiitoono
3io'kuutooo/3io'kuuto'o	chair	3io'kuutoono
wo3onohoe	book, paper	wo3onohoeno
ce'einox	bag	ce'eino3o [note slightly irregular]
bes	wood, stick	bexo [note slightly irregular]
niicii, niicie	river	niicihoho [note slightly irregular]
niiinon/ni'inon	tipi	niiinono/ni'inono
3ouuyokoy	tipi	3ouuyokoyono
beesib	plum	beesibino
hohe'	mountain	hoh'enii
hono'	sky	hono'uu [rare]
see3	pine	see3ii
yookox	willow	yookoxuu
bo'ooceibiis	red willow	bo'ooceibiisii

There is a special set of nouns (all with final -i' or -u') which have a different plural:

ho'oowu'	house	ho'oowu
biito'owu'	land, earth	biito'owu
hiisi'	day	hiisii, hiisi'i

A few nouns are almost always plural:

bii3wo	food (literally ‘things eaten’)
biino	chokecherries
bei’ci3ei’i	money (literally ‘metal ones’)

**A note on spelling:** notice above that the word for ‘road’ is written either booo or bo’o.

In

Very slow, careful pronunciation, people say booo. But when talking more quickly or more normally, they say bo’o. You can choose to write the word either way. All words which have three consecutive vowels (niinon/ni’inon, ‘tipi’; beteee/bete’e, ‘dance!’) can be pronounced and written either of these two ways. Also words which have /h/ plus /’/ often drop the /’/ in normal or rapid pronunciation, as: nih’oo3oo/nihoo3oo ‘white person’. Again, you can spell and pronounce the word either way.

### Exercise 6a:

Translate the following into English.

Example: bee’ei’i ho’oowuu

Answer: red houses

1. Niihooyou’u hiisii.
2. Nii’cou’u biino (some people say nii’cooti’i biino).
3. Tenei’ou’u bii3hiitoono.
4. Heeyou’u bexo.
5. Woo’oteeyou’u boono.

**NOTE:** For more material on nouns, see the *Arapaho Web Project, Language Lessons*:  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMnoin.htm>

## POSSESSION

The following is an old Ghost Dance Song. Notice that when it talks about “our” father, there is no separate word for “our.” Instead, “our father” is all one word. In fact, the beginning prefix he- indicates ‘your’, while the final suffix -in changes the meaning to ‘yours and mine’ – in other words, ‘our’. This is called possession, and the details on who the possessor is – whether it’s ‘my father’ or ‘your father’ or ‘her father’ – are always indicated by prefixes and suffixes, which we will learn in this chapter.

*heisonoonin houu*  
*behiineenitii[t]*  
*heisonoonin*

**Our father the crow,  
 He created everything.  
 Our father.**

he-isonoon-in houu  
our father crow

behii-neenitii-t  
all-create/do-he

he-isonoon-in  
our father

Arapaho uses a set of prefixes to indicate ownership - "my name" "your cup". The dashes are added simply to help you see the new parts that are added to the word. They are not actually part of written or spoken Arapaho.

<b>ne-niisih'íít</b>	<b>my name</b>	<b>neniisih'íít-ono</b>	<b>my names</b>
<b>he-niisih'íít</b>	<b>your name</b>	<b>heniisih'íít-ono</b>	<b>your names</b>
<b>hi-niisih'íít</b>	<b>his name</b>	<b>hiniisih'íít-ono</b>	<b>his names</b>

<b>neniisih'íít-oonínoo</b>	<b>our name or names</b>
<b>heniisih'íít-oonin</b>	<b>our (incl) name or names</b>
<b>heniisih'íít-oonínoo</b>	<b>your (pl) name or names</b>
<b>hiniisih'íít-oonínoo</b>	<b>their name or names</b>

The -oon- after the noun is simply a modified form of the plural -ono. It is required with 1plural, 12, 2plural, and 3plural. When a noun already ends with long vowels or diphthongs, then there is no additional change: touyoo > notouyoo, 'my cup,' notouyoono, 'my cups', hitouyooninoo, 'their cups.' Note that Arapaho does not distinguish between "our name" and "our names."

**NOTE: For more material on possession, see the Arapaho Web Project, Language Lessons: <http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMinpo.htm>**

**Exercise 6b:**

Use the noun wo3onohoe 'book' and say all of the following:

Example: their books.

Answer: hi-wo3onohoen-inoo.

1. My book
2. Your book.
3. Her book.
4. My books.
5. Your books.

6. Our books.
7. Yours and my books.
8. Your (plural) book.

**Exercise 6c:**

Translate the following into Arapaho

Example: My book is red.

Answer: bee'ee' nowo3onohoe

1. My book is yellow.
2. Your book is green.
3. His book is white.
4. My books are red.
5. Your books are black.
6. Their books are white.
7. Our books are blue.
8. Yours and my books are red.

Since we've now started to name objects, we can begin to talk about transitive verbs - that is, verbs that involve one thing acting on another thing, or verbs which take an object. For example, in Arapaho one can say:

nonoohóót-owoo tóuyóó I see the cup  
 woo3onóh-ow he-niisih'íít You are writing your name

The forms for the personal pronouns are suffixed to the verb. Using nonoohoot- (see), the forms are:

<b>nonoohóót-owoo</b>	<b>I see it</b>	
<b>nonoohóót-ow</b>	<b>You see it</b>	
<b>nonoohóót-o'</b>	<b>He/she sees it</b>	
<b>nonoohóót-owu'</b>	<b>We see it</b>	<b>[some say nonoohoot-owuni']</b>
<b>(nonóóh-owú'</b>	<b>same as above)</b>	<b>[some say nonooh-owuni']</b>
<b>nonoohóót-owúno'</b>	<b>We (incl) see it</b>	
<b>nonoohóót-owúnee</b>	<b>You (plural) see it</b>	
<b>nonoohóót-óú'u</b>	<b>They see it</b>	

The -o- after the verb root can be thought of as "it", and the rest of the endings correspond to the different persons. Other examples are as follows:

nénii3ín-owoo	I have it.
níít-ó'	He is afraid of it.
hiitéét-ow	You are coming to it.
hiitéét-owúnee	You (pl) are coming to it.

Note that these verbs are used only with INANIMATE objects. Here is a list of some very common TI verbs:

he'in-	know it
nii3in-	have it (with you)
noohoot-	see it
wo3onoh-	write it
hotoonoot-	buy it
hitet-	get it, take it, get to it
to'oot-	hit it
cesin-	drop it
wo'ten-	pick it up

**Exercise 6d:**

Use the verb nii3in- 'to have it' to say the following:

1. I have it.
2. You have it.
3. They have it.
4. You (PL) have it.
5. We have it.
6. You and I have it.
7. She has it.
8. He has it.

**Exercise 6e:**

Say the following in Arapaho.

Example: I have a book.

Answer nenii3in-owoo wo3onohoe.

1. I see a book.
2. He sees an arrow.
3. You have book.
4. They see a chair.
5. He is writing his name.
6. I am writing my name.
7. They are writing their names.
8. I have dropped the book.
9. They are picking up the books.
10. I am buying plums.
11. We are buying plums.
12. You (PL) see a river.

**Exercise 6f:**

The following sentences say that one object is involved. Change them so that multiple objects are involved.

Example: nonoohoot-owoo niihooyoo' wo3onohoe ('I see a yellow paper')

Answer: nonoohoot-owoo niihooyou'u wo3onohoeno. ('I see yellow papers')

1. Nonoohooto' bee'ee' 3io'kuuto'o.
2. Nonoohootow nonoocoo' bii3hiito'o.
3. Nenii3inowoo woo'oteeyoo' ho3.
4. Nenii3inou'u heeyoo' bes.
5. Woo3onohow hoo3itoo.
6. Ceesinowunee wo3onohoe.

As normally, these TI verbs can be placed into the past and future:

too'óót-owoo	I have struck it once.
níh-to'óót-owoo	I struck it.
héét-[t]o'óót-owoo	I will strike it.

### Exercise 6g:

The following sentences are in present tense. Turn them into past tense.

Example: nonoohoot-owoo niicii ('I see a river')

Answer: nih-noohoot-owoo niicii ('I saw a river')

1. Nonoohooto' bee'ee' 3io'kuuto'o.
2. Nonoohootow nonoocoo' bii3hiito'o.
3. Nenii3inowoo woo'oteeyoo' ho3.
4. Nenii3inou'u heeyoo' bes.
5. Woo3onohow hoo3itoo.
6. Ceesinowunee wo3onohoe.

### Exercise 6h:

Now turn the same sentences into the future tense.

Example: nonoohoot-owoo niicii.

Answer: heet-noohoot-owoo niicii ('I'm going to see a river')

Again, as normally, these verbs can be used for questions and "no" responses, with the suffixes being replaced by prefixes. The system works almost exactly like for AI verbs, except that the special negative suffixes are different when more than one person is being talked about.

too'óót-owoo	I have struck it once.
néíhoow-to'óót	I have not (just) struck it.

nenii3ín-owúnee	You two have it
héíhoow-unii3in-éébe	You (pl) don't have it.
hoowu-nii3ín-owuu	They don't have it.

nonoohóót-ow	You see it.
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kooshe-noohóót	Do you see it?
kooshe-noohóob-éébe	Do you (PL) see it?

The full set of forms is:

<b>neihooow-noohóót</b>	<b>I don't see it</b>
<b>heihooow-noohóót</b>	<b>You don't see it</b>
<b>hooow-noohóót</b>	<b>He/she doesn't see it</b>
<b>neihooow-noohóót-<u>éébe</u></b>	<b>We don't see it</b>
<b>heihooow-noohóót-<u>owun</u></b>	<b>We (incl) don't see it</b>
<b>heihooow-noohóót-<u>éébe</u></b>	<b>You (plural) don't see it</b>
<b>hooow-noohóót-<u>owuu</u></b>	<b>They don't see it</b>
<b>koono-noohóót</b>	<b>Do I see it?</b>
<b>kooho-noohóót</b>	<b>Do you see it?</b>
<b>koo-noohóót</b>	<b>Does he/she see it?</b>
<b>koono-noohóót-<u>éébe</u></b>	<b>Do we see it?</b>
<b>kooho-noohóót-<u>owun</u></b>	<b>Do we (incl) see it?</b>
<b>kooho-noohóót-<u>éébe</u></b>	<b>Do you (plural) see it?</b>
<b>koo-noohóót-<u>owuu</u></b>	<b>Do they see it?</b>

### Exercise 6i:

The following sentences positive. Make them negative.

Example: nonoohoot-owoo niicii ('I see a river')

Answer: neihooow-noohoot niicii ('I don't see a river')

1. Nonoohooto' bee'ee' 3io'kuuto'o.
2. Nonoohootow nonoocoo' bii3hiito'o.
3. Neni3inowoo woo'oteeyoo' ho3.
4. Neni3inou'u heeyoo' bes.
5. Woo3onohow hoo3itoo.
6. Ceesinowunee wo3onohoe.

At this point, an interesting group of inanimate nouns that you may want to learn is the terms for various items of clothing;

wótoo	pants	plural = wotóóho
wosóúhu'	sock	plural = wosóúh'unó' (animate)
wo'óh	shoe	plural = wo'óhno
woté'	hat	plural = woté'eno

## CHAPTER 7 - ADDRESSING PEOPLE

The Northern Arapaho Flag Song (words only) is given below. Notice that it begins with an address to “my relatives,” followed by a command to those people to do something. The verb used is the TI verb *noohoot-* ‘see something’ and because all the relatives are being addressed, the plural imperative or command form is used ending in *-owu’*.

