

**THE FUNCTION AND SIGNIFICATION
OF CERTAIN NAVAHO PARTICLES**

Robert W. Young and William Morgan

Published in 1948 by the Education Division of the United States Indian Service, the brochure entitled *The Function and Signification of Certain Navaho Particles* was designed as an aid to frustrated teachers of English to Navajo students of that period.¹

Although Article 6 of the Navajo Treaty of 1868 committed the federal government to provide educational facilities for "every thirty children between (the ages of six and sixteen) who could be induced or compelled to attend school," interest on the part of tribal members was understandably low at the time, and funds were lacking. As a result, nearly a century passed before school opportunities became universally available to the tribe.

Wartime experiences during the 1940s acted as catalysts to stimulate interest in learning English on the part of tribal members, with the result that, after the war, the nation suddenly faced the gargantuan task of carrying out treaty obligations for a backlog of Navajo children and young people, illiterate in English and monolingual in Navajo, that had reached thousands. To cope with the problem a crash program was launched, beginning in 1946, designed to provide basic language and work skills to a segment of the population that otherwise would face life disadvantaged.

Few teachers involved in the crash program had personal experience with any

language other than English—much less with Navajo—nor did they have special training in second-language teaching techniques.

All languages possess means of one kind or another with which to shade meaning—including the complex intonational system employed by English. The simple statement “this is my car” contrasts sharply with “*this* is my car,” “this *is* my car,” or “this is *my* car.” Voice pitch and stress subtly modify the meaning of the utterance, although its component words remain. Mastery of this system came slowly and painfully for many Navajo students—especially those teenagers and young adults who were beyond the age when language is readily acquired.

Even after students mastered the rudiments of English phonology they often spoke in monotones. The intonational patterns of English were elusive, and the teachers, lacking knowledge of the Navajo language, searched in vain for explanations. Rising inflection to mark yes/no questions, for example, seemed quite “natural” to the teachers, but the students failed to respond as expected.

The explanation, of course, lay in the first-language experience of the students: the Navajo language does not employ the same intonational patterns as English for the purpose of shading meaning. Many nuances, rendered by voice inflection and stress in English, are rendered by particles in Navajo. Navajo is a “tone language”—one in which low/high (falling/rising) voice pitch is fixed as an inherent feature of all noun, verb, pronominal, and postpositional stems, as well as many of the adverbial morphemes that function prominently in the derivational system.

Low tone is unmarked graphically, but high tone is written by placing an acute accent over the vowel: *ní* ‘you’ contrasts with *ní* ‘he/she says’. Contrasting vowel length (duration) is also a distinctive feature of Navajo phonology—long vowels are written as doublets. *Bitó* ‘his/her water’ contrasts with *bitoo* ‘its juice’. Falling and rising tone patterns are restricted to long vowels and diphthongs, as in *nígo* ‘he/she saying’ and *hágoónee* ‘that’s all, good-bye’.

The speaker cannot convert *ní* ‘you’ to question status by rising inflection—*ní* means he/she says. Nor can *bitoo* be uttered as **bitóo!*, an exclamation, because the low tone of its component syllables is fixed. English “you” can be converted to question status by raised inflection, to produce *you?*

In the Navajo sentence *’ashkii ’ólta’góó dah diiyá* ‘The boy left for school’, the final word ends in a high tone, but the sentence cannot be construed as a question—it is a simple statement. To convert the sentence to question status Navajo employs a yes/no question particle *da’* or an enclitic *-ísh* or both together, as *’ashkiísh ’ólta’góó dah diiyá* ‘Did the boy leave for school?’ or *da’ ’ashkiísh ’ólta’góó dah diiyá* ‘Did the boy leave for school?’

In the sentence *dlóq’ ’a’áálwod* ‘The prairie dog ran into the hole’, the final syllable is low in tone, and it cannot be converted to question status by rising inflection to produce *’a’áálwód*. *Dló’ísh* (or *da’ dló’ísh*) *’a’áálwod* is required for ‘Did the prairie dog run into the hole?’

Contrariness to fact is usually conveyed by a peculiar intonational pattern in English, but in Navajo this feature is expressed by the particle *hanii*. Thus, the simple statement *nát’oh nahátnii* ‘I bought cigarettes’ is reversed by the addi-

tion of *hanii* to produce *nát'oh hanii nahátnii*. A literal translation might be 'it wasn't cigarettes that I bought,' but spoken English would more likely use intonational stress to mark contrariness to fact. The English speaker might say "I didn't buy cigarettes!" with rising intonation on *-ettes* (*tó dilchxoshí nahátnii* 'I bought soda pop'). Similarly, *Yootóógóó hanii niséyá* 'I didn't go to Santa Fe'—*Na'nízhoozhígóó niséyá* 'I went to Gallup'. And *jíídáá' hanii nahodoohtíí' hwiinidzin ít'écé* 'People expected it to rain today (but it didn't)'.

The particles *ga'* and *lqá* and, in some contexts *yec'* connote emphasis. Thus, in reply to *háílá yik'íníyá* 'who found it', someone might raise his hand, to be contested by the true finder who exclaims *shíga'*, 'I found it, I'm the one who found it!' Similarly, *shíyec'*, 'I'm the one'. And in reply to the query *háíyec'* *bécéhonohsin* 'which one of you two knows it', a knowledgeable person might respond with an emphatic *shílqá!* 'I do!'

The particle *yec'* functions as an intensifier in contexts of the type *'awécé' 'áts'íísí yec' bik'íníyá* 'I came upon a little tiny baby'—in contradistinction to *'awécé' 'áts'ísí léi' bik'íníyá* 'I came upon a little baby'. *Yec'* corresponds to high inflection in English "little tiny."

To a limited extent Navajo shares with English the emphasizing technique of vowel lengthening, but the pitch is already high, in Navajo. Thus, *'ahbíní* 'morning' takes the shape *'ahbíní* 'very early in the morning' in *t'ah'ahbíníngó ndiish'na* 'I got up very early in the morning'. *'Áts'ísí* 'it is little' takes the shape *'áts'íísí yec'* with the meaning 'teeny-tiny,' as in *mósí yázhí 'áts'íísí yec' bik'íníyá* 'I found a little teeny kitten'.

Kónc' hótchxon can be translated as 'it stinks in here', but it cannot be modified to emphatic status by lengthening *hót-* to produce *hóoolchxon*. Emphasis must be supplied by the particle frame *doondó* — *da*, as in *doondó' kónc' hótchxon da!* 'It really stinks in here!'

Some noun, verb, and other stems can be semantically intensified in Navajo by inserting heavily aspirated *x* or its voiced correspondent *gh* between the initial consonant and the vowel. Such intensification usually includes pejorative overtones. *chííl* 'snowstorm' contrasts with intensive *chxííl* 'awful snowstorm, blizzard'; *sxq'* 'such-and-such star' contrasts with *sq'* 'star'; *'altsó* 'all' contrasts with intensive *'atsxo* 'every bit, completely'; intensive *dzgháádi* 'right here' contrasts with *dzaádi* 'here'; and intensive *jooshłxá* 'I hate him, detest him' contrasts with *jooshłá* 'I dislike him'.

Although *The Function and Signification of Certain Navaho Particles* was designed, nearly a half century ago, as an aid to teachers of English, it may still serve students of the Navajo language as an introduction to the system employed by that language to modify meaning—a system that is often subtle and as difficult for English speakers to master as the intonational patterns of English were for Navajo young people in the past.

[The original pamphlet follows.- Eds.]

The Function and Significance of Certain Navaho Particles

All languages possess intricate mechanisms for the purpose of shading and varying meaning, as well as for giving linguistic expression to attitudes on the part of the speaker. Specific words or groups of words may be used for this purpose; or voice intonation and emphatic stressing of certain words may subtly impart variations of meaning to the basic idea conveyed by the group of words themselves. The simple statement "this is my car" may acquire many shaded meanings not inherent in the component words, depending on the manner in which they are uttered. Tone of voice and general demeanor of the speaker may connote any of a number of emotional aspects: disgust, incredulity, surprise, anger and the like. Again, the meaning of the above sentence can be even more subtly altered by stressing one or another of the words. "This is my car," "this is my car," "this is *my* car," "this is my *car*," etc. do not convey precisely the same idea, even though the component words remain unchanged. So common is this use of relative loudness and intonation in English that when a person speaks in a monotone without using the techniques available for expressing his attitude and emotions we complain that his speech is "colorless" or "without expression."

In Navaho, many attitudes and emotions on the part of the speaker may be expressed or hinted at in manners analogous with or identical to those employed by English. Anger, excitement, fear, incredulity, disgust, etc. may be patent in the manner of speaking, while the relative importance of some ideas in comparison with others may be brought out by stress (relative loudness). However, on the whole, the Navaho language does not lend itself to employment of variable word and sentence intonation to the same degree and in the same manner as English.