*neito’eino’ hii-noohoot-owu’*  
*he-niiwohoen-in hono’-u’*  
*honouute’, nonoh’oobeese-’*

**My relatives, look at it,  
 Our flag up in the sky.  
 It is hanging there, blowing in the breeze.**

The vocative is used to address someone. Normally, just the regular noun is used, as in the example of “my relatives” above. But for very common people who are addressed, there is a special vocative form. It is formed by a suffix added to the noun. This suffix, for common animals, is *-n*. Thus *heneecéé-n* "Buffalo!", and *wóxuu-n* "Bear!". With kinship terms, a form *-óó* is often used, often with a shortening or sometimes with a lengthening of the noun stem. Thus *neix-óó* "My father !" and my daughter "notóó". In other cases, the vocative is simply an abbreviation of the word: *neih'e* - my son, gives *nef* in the vocative.

Common, useful vocatives are:

neixóó	father!
no'óó	mother!
néí	son!
notóó	daughter!
neibésiiwóó	grandfather!
néiwóó	grandmother!
nehéihóó	aunt!
nesihóó	uncle!

The imperative is used to give commands. Notice that even though the verb stands alone, without prefixes, it is always in the shortened form.

AI verbs:

bééne-noo	I am drinking
béne	drink!
béne-'	you(pl) drink!

TI verbs:

noohóót-oo	See it!
to'óót-oo	Strike it!
wo3ónoh-oo	Write it!
noohóót-owu'	See it! (you pl)
wo3ónoh-owu'	Write it! (you pl)

To tell someone not to do something, the prefix ciibeh- is added.

ciibéh-béne	Don't drink!
ciibéh-to'óót-oo	Don't strike it!

To summarize: AI imperatives end in -, with plural in -'. TI imperatives end in -oo, with plural in -owu'.

***For more on commands, see Arapaho Web Project, Language Lessons:  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMimper.htm>***

#### COMMANDS WITH CLOTHING

A useful group of imperatives which we can learn at this point is the words for telling someone to get dressed and undressed.

cí3ibíí	get dressed!
néé3ibíí	get undressed!

Notice that the ends of these verbs are the same, while the beginning parts are different. The ending part -ibii means "clothes", while cii3- means "get into" or "put on" and nee3- means "get out of" or "take off". (See hookóó3-ibíi = change clothes!) Many verbs in Arapaho have two separate meaningful parts like this - we will discuss this much more later.

If we want to be more specific, we can take the first part of the verbs above and then replace "clothes" by specific clothing items:

wo'óh	shoe
cíito'óhnii	put on your shoes!
nééto'óhnii	take off your shoes!
woté'	hat
cíítotó'nii	put on your hat!
néétotó'nii	take off your hat!
wótoo	pants
cíítótoohóe	put on your pants!
néétoótoohóe	take off your pants!

Note that in all the examples, ciit- or nee3- are added to the noun, which loses its first consonant, and then an ending (usually -nii) is put on the end. Thus nouns can be added into (incorporated in linguists' terms) into verb forms. We will discuss this much more later, and we will see that this loss of the first consonant is very common.

### Exercise 7a:

In the following sentences, someone says that they are doing something. Tell them NOT to do that thing.

Example: neniisi3ei'i-noo ('I'm working')

Answer: ciibeh-niisi3ei'i (don't work)

1. Beete'enuo.
2. Neniibe'i'inoo.
3. Ceebiseenuo.
4. Niihi'koohunoo. (Run)
5. Heneenetinoo. (Talk, speak)
6. Hiinono'eitinoo.
7. Nih'oo3ouyeitinoo.
8. Hooxo'oninoo. (Laugh)
9. Beniiwoohunoo. (Cry)
10. Nii'i3econoos.

### Exercise 7b:

In the following, someone gives you a command to do something. Say 'I'm already doing that'.

Example: hoxou'ei'oo ('smile!')

Answer: woow hoxou'ei'oo-noo ('I'm already smiling')

1. Bete'e!
2. Niisi3ei'i!
3. Ceh'e3tii!
4. Niistii!
5. Ce3ei'oo!
6. Tei'eihi!

**Exercise 7c:**

Repeat exercise 7b, but with, two people.

Example: hoxou'ei'oo-' ('you (two) smile!')

Answer: woow hoxou'ei'oo-ni' ('we're already smiling')

## CHAPTER 8 - GOING FROM NOUNS TO VERBS

Here we will introduce another series of inanimate objects, and verbs that can be made from them:

nec = water	necíini' = it is wet
hóxes = mud	hooxesíini' = it is muddy
wóxec = swamp	wooxecíini' = it is swampy
ho' = dust	hoo'úúni' = it is dusty
be' = blood	bee'íini' = it is bloody
ben = pus	beeníini' = it is pus-filled
wó'ow = ice	woo'owúúni' = it is icy
téce' = night	teece'íini' = it is night
nóóbe' = sand	nonoobe'éíini' = it is sandy
be'énoo = fog	bee'enóuni' = it is foggy
híisi' = day	heníisiini' = it is day
koh'úúsi' = noon	koh'úúsiini' = it is noon
3ío'tox = nine	3ío'tóxuuni' = 19

Here, for the first time, we see how nouns can be transformed into verbs in Arapaho. In this particular case, a suffix -íi- is added, roughly equivalent to the English -y in "muddy," and then the ending -ni' (a standard II ending) is added to form the verb.

Notice also that the noun root is lengthened when it becomes part of a verb. Up to this point, we have been talking about "shortening" of verb stems when they are preceded by

prefixes. Yet in the above example, it seems more reasonable to think of the noun as the basic form of the root. In the long run, it is more useful to think of the "short" form of the root as the basic form, for all verbs. This form is then "lengthened" when it begins the verb (except the imperative).

The noun-to-verb examples are a very general procedure in Arapaho - nouns can be transformed into verbs, verbs into nouns, verbs into adjectives, and so forth.

#### VOWEL HARMONY:

Another important thing to notice about Arapaho is what is called by linguists vowel harmony. What this means is that in many cases, one or more vowels may be affected by the vowels before or after them. In particular, -e- and -i- tend to cause other vowels to become -e- and -i-, while -o- and -u- tend to cause other vowels to become -o- and -u-. In the above examples, the usual -ii- suffix becomes -uu- in a number of cases, always following other vowels -o- and -u-. This change is very widespread in Arapaho, but it is also irregular and unpredictable to some extent. Learning to expect it will help you greatly in understanding Arapaho.

## CHAPTER 9 - GOING FROM VERBS TO NOUNS

Here we will consider an example opposite of the one looked at in the preceding chapter. Rather than changing nouns to verbs, we will change verbs to nouns. This is done through "deverbalizing" as seen with the adjective examples immediately preceding this chapter. This procedure occurs very often with TI verbs.

Consider for example the TI verb tonoun- meaning "to hold". If we were to form an II verb with this same root, we might expect, from the general rules about II verbs, that the form would be something like tonouyoo' meaning "it holds". Such a form does not exist in Arapaho. But if we follow the procedures for deverbalizing seen in the previous chapter - shortening the verb's initial vowel, and dropping the final pronoun marker - we would get a form touyoo. This form does exist in Arapaho, and it means, as we have seen in an earlier chapter "cup" (but it can be thought of as "it holds (things)"). Among the many examples of this are:

deverbal	meaning	TI form
he'íyoó	watch, clock ("it knows things")	hee'ínowoo
hehíyoó	washcloth ("it wipes things")	heehínowoo
3éi'íyoó	cupboard ("it contains things")	3enei'ínowoo
wo3onóhoé	pencil ("it writes")	woo3onóhowoo
hóotoohóe	nail ("it fastens")	noôtóóhowoo

As a general rule, -n or -ín TI verbs give -yoo nouns, and -oh TI verbs give -ohoe nouns. Both of these are very common noun endings in Arapaho.

## CHAPTER 10 - BASIC PREFIXES

In addition to the past and future prefixes which we have seen, Arapaho has many other prefixes which alter the meaning of verbs. These prefixes always follow *heet-* and *nih-* if they are present. Examples include:

tonoo-	almost (as in almost did something, but avoided it)
noosou-	still (doing something)
nii-	habitually do something, as a rule
niitecó'on-	"always" do something
henéé3nee-	very (often used with "descriptive" verbs)
nono'ot-	lots (often used with "action" verbs)
noowoh-	like to (do something)
beneet(oh)-	want to (do something)
won-	be on the way to do something
(nii)ni'-	able to (do something)

There are many other such forms, but these are useful ones to learn at the present. These forms can be used with *nih-* and *heet-*, and follow these first prefixes. Examples in sentences are:

nihto'óótowoo	I have struck it
nih <u>tooto</u> 'óótowoo	I almost struck it
hiinóno'éítinoo	I'm speaking Arapaho (right now)
<u>niitecó'on</u> ínono'éítinoo	I'm always speaking Arapaho
heetnotoonóótowoo	I will buy it
héét <u>won</u> otóðnóótowoo	I will go to buy it
heniiníkotiiit	He is playing
niin <u>woh</u> 'iiníkotiiit	He likes to play

These forms also follow -hoow- and koo-:

Koohenihi'kóó(hu)	Are you running?
Koohe <u>béé</u> tnihi'koo(hu)	Do you want to run?
Néíhoownoohóót	I don't see it.
Neihoow <u>ú</u> ni'noohóót	I'm not able to see it.

*For more on prefixes, see Arapaho Web Project, Language Lessons:*

*<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/auxiliary.htm>*

## CHAPTER 11 - INITIAL AND FINAL VERB ROOTS (TWO-UNIT VERBS)

Read through the following verbs:

ceebíseenoo	I am walking
niihi'kóóhunoo	I am running
necíseet	He is walking away
neeckóóhun	You are going home
heniin(i)séé3i'	They are wandering around
cee3koohúnee	You two are running away

Notice that the final parts of these verbs are all made up of either -isee or -koohu, even though the beginning parts are all different. The above verbs are examples of the many verbs in Arapaho which have two, separate roots. While a verb like niihooneihinoo or niihooyoo' has only one root - niihoo = yellow - and various endings, ceebíseenoo is made up of ceeb- meaning "by" and -isee meaning "go on foot". Thus ceebísee- is a combined verb meaning "walk by" or simply "walk". Likewise, nec- means "away" or homeward" and koohu- means "run" or "go by car".

Many different verbs can be formed with -isee and -koohu, but these roots can never be used by themselves - they must always be preceded by another root. Likewise, forms like ceeb- and cee3- can also not be used alone, but must be followed by another root. Many, many Arapaho verbs are formed in this way.

Among the common initial, or first roots, are:

ceeb-	by, past
heniin-	aimless, wandering
cee3-	away from the present spot
niihi'-	quickly
nec-	away, homewards

kooxo'-	slowly
nooh'-	upwards
honoow-	downwards

Verbs that can be made by combining these roots with -isee or -koohu include:

honoowúsee-	walk downwards, downhill
honoowkóóhu-	run downwards
nooh'ohkoohu-	run upwards
niih'inéésee-	walk quickly

Notice that small changes sometimes occur when the two roots come together, as in run upwards (-oh- added) or walk quickly (hi'- becomes h'i-, an -n- is added, and -í- becomes -éé-). While these small changes can be confusing, the basic two roots remain recognizable, and will help you understand new words as you hear them.

#### A SIMPLIFIED STORY IN ARAPAHO

See if you can read the story below, with the help of the words given in the list. Dashes have been included to help you recognize prefixes and suffixes.

cesisi- = start to do something  
 noohoo3ei- = to see things (AI)  
 nihii- = to say something (AI)  
 hoseino' = meat (NI)  
 ni'coo- = to taste good(II)

*Heesitee-' hiiwoonhehe'! Nehe' he3 heesnee-t. Ceesis-  
 cebisee-t. Hoowu-noohoo3ei. Niihii-t: "Yeheihoo, heesitee-!  
 Heesnee-noo. Toot-hoseino'?" Ceebisee-t, cenee-cebisee-t, 'oh  
 hoowu-noohoo3ei. Neneeteihi-t. Beneet-3i'oku-t. Howoh'oe!  
 Nonoohoot-o' nii'coo-' hoseino'. Benii3i-t. Woow hoow-esnee.  
 Woow nii'i3ecoo-t nehe' he3.*

## CHAPTER TWELVE - EXTENDING OUR VERBAL POWERS (TA VERBS)

### PART ONE: TA/Two-Person Verbs

You all know how to say ‘goodby’ in Arapaho: heetce’noohóbeen or heetce’noohobé3en. What’s the difference between these two words? You know that they both mean literally ‘We will see you again’ or ‘I will see you again.’ By this point, you know that the heet- indicates future tense, and that the ce’- is a common prefix meaning ‘again’. The actual verb is noohob-, meaning ‘see’ or more specifically ‘see someone’. This verb is a transitive verb, because it always involves two different people: someone doing the seeing, and someone being seen (I see you, we see you, etc.) The endings of the words above indicate who’s seeing, and who’s being seen:

heet-ce’-noohob-é3en  
FUTURE-AGAIN-SEE-I/you

heet-ce’-noohób-éen  
FUTURE-AGAIN-SEE-we/you

So at this point, you can see that -é3en means ‘I’m doing (something) to you’ and -éen means ‘we’re doing (something) to you.’ So Arapaho TA verbs work just like all the other verbs – they have suffixes to indicate who’s involved in the action. So let’s take another TA verb, and use those same suffixes. How about ni’eeneb- ‘like someone’? How would you say ‘I like you’ and ‘we like you’? The answer is:

nii’eeneb-é3en ‘I like you’  
nii’eenéb-éen ‘We like you’  
(Notice the accents: they always work this way, on all verbs).

So you see, the suffixes transfer from one verb to the other, just like with all the other Arapaho verbs. The only difference is, they indicate both an actor/doer, and the person being acted on/having something done to them.

### **EXERCISE 12a:**

Use the following verbs to say that you're doing something to another person (don't forget about initial change!)

Example 1: noohob- 'see'

Answer: nonoohobé3en 'I see you'

Example 2: heeneti3- 'talk to'

Answer: heneeneti3é3en 'I'm talking to you'

1. Ceh'e3ih- 'listen to'
2. To'ob- 'hit'
3. Hesoo hob- 'watch'
4. Nei'oohob- 'look at'
5. Niiton- 'hear, understand'
6. Biin- 'give s.t. to'
7. Niiteheib- 'help'
8. Bii3woon- 'cook for'
9. Notton- 'ask about s.t.'
10. Hei'towuun- 'tell s.t. to'

### **EXERCISE 12b:**

The following verbs say that 'I am doing (something) to you'. Change them to say that 'we are doing (something) to you':

Example: nonoohobé3en 'I see you'

Answer: nonoohobeen 'we see you'

1. Hooxobé3en 'I am feeding you'
2. Kookoh'eenebé3en 'I am thinking about you'
3. Neni3ooné3en 'I am going with you'
4. Biixoo3é3en 'I love you'
5. Hee'ioné3en 'I know you'
6. Honoo3itoooné3en 'I am telling you a story'
7. Heneeteenebé3en 'I respect you'
8. Ceneitoooné3en 'I am visiting you'
9. Niihii3é3en 'I am saying it to you'
10. Neni'itowuuné3en 'I am asking you for something'

## **PART TWO - PLURALS**

You may have already noticed that the final part of all of the verbs above is -n, and that they all mean 'I did it to you' or 'we did it to you.' So you probably figure that the final -n is the part that means 'you' based on the AI verb suffixes. You're correct about that. So, reasoning

from this, you would predict that the way to say ‘I did (something) to you PLURAL’ would be -e3enee, and the way to say ‘we did (something) to you PLURAL’ would be -eenee. Wohei, you’re right!

Nonoohob-e3énee	I see you (plural)
Nonoohob-éénee	We see you (plural)
Ceneitooon-e3énee	I’m visiting you (plural)
Ceneitooon-éénee	We’re visiting you (plural).

(Note the accents – they always work the same way on all verbs)

So at this point, you can figure out that the -e3e- part of the suffix must mean I’m doing it, and the -ee- means we’re doing it. Right again! Now you can see how the suffixes work for Arapaho when there are two people involved.

### EXERCIZE 12c

The following sentence involve one person being acted on. Change the sentence so that two or more people are being acted on.

Example 1. Neniiteheib-é3en. (‘I’m helping you’)

Answer. Neniiteheib-e3énee. (‘I’m helping you PLURAL’)

Example 2. Nenií3óón-een (‘We’re going with you’)

Answer Nenií3oon-éénee (‘We’re going with you PLURAL’)

1. Benííneen.
2. Neniitoné3en.
3. Heesoohobé3en.
4. Heesoohóbeen.
5. Beníí3wooné3en.
6. Noottóneen.
7. Too’obé3en.
8. Neni’itowúúneen.
9. Henei’towúúneen.
10. Henei’towuuné3en.

### EXERCIZE 12d

Translate the following from Arapaho into English:

Example: beniin-e3énee

Answer: biin- means ‘give s.t. to’ (Initial Change > beniin) and -e3enee means ‘I/you (plural),’ so the verb must mean ‘I’m giving s.t. to you (plural).’

1. Biixoo3é3en.
2. Biixoo3e3énee.
3. Biixóó3een.
4. Biixoo3éénee.
5. Hee’inoné3en.
6. Ceeh’e3ihé3en.
7. Hee’inóneen.

8. Ceeh'e3iheen.
9. Hee'inone3énee.
10. Ceeh'e3ihéénee

## CHAPTER THIRTEEN - TA SECONDARY OBJECTS

The verb beniiné3en means 'I'm giving it to you'. But you might want to be more specific about what you're giving. All you have to do in this case is just say the name of the thing you're giving:

Beniiné3en bei'ci3ei'i I'm giving you money.  
 Beniiné3en woxhoox I'm giving you a horse.

These things are called secondary objects because you don't have to change the verb when you add them to the sentence – they're secondary to the main people doing the things or being acted upon. The same thing can be done with other verbs:

Neni'itowuuné3en woxhoox	I'm asking you for a horse
Honoo3ítooné3en woxhoox	I'm telling you a story about a horse
Beni3wooné3en cebteenoc	I'm cooking frybread for you.

### EXERCISE 13a

Translate the following into Arapaho.

Example beniine3énee woxhoox

Answer: I'm giving you (plural) a horse.

1. Benííneen woxhoox.
2. Beniiné3en he3.
3. Beniinéénee bei'ci3ei'i.
4. Beniine3énee niinihencebkoohut.
5. Neníitowuuné3en bei'ci3ei'i.
6. Neni'itowuunéénee ho3ii.
7. Neni'itowuunéén beete'.
8. Neni'itowuune3énee wo3onohóe
9. Niihii3é3en neheic!
10. Niihii3e3énee neheic!

**EXERCISE 13b**

In the following, one person (I) is giving something, asking for something, saying something, and so forth. Change the sentences so that more than one person (we) is doing the action.

Example: noottoné3en heeyóúhuu ('I'm asking you something')

Answer: noottóneen heeyóúhuu ('We're asking you something')

1. Beniiné3en he3.
2. Beniine3énee niinihencebkoohut.
3. Neníitowuuné3en bei'ci3ei'i.
4. Neni'itowuune3énee wo3onohóe
5. Niihii3é3en neheic!
6. Niihii3e3énee neheic!

**EXERCISE 13c**

The teacher will give you pictures cut out of magazines, of various objects, or perhaps drawings of objects. You will divide into pairs in the classroom. One person in each pair will have several pictures. The other person in the pair will ask for the various objects, and the first person will give them to them, saying to that person what s/he is doing.

Example: One person has pictures of a horse, a car, a dog, a bag, a book, a pen, and several other objects. The second person looks at the pictures, decides he's going to start with the dog, and says: neniitowuuné3en he3 ('I'm asking you for a dog'). The first person takes the picture of the dog, and gives it to the second person, saying beniiné3en he3 ('I'm giving you a dog').

Keep going until the second person has all the pictures. Then the first person has to ask for them all back.

## CHAPTER FOURTEEN - TA QUESTIONS AND NEGATIVES

The following is the text of a Wolf Song (also called Comanche Song) recorded by Willard Rhodes in the early 1950's. Notice that it has a TA verb in the second line, which occurs as a question form:

*honóh'oe*  
*koohonóóhow*  
*nenééninoo*  
*henéécee níhoonéih*

**Young man,  
do you see me?  
It is I,  
Yellow Bull.**

honoh'oe  
young man/boy

koo-ho-noohow  
INTERR-2-see

neneeni-noo  
it is-I

heneecee    nihooneih  
buffalo bull    yellow

When using TA verbs, questions and negations work just like with AI verbs. The final suffix is replaced by a prefix, and there is no initial change:

<b>beetéee-n</b>	you are dancing
<b>heihoowú</b> -betéee	you are not dancing
<b>koohé</b> -betéee	are you dancing?

nonoohob-é3e-n	I see you
<b>heihoowu</b> -noohob-é3	I don't see you (some people say neihoownoohobé3)
<b>koo</b> ho-noohob-é3	Do I see you? (some people say koononoohobé3)

You see that the system is just like before – it's just a matter of practice making all the changes at one time. The first part of the suffix (the -e3e- and the -ee-) acts like it's part of the verb, and it stays the same place all the time, so you only have to worry about the ending. Here's an example with 'we':

nonoohób-ee-n	we see you
<b>heihoowu</b> -noohób-eé	we don't see you
<b>koo</b> ho-noohób-eé	do we see you?

### EXERCISE 14a

The following sentences are positive. Make them negative.

Example: heesoohob-é3en	I am watching you
Answer: heihoow-esoohob-é3	I am not watching you

1. Neniiteheibé3en.
2. Too'obé3en.
3. Biixóó3een.
4. Neniitehéíbeen.
5. Ceeh'e3ihé3en.
6. Neniitoné3en.
7. Henei'towúúneen.
8. Honoo3itóóneen.
9. Neni'itowúúneen bei'ci3ei'i.
10. Beniiné3en woxhoox.

### EXERCISE 14b

The following sentences are negative. Make them positive.

Example: heihoowu-noohob-é3. ('I don't see you')
Answer: nonoohobé3en ('I see you')

1. Heihoowbixoo3é3.
2. Heihoowbixóó3eé.
3. Heihoowniiteheibé3.
4. Heihoowniitehéíbeé.
5. Heihoowoe'inoné3.
6. Heihoowoo3itóóneé.
7. Heihoowniitóneé.
8. Heihoowceitooóné3.
9. Heihoownoohobé3.
10. Heihoownoohóbeé.