In the first place, Navajo is a tone language, in the sense that its vocabulary is composed of elements in which the relatively fixed tonal quality of each constituent syllable figures as an integral part of the pronunciation thereof. As a generalization we can say that each syllable has a relatively fixed high or low tone (which may become a falling or rising tone under certain circumstances). In fact the matter of tone may often be the only distinguishing characteristic between two otherwise homophonous words. Compare, for example, *níí*, you are; *níí*, he is; *yídlo*, you are laughing; *yídlo*, he is laughing; '*azéé*', mouth; '*azce*', medicine.²

Secondly, Navaho carefully distinguishes vowel length, fundamentally in the two categories of short and long. Relative vowel length often serves to distinguish meaning, as in *hólne*', you are telling; *hóólne*', that you might tell, *náhásdlíí'*, (impersonal) it reverted to a former status; *nááhásdlíí'*, (impersonal) it again became. In some instances Navaho employs the technique of prolonging a vowel by way of indicating exaggeration or intensification, in a manner similar to *li* of English "a li-i-i-ttle bit," but Navaho is more restricted in the use of this technique than English. Navaho examples are: '*áts'íísí yee*', it is very small; '*áts'ííísí yee*', it is very very small; *t'ííhdígo*, a little bit, to a small degree:

t'ííííhdígo, a very very little bit; *t'ah 'ahbínígo*, while still morning; *t'ah 'ahbííííno*, while still very very early in the morning.

In Navaho an intensive or depreciative, often voicing an attitude of disgust, exasperation, or lack of esteem, is indicated by insertion of *x* or *gh* in the stem of the word. Thus *shash*, bear: *shxash*, confound bear; *dzaadi*, here: *dzghaadi*, right here, confound it! *jooshá*, I hate him: *jooshxá*, I hate him (with an intense hatred). In general, *x* follows a voiceless consonant, and *gh* follows a voiced consonant for this purpose (including *g*, *d*, *b*). In some instances such an intensive pronunciation is clumsy or impossible, and consequently is not used. The following list of words will exemplify this matter more fully:

'awéé', baby > —
bijáád, his leg > *bijgháád*
bik'ah, its fat > —
bilíí', his horse > *bilghíí'*
bimá, his mother > — (*bimá ní'*)
bit'aa', his rump > *bitx'aa'* (*bitx'xaa'*)
bizhí, his voice > *bizhghí*
chin, filth > *chxin*
ch'ah, hat > *chx'ah* (*chx'xah*)
dibé, sheep > *dibghé*
diné, man > — (*diné ní'*)
dlóó', prairie dog > *dlghóó'*
dził, mountain > *dzghıł*
dił, blood > *dghıł*
gah, rabbit > *ghah*
hosh, cactus > *xosh* (*x* is exaggeratedly aspirate)
hooghan, home > —
ké, shoe > *kxé*
łíí', horse > *łxíí'*
só', star > *sxó'*
tsin, wood > *tsxin*
ts'in, bone > *tsx'in* (*tsx'xin*)
tah, ointment > *txah*
yaa' > —
zas, snow > *zghas*

At best, translation from one language to another is a matter of *approximating* the meaning expressed by the original. The accuracy, or degree of approximation varies with the degree of cultural and linguistic difference or similarity between the two peoples. If the concept being translated is entirely foreign to the group into whose language it is being translated, then the rendition may turn out to be only a very rough approximation. Where the same concept is held in common by both groups, the translation may be very accurate. If two groups are

closely related culturally and linguistically, the difficulties attendant upon translation are minimized.

The same factors are involved in the matter of learning a new language. We learn French with relative ease because we hold so much in common, culturally and linguistically, with the French people. On the other hand we learn Chinese or Navaho with difficulty because we have so little in common with these peoples. By the same token it is hard for them to learn our language.

Even after we learn enough to get along well in a foreign language, we often have great difficulty in mastering the mechanisms employed by that language to express the more subtle shadings and gradations of meaning. We commonly have a feeling of frustration at being unable to express ourselves satisfactorily in the new language, and we may not clearly understand many things which are said to us, because we employ different techniques in our native tongue for varying meaning, and are hard put to discover corresponding mechanisms as they exist in the new language. This is especially true if we are acquainted only with a standard literary form, and are without experience in the colloquial form of the foreign tongue. Where a literary form of the language exists, it is always at variance with the everyday speech of the people, and even a considerable knowledge of one does not completely open the door to the other. The literary form often employs terms and syntax not used in colloquial speech, and the language of everyday life is often characterized by use of words and expressions which purists attempt to disown. Our dictionaries list many everyday terms and expressions as "colloquialisms" or "slang." Many more are not even listed, and in fact some of them are fads which go from our language as suddenly as they entered it. Into this latter category fits the terminology we refer to as "jive talk." However, for the purely practical purpose of learning a new language in order to make more effective one's associations with the people who speak it, our experience must be broad enough to include the colloquial forms.

The colloquial forms of all languages are rich in expressions which either replace a less common term, or which more or less subtly vary its meaning. Often the group of words which compose an "idiomatic expression" lose to all intents and purposes their customary individual meanings; the complex as a whole renders a certain meaning, but the component parts thereof do not signify exactly what they would appear to mean. Thus we say "Take off!" or "Beat it!" to mean "Go away," without reference to the literal meaning of "taking off" or "beating" something. Similarly, we say "He had a close shave," with a meaning entirely different from the literal one. The Navaho say "*Nihá ha'íftiz*, he accomplished something for us;" but the literal meaning is, "He twisted something (rabbits) out for us." (Reference is to a mode of hunting rabbits by twisting a rough-pointed stick into their fur and hide, and then pulling them from their holes.)

Again, a particle or a group of particles may be used to render a meaning or a shade of meaning so subtle that it escapes the novice entirely. Or peculiar voice pitch, word and sentence intonation, and other such variations in utterance may characterize a given language. It is relatively easy to master those elements of a foreign language which are analogous or similar to familiar corresponding features of one's native tongue, and it is comparatively easy to gain understanding

of the usual name and action words; but a full understanding of such elusive aspects of the foreign language as sentence tone, seemingly nonsense particles, extended word meanings (idiomatic expressions) and the like comes only with much study and experience in the new language. Yet, a functional knowledge of all these elements is requisite for a satisfactory practical knowledge of a language. Without such knowledge one is unable to convey his thoughts, attitudes and emotions in the manner and with the degree of completeness to which he is accustomed when speaking his native tongue. And there is no frustration more acute than the desire to express oneself attended by an inability to discover the words or mechanisms wherewith to satisfy that desire.

Many of our Indian children come to school from homes where English is not spoken. They are faced with the necessity of learning to use a new form of speech which is linked with a set of foreign cultural institutions and a different way of thinking, doing and behaving. To a great extent these children find themselves studying the foreign language and culture subjectively, for they are still within their native environment. They are urged, and in former times were forced, to use English as a medium for conveying their thoughts. Yet, their knowledge of English gained in the classroom is not adequate to meet their everyday needs on the playground and in other associations with their classmates. The result is that they use the native language for satisfying conversation with fellow-tribesmen, and often remain taciturn or confine themselves to brief exchanges in English with whites.

Only colloquial English can meet their needs with regard to expression in that language. The language of the textbooks and of the classroom is necessary, but it is not per se complete. Anyone who attempts to carry on an informal conversation in Spanish after a few years of formal study in a classroom will understand the reasons for which the Navaho school child is reticent about using or attempting to use English for other than formal needs. English simply does not satisfy his needs for expression. It cannot hope to satisfy them until he has a reasonably full mastery of the colloquial forms of the language. This includes not only the colloquial terminology, but all the peculiar uses to which we put stress, voice pitch, word and sentence intonation and the like. In many instances Navahos who have spoken English for years belie their ignorance of many of these features that characterize spoken colloquial English by their inability to supply corresponding forms for the English in terms of their own language, or adequately translate certain expressions from their own language into English. Their inability is often due to limited knowledge of English, rather than to any actual lack in one or the other language of a means for expression.

The school teacher can accomplish much by way of helping children to gain a useful, satisfactory knowledge of English by herself analyzing the differences that distinguish the two languages, and thus discovering the problems the child faces in gaining an adequate knowledge of our language. The child's willingness to use English will depend upon the degree to which it satisfies his needs for expression; this factor is dependent largely upon practice and experience in spoken English, in association with native speakers, but by understanding something of the linguistic problems involved, the teacher can evolve many time saving devices which will make her teaching more rapid and more effective.

The present pamphlet, dealing with certain Navaho particles, will be of use to the teacher in discovering some of the linguistic problems involved in teaching English to Navahos. Other publications, such as THE NAVAHO LANGUAGE, can provide the basic knowledge of structure, morphology and syntax of Navaho needed as a foundation for the formulation of efficient teaching techniques.