**EXERCISE 14c**

The following sentences are questions. Turn them into negatives.

Example: kooho-noohob-e3? ('Do I see you?')

Answer: heihoow-noohob-e3 ('I don't see you')

As with AI verbs, when there is more than one person, you have to add the prefix plus the special negative suffix:

beete'e- <b>nee</b>	you (PL) are dancing
<b>heihoowú</b> -bete'e- <b>be</b>	you (PL) are not dancing
<b>koohé</b> -bete'e- <b>be</b>	are you (PL) dancing?
nonoohob-e3é- <b>nee</b>	I see you (PL)
<b>heihoowu</b> -noohob-e3é- <b>be</b>	I don't see you (PL) (some people say <b>neihoownoohobe3ébe</b> )
<b>kooho</b> -noohob-e3é- <b>be</b>	Do I see you (PL)? (some people say <b>koononoohobe3ébe</b> )

**EXERCISE 14d**

The following sentences involve doing something to one other person ('you'). Change them so that you are doing things to several other people ('you PL').

1. Heihoowbixoo3é3.
2. Heihoowbixóó3eé.
3. Heihoowniiteheibé3.
4. Heihoowniitehéíbeé.
5. Heihoowoe'inoné3.
6. Heihoowoo3itóóneé.
7. Heihoowniitóneé.
8. Heihoowceitoo3é3.
9. Heihoownoohobé3.
10. Heihoownoohóbeé.

**EXERCISE 14e**

This exercise should be done in groups of three. Using the following verbs, one person says to a second person that he is not doing X to that person. Then he addresses both of the other people, and says that he is not doing X to those (multiple, plural) persons.

Example: to'ob- 'to hit'

Answers: (to one person) heihoow-to'ob-é3.

(to both persons) heihoow-to'ob-e3ébe.

The other two persons in the group can then take the role of speaker as well, either after the first person does all 10 sentences, or rotating through, with the first person doing sentence 1, the second doing sentence 2, and so forth.

1. Niiton- 'to hear'

2. Niiteheib- 'to help'
3. Ceh'e3ih- 'to listen to'
4. He'inon- 'to know'
5. Neh'- 'to kill'
6. Biin- 'to give s.t. to'
7. Hei'towuun- 'tell s.t. to'
8. Ni'itowuun- woxhoox 'ask for a horse'
9. Notton- 'ask a question'
10. Biin- bei'ci3ei'i 'give money to'

(As numbers 8 and 10 show, you can include secondary objects in a sentence just like with positive statements: benii3wooné3en cebteenoc 'I'm cooking frybread for you.' heihoowbii3wooné3 cebteenoc 'I'm not cooking frybread for you'.)

### EXERCISE 14f

This exercise needs to be done with four people, split into groups of two. Using the same verbs as in 14e, one person says on behalf of both persons in the group 'we're not hitting' you' a person in the second group. Then the second person says on behalf of the both persons 'yes, we're not hitting you.' Then the first person says to BOTH persons in the second group 'we're not hitting you two' and then the second person says to the other two, 'yes, we're not hitting you two.' Then for the next verb, the second group has to do the speaking.

Example to'ob- to hit.

Answers: Person 1 (to person 3) heihoow-to'ób-eé

Person 2 (to person 3) hee/'oo, heihoow-to'ób-eé

Person 1 (to persons 3 and 4) heihoow-to'ob-éébe

Person 2 (to persons 3 and 4) hee/'oo, heihoow-to'ob-éébe.

### EXERCISE 14g

This is a two person exercise, using the same pictures that were used in exercise 13c. In this case, the first person holds up a picture of an object – say a dog. The second person must say, 'no, I'm not asking you for a dog.' The first person then says, 'okay, I'm not giving you a dog.'

Example: (holds up dog)

Answer: #2: heihoow-ni'itowuun-e3 he3.

#1: wohei/'ine, heihoow-biin-e3 he3.

### EXERCISE 14h [Combines positives and negatives]

This is a more difficult version of exercise n. Here, the first person again holds up the picture (of the dog, for example). The second person says 'I'm not asking you for a dog' 'I'm asking you for a book' (for example). The second persons then says. 'I'm not giving you a dog' 'I'm giving you a book.'

Example: (holds up dog)

Answer: #2: heihoow-ni'itowuun-e3 he3. Neni'itowuun-e3en wo3onohoe.

#1: wohei/'ine, heihoow-biin-e3 he3. Beniin-e3en wo3onohoe.

## CHAPTER FIFTEEN: Learning Additional TA Endings

The words of an old Eagle Song or Honoring Song are as follows:

*Neito'eino',  
heetce'noohowunee.  
Heetniini'oohowunee.*

**My relatives,  
you will see me again.  
you will see me in a good way.**

Neito'ei-no'  
My relative-PL

Heet-ce'-noohow-unee  
FUT-again-see-you/me

Heet-nii-ni'-oohow-unee  
FUT-IMPERF-good-see-you/me

This song include the TA verb noohow- 'see someone'. It uses a new type of ending we haven't seen yet – the ending for 'you (PL)' doing something to 'me.' In this chapter, now that you know how to say 'I'm doing something', and 'we're doing something,' we are going to learn how to say 'you're doing something' to someone. For example, if you want to say, 'stop, you're bothering me!', you would say:

ciintoo! cenoo'uh-ún!

The verb coo'uh- means 'to bother someone'. The final -n indicates 'you'. The -u- before the end indicates that the second person (you) is acting on the first person (me). Here are some other examples:

nonoohob-é3en	I see you
nonoohow-ún	You see me

too'ob-é3en	I hit you
too'ow-ún	You hit me

conoo'uh-é3en	I'm annoying you
conoo'uh-ún	You're annoying me

neniiteheib-é3en	I'm helping you
neniiteheib-ín	You're helping me

Right away, you will notice a couple of peculiarities. First, the ending can be either -ún or -ín. Whenever there's an -ob at the end of a verb, the verb changes to -ow and the ending is -un. Whenever there's a -uh, -ún is used as well. In the other cases, -ín is used:

benii3woon-ín	you're cooking for me
henei'towuun-in	you're telling me something
beniin-ín bei'ci3ei'i	you're giving me money
neni'itowuun-ín woxhoox	you're asking me for a horse.

You can probably guess how to say 'you (PL) are doing something to me' – just change -n to -nee as normal:

benii3woon-ínee	you (PL) are cooking for me
henei'towuun-ínee	you (PL) are telling me something
beniin-ínee bei'ci3ei'i	you (PL) are giving me money
neni'itowuun-ínee woxhoox	you (PL) are asking me for a horse.
too'ow-únee	you (PL) have hit me
cenoo'oh-únee	you (PL) are bothering me

So now what about if the other person is doing something to US rather than just to me? Here's how this is said:

benii3woon-éi'een	you're cooking for us
henei'towuun-éi'een	you're telling us something
beniin-éi'een bei'ci3ei'i	you're giving us money
neni'itowuun-éi'een woxhoox	you're asking us for a horse.

As you can see, the final -n stays the same for 'you', but the -u- or -i- is replaced by -ei'ee- meaning it's happening to 'us'.

If you want to talk about you (PL) doing something to us, then just change -n to -nee as normally:

benii3woon-éi'éenee	you (PL) are cooking for us
henei'towuun-éi'eenee	you (PL) are telling us something
beniin-éi'éenee bei'ci3ei'i	you (PL) are giving us money
neni'itowuun-éi'éenee woxhoox	you (PL) are asking us for a horse.
too'ob-éi'éenee	you (PL) have hit us
cenoo'oh-éi'éenee	you (PL) are bothering us

**Exercise 15a:**

Translate the following into English.

Example: nonoohobéí'een

Answer: You see us.

1. Nonoohobé3en.
2. Nonoohóbeen.
3. Nonoohobéí'een.
4. Nonoohowún.
5. Nonoohowúnee.
6. Nonoohobéí'éeénee.
7. Nonoohobe3énee.
8. Nonoohobéénee.

**Exercise 15b:**

Translate the following into Arapaho, using the verb niiton- 'to hear, to understand'

Example: I hear you

Answer: neniitoné3en.

1. I hear you guys.
2. You hear me.
3. You hear us.
4. You guys hear us.
5. You guys hear me.
6. I hear you.
7. We here you.
8. We here you guys.

**Exercise 15c:**

The following sentences involve talking to just one other person ('you'). Change them so that you are talking to more than one person.

Example: neniiteheib-ín ('you are helping me')

Answer: neniiteheib-ínee ('you guys are helping me')

1. Neniiteheibé3en.
2. Neniitehéíbeen.
3. Neniiteheibín.
4. Neniiteiheibéí'een.
5. Heesoohowún.
6. Heesoohobé3en.
7. Heesoohobéí'een.
8. Heesoohóbeen.

**Exercise 15d:**

The following sentences involve talking about just a single person ('I'). Change them so that more than one person ('we') is involved.

Example: neniiteheib-é3en ('I am helping you')

Answer: neniitehéí3-en ('we are helping you')

1. Neniiteheibé3en.
2. Neniitehéí3-énee.
3. Neniiteheibín.
4. Neniiteiheibínee.
5. Heesoohowún.
6. Heesoohobé3en.
7. Heesoohowúnee.
8. Heesoohobe3énee.

**Exercise 15e:**

This is an exercise to do in pairs. Using the verbs listed below, the first person says to the second person 'you are doing (VERB) to me'. The second person then responds, 'yes, I am doing (VERB) to you.'

Example: hesoohob- 'watch'

Answers: heesoohobé3en ('I am watching you')

Hee/'oo heesoohowún ('Yes, you are watching me')

1. Niiton- 'hear'
2. Ceh'e3ih- 'listen to'
3. Nei'oohob- 'look at'
4. Hei'towuun- 'tell something to'
5. Biin- bei'ci3ei'i 'give money to'
6. Notton- 'ask a question'
7. Ni'itowuun- wo3onohóe 'ask for a pencil'
8. Noohob- 'see'
9. Heeneti3- 'speak to'
10. Niiteheib- 'help'

**Exercise 15f:**

You can do the same exercise in reverse. The first person says 'you are watching me' and the second person says 'yes, I am watching you.'

Once again, as with the other endings, you can use negatives and questions with these endings. Here, to keep things simpler, we won't bother with all the plurals:

heihoowu-noohow-[u]

you don't see me

(The -u- is there, but it's never pronounced)

heihoowu-noohob-ei'ee

you don't see us

kooho-noohob-ei'ee  
do you see us?

kooho-noohow-[u]  
do you see me?

**Exercise 15g:**

The following sentences are positive. Make them negative.

Example: nonoohow-un ('you see me')

Answer: heihoowu-noohob ('you don't see me')

1. Neniiteheibin.
2. Ceeh'e3ihin.
3. Neniitonin.
4. Noottonin.
5. Beniinin bei'ci3ei'i.
6. Neni'itowuunin bei'ci3ei'i.
7. Neniiteheibeien.
8. Ceeh'e3iheien.
9. Neniitoneien.
10. Beniineien bei'ci3ei'i.
11. Neni'itowuuneien bei'ci3ei'i.
12. Noottoneien.

**Exercise 15h:**

Convert the preceding sentences into questions.

Example: nonoohow-un ('you see me')

Answer: kooho-noohow ('do you see me?')

**Exercise 15i:**

Answer all of the following questions with negatives answers.

Example: koohe-niiton ('do you understand me?')

Answer: hiiko, heihoow-niiton-e3 ('no, I don't understand you')

1. Koohonoohow?
2. Kooheceh'e3ih?
3. Koohonotton?
4. Kooheni'itowuun bei'ci3ei'i?
5. Koohebiin bei'ci3ei'i?
6. Kooheniiteheib?
7. Koohenei'oohow?
8. Koohebiin wo3onohoe?
9. Hooheesoohow?
10. Kooheni'itowuun woxhoox?

## CHAPTER SIXTEEN: TA Imperatives

A Round Dance Song, sung to Andrew Cowell by Eugene Ridgely, III, June, 2004:

*noohowunee huu3e' beebei'on*  
*neneenit ceneeno'*

**Look at them a long ways away over there.**  
**It is him[them], the sage chickens.**

*noohow-unee huu3e' beebei'on*  
look at-them over there far away

*neneeni-t cenee-no'*  
it is-him sage chicken-PL

In the song, the very first line includes a command, to one person, to do something to another person. This command uses a TA verb – noohow- ‘to see someone’.

When you give someone commands involving two people – the person you’re talking to, and someone else – then you have to use TA verbs. At this point, the suffixes you use to give these commands should look familiar:

noohow-ú	see me!, look at me!
ceh'e3h-í	listen to me!
niiteheib-í	help me!

(Note that often people will add a *cih-* prefix when talking about ‘me’. This simply makes the command a little bit stronger. It means literally ‘to’ me: *cih-biin-i* = ‘give it to me!’)

noohob-éi'ee	see us! look at us!
ceh'e3h-éi'ee	listen to us!
niiteheib-éi'iee	help us!

As you can see, the endings are the same ones you use with TA verbs when someone is doing something to ‘me’ or ‘us.’ There’s no need to add the *-n* for ‘you’, since you’re giving someone a command, so it’s clear who’s involved in the sentence. Notice that there is no initial change on the verbs, since these are command forms.

If you want to tell a person to do something to someone else besides ‘me’ or ‘us’, you use *-ín* or *-ínee* (they both mean the same thing – different people use one of the other), or *-ún* or *-únee* when there is vowel harmony.

noohow-ún	see/look at him!
ceh'e3h-ín	listen to her!
niiteheib-ín	help him/her!

*For more on commands, see Arapaho Web Project, Language Lessons:  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/GRAMimper.htm>*

**Exercise 16a:**

Translate the following into Arapaho:

1. Help him!
2. Ask him something!
3. Tell him something!
4. Tell a story to me!
5. Give me money!
6. Give us money!
7. Give him money!
8. Tell a story to us!
9. Help us!
10. Watch me!

**Exercise 16b:**

This is an exercise to do with a partner. Using the same sentences as in 16a, the first person should tell the second person to do the thing listed. Then the second person should respond by saying, 'I'm doing that'.

Example: Help me!

Answers: #1 niiteheib-i

#2 neniiteheib-e3en ('I'm helping you')

**Exercise 16c:**

Again with a partner, the first person should give the command using the sentences in 16a. But this time the other person answers by saying 'I'm NOT doing that'.

Example: Help me!

Answers: #1 niiteheib-i

#2 heihoow-niiteheib-e3 ('I'm not helping you')

**Exercise 16d:**

Make up a prayer that you can use for some specific occasion. Prayers often use imperatives. A very common word in prayers is howouunon- (TA) 'have mercy on' or 'take pity on'. Others are niiteheib- (TA) 'help' and hoonoyoohob- TA 'watch over, keep guard over')

**Exercise 16e:**

The following is a Wolf Dance Song recorded by Dr. Bruno Nettl in the early 1950s. Notice that the first line has a TA imperative, just like the song at the beginning of this chapter. Can you translate the song into English?

*ne-niisoo hesoohow-u  
 neneeni-noo nenii'eheini-noo*

**CHAPTER SEVENTEEN: Practice with a**

# Dialogue

Here is a dialogue. You should be able to figure out everything in the dialogue. Three words you may need to look up in the glossary are hebi (see nebi), henetii- and heeyouhoo. The translation of the dialogue is in the answer key.

- A: Tous, woxuu niibe!
- B: Tous, hisei be'eih!
- A: Kooniini'iini?
- B: 'Oo, niini'iini! 'Oh neneenin?
- A 'oo, niini'iini. 'Oh nih'enetinoo nebei'ci3ei'i.
- B: 'Ii, hetebinou!
- A: 'Ine, cihbiini bei'ci3ei'i!
- B: Hiiko! Heihoowbiine3 bei'ci3ei'i.
- A: Nohtou?
- B: Heihoowbeetbiine3 bei'ci3ei'i.
- A: Nohtou?
- B: Neihoownii3in bei'ci3ei'i.
- A: ohh. Niibeetnottone3en heeyouhoo.
- B: Heeyou?
- A: Hebi, koonii3in bei'ci3ei'i?
- B: 'Oo, neni3ino' bei'ci3ei'i. Wonni'itowuunin bei'ci3ei'i.
- A: 'Ine, heetnee'eestoonoo! Heetce'noohobe3en.
- B: 'Oo, heetce'noohobe3en.

Notice in the dialogue that the common auxiliary prefixes (won-, beet-) are used in combination with TA verbs, just like with AI verbs. This dialogue has both TA and TI verbs, as well as positive, negative, and question sentences. At this point, you are really learning a lot of Arapaho.

*For another dialogue, see Arapaho web Project, Language Lessons:  
<http://www.colorado.edu/csilw/arapahoproject/language/teachingmaterials/Arapaho.htm>*

## Exercise 17a:

For the following sentences, add the additional meaning indicated by using a prefix.

Example: nonoohob-e3en ('I see you'); able to

Answer: niini'-noohob-e3en ('I am able to see you/I can see you')

1. Neniiteheibé3en; want to
2. Neniitehéíbé3enee; able to
3. Neniiteheibín; like to
4. Neniiteiheibínee; go to
5. Heesoohowún; always
6. Heesoohobé3en; still

7. Heesoohowúnee; almost
8. Heesoohobe3énee; want to

**Exercise 17b:**

Make the following sentences negative:

Example: niibeet-noohob-e3en ('I want to see you')

Answer: heihoow-beet-noohob-e3 ('I don't want to see you')

1. Noowohnoohobe3en.
2. Niibeetniiteheibe3en.
3. Niiteco'onceh'e3ihe3en.
4. Tonooto'obe3en.
5. Noosouhesoohobe3en.
6. Noowohnoohowun.
7. Niibeetniiteheibin.
8. Niiteco'onceh'e3ihin.
9. Tonooto'owun.
10. Noosouhesoohowun.

**Supplementary Exercise 17c:** [WARNING: very difficult!]

Using the same sentences as in 12bb, now make the sentences NEGATIVE.

Example: nonoohobe3en; able to

Answer: heihoowu-ni'-noohob-e3.

## CHAPTER EIGHTEEN: Learning the remaining TA endings.

The Northern Arapaho Eagle Song (words only) is as follows:

*neisonoo beniineinoo*  
*nii'eihii hiniiboot*

**My father gives me  
the eagle's song.**

*neisonoo beniin-einoo*  
my-father give-he/me

*nii'eihii hi-niiboot*  
eagle his-song

As you can see, in the first line is the TA verb *biin-* 'give someone something'. The ending is a new one, showing that 'he' is doing it to 'me.' This is the type of ending you will learn in this chapter. So far, you've learned how to use TA verbs when talking about I, we, you, and you plural. At this point, we still need to learn how to talk about third persons (him, her, they, etc.). Before we begin learning this, you need to learn about what is often called the "person ranking system" in Arapaho.

You will have already noticed that 'you' forms always are on the end of the TA verbs in Arapaho, no matter whether 'you' is the one doing the action or the one being acted on:

nonoohob-e3e-n	I see you
nonoohow-u-n	You see me

In fact, in Arapaho, there is a ranking, and whichever person involved in the sentence is higher ranked, that's the one which goes on the end of the verb. This ranking system is:

**2(SING and PL)**  
**12**  
**3PL(actor only)**  
**1SING**  
**3SING, 3PL (object acted on only)**  
**1PL**  
**4 (obviative)**  
**0 (inanimate)**

So far, we've only been dealing with 2<sup>nd</sup> person and first person, so things have been relatively simply, with second person always final. But now, we're going to start dealing with third persons, and as you can see from the ranking above, that makes things a little trickier. Here are some examples:

nonoohob-ei-noo	S/he sees me (1SING outranks 3SING, so 1SING (-noo) goes on the end)
-----------------	---

nonoohob-ei-n	S/he sees you (2 outranks 3SING, so 2 (-n) goes on the end)
nonoohob-i-3i'	They see me (3PL outranks 1SING, so 3PL (-3i') goes on the end)
nonoohob-ei'ee-t	S/he sees us (3SING outranks 1PL, so 3SING (-t) goes on the end)
nonoohow-oo-t	S/he sees the other (obviative) one(s) (3 outranks 4, so 3 (-t) goes on the end)

This may look somewhat confusing. We won't try to learn all of the different possible combinations at once. Instead, we'll just focus on a few very useful ones. In particular, you should learn these combinations:

<b>nonoohow-o'</b>	<b>I see him/her</b>
<b>nonoohow-ou'u</b>	<b>I see them</b>
<b>nonoohob-einoo</b>	<b>S/he sees me</b>
<b>nonoohow-oot</b>	<b>S/he sees the other one(s)</b>
<b>nonoohob-eit</b>	<b>The other one(s) see him/her</b>

The -o- or -oo- indicates the higher ranked one is doing something to the lower ranked one, while the -ei- indicates the lower ranked one is doing something to the higher ranked one. If that's confusing, just memorize the five forms above, and don't worry too much about tables and explanations for now.

#### **A short descriptive story (TA verbs are in italics):**

Ceebisee-noo.  
I am walking along.

Heet-yihoo-noo neyei3eino'oowuu'.  
I will go to school.

*Nonoohow-o'* neyei3einotii.  
I see the school bus.

*Nonoohow-ou'u* neyei3eihiiho'.  
I see the students.

Neene'eehek noo'eiyeihii.  
There is the bus driver.

*Nonoohob-einoo*.  
He sees me.

*Neniiteheib-einoo* heetih-teexoku-noo.

He is helping me to get on the bus.

*Beniin-o' wo3onohoe.*

I am giving him a note (some paper).

*Nenei'oohoot-o'.*

He is looking at it.

*Neyei3eihiiho' nenei'oohoot-ou'u.*

The students are looking at it.

*Noo'eiyeihii nonoohow-oot neyei3eihiiho.*

The bus driver is looking at the students.

*Woow heet-ce3ei'oo-no'!*

Now we're setting off (he says).

Now you see that, with the different TA verb forms you have used, you can start to tell stories and describe things that are happening.

**Exercise 18:**

Tell a story about you and one other person. It can be about you and your friend, or about one of your brothers and sisters, or what you and your mom or dad or grandparent did yesterday. Use the dictionary to find different words that you need.

## CHAPTER NINETEEN: Proximate and Obviative in Arapaho

### Part One – Third and Fourth Person in Arapaho

In Arapaho, rather than having only a third person form ('he/she') there is also a fourth person form ('the other one'). Whenever two or more third persons are involved, a speaker has to choose

one of them as the more important or 'proximate' person, and the others as less important, or 'obviative' persons. There are different verb endings for the obviatives:

	Singular	Plural
3rd person	-t	-3i'
4th person	-ni3	-ni3i

Examples with *cebísee-* 'to walk' and *ni'í3ecoo-* 'to be happy':

*ceebíseet* = 'he is walking'

*ceebíseení3* = 'the other one is walking'

*nii'í3ecóó3i'* = 'they are happy'

*nii'í3ecooní3i* = 'the other ones are happy'

In addition, the demonstrative 'this' has two forms – *néhe'* for proximates, *núhu'* for obviatives (and inanimate things). Note that the proximate/obviative distinction is only used for animate objects.