It is our plan to publish also a vocabulary and phrase-book of colloquial Navajo expressions with their corresponding English meanings, as well as a hand book to acquaint teachers with the problems involved in teaching the sounds of English to Navajo beginners. Even a small knowledge of "how it is said or done by Navajos" can be a valuable tool to the white teacher in evolving a more rapid and effective way of teaching English words and their usages.

In the present pamphlet we make free use of colloquial English wherever necessary to render the best possible equivalent for the Navajo form.

Robert W. Young
Specialist in Indian Languages

'átt'aa, after all; in spite of; unfortunately; "darned if"; how come? (The latter in conjunction with *ha'át'égoshá*, why?)

'Átt'aa yoodlǎǎ', he drank it **after all** (As when a person had previously decided not to drink it, but for one reason or another drank it anyway.)

Ha'át'égoshá' átt'aa dah diniyá, How come you're going **after all**? (As when a person had previously decided against going, but subsequently changed his plans.)

Gah t'áadoo lá' yiissihí t'óó 'ahayóí niséttseed, dóó mǎ'ii yínnítongo 'átt'aa sésiih, I killed a lot of rabbits without missing a one, and **in spite of that** when I shot at a coyote I missed it (or colloquially, "---- and when I shot at a coyote **darned if** I didn't miss it.").

Shiwoo' diniihgo biniinaa 'azce'íít'íní' bich'í' déyáá nít'éé' 'átt'aa shiwoo' neezk'e', I was going to go to the doctor for my toothache, but "**darned if**" my tooth didn't stop aching.

Shiká' adoolwoí nisin nít'éé' 'átt'aa t'áadoo níyáa da, I wanted him to help me, but **unfortunately** he did not come.

Ha'át'égoshá' átt'aa doo yánítti' da, **How come** you stopped talking? (As when a braggart suddenly stops talking upon the appearance of someone who knows him.)

-**'as**, an enclitic attached to a noun or verb to connote a feeling of scornful disbelief. English usually achieves the some shade of meaning by pronouncing the word loudly with a peculiar intonation, and often with lengthening of one or more of the vowels.

Gah'as, A ra-a-a-bbit!! (As when one tells a long tale concerning his hunting exploits, leading his listeners to assume that he killed big game; but they exclaim in scorn when it develops that he bagged only a paltry rabbit.)

Deesk'aaz'as, Co-o-o-ld!! (What do you mean "cold?")

'áyaqá; 'áyaanáda, no wonder.

'Ayóigo deesk'aaz, 'áyaqá (or 'áyaanáda) dinistsiz, It's cold, **no wonder** I'm shivering.

Hoozdo hoolyéedi deesdoi sha'shin. 'Áyaanáda (or 'áyaqá) diné bi'éétsoh t'áá gééd ndaakai, I guess it's warm in Phoenix. **No wonder** people go around without their coats.

Shit'aajj'éé' 'íídláád lá, 'áyaanáda ('áyaqá) shaa yídloh, I see that (V. *lá*) my trousers are torn, **no wonder** you're laughing at me.

In conjunction with interrogative enclitic *-shá'* (*'áyaanádashá'*) the meaning is **why? what makes you think so?**

Tséhootsooídi yas t'óó 'ahayóí nahalin, There seems to be lots of snow at Fort Defiance. *'Áyaanádashá'*, What makes you think so?

Díí nástáán 'ayóo ndaaz nahalin, This log looks awfully heavy. *'Ayaanádashá'*, Why? What makes you think so?

'azhą́ — **ndi**, This combination of particles renders the meanings **even though; no matter how**.

'Azhą́ shibéeso hólóq ndi t'áadoo ła' baa níníl da, **Even though** I had money, I didn't give him any.

'Azhą́ nízaajj' ndi 'atchin, He can smell, **no matter how** far (away he may be).

'azháanee' — **ndi**, (V. -nee').

ch'ííggóó; ch'íníggóó, everything possible (but in vain). (Roughly a combination of the concepts expressed individually by *íággóó*, in many ways, many things, plus *ch'ééh*, in vain.)

Ch'ííggóó baa ntséskees, It's **no use** for me to think about it (I am considering it from every angle but without result).

Ch'ííggóó ch'ééh tádíyá, I went everywhere (looking for something) **but no luck**.

Diné 'ániid daaztsánígíí t'áá 'íyisíí t'áá ch'ííggóó ch'ééh bá 'áhóót'íid, **Everything possible** was done (to save) the man that just died; they did **everything they could** to save the man that just died (but everything they did was to no avail).

Chidí sít's'áq' hasht'ish yíih yilwodgo t'áá ch'ííggóó ch'ééh 'íí'íid, I did **everything possible** to get my car out of the mud (but in vain).

da, an enclitic particle with several connotations, as illustrated below:

a) as a conjunction with the meaning **as, such as**, often joining a series of nouns which exemplify a preceding statement. (In this instance compare the usage of **da** as a distributive prefix on verbs.)

Nihisiláago t'áadoo le'é t'óó 'ahayóigo deinízin, jó 'éí bec'eldqoh da, bec'eldqoh bikq' da, 'éé' da, dóó bec na'anishí (da), Our soldiers need many things, **such as** guns, ammunition, clothing and implements.

Dini' t'áá b'íhólníhígíí' 'ádá ndiiltsít, tsídii da, We will kill some game for ourselves, **such as** birds.

b) expresses uncertainty and indefiniteness, as English **some** in sometime, someplace.

Hahgoda 'índa nich 'í' niná' deeshdlééł, I'll pay you back **sometime**.

Háájída shíí shíł dooldlosh, I'll go **somewhere** (on horseback at a trot).

Háadida shíí náá' ahiidiiltsééł, We'll see each other again **someplace**.

'Azce 'íí'íní yáadida jéí 'ádíih bits'áq'dóó hólónígíí nii' hóló shíłní, The doctor told me I have **something** awful in me that causes tuberculosis.

Bighandi yáadida yíyáq', I had **some** awful (nasty) things to eat at his house. Jó 'éí ch'osh dit'ooí dóó t'áadoo le'é díigi 'át'éego, Caterpillars and things like that.

c) used in conjunction with the interrogative enclitic *-shə'*, the meaning is similar to English **(I) wonder**.

Háadidashə' 'ásht'í, **I wonder** where I am?

Yáadidashə' 'át'í, **I wonder** who he is?

Háájídashə' shich'ah silíí', **I wonder** what became of my hat? (i.e. I wonder which direction my hat (became) went?)

Hastiin sání yéçdashə' háájí silíí', **I wonder** what became of the old man?

d) used in conjunction with proclitic *doo* to negativize.

Doo yá'áshóq da, It is **no** good.

Doo shít yá'át'écəh da, I do **not** like it.

daashə' 'át'éc (ibid *haashə' 'át'éc*), an expression translatable as **why sure; of course**.

Nikiníyáá láq, daashə' 'át'éc, **Why sure** I'm going home. (As one exclaims when another person refuses to believe that one actually intends to do as he says.)

Daashə' 'át'éc 'átsé 'íyá, **Why sure**, (go ahead and) eat first.

Ni'niidlísh, Are you cold? *Daashə' 'át'éc deesk'aaz ndó*, **Of course**, because it (weather) is cold.

Dooládó' nilíí' neesk'ah da, My but you have a nice fat horse. *Daashə' 'át'éc*, **Of course** (what did you expect?).

daashin, a particle serving to indicate that one is uncertain in his recollection, and is asking for confirmation or correction in regard to that which he is trying to recall. It corresponds to the English **was it, wasn't it**, in usages such as the following:

Shash Bitoodi daashin niitsáq ni', **Wasn't it** at Fort Wingate that I saw you?

Dini' daashin daolyé, **Was it dini'** that you called them?

Dini' game daashin 'óolyé, **Was it** "game" (animals) that *dini'* means?

-dǎǎ', an enclitic of variable meaning. (See also *ládǎǎ'*; *yéçdǎǎ'*.)

a) translatable as **ago, last**, when attached to nouns, or to verbs used in a nominal sense.

Naaki náahaiídǎǎ', Two years **ago**.

Shíídǎǎ', **last** summer.

b) attached to perfective or neuter verb forms the meaning is **if, in case**.

Dichin sínííí' dǎǎ' dibé sits'áǎ' dííghat, **If** you get hungry, eat one of my sheep (lit. eat a sheep away from me).

Nít tikandǎǎ' baa hóínc', **If** you like it, say so.

Béeso nec 'ásdǎǎ' tá' na'deesnít, **In case** you run out of money I'll lend you some.

de', a proclitic meaning **here, hither**; used only with commands.