So if you're telling a story about two people, you might end up saying something like 'this one (main focus) is happy, but the other one is said.' In Arapaho, this would be:

<i>Néhe'</i>	<i>nii'í3ecoo-t,</i>	<i>'oh</i>	<i>núhu'</i>	<i>teneení3ecoo-ní3.</i>
This (prox)	happy-3,	but	this other(obv)	sad-4.

Because of the markers on the verbs, there's no need to use nouns or pronouns as in English, so in Arapaho narrations, you will often have long strings of just verbs. There's not a problem tracking who's doing what, because the proximate/obviative distinctions allow you to keep track of the different folks involved and their relation to each other. Here's a brief example, with the obviative markings in red and the proximate markings in blue.

*Néhe'* *nii'í3ecoo-t,* *'oh* *núhu'* *teneení3ecoo-ní3.*

This (prox) one is happy, but this other (obv) one is sad.

*Núhu'* *yiihóo-ní3* *hito'óowúúnin,* *'oh* *néhe'* *yiihóo-t* *bii3híino'óowúú'.*

This other(obv) one is going to his house, but this (prox) one is going to a restaurant.

*Bení3i-t* *nisíkc* *noh* *niiscíh'ebi-t.*

He (prox) is eating cake and drink soft drinks.

*Núhu'* *bení3i-ní3* *cée3íbin*o. *Bééne-ní3* *nec.* *Niibeetbí3i-ní3* *nisíkc.*

This other (obv) one is eating beans. He (obv) is drinking water. He (obv) wants to eat cake.

Proximate/obviative with Nouns

Nouns change their form to indicate obviative or proximate status:

hinén = man (PROX), hinén(i)nó' men (PROX)  
 hinénin = man (OBV), hinén(i)no men (OBV)

hísei = woman (PROX), híseino' women (PROX)  
 hísein = woman (OBV), híseino women (OBV)

Here are two examples of sentences with nouns in them:

Néhe' hísei ceebísee-t, 'oh núhu' hinén-in níhi'kóóhu-ní3.  
 This woman (prox) is walking, but this other man (obv, less important) is running.

Hísei-no' nii'í3ecóó-3i', 'oh hinén-ino teneení3ecoo-ní3i.  
 The women (prox) are happy, but the other men (obv) are sad.

Proximate/obviative with adjective/descriptive verbs.

Whenever adjective-like verbs occur, there is agreement between the adjective verb and the noun:

néhe' bee' éphi-t he3.  
 this red-3 dog  
 'this red dog'

núhu' bee' éphi-ní3 hé3-ebii.  
 this red-4 dog(obv)  
 'this other red dog'

### Exercise 19a:

Describe two different people or animals, with one of them being proximate and the other obviative.

### Part Two – Proximate/obviative with Transitive Verbs

If you have a transitive verb, you only mark the proximate person on the verb. Here's a sentence with noohow- meaning 'to see someone':

hinén nonoohówoo-t hísei-n.  
 man see-3 woman(obv)

So what does the above sentence mean in Arapaho? What it means is, "a man (prox) sees a woman (obv)." At first, it might not seem clear whether the woman is seeing the man, or the man is seeing the woman. In fact, here's a very similar sentence in Arapaho:

hinén nonoohobéí-t hísei-n.  
 man see-3 woman(obv)

This sentence means 'the woman sees the man.' As you can see, the order of the words in Arapaho doesn't have anything to do with the meaning of the sentence (unlike in English). In fact, the only thing that changes from one sentence to the other is that the verb *noohow-* has a special ending *-oo-* on it in the first sentence, and a different ending *-ei-* (which causes the final *-w* to turn into a *-b* by the way) on it in the second sentence. What's happening here is that the little endings *-oo-* and *-ei-* are 'direction of action' markers. The marker *-oo-* tells you that the proximate person is doing something to the obviative one, while the marker *-ei-* tells you that the obviative person is doing something to the proximate one.

hinén nonoohów-oo-t hísei-n.  
 man see-prox>obv-3 woman(obv)  
 'a man sees another woman'

hinén nonoohob-éi-t hísei-n.  
 man see-prox<obv-3 woman(obv)  
 'another woman sees a man'

Here are two more examples, this time with an adjective-like descriptive verb thrown in:

nonoohów-oo-t hiinóno' éini-ní3 hísei-n  
 see-3 Arapaho-4 woman(obv)  
 'he sees the Arapaho woman'

vs.

nonoohob-éi-t hiinóno' éini-ní3 hísei-n  
 see-3 Arapaho-4 woman(obv)  
 'the Arapaho woman sees him'

vs.

nonoohów-oo-t hiinóno' éini-t hísei-n  
 see-3 Arapaho-3 woman(obv)  
 'the Arapaho sees the woman'

### Exercise 19b:

Translate the following into English:

1. Hinen nonoohowoot hisein.
2. Hisein nonoohowoot hinen.
3. Hisein nonoohobeit hinen.
4. Hinen nonoohobeit hisein.
5. Neecee heneeneti3oot tei'yoonoho'.
6. Tei'yoonohe' heneeneti3oot neecen.
7. Neecee heneeneti3eit tei'yoonoho'.
8. Neinoo niicéh'e3ihoot hinenin.

9. Neinoo niiceh'e3iheit hinenin.  
10. Hinen nooh'oot hiwoxuuhuu.

**Exercise 19c: A simplified story in Arapaho**

See if you can read the following Arapaho story. All words not included in the basic 100 word vocabulary are given below. In addition, all prefixes and suffixes on the words are marked off with a dash. You will see proximate and obviative forms. Also, though it hasn't been presented yet, you'll see past tense used with TA verbs. This works just like with II, AI, and TI verbs (the short form of the verb is used since there's a prefix).

koo'oh = coyote (obv. koo'ohwuu)  
nehton- = trick someone (TA)  
kotousine- = hide under cover (AI)  
'oh = but  
niiton- = hear someone (TA)  
niitouuhu- = growl (AI)  
wootii = like  
wox = bear  
tokohu- = flee (AI)

*Koo'ohwuu nih-noohob-ei-t hisei. Nih-beet-nehton-ei-t. Nih-kotousine-ni3. 'Oh nehe' hisei nih-niiton-oo-t. Nih-niitouuhu-t wootii wox. Nuhu' nih-tokohu-ni3.*

**Exercise 19d: Another simplified story.**

The following story has past, present, and future tenses. See if you can understand it.

hesiinii- = to be injured (AI)  
nec = water  
no'oteihiit = power (supra-human)  
hooxohoeniihi' = in exchange, in return

*Hinen nih-noohow-oo-t koo'ohwuu. Nuhu' koo'ohwuu nih-'esiinii-ni3. Nehe' hinen nih-niiteheiw-oo-t. Nih-biin-oo-t bii3wo. Nih-biin-oo-t nec. "Hohou" nih-'ei'towuun-ei-t nuhu' koo'ohwuu. "Heet-biin-e3en no'oteihiit." Nih-biin-ei-t no'oteihiit. Hooxohoeniihi' nih-niiteheib-ei-t nehe' hinen.*

**Exercise 19e:**

Write your own story in Arapaho. Use TA verbs, and write about two different people or animals – one will be proximate and one will be obviative.

## Chapter Twenty: Summary of TA verbs

This chapter is an overall summary of the TA verbs. It lists every single possible form of the verb, in tables. You will probably not want to memorize the tables, but they are presented here for the sake of reference. You should continue practicing with the verbs and endings you already know, and you can slowly add the rest of the endings as you need them.

As we saw in chapter eighteen, the person ranking system determines what the ending suffix is for TA verbs. Between the end of the verb and the final suffix is a middle suffix, which essentially indicates whether the person referred to by the ending suffix is doing the action, or having the action done to them. The following table summarizes this:

Suffix	Action Indicated
-é3e-	action by 1S on 2
-í-	action by 2 on 1S, (or 3PL on 1S)
-ee-/eé-	action by 1PL on 2 or 3 or 4
-éi'ee-	action by 2 or 3 or 4 on 1PL
-oo-	action by 1 or 2 on 3, or 3 on 4
-éi'ee-/-éi-	action by 3 on 2 or 1, or 4 on 3

The person/number markers which follow these direction-of-action markers indicate with more detail the exact identity of the subject or object, and whether it is singular or plural:

-é3e- <i>n</i>	action by 1 on 2 <i>singular</i>	<i>nonóóhobé3en</i> 'I see you(S)'
-é3e- <i>nee</i>	action by 1 on 2 <i>plural</i>	<i>nonóóhobe3énee</i> 'I see you(PL)'
-éi'ee- <i>t</i>	action by 3 <i>singular</i> on 1PL	<i>beniinéi'eet</i> 's/he has given it to us(EXCL)'
-éi'ee- <i>3i'</i>	action by 3 <i>plural</i> on 1PL	<i>beniinéi'ée3i'</i> 'they have given it to us(EXCL)'

The result of putting all of this together is the following table of endings, using the verb 'see' as an example:

You and Me forms:

1-2	nonoohob-é3en	I see you
1-2p	nonoohob-e3énee	I see you two
2-1	nonoohow-ún	You see me
2p-1	nonoohow-únee	You two see me
1p-2	nonoohób-een	We see you
1p-2p	nonoohob-éénee	We see you two
2-1p	nonoohob-éi'een	You see us
2p-1p	nonoohob-éi'éénee	You two see us

Third and Fourth Person forms.

1-3	nonoohow-ó'	-3plural (object)
2-3	nonoohow-ót	nonoohow-óú'u
3-4	nonoohów-oot	nonoohow-óti
1p-3	nonoohób-eet	same as sing.
12-3	nonoohow-óóno'	nonóóhob-éé3i'
2p-3	nonoohow-óónee	same as sing.
3p-3	nonoohow-óó3i'	same as sing.

Plural subject

3-1	nonoohob-éínoo	nonoohowú3i'
3-2	nonoohob-éín	nonoohobéínóni
4-3	nonoohob-éít	same as sing.
3-1p	nonoohob-éí'eet	nonoohob-éí'ée3i'
3-12	nonoohob-éíno'	same as sing.
3-2p	nonoohob-éínee	same as sing.
4-3p	nonoohob-éí3i'	same as sing.