De' ninááh, Come **here!**

Ła' de' nohhááh, One of you (two or more) come **here!**

De' ní'aah, Bring it **here!** (a single roundish object)

doo, a proclitic used in conjunction with *da* or *-góó* to negativize. (See *da*; *-góó*.)

dooládó' — **da lá**, a combination of particles translating the English (**it**) **certainly is; my but it is, etc.**

Dooládó' ndaaz da lá, It **certainly is** heavy!

Dooládó' deesk'aaz da lá, **My but it's** cold!

doondó' — **da; doo ndi** — **da; doondó' ndi** — **da**, these particle combinations translate **not even, won't even**.

Doondó' daatsaah noolin da, He doesn't **even** look sick (let alone act sick). (Note the peculiar intonation of the word "look" in the English version.)

'Awéé' doondó' (or doo ndi) yidlóoh da, The baby isn't **even** cold (much less suffering in any other way).

Doo 'adlāq da dóó doo 'asdzání yaa yinít'íí da dóó doondó' ndi ná'ált'oh da, He doesn't drink, he doesn't go with girls, and he doesn't **even** smoke.

doochqoł, **repulsive; ridiculous.**

Hastiintsoh t'áá 'álahji' bi'écé' yik'íhizdizheeh leh, 'áko doochqoł 'ájít'íí dooleet daniidzin, Mr. Tso is always spitting on his clothing, and we think **it's ridiculous!**

Doochqoł 'át'éego ha'éé' bik'íhizhdizheeh dooleet, **It's ridiculous** for one to spit on his clothing.

Doochqoł 'át'éego 'ák'íhidíjech, **It's ridiculous** the way you spit on yourself.

dooshq' — **lá**, a combination of negativizing proclitic **doo**, interrogative enclitic **-shq'**, and enclitic **lá**, connoting an attitude of determination, and translating English **I'll see that; I'll make sure that; I'll take care that, etc.**

Dooshq' gah t'áá géed náshdááh lá, **I'll see to it that** I do not return without a rabbit.

Dooshq' niithash lá, **I'll see that** it doesn't bite you.

Dooshq' 'ákónáánásh'nééh lá, **I'll see that** I do not do that again.

dooshq' léi' — **lá**, similar in meaning to **dooshq'** — **lá**.

Dooshq' léi' 'ashkii tó biithécé lá, **I'll see to it that** the boy does not drown.

Dooshq' léi' t'áadoo 'awáalya yah 'aninááh lá, I'll see to it that you do not go to jail.

Dooshq' léi' 'awáalya yah 'aninááh lá, I'll see to it that you go to jail.

doo t'áá k'ad — **da**, this combination is used with perfective mode forms of the verb to give the meaning **(I) do not want to**.

Doo t'áá k'ad siláago séljí' da, I do not want to be a soldier.

Doo t'áá k'ad naa ní'áq da, I do not want to give it (a single roundish object) to you.

Doo t'áá k'ad 'ákqóq niséyáa da, I do not want to go there.

doo yéé — **-í**, this combination of the proclitics *doo* and *yéé* with the relational enclitic **-í**, connotes admonishment or threat. It is much like the English expression, "it is a good thing for (you) that."

Doo yéé niitsáni, It's a good thing (for you) that I didn't see you (you're just lucky that I didn't see you).

Doo yéé shaa yánífti'go ndiséts'á'í. Niyéthíí shíí doo ní'écé', It's a good thing I didn't hear you talking about me. I probably would have killed you.

Doo yéé shináát 'ádíníni, You hadn't better let me hear you say that! I wish you had said that in my presence.

Shaa nánít'í jíní, doo yéé 'íídáqá' 'ákwe'éc naasháhi, I heard that you were talking about me (lit. it is said that you were bothering me); it's a good thing for you that I wasn't there at the time.

doozáagi, how long? how much longer? This particle expresses an attitude of impatience.

Doozáagi 'íhosh, How long are you going to sleep? (Come on, get up!)

Doozáagi 'ahít hołne', How much longer are you two going to talk? You two certainly can talk a long time!

doozhqogo, a decent, a half way decent.

Doozhqogo shikin hółqo laanaa, I wish I had a decent home.

Doozhqogo yee dahináa doolect, They will make a decent living on it (by means of it).

Doozhqogo da'ífta'ígíí, Those who have a decent education.

dó' — **-ísh hí**, a combination of the enclitic *dó'*, also, interrogative enclitic **-ísh**, and enclitic *hí*, serving to express an attitude of uncertainty, wonder or apparent probability.

Na'nízhoozhígóó dó' díníyáásh hí, Could it be that you're going to Gallup? Do you happen to be going to Gallup?

Béeso dó' nec 'ádinísh hí, Could it be that you are out of money? Say, you're not broke, are you?

Ndaaz dó'ísh hí, **Could it** be heavy? **I wonder if** it is heavy (as one might say before trying to lift it)?

Shik'éí dó' níísh hí, You **might (could)** be one of my relatives.

-ee, (possibly related to the postposition **-ce**, by means of), adverbializes certain nouns, verbs and particles.

Nílóhce hashniih, I know the Hail-**way** (ceremony).

Díí hastiin béshce haniih, This man knows the Flint-**way**.

Tąądce yigáát, He is walking slowly along.

T'áá na'ńle'ce naalnish, He works sloppily; he does sloppy work (throwing things about in disorder).

T'óó na'ńle'ce yigáát, He is walking carelessly along; he is bungling along (knocking things aside without caring).

Dibé t'áá ła' bizhi'ce kingóó dadíníłkał, Let's throw all the sheep together in one group and drive them to market (*bizhi'*, their body; *t'áá ła' bizhi'ce*, in a single body).

Naabechó dinc'é t'áá ła' bizhi'ce daazlíf', The Navaho tribe united (became single-bodiedly).

T'áá 'ádíłáahce naháatin, It's raining torrents (it's raining in a rough manner. Cp. *she 'ádíłááh*, I'm full of mischief.).

T'áá 'ádíłáahce shich'í' haadzíí', He spoke gruffly to me.

Hashkéhce k'chgo nihich'í' yááfti', He really bawled us out; he really told us off (he spoke to us in a mean, angry manner).

ga', an enclitic particle serving to emphasize and particularize a noun or pronoun to which it is attached. In spoken English we express this by word stress and voice pitch, and in written English it is commonly represented by italic type.

'Éí ga' shí 'ásht'í', **I'm** the one who did it (not he or someone else).

Díí ga' híí' nizhóní, **This one** is the pretty horse; **this** is the prettiest horse (not one of the others).

Shí ga', No, it is **I**; no, **I'm** the one (as when one person states that he is going to do a certain thing and another person disagrees, saying emphatically that **he** is the one who will do it).

Nda ga', **No-o-o! Emphatically no.** (Often heard as *ndagha'*, or *dagha'* in rapid speech.)

-gi, this enclitic is essentially a locative, meaning **at** in the sense of a general, less closely defined area than **-dí**, also translating **at** (but in the sense of a specific, closely defined place). When **-gi** is attached to a 3rd person indefinite verb form (usually a continuative or durative imperfective) the meaning is **the art of, how to**. Both usages are exemplified below.

Tsintahgi 'althosh, He is sleeping in (**at**) the forest.

Europe hoolycégi, **In** Europe; **at** the place called Europe.

Kwe'é sézínígi, Here **where** I am standing; here **at** the place where I am standing.

'Atł'óogi yínashinittin, She is teaching me **how to** weave.

Naabechó bizaad bee yáti'gi yínashinceztáá', He taught me **how to** speak Navaho.

Na'áfkóq'gi bínandínéshittí', I will teach you **how to** swim.

-gi 'át'éego, this combination of enclitic *-gi* and the participialized verb *'át'é*, it is, is translatable as **like** with reference, not to appearance (in which case *nahalin*, *noolin*, etc. are used), but to likeness or sameness in quality, action, character, etc. The following examples will illustrate.

Shígi 'át'éego doo bit líkan da, **Like** me, he doesn't like it.

T'áá shí yáshti'ígi 'át'éego yáti', He talks just **like I** do.

Nígi 'át'éego shít hóyécé', I'm lazy **like** you are.

-gile' 'át'é, a combination used with forms of the optative to give the meaning **easily, without effort**.

Kwii dázh'dótt'ingo tó dah siyíígo 'ájóléhgile' 'át'é, one could **easily** make a lake here by damming it up.

Dí bee'eldqoh bee biñh jiyóthéhgile' 'át'é, one could **easily** kill a deer with this gun.

-góó, attached to nouns translates **to, toward** (with reference to motion to a place). Thus:

'Ólta'góó déyá, I am on my way **to** school.

Na'nízhoozhígóó diit'ash, Let's go **to** Gallup (we dual).

When the place to which *-góó* refers is a general instead of a specific place, the translation is usually **along, in**, and in some instances *-góó* is not translated in English. Below several examples are given, each contrasted with a similar example in which *-góó* is replaced by *-gi* in order to provide a fuller understanding of the former.

Tábaq̄hgi sézí, I am standing on (**at**) the shore (water's edge).

Tábaq̄hgóó yisháát, I am walking **along** the shore.

Yikáa'gi dah sití, He is lying on (**at upon**) it.

Yikáa'góó naat'a', He is flying about (**in the general area**) above it.

Dziłgi shighan, My home is **at** the mountain.

Dziłgóó naashá, I am walking about **in** the mountains.

Naadáá' bitahgi sézí, I am standing (**at**) amongst the corn.

Naadáá' bitahgóó naashá, I am walking about (**along**) among the corn.

When *-góó* is attached to a verb nominalized by relational enclitic *-í*, the resultant form is translatable as **to where**. The other locative enclitics, *-gi* and *-di*, can be similarly used, translating **at the place where**.

Deeyáhágóó doo shít bééhózin da, I do not know (**to**) where he is going.

Kéyah Bolivia wolyéhégi, **At the place** called Bolivia; in the country called Bolivia.

The particle *góó* can replace negativizing enclitic *da* and adverbializing enclitic *-go* in such usages as:

Doo'ákót'éégóó 'ályaa or *doo'ákót'éego 'ályaa da*, It was not made correctly.

'Éí kéyah doo bikáá' 'anit'áágóó (or *'anit'áá dago*) *biniinaa Naabcehó t'áá bini'ídi 'át'éego 'ádayiilaa lá*, Because things will not grow (mature) on that land I found that the Navahos just let it lie (without using it).

Ha'asídí nihééhósin léi' doo nihaa ná'áhodílt'ííggóó t'óó nihit ch'í'ni'éél, Inasmuch as the watchman knew us, we sailed out without his paying any attention to us.

(See also *t'áadoo* — *-góó*)

-go, this enclitic is widely used to participialize and adverbialize. Its uses are sketched below.

1. *-go* adverbializes other particles:

'Éí beego náás diikah, With that ('that withly') we (pl.) will go ahead (progress).
Diné t'óó 'ahayóigo nabi'diztseed, Many people were killed.

2. *-go* participializes verbs, rendering such meanings as when, as, while.

'Atiingóó yisháaigo shiiltsá, He saw me (while I was) walking along the road.

Mą'ii hastiin yiyiiltsáago dah diilwod, When the coyote saw the man it started to run.

-go 'át'é, a combination used with future tense forms of the verb to denote indubitable capacity of the subject to perform the act denoted by the verb.

Díí tsé dah dideesh'áaigo 'át'é, I can lift this rock.

Nik'ehdideeshdleeigo 'át'é, I can whip you (in a fight).

Nahodoołt'ííigo 'át'é, It is going to rain (for certain).

In the above combination *haz'á* can replace *'át'é* without altering the meaning.

Nik'ehdideeshdleeigo haz'á, I can whip you (in a fight).

Nahodoołt'ííigo haz'á, It is going to rain (for sure).

-go da, a combination roughly equivalent in meaning to English about, around, but with the added connotation that the decision is up to the person addressed.

Łíí' táa'go da shaa níííí, Give me about three horses (the exact number is up to you).

'I'í'áago da shaa díinááł, Come to see me around sundown.

-go da 'át'é, this combination is similar to that described above, except that the enclitic *da* modifies the meaning to express a potential might, instead of positive **can**.

Na'nízhoozhígóó deesháaigo da 'át'é, I **might** (possibly) go to Gallup.

T'áadoo déyáa da nahodoołt'ííigo da 'át'é nisingo biniinaa, I did not go because I thought it **might** rain.

Shizhé'é 'át'íigo da 'át'é nisin, I thought it **might** be my father.
(*Sha'shin nisin* is practically synonymous with *-go da 'át'é*.)

haalá t'áá 'éiyá — **ni**', a combination usually translatable as **now let's see**. It indicates that one is trying to recall something momentarily forgotten. The examples will serve to illustrate.

Haalá t'áá 'éiyá yinilyé ni, **Now let's see**, what was your name? (As when one is confronted by a person whose name he should be able to recall, but which has slipped his mind.)

Haalá t'áá 'éiyá jiił'íih ni, **Now let's see**, what does one do? (As when a person 'gets stuck' on a machine which he has momentarily forgotten how to operate.)

Haalá t'áá 'éiyá yit'éé ni, **Now let's see**, how did it look? (One cannot remember its appearance offhand, although he recalls having seen it previously.)

haahláyéé, a combination the force of which is similar to that described for *doó yéé* — *-í*. It connotes an attitude of admonishment or threat. It will be noted that the 3a. form of the verb (i.e., that form with 3a. personal pronominal *ji-* as subject) is required, even though the admonition may be addressed to a 2nd person. *Yéé* may be repeated at the end of the sentence or omitted, as we have indicated by (*yéé*).

Haahláyéé ch'íjghááh (yéé), **Don't dare** come out.

Haahláyéé 'ajiiłhosh (yéé), **Don't dare** go to sleep.

Haahláyéé 'iijiiłhash (yéé), **Don't dare** bite.

haashq' 'át'é, (ibid *daashq' 'át'é*). *Daa* and *haa* are synonymous.

hágoónee', a combination of *hágo* and *-nee'* (V. *-nee'*) translatable as **well, well all right then** in most usages.

Hágoónee' t'áá 'ákódí shahane', **Well**, that's all I have to say (as in closing a letter).

Hágoónee', k'ad nikiniyá, **Well**, I'm going home now.

Hágoónee', béeso shaa ní'aah, **Well all right then**, give me a dollar (a person says as he finally gives in to another).

Hágoónee' shichei, **Well good-bye** grandfather (one says in taking leave).

hanii, a particle that denotes contrariness to fact.

Doo hanii kingóó díníyáa da nisin, I thought that you weren't going to town (but I see that you are).

Doo hanii kót'éego 'áníléch da, Why don't you do it this way? (Instead of the way you are actually doing it.)

Shí hanii 'ásht'í, I didn't do it (in denial to a direct accusation).

Shí hanii t'óiyá Bilagáana bizaad shiṭ b'échózin, I'm not the only one who knows English (despite appearances to the contrary).

Bá naashnishígíí bighangóó shiṭ nát'ázhgo háájí da biṭ 'atnáá'á'oṭgo hanii 'ákóqó shiṭ 'atnánát'ash dooleet niizíí', When the man I work for brought me home with him, I (mistakenly) thought that he would take me with him in his boat wherever he went (but he did not). (in this example *niizíí'* translates I thought, and *hanii* indicates that what I thought was contrary to fact.)

Nihíṭ ha'az'éclgo tó haashíí yit'écego nihik'i dziiṭhaalgo t'áá hanii 'ádjíí' 'ííí' nít'éé', When our boat reached shore a great wave struck us, and I thought that was the end (but I survived). ('ííí' nít'éé', it was thought; it appeared that.)

Ni hanii, Not you. (As when a number of individuals are getting into a car at my invitation, but one individual whom I had not included tries to enter also.)

Shighandi nánisdzáago doo naagháí da lá, 'áádóó sha'átchíní yéç hanii 'altso daneczna' niizíí', When I returned home I found no one there, and I thought my family must all have died (but discovered that they had not at a later date).

Díí jí hanii nahodootííí 'ííí' (or *hwiinidzin*) *nít'éé'*, It looked like (i.e. it was thought that it would) rain today (but it did not).

Shibéeso hanii hóloq nisin nít'éé', I thought I had some money (but discovered that I had none).

-ii', an enclitic that functions as a conjunction between two verbs that express closely related or consecutive actions. (-ii' is also attached to *dooda*, no, to give *doodaii'*, or, or else.)

Yah 'ííyáii' neczdá, He came in **and** sat down.

Tsin ła' néidiitáii' náshidííṭhaal, He picked up a stick **and** hit me.

-ísh, (the vowel of *-ísh* commonly assimilates to the final vowel of the word to which it is attached.) An interrogative enclitic, usually attached to the first word in an interrogative phrase, clause or sentence. It may be used in conjunction with proclitic interrogative *da'*, which serves to introduce a question, though *da'* is not necessary in most instances. The function of *-ísh* is to indicate a question. Cp. *-shá'*, *-sh*.

(*Da'*) *dichinísh nílí*, Are you hungry?

(*Da'*) *Dinétsohísh yinilyé*, Is your name *Dinétsoh*?

'Adááqáqá'ásh doo Na'nízhoozhígóó nisíníyáa da, Didn't you go to Gallup yesterday?

Doósh niṭ yá'át'éch da, Don't you like it? (*doo + ísh > doósh*)

-jíí', with nouns and pronouns this enclitic is used with the force of English **up to, as far as**. With verbs it translates **until**.

Kinjí' niníyá, I went **as far as** the house.

Nánisdzáají' shidibé shá baa 'áhólyá, Take care of my sheep for me **until** I return (i.e. up to I have returned).