Some additional examples:

bíixoo3ó'	I like him/her
hoowóuunonó'	I pity him/her
neníitone3énee	I hear you (pl)
nonóóhowóú'u	I see them
tóó'owún	You (sing) strike me
biixoo3éínoo	He/she loves me
nonoohobéínoo	He/she sees me
tóó'owóti	You hit them
neníitonéi'een	You hear us
neníitonín	You hear me
nonóóhowún	You see me
nonoohówoot	He/she sees him/her
neníitonéíno'	He/they hear us

Comparing the above forms to those already seen for TI, you will notice many similarities. "To see" for example is nonoohoot- for TI and nonoohob- for TA. In fact, the actual root is nonooh- and the -oot and -ob are endings unique to TI and TA verbs. This is very similar to the difference between nihoo-yoo- and nihoo-neihi-, where the same root forms two different verb stems by the addition of two different endings prior to the final pronouns. The opposition of -oot and -ob (and variations) is very common in Arapaho with many different verbs. For example:

nii'een-	"like"
nii'eeneb-é3en	I like you (TA)
nii'eenéét-owoo	I like it (TI)
heesooh-	"watch"
heesóóhob-é3en	I am watching you (TA)
heesoohóót-owoo	I am watching it (TI)

There are many other types of TI/TA pairs of this type, which will be discussed later. Simply as examples, we give the following:

hootoonoo-	"transfer"
hootóónoo3-ó'	I am buying it (TA)
hootoonóót-owoo	I am buying it (TI)

teeb-	"separate"
téebes-ó'	I am cutting it off (TA)
teebéx-owoo	I am cutting it off (TI)

Negatives:

You and me forms:

1-2	héíhoowunóóhobé3
1-2p	héíhoowunóóhobe3ébe
2-1	héíhoowunóóhow
2p-1	héíhoowunóóhowúbe
1p-2	héíhoowunoohóbeé
1p-2p	héíhoowunoohobéébe
2-1p	héíhoowunóóhobéi'ee
2p-1p	héíhoowunóóhobéi'éebe

Third and fourth person forms:

	singular object	plural object
1-3	néíhoowunoohówoo	neihoowunoohówoono'
2-3	héíhoowunoohówoo	heihooowunoohówoono'
3-4	hoowunoohóbee	same as sing.
1p-3	néíhoowunóóhowóóbe	same as sing.
12-3	héíhoowunoohówoon	same as sing.
2p-3	héíhoowunóóhowóóbe	same as sing.
3p-4	hoowunoohóbeeno'	same as sing.

	singular actor	plural actor
3-1	néíhoowunoohóbe'	same as sing.
3-2	héíhoowunoohóbe'	same as sing.
4-3	hoowunoohóbe'	same as sing.
3-1p	néíhoowunóóhobéibé	same as sing.
3-12	héíhoowunóóhobéin	same as sing.
3-2p	héíhoowunóóhobéibé	same as sing.
4-3p	hoowunoohóbei'i	same as sing.

Some negative examples are as follows (from Salzmann):

héíhoownoohobé3	I do not see you (sg).
héíhoowunoohobe3ébe	I do not see you (pl).
néíhoowunoohówoono'	I do not see them.

héíhoowunoohówoo	You (sg) do not see him/her.
héíhoowunoohóbeé	We do not see you.
héíhoowunoohóbe'	He does not see you.
héíhoowunoohobéibé	They/he do not see you (pl).

Some interrogative examples are as follows:

koohónoohobé3	Do I see you?
koohéneyéi3éíh	Do you teach me?

## CHAPTER TWENTY-ONE - ANIMATE NOUNS

Animate nouns in Arapaho can be either singular or plural, and either subject or object. These forms are marked by endings of two basic types. In type one, the noun is marked as follows:

	sing	plural
subj:	-	-ho'
(or)	-	-no'
obj (obv):	-o	-ho
(or)	-(V)n	-no

This basic pattern contains many different variations concerning the final consonants of the nouns, but these will be ignored for the moment. Thus to take a few examples, we have:

henéécee	buffalo
hinén	man
nóóku	rabbit

The three other forms are: (pl, obj, obj pl)

henééceenó', henééceen, henééceeno  
 hinéno', hinénin, hinéno  
 nóókuho', nóókuo, nóókuhó

The second basic type of animate noun endings are even easier. It involves only one single ending added to all three other forms. This ending is in the forms -(i)i or -(u)u, though again there are many small variations. Nouns in this group include:

hébes	beaver
sísííc	duck
wóx	bear

The other forms are:

hébesii, sísíícii (obj) and sísíiku'uu (pl), wóxuu

## END OF UNIT ONE

## UNIT TWO

# CHAPTER 22 - COMBINING PAST AND FUTURE WITH QUESTIONS AND NEGATION.

### PART ONE - PAST

The above two tense and mode forms can be combined. Study the following:

neihoowté'eih	I am not strong
neih'oowté'eih	I was not strong
kooheté'eih	Are you strong?
kooheihté'eih	Were you strong?

All negative forms can be made past-tense by adding an -h- after the first prefix (nei- etc).

Note that -hoow- then becomes -'oow-.

All question forms can be made past-ense by adding an -h- after the second prefix (nei- etc), just like with the negative.

More examples are:

kooh(e)ih'to'óót	Did you strike it?
kooh'eih'to'óótéébe	Did you (pl) strike it? (Moss)
né(i)h'ih'oowuto'óótobe	We did not strike it (Salz)
néih'oowúto'óóteebe	same as above (Moss)

tonóehinoo	I am cold
néih'(h)oowtóe	I was not cold

henícoot	He is smoking
koohuh'úucóó	Did he smoke?
koohuh'íicóó	same as above (Moss)

## PART TWO - FUTURE

Then, study the following:

héétéi'éihinoo	I will be strong
koohéété'eih	Will you be strong?

To make negative and question forms future-tense, neet- replaces nei-, heet- replaces hei- and het- replaces hi-.

More examples:

heníne'etíno'	We are living (somewhere)
heetnéihoowúúne'etíbe	We will not live
koohéé(t)tóe	Will you be cold?

In addition to the above, study the following:

kooh'eic'ítei'éih	Are you not strong?
	Aren't you strong?
neet'cíte'i'éih	I will not be strong (Salz)
heetnéihoowt'ée'eih	same as above (Moss)
koohéétc'íté'eih	Will you not be strong?
koohéétc'íto'óót	Will he not strike it?

Some additional final examples, involving everything from this chapter:

héih'(h)oowúneyéí3eihé3	I did not teach you (sing).
híh'ihoowunooohóbee	He did not see him
koohé(i)hneyéí3éíh	Did you teach me?
koohé(i)hneyéí3éíhoo	Did you teach him?
koohéétnoohobe3ébe	Will I see you (pl)?

## CHAPTER 23 - LOCATION

Here is the Northern Arapaho Flag song again. In the second line, notice that the word hono' 'sky' has a special ending -u' on it. This ending makes the word mean 'in the sky', as the translation shows.

*neito'eino' hii-noohoot-owu'*  
*he-niiwohoen-in hono'-u'*  
*honouute', nonoh'oobeese-'*

**My relatives, look at it,  
 Our flag up in the sky.  
 It is hanging there, blowing in the breeze.**

Arapaho nouns often have a suffix added which is called the locative suffix, and which indicates that something is "at" or "near" or "on" the noun. Examples are:

bóóó

road

hééntoonoo bóóne'            I am in/on the road  
 nec                                water  
 coowóú'oonoo necí'            I am swimming in the water

nonóóhowóú'u betéíwo hité3ibíbe'  
 I see the fleas on his dog.

The locative ending is:  
 -e' or -i' (which can turn into -u' due to vowel harmony, as in the Flag Song)

## CHAPTER 24 - POSSESSION OF ANIMATE THINGS

In Arapaho, animate things which are possessed often take special endings on the noun. A good example is the word "dog" = he3

my dog = neté3ebiib

Note that h-, when preceded by a possession prefix, always changes to t- in Arapaho. Note also that -ebiib is added to he3 in the possessed form.

your dog = heté3ebiib  
 his dog = hité3ebiiw

Note that "his or her dog" is placed in the obviative. That is why the -b changes to -w.

These forms can be made plural, as with all Arapaho possessed forms:

neté3ebiiwo'    my dogs  
 heté3ebiiwo'    your dogs  
 hité3ebiiwo    his or her dogs

And with plural possessors, we get the following:

neté3ebiibínoo our dog or dogs (excl)  
 heté3ebíbin our dog or dogs (incl)  
 heté3ebiibínoo your (pl) dog or dogs  
 hité3ebiibínoo our dog or dogs

## CHAPTER 25 - DOUBLE POSSESSION

The sentence "The man saw his wife" is not clear - it could mean either that the man saw his own wife, or that he saw the wife of another man. Arapaho clarifies this by saying, in the second case, the equivalent of "The man saw him his wife". "Him" or its equivalent is in the obviative.

nonóóhowó' hinén hité3ebiiw  
 I see the man's dog

hinén nonoohówoot núhu'úsein hitééxokúútonin  
 The man sees this woman's saddle horse.

néécee nonoohówoot núhu'inénin hinínin  
 The chief sees this man's wife.

nééceeno' nonóóhowóó3i' honóh'ohó hihéíhehínoo  
 The chiefs see the men's mother-in-law(s).

nééceeno' nonóóhowóó3i' hihéíhehínoo  
 The chiefs see their mother-in-law(s).

## CHAPTER 26 - PASSIVES

If we want to say in Arapaho that "I am seen" as opposed to seeing someone else, we can combine the TA verb forms and an AI verb ending. Study the following:

nonóóhobéíhinoo

This word is made up of nonoohob- (to see someone), -eihi- (the same ending we saw on "I am strong, I am red," etc), and -noo, meaning I. Other examples are:

henéeteenebé3en	I respect you
henéeteenebéíhinoo	I am respected
henéeteenebéíht	He is respected

## CHAPTER 27 - REFLEXIVE AND RECIPROCAL

In English, we can say, "I see myself". In Arapaho, to indicate the "self" part, a suffix is added to the end of the TA verb. The suffix is -eti, and the stress is always -etí-

nonóóhobé3en	I see you
nonóóhobetínoo	I see myself

More examples with nonoohob- are:

nonoohóbetí3i'	They see themselves.
níhnoohóbetín	You saw yourself(sg).
héétnoohóbetínoo	I will see myself.
néíhoowunoohóbet	I do not see myself.
koononoohóbet	Do I see myself?
kóónecíínoohóbet	Do I not see myself?
koohuhcíínoohóbet	Did he not see himself? (Also kuh-)
koohéíhnoohóbetíbe	Did you see each other? (Also keih-)

This suffix can be added to any TA verb with any number of people. Examples with too'ob- are:

too'óbetí3i'	They hit each other
hoowto'óbet	He didn't hit himself
to'óbetí	Hit yourself!
tó'óbetí'	Strike yourselves!
ceebéhto'óbetí'	Don't strike yourselves!
koohéétciiito'obetíbe	Will you not strike yourselves?

## CHAPTER 28 - DEMONSTRATIVES

Demonstratives are words which make a noun more important or more precise. In English, when I say "I want this shirt, not that one" the words "this" and "that" are demonstratives because they demonstrate more clearly the difference between the two shirts.

In Arapaho, the common demonstratives are:

nehe'	this (anim, sing things) here
nuhu'	this (inan things) here
nuh'uuno	these (anim, pl things) here
hínee	that thing/those things over there

# CHAPTER 29 VERB TRANSFORMATIONS

We've already seen that nouns can be made into verbs, and verbs into nouns, in Arapaho. There are also ways to make one type of verb into another type. We'll just look at one of these here. Contrast the following:

hiiníh'ohút	He is flying around
niiníh'ohúúnoo'	airplane ("it flies around")

heeteenebeihí3i'	They are respected
heeteenebeihínóú'u	Those things are respected

To transform an AI verb into an II verb, the final vowel of the AI stem is lengthened, then -noo- is added, plus the pronoun suffix for II verbs.