Néínídzáajj' ná yínishtq' doolect, I will hold it for you **until** you return.

jó, a proclitic particle translatable as **as I now know, I see that, well, because you see, etc.**

Kingóó shít díí'ash, Take me to town. *Doo bihónécédzqá da*, It is impossible. *Ha'át'éegoshq'*, Why? *Jó shichidí bikee' deesdqoh*, **Well, because** my tire is flat.

Béeso sha'díinít, Lend me some money. *Hahgoshq'*, When? *Jó k'ad*, **Well**, right now.

Jó nit bééhózingo Bilagáana bizaad doo diists'a' da, **Well, as you know**, I cannot understand English.

lá, this enclitic denotes primarily that the idea which it modifies has just occurred to one, just been discovered, or just been brought to one's attention. It is often translatable by English phrases such as **I find, I found, I discovered**. In other instances English uses voice pitch and word stress of a particular type to express *lá*.

Díí tsé 'át'écé lá, This (I find) is a **rock**. (One just discovers the fact and exclaims after having thought it to be something else.)

Shiká nahadláá lá, **I found out** that there was a ceremony going on for me (i.e. after me, in the sense that the ceremony was designed to bring me back. Cp. *Shik'i nahadlá*, there is a ceremony going on over me.)

'Atiingi chidí léi' yíiltsqá lá, **It just occurs to me** that I saw some car (i.e. one I cannot identify) on the road. (V. *léi'*.)

T'áá 'aaníí shibéeso t'óó 'ahayóí ndí t'áadoo biniyéché da lá, Actually I had a lot of money, but **I found it to be** useless (because I had no place to spend it).

Dichin shi'niithí, I'm hungry. *Shí dó' lá*, (I find that) I am too. (It just occurs to one that he also is hungry, but he had not thought of the fact until the other person mentioned it.)

Jó t'áá bééhózíní léi' 'ádíníí lá, There was nothing to (solving) that—what do you mean **ha-a-rd**?

Jó t'áá bééhózíní lá, (I found) that was easily solved; I found that to be easy; there was nothing to that.

Lá often replaces interrogative enclitic *-sha'* to ask questions relating to who, what, why, where, when, which way, etc. In this usage *lá* often makes the question less direct, and indicates a desire for the other person's opinion in the matter.

'Áádóó 'alqáji' sizínígíí háajigo lá da'diil'ot nígo shaa nýá, And the (ship's) captain came up to me saying 'which direction shall we sail?' (i.e. which direction do you think we should sail?)

Háajigo lá yá'áhoot'ééh lá nígo tsinaa'ceł yíchxq'go tó biih yílíí léi', He said 'I wonder which direction is best' inasmuch as the boat was wrecked and water was leaking in.

Hái lá 'ánít'í, Who are you? (One asks thus in a milder, less blunt manner than would be the case with interrogative *-shq'*.)

Ha'át'í'í lá hádíní'íí', What are you looking for? What the heck are you looking for?

Háadi lá 'ádeit'í, Where are we (dist. pl.)?

Díkwí'í lá ninááhai, How old are you?

Háágóó lá, Where to? (i.e. where are you going?)

ládáá', a combination of the enclitics *lá* and *dáá'*, translatable as **if, in case, in the event that**. (V. *dáá'*).

T'áadoo le'c biniinaa nétf'ah ládáá' doo 'áadi deesháat da, **In case** I am held back by something I will not get there.

Nahattin ládáá' doo deesháat da, **In the event that** it rains, I will not go.

Doo nahattin ládáá' deesháat, **If** (provided that) it doesn't rain I will go. (Note that negative enclitic *da* is omitted).

lágo, there are two distinct particles, one composed of *lá* plus adverbializing *-go*, the other an optative (negative) particle.

1. *lá* + *go*:

Dibé t'áa daaztsáá lágo bik'íníyá, I found that the sheep was already dead when I came upon it.

Lágo with future tense or imperfective mode forms of the verb translates **before**.

Poland neeznáá yiskáágo bik'chodidoodlečt lágo Russia bisiláago łahdęę'go Poland yiih yiizá, Ten days **before** Poland was conquered Russian soldiers invaded Poland from the other side. (Lit. when in ten days Poland will be conquered Russia's soldiers moved into Poland from the other side.)

Neeznáá yiskáágo na'akai doolečt lágo hataańii bi'niitsá, Ten days **before** the ceremony (*yé'ii bichei*) the medicine man got sick. (Lit. when in ten days there will be a ceremony the . . .)

Łíí' táá' yiskáágo dadooťsaat lágo bí'diitid, I branded the horse three days **before** it died. (Lit. when in three days the horse will die I branded it.)

Chidí k'adęę yichxqoh lágo naháńii', I bought a car just about the time (just before) it fell to pieces. (Lit. when the car is about to go to pieces I bought it.)

2. *Lágo* with forms of the optative mode expresses a negative wish or desire, which may also function as a negative imperative (remote rather than immediate in force).

Haóódziih lágo, Would that you do not speak; would that you say nothing; say nothing.

Nahóťtáá' lágo, Would that it doesn't rain; I hope it will not rain (at some in the future).

lá jíní, an expression used largely by children, and roughly equivalent to **let's play like, let's pretend that**.

Shash niidlíí lá jíní, **Let's play like** we're bears, (Lit. we find that we are bears it is said.)

Kin góne' siikécé lá jíní, **Let's pretend that** we're in the house; we'll **play like** we (dual) are (sitting) in the house. (Lit. we find that we are sitting in the house it is said.)

lǎǎ, an emphatic enclitic, usually expressed by stress or peculiar intonation in English.

Hastiin Nécz lǎǎ hádadínít'íí', We (dist. pl.) are looking for Mr. Nez (not for someone else).

Bíjǎ lǎǎ haashzhech, I am **deer**-hunting (not hunting something else).

Daashǎ' 'át'éc yah 'adiikah lǎǎ, Why sure, we (pl.) will go in.

Nikiníyáá lǎǎ, daashǎ' 'át'éc, Certainly I'm going home. (As when another person refuses to believe that you are serious.)

laanaa, an optative particle expressing a wish or desire. It is usually translatable as **would that**, and used in conjunction with optative, imperfective or neuter forms of the verb.

Díí Bilagáana bibéeso t'óó 'ahayóí lá. Bibéesoóígíí shíí' laanaa, I found that this white man has a lot of money. I wish I had his money. (Lit. I wish his money would become mine.)

Mexico hoolyéhígíí hoostse' laanaa, Would that I might see Mexico; I wish I might see the place called Mexico.

Díí dzíí bǎǎhgóó shash ndaakai laanaa, I wish there were bears on this mountain; would that bears lived on this mountain.

'Ákóyinishyécé laanaa, I wish that were my name; would that I were named thus. (*Laanaa* is never used in a negative sense. If the last example were made a negative *laanaa* must be replaced by *doolcétǎǎ < doolcét+yécé*. *Doo 'ákóyinishyécé da doolcétǎǎ*, I wish that weren't my name.)

Often, in expressing a wish, the (optative mode) form of the verb is in 3a. person (pronominal *ji*- subject) although one may not be referring to a third person actually. This construction is similar to English **I wish that one could; would that one might**.

Nléí tsé bikáá'gi 'ajóthosh laanaa nisin, I wish that one could go up on top of that rock and go to sleep.

la', an enclitic particle that expresses a feeling of consternation, puzzlement or surprise. (See also *t'óó la'*; *t'ah doo la'* — *da*.) *La'* often represents such English phrases as **I don't see why it is; I can't understand why**.

Ch'ééh la' baa ntséskées, **I don't know why it is, but** I simply get no place thinking about it; **I don't know why, but** I simply can not make up my mind about it.

Ch'écéh la' ndiish'aah, I don't know why, but I can't lift it.

Shi'écé' la' t'óó baa yánísin, I don't know why, but I'm ashamed of my clothes.

'Asdzáá la' silíí' lá, Why, she's a grown lady. (As one exclaims upon seeing a young lady, now grown, whom he had not seen since (her) childhood.)

le', an optative particle used with optative, imperfective, neuter and progressive forms of the verb. It is usually translatable as **let** (it be thus); **I wish that**.

'Adinídíin le', **Let there be** light.

Tó shigodta'go neel'áago yishdlosh le', **Let** me be trotting along with the water up to (between) my knees; **I want to be** (or **wish** I were) trotting along with water up to my knees.

K'ad Na'nízhoozhídi naasháa le', **I wish** I were in Gallup now (Lit. now at Gallup I am walking about would that).

K'ad ta'neesk'ání'áa' yisháa le', **I wish** I were eating a melon now (Lit. now a melon I am eating it would that).

Tó díhíí' áa' sé't'áa le', **I wish** I had some whisky on hand.

le' 'át'éégóó, a combination of enclitic *le'*, the verb *'át'é*, it is, and enclitic *-góó*. This combination is used with optative mode forms of the verb to express what is roughly equivalent to **proof against** in English. It indicates that conditions are such that the act denoted by the verb cannot possibly be carried out.

Shiníbaal doo tó binikáoogech le' 'át'éégóó 'íisháa, I made my tent **so no** water **could** leak through it; I made my tent **waterproof**.

Doo ha'át'í da yinikáooya' le' 'át'éégóó bidziilgo tsin neelkáalgo 'áyiilaa jíní, It is said that he made a stockade **so strong that nothing could** get through it.

léi', an enclitic attached to or used with nouns, verbs and other particles with variable meaning.

1. Attached to or used in conjunction with nouns, *léi'* indicates that the noun in reference is strange to, or outside the experience of the speaker. It corresponds, in this usage to English **a certain, some, some — or another**.

'Atiingi chidí léi'yíiltsá, I saw **some** car on the road; I saw a **strange** car on the road.

'Adáá'dáá' hastiín léi' bitsii' 'ádingo shaa níyá, Yesterday. **some** bald-headed man (of unknown identity) came up to me.

Tooh níí' léi'gi níyá, He came to a **certain** (unidentified) river.

Hastiintsoh 'asdzání léi' yá'ázyeh, Mr. Tso married a **certain** young lady (with whom the speaker is not acquainted). (Note that *'asdzání* denotes a young lady, while *'asdzáá* would indicate an elderly woman.)

Naghái 'asdzáá léi' Hastiintsoh be'esdzáán 'át'é, That lady is Mr. Tso's wife. (Here *léi'* is not translated. The woman is being pointed out and neither the

speaker nor the person spoken to may be acquainted with her; or the speaker, but not the person spoken to, may be acquainted with her.)

Nagháí lééchaq'í léi' 'ayóo hashké, That dog is really mean. (The speaker has had previous experience with the dog in reference, but the person spoken to has not.)

2. *Léi'* is sometimes used in place of *ta'*, a, an.

Tsin léi' nédiitá or *tsin ta' nédiitá*, He picked up a stick.

3. *Léi'* is used as a conjunction, sometimes replacing *-dago biniinaa* (I couldn't) **because, inasmuch as, in view of the fact that**.

Doo shitah hwiináa da léi' (or *dago biniinaa*) *shibee'eldogh ch'ééh dah*

diishtíjh, **In view of the fact that** I was weak I couldn't lift my gun.

'Ahbínigo tó 'ásdjid léi' biniinaa ni' bikáa'ji' hajizh'áázh, tó biká, They (dual) went ashore in the morning to get water **because** the supply had become exhausted. (Here *léi'* replaces *-go*.)

'Azhá 'ayóigo níyol ndi shít yá'áhoot'ééh tónteel búghahgi léi', Even though it is windy, I like the place **because** it is beside the sea.

Shichidí bikce'yá'adaat'ééh léi' Mexicogóo bee deesháát níizíí', **Inasmuch as** my tires were good I thought I'd go to Mexico.

Łóó' hahadlechígíí 'ayóo yiishchíjh léi' bá naashnishígíí doo t'áá shídin łóó' ha'al'cetgóo naagháa da, **In view of the fact that** I know a lot about fishing, my boss never goes on a fishing trip without me (the trip being by boat).

\$500. yoosbáqá lágo bibéeso t'óó 'ahayóí léi' háájí da shít nináá'doo'ot níizíí' jini', **Inasmuch as** he had made \$500, and had a lot of money, he thought he would make another (round trip) voyage somewhere. (If *léi'* is replaced by *-go biniinaa* the meaning becomes obligatory: he **has** to make another voyage because of his earnings and financial condition.)

łá'í ndi, a combination of *ta'*, a, one; *-í*, relational enclitic; and *ndi*, but, even. It translates English **not even one; not a single one**.

Bilagáana bizaad łá'í ndi doo nei'áa da, He doesn't know a **single** word of English. (Lit. he doesn't carry even one word of English about with him.)

Béeso łá'í ndi doo naash'áa da, I haven't **even one** dollar.

łeh, a particle employed commonly with imperfective, repetitive, usitative (wherein it is redundant), and progressive forms of the verb to indicate that the act denoted by the verb is performed customarily or habitually. In English we commonly employ the word **always** for this purpose, or omit expression of habituality by a specific word.

Chidí 'átchíní bee naagéhígíí doo ba'jóolíí' 'át'éc da daaní łeh, People are **always** saying (i.e. customarily say) that the buses used for carrying the children are not dependable.

'Ahbínigo t'áá 'átch'íídigo nináháttíjh łeh, It (usually) rains a little bit in the morning.

Bee'eldogh naashtin łeh, I (always) carry a gun.

na'ńle'dii, a particle which, in certain usages, indicates that an event turned out in an unexpected manner to one's disappointment or misfortune. (See also *na'ńle'ee* under *-ce*.)

Na'ńle'dii tó háníyá, tóhąą 'ásdįįd lá, I went for water, **but to my dismay** I found the water all gone.

Naalyéhé báhooghandi t'ah doo dá'deelkaatdą́' nisingo na'ńle'dii tsíít shiisxj, Thinking the trading post would not be closed I rushed (to get there), **but to my dismay** (or **but I was out of luck**).

-nee', an enclitic used with certain pronouns and other particles. It sometimes connotes a 'wait and see' attitude. The examples given below will illustrate its usage. It will be noted that when *-nee'* is attached to certain other particles, the final vowel of which is low in tone, the tone of that vowel becomes a rising tone (thus *haa + nee' > haánee'*; *hą́go + nee' > hą́goónee'*).

Hą́goshíí 'ákónílééh; haánee' yit'ée dooleet, All right, do it that way; **we'll see** what happens. (*Haa yit'ée*, how it is; *haánee' yit'ée*, (we'll) wait and see how it is.)

Haánee' nóolin dooleet, **We'll just wait and see how** it looks. (As when several persons are describing an object, and there is difference of opinion regarding its appearance. One person says it is pretty, while another says it is ugly. A person who did not see it personally, decides to wait and see for himself.)

Haánee' hoot'ée dooleet, **We'll wait and see how** it (the place) is (I am ready to accept what people say about the place, but I decide to wait and see before making up my mind).

Díkwínee' bą́ąh'ńíí dooleet, **We'll wait and see how much** it is worth.

Háinee' hodínóolńécét, **We'll wait and see who** wins.

Ha'át'ínee' 'át'ée dooleet, **We'll wait and see what** it is (as when one finds a box and shakes it. One person conjectures that it contains shoes, while another says it sounds like a bottle. So one says 'we'll wait and see').

'*Akonee'*, There, see. (You maintain that it is one way, and another person disagrees. You turn out to be correct, and triumphantly exclaim "akonee").

-nee' is attached to *'azhą́*, even though, to connote one's unwillingness to perform an act which he cannot escape, and elicit the sympathy of his listeners. Compare:

'Azhą́ hadoh bik'ee ti'hwiisénii' ndi Hoozdogóó náádésdzá, Even though I suffered on account of the heat, I am going back to Phoenix.

'Azháánee' hadoh bik'ee ti'hwiisénii' ndi Hoozdogóó náádeeshdáát, Even though I suffered from the heat, I'll go back to Phoenix. (The same attitude is expressed in English by pronouncing "I'll go back to Phoenix" in a tone of resignation.)

-nee' attached to *-zhá* (Cp. *t'áá bízhání*, he alone) expresses a feeling of envy. It is roughly equivalent to colloquial English **you're lucky**.

'Áadi da'óta'ígíí' dabízhánee' dóó shíí yee dah danécét'aah dooleet, Those who go to school there **are lucky**, and they will probably be proud of it.

Nízhánce' béeso naa yílwod, **You're lucky** receiving money (I wish I had received some too).

ni, an emphatic enclitic, usually attached to a verb, and used in conjunction with enclitic *lá* which is attached to a preceding noun or pronoun. It is noteworthy that *ni* does not produce the characteristic lengthening and (or) change of high to falling tone of the preceding stem vowel occasioned by other enclitics.

Díí lá tsé 'át'éc ni (not 'át'éc ni), This, I find (V. *lá*), **is a rock**. (One picks up a rock and someone asks what you are doing with that orange. You then state emphatically that what you have is a rock.)

Kingóó lá déyá ni, I'm **going to the house**. (As in reply to the query, *Háágóóshá' déyá nínízin*, Where do you think you're going?)

Shí lá yíiitsá ni, **I discovered it (not you)**.

Shí lá k'ad Na'nízhoozhígóó déyá ni, Now **I'm** going to Gallup. (You have gone so now **I'm** going to go.)