**END OF UNIT TWO**

### **Glossary of grammatical terms: (complete through unit one)**

affirmative: This means saying something without a "no" or a "not" in it. Contrast negative.

animate: This means "living". In Arapaho, people and animals are considered to be animate. However, a number of other things which are not strictly living are also considered to be "animate" in Arapaho, such as the word for door (tecénoo). These special animate words must simply be memorized. Contrast inanimate.

deverbal: This is the process where a verb is turned into a noun - its loses its "verbal" quality, and is typically shortened. Compare tonóúnowoo = I am holding it and tóúyoó = cup ("it holds things").

exclusive: This is the term for "we" when the "we" includes the speaker and other people, but not the person being spoken to. Contrast inclusive.

glide consonant: These are consonants which "connect" two different parts of a word. They are often used when otherwise two vowels come together. Between niihoo- (yellow) and -eihi- (a suffix for verbs with animate subjects), -n- is used as a glide consonant, so that one gets niihooneihinoo = I am yellow.

imperative: This is the term for verbs which give commands. When we say "come here" this is a command, or an imperative form.

inanimate: This means "not living." In Arapaho, anything which hasn't been specifically learned or defined as animate can be considered inanimate. Things like clothes, plants, and tools are usually inanimate. Contrast animate.

incorporation: This is the process where a noun is added into a verb form in Arapaho. For example, wo'óh = shoe, but cíto'óhnii! means "put your shoes on." The word shoe has been incorporated into the longer verb.

inclusive: This is the term for "we" when the "we" includes the speaker and also the person being spoken to. Contrast exclusive.

initial root (preverb): In Arapaho, these are forms which are similar to adverbs - they are added to verb roots as prefixes. However, a number of verb roots cannot stand by themselves, such as -ísee (to go on foot). It must have a preverb, such as ceeb- (past, by).

interrogation: This means asking a question.

intransitive: This is the term for verbs in which the subject is doing something all by himself, or only to himself. "I am singing" is intransitive, while "I sing a song" is transitive, because the subject is doing something to or with another object. Contrast transitive.

locative: This is a suffix which is added to nouns to indicate that they are describing a location. It is like English "at" or "in" or "on".

mode: Arapaho verbs have two basic modes - the affirmative and the non-affirmative. This last term includes both questions (interrogation) and "not" sentences (negation).

negative: This means putting "no" or "not" into a sentence. "He is smart" is affirmative, "He is not smart" is negative.

noun: A noun is an object, person or thing. In English, "boy" "dog" and "box" are nouns.

obviation: In Arapaho, when one says hinen nonoohowoot hebesii (= the man sees the beaver), beaver has the suffix -ii added to indicate that it is obviative. This means that it is less important than the man (who is "proximate" - the focus of the sentence).

possession: This means owning or having something.

prefix: This is something added to the beginning of a word. It cannot stand by itself. In English, when we change "possible" to "impossible," the im- is a prefix.

prosody: This is the label for the way that the high, falling and normal tones are placed on words in Arapaho. These tones often shift in complicated ways.

root: In Arapaho, the root of a word is the part of the word which carries the basic "meaning", as opposed to suffixes and prefixes which modify this meaning. See verb stem.

subject: In a sentence, the subject is generally the person or thing which is doing the action, or is being described. It's the main object in the sentence. In English "she likes me" she is the subject.

suffix: An ending which is added to a word. A suffix cannot stand by itself as a complete word. In English, when we say "word" and then "words" the final -s is a suffix.

tense: This is a way of talking about when something happened. In Arapaho, things happen in the past, present or future time or "tense."

transitive: This is the term for verbs in which a subject is acting on or doing something to another object. In English, "I run" is intransitive, while "I run into you" is transitive. Contrast intransitive.

verb: A verb is a word which describes an action or a situation. In English, "run" "talk" and "sit" are verbs.

verb stem: A verb stem is a combination of a root - a bit of a word which means something definite - and a suffix, which indicates whether the verb goes with animate or inanimate subjects. In *niihooneihinoo* = I am yellow, *niihoo-* is the root (= yellow) and *-neihi-* is the suffix (=animate subject). Together, *niihooneihi-* is the verb stem (to which the suffix *-noo* (=I) is added).

vocative: This is the term for the words used to call to someone. When one says "Father, come here!" father is a vocative.

vowel harmony: This is a common feature of Arapaho. In the presence of i or e, nearby vowels often become i, while in the presence of o or u, nearby vowels often become u. Contrast *ceebíseenoo* = I am walking with *honoowúseenoo* = I am walking down. The same root switches from -i- to -u- depending on what vowels are in the preceding part of the word.

## One-Hundred Word Arapaho Basic Vocabulary

beeci-	to snow (II)
beeti-	want to...
beh' éfhehi'	old man
béí' ci3éí' i	money
béne-	to drink (AI)
betébi	old woman
betéee- /bete' e-	to dance (AI)
bétéé-	to be holy (person) (AI)
béteenóó-	to be holy (thing) (II)
beténeyóóó/beteneyo' o	one's body
bííkousíís	moon
biin-	to give s.o. s.t. (TA)
bíito' ówu'	land, earth
bii3íhi-	to eat (AI)
bii3wo	food
bíxoo3-	to love s.o. (TA)
bóóó/bo' o	road
cebísee-	to walk (AI)
ceh' é3ih-	to hear s.o., obey them (TA)
ceh' é3tii-	to hear s.t., to obey (AI)
cíntii-	to stop doing s.t. (AI)
hee	yes (m)
héébe	hello (m-m)
heenéti-	to speak (AI)
heesi-	what (statement, as in 'that's what I'm doing')
héét-	<i>indicates the future</i>

héet-	where (statement, as in ‘that’s where he lives’)
héétce’ nóóhobé3en	goodby, I’ll see you again
hééteenew-	to respect s.o. (TA)
héí’ towuun-	to say s.t. to s.o. (TA)
héntoo-	to be located, be at, live, stay (AI)
heséise-	to be windy (II)
hesíte-	to be hot (II)
hésnéé-	to be hungry (AI)
he3	dog
he’ in-	to know s.t. (TI)
he’ inon-	to know s.o. (TA)
hínee	that
hineníte	person
hinóno’ éí	Arapaho
hinóno’ éíni-	to be Arapaho (AI)
hinóno’ éíti-	to speak Arapaho (AI)
híiko	no
híine’ étii-	to live, survive (AI)
hiisíís	sun
híisi’	day
híí3einóón	buffalo
hiwóonhéhe’	today, right now
hinén	man
hísei	woman
hi3éíhi-	to be good (person) (AI)
hí3et-	to be good (thing) (II)
hí3oobéí-	to be correct, right, to tell the truth (AI)
hohóú	thank you
hóónoyoohóótowoo	watch out for yourself! be careful!
hoosoo-	to rain (II)
hoo3íte-	to tell a story (AI)
hoo3ítoo	story
hoo3ítoon-	to tell a story to s.o. (TA)
hoowu-	not
hóseihóowu’	Sun Dance Lodge, Offerings Lodge
hotíí	car; wheel; wagon
howóh’ oe	wait! (m)
ho’ óowu’	house
koo-	<i>indicates a question</i>
neetéíhi-	to be tired (AI)
nehéíc	come here!
néhe’	this
ne’ éé	wait! (w)
nih-	<i>indicates the past</i>
nihí’ kóóhu-	to run (AI)
nih’ oo3oo/nihoo3oo	White person

nii-	<i>indicates a general or habitual situation or event</i>
niibéi-	to sing (AI)
níini’-	able to...
niisí3ei-	to work (AI)
níteheiw-	to help s.o. (TA)
nii3ín-	to have in one’s possession (TI)
ní3oon-	to accompany s.o., go with them (TA)
ni’í3ecóó-	to be happy (AI)
nokóóyei-	to be thirsty; to fast (AI)
nóóhow-	to see s.o. (TA)
noohóót-	to see s.t. (TI)
núhu’	this
tecénoo	door
téi’ yoonéhe’	child
toot-	where (question)
tous	hello (m-w, w-w)
tousi-	what (question)
toyoo3oo-	to be cold (II)
3i’óku-	to sit (AI)
3i’óókuu-	to stand (AI)
3owó3nenítee	Indian
wohéi	okay, yes, so, well, then, next, alright (m)
woow	already, now
yeh, yehéihoo	gee whiz! (m)
yihóó-	to go somewhere (AI)
‘íi, ‘íihéihoo	gee whiz! (w)
‘ínee	okay, yes, so, well, then, next, alright (w)
‘oo	yes (w)

## 100 additional basic Arapaho words

### Animals, Birds and Plants (Animate unless noted)

heneecee	buffalo bull
siisiiyei	snake
nowo’	fish
be’ enoo	turtle
wox	bear
koo’oh	coyote
bih’ih	deer
hiwoxuu	elk
nisice	antelope
nii’eihii	bird, eagle
cenee	grouse, prairie chicken
houu	crow
hohoot	tree

hee3neebes	cottonwood (Inanimate)
see3	pine (Inanimate)
nookhoose'	sagebrush (Inanimate)
yookox	willow (Inanimate)
bo'ooceibiis	red willow (Inanimate)
niiyoo'oe	birch (Inanimate)
biino	chokecherries (Inanimate)
beesibino	plums (Inanimate)
siisiiwoo'	tobacco

### Places

niiinon/ni'inon	tipi
3ouuyokoy	tipi
neyei3eino'oowu'	school
beteentoono'oowu'	church
hotooneeno'oowu'	store
cebiihineeno'oowu'	casino

### Things

bii3hiitooo/bii3hiito'o	table
3io'kuutooo/3io'kuuto'o	chair
noh'eihoo	light, lamp
wo3onoho'oe	pen, pencil (Animate)
wo3onohoe	book, paper
ce'einox	bag

### People (all animate)

neinoo	my mother
neisonoo	my father
nei'eibehe'	my grandmother
nebesiibehe'	my grandfather
neehebehe'	my brother
noto'u	my sister
neeseh'e	my older brother
nebi	my older sister
nees	my husband
netesih'e	my wife
notoone	my daughter
neih'e	my son
honoh'oe	boy
hiseihihi'	girl
betebi	old woman

beh'eihehi'	old man
ceese'	one, another
hoo3oo'o'	others

### Natural Objects

hohe'	mountain
hono'	sky
niicii, niicie	river
ho'onookee	rock (Animate)
bes	wood, stick

### Verbs (AI)

hiise'enou'u-	be ready
teeni3ecoo-	be sad
nec-	die
hiyohoote-	passed away, gone
cenisi-	fall
teiiitonoku-	sit still
hohookeeni-	be crazy
ce3ei'oo-	leave, set off
ceno'oo-	jump
bii3bee-	cook
ceenoku-	sit down
kohei'i-	get up
se'isi-	lie, lay
nokohu-	sleep
kookoh'owo'o-	play ball
neyei3ei-	go to school, learn
be'eihi-	be red
ceneeteeneihi-	be green, blue
nihooneihi-	be yellow
nookeihi-	be white
wo'teeneihi-	be black
noonih'i-	forget
niistii-	make
niistoo-	do

### Verbs (II)

se'ise-	lie, lay
nii'coo-	taste good
woxcoo-	taste bad
howoh'ouh'u-	be expensive
be'ee-	be red

ceneeteeyoo-	be green, blue
noocoo-	be white
wo'oteeyoo-	be black
nihooyoo-	be yellow
bih'iyoo-	be dark
nooke-	be light, morning

### **Action Verbs (TA, TI)**

to'ow-	hit
neh'-	kill
niiton-	hear
heeneti3-	speak to
ceitoo-	visit
bii3woon-	cook for
hotoonoot- (TI)	buy s.t.