Shí lá t'éiyá mə'ii yíiitsá ni, **I saw a coyote** (regardless of the fact that **you** maintain that it was something else).

ni', an enclitic attached to nouns and perfective mode forms of the verb. With nouns the meaning of *ni'* is similar to that of *ít'éc'*, and usually indicates that the object named is deceased or no longer in existence. With verbs *ni'* indicates a past event or act which is recalled to mind. In some instances it is translatable as a pluperfect in English.

Shizhé'é ni'yee shít hoolne' ni', **I remember that my late** father told me about it. My **late** father **had** told me about it.

Kóhoot'écđá' kohgo deesdoi ni', **I recall that** last year at this time it was hot. Last year by this time it **had** become hot like this.

Shibee'eldqoh dahidiitáa ni' —, **I recall that I** hung up my gun —. **I had** hung up my gun (As when one is telling a story and tells something like: "And that night there was an earthquake. My gun fell down and nearly struck me on the head—I (recall that I) had hung my gun up—so I etc.")

Sitsilí t'ah 'ahbínigo kintahgóó dah diiyáa ni', My younger brother **had** (I recall) started off to town in the morning.

-shá; *-sh*, an interrogative particle attached to nouns, pronouns, participialized or nominalized verbs, and to other particles. It does not serve, like *-ísh*, to merely interrogativize an otherwise declarative sentence, and is never used with, or as an equivalent of, the proclitic *da'* (V. *-ísh*; *da'*). *-shá'* is used with the interrogative pronouns to ask who, where, whence, whither, how, why, how about, what about, etc.

Háíshá' (háísh) 'át'í, Who is he?

Dííshá' (díísh) ha'át'íí 'át'éc, What is this?

Háágóóshá' (háágóósh) díníyá, Where are you going?

Ha'át'ííshá' (ha'át'íísh) nínízin, What do you want?

Ha'át'écgoshą' (ha'át'écgosh) t'áadoo díníyáa da, How come you didn't go?

Shíshą', How about me?

Haashą' (haash) yínidzaa, What happened to you? (How did you do it?—an injury.)

T'écédáą'shą' haa yínít'íid, What happened to you last night? What did you bring upon yourself last night?

Hashideel'íi'goshą' haa hodooníít, What if he finds out about me? If he finds out about me what will happen?

'Azce' daji'aahgíí jiyííhgoshą' haa jit'éc tch, What usually happens to one when he eats peyote?

shííí, a dubitative enclitic, usually translatable as perhaps, probably, possibly. In Navaho, when referring to such variables as future weather conditions or other events which it is to be presumed will take place, *shííí* indicates that **possibility**, rather than certainty attaches to one's statement (since appearances or intentions with relation to futurity are often misleading). *Shííí* attached to certain pronouns makes them indefinite, as *háíshííí*, someone, (lit. who-probably), *ha'át'ííshííí*, something (lit. what-probably).

Yiskáągo nahodooftííí shííí, It will **probably** rain tomorrow.

Haashííí néeláą' náahaiídáą', A great number of years ago (lit. how-probably many years ago).

Haashííí nízahgóó 'celwod, It ran a considerable distance (lit. how-probably much farther it ran).

Haashííí yidéctáą' silííí', It became very deep (lit. how-probably deep it became).

Łecz hájíshííí tó bíí' adahaaz'écél, Time after time the water washed the soil away (somewhere) (*háájíshííí*, what-direction-probably; an indefinite direction).

shoh, (not to be confused with *shoo*, look!) This particle indicates that an incident has been suddenly recalled to mind, after having been momentarily forgotten. It is usually translatable as **oh, by the way**.

Shoh, 'atiingi chidí léi' yíiitsáą ni', **Oh, by the way**, I just remember that I saw a strange (V. *léi'*) car on the road.

Shoh, díí jíí t'áá 'éiyá nda'iilyéc ni', **Oh, by the way**, (I remember) this is pay-day. (Cp. *ni'*)

t'áá 'áldíí; t'áá 'íítdíí; t'áá 'íítdííí yit'éego (t'áá 'íítdíííit'éego), in some locutions these particle combinations render the idea **in reserve; in readiness, at one's disposal**, and in others the meaning is similar to that of English **likely**.

Bee'cldqoh t'áátá'í t'áá 'áldíí (or t'áá 'íítdíííit'éego) nínítá, I left one gun where I could get at it (in case I needed it).

Chidí bikee', t'áá 'íítdjít'éego 'ii' sét'á, I have a tire in (my car) **just in case** (I should need it).

Ch'iyáán t'áá 'íítdjít'éego bá 'ííshłaa dóó dah diiyá, I left some food for him and departed. (*T'áá 'íítdjít'éego bá 'ííshłaa,* I left it for him; I left it at his disposal or for his use.)

T'áá 'átdjì (or 'íítdjì) doo 'ákwií hadááyáa da, I am not **likely** to get off (as from a train) at the wrong place. (Note the verb *hadááyá,* I got off, in the perfective mode.)

T'áá 'átdjì (or 'íítdjì) yee 'ádit' adcesdqqh, He is not **likely** to shoot himself with it. (*Yee 'ádit' adcesdqqh,* he shot himself with it.)

t'áadoo — *-i,* *t'áadoo,* in conjunction with an imperfective mode form of the verb relativized by enclitic *-í,* translates **before**, in the sense of **immediately before**.

T'áadoo 'áadi nisháhi shee nikhonítá, **Before** I got there it started to rain on me.

T'áadoo yiistséhi nashidífts'in, **Before** I saw him he hit me.

T'áadoo 'ákqó disháhi nádzá, **Before** I went there he came back.

Used in conjunction with a durative or continuative imperfective, progressive or repetitive verb form, *t'áadoo* — *-í* renders an immediate (negative) imperative. It demands that the person addressed discontinue an action already started.

T'áadoo yídlóhi, Don't laugh! Quit laughing!

T'áadoo yánítí'í, Don't talk! Quit talking!

T'áadoo t'óodi naninéhi, Quit playing outdoors!

t'áadoo — *-ígo t'éiyá,* a combination of *t'áadoo* (without); relational enclitic *-í* (the one); participializing and adverbializing *-go,* and *t'éiyá* (only). It is most commonly used in conjunction with a durative imperfective verb form, to render the meaning **only if (you) do not; only on condition that (you) will not** (do that which is denoted by the verb).

T'áadoo nchaáigo t'éiyá 'ákqó nit deesh'ash, I'll take you **only if** you do not cry.

T'áadoo háida bit hólné'ígo t'éiyá díí íí' naa deeshtéé, I'll give you this horse **only on condition that** you won't tell anyone.

t'áadoo — *-góó; t'áadoo* — *-góógo,* a combination of particles used with perfective mode forms of the verb to give the meaning **unless**.

T'áadoo nahóóttáággógo shinaadáá' 'altso dadoogáá, My corn will all dry up **unless** it rains.

T'áadoo lá'í yidzaazgógo dąągo ch'il doo ndahodoodleé da, **Unless** it snows a lot the plants will not come back up in the spring.

T'áadoo 'azce'ál'ííggóo díníyáágóogo jéi'ádíih yéigo ndí'nóóhécéł, **Unless** you go to the hospital your tuberculosis is going to start to become really serious (lit. start killing you hard).

t'ahádáá', possibly composed of *t'ah* (still; yet), *-á-* < *-í* (relational enclitic), and *-dáá'* (ago; past). The meaning is **right now before it is too late; now's the time** to.

T'ahádáá' *tó yígeed lá' 'ádadiilníft*, Let's make a ditch right now before it's too late.

T'ahádáá' *tsinaabaqas chizh łá' bee nijóyéłtigi le' 'át'é*, Now's the time to get some wood with that wagon (before it's too late and the wagon is no longer available).

t'ah doo — *da*, *t'ah*, (still, yet) used in conjunction with negativizing *doo* — *da*, and an imperfective mode form of the verb, translates never, in the sense that one has never performed the act denoted by the verb. It could also be more literally rendered as not yet.

T'ah doo 'ik≠ dishjah da, I have never gone there (lit. I am still not in the act of starting to go there).

T'ah doo shash 'a'yiistséeh da, I have never seen a bear (lit. I am still not in the act of seeing a bear).

T'ah doo b•h łá' sisxéc da, I have **never** killed a deer.

Bíih t'ah doo sisxéc da nt'éé', I had **never** killed a deer (lit. it used to be that I am (was) still not in the act of killing a deer).

t'ah doo la' — *da*, a combination of particles used with a semeliterative verb form, and similar in meaning to English (I) **wonder why (I) never** — **anymore**. (V. *la'*)

T'ah doo la' náá'áshdláq da, **Golly, I never** take a drink any more (and I wonder why, or wonder at the fact). (lit. I wonder why I am still not drinking again.)

T'ah doo la' náánéfstéeh da, I **wonder why I never** see him **anymore**.

T'ah doo la' shaa náánídáah da, **Why is it that** you **never** come to see me **any more?**

t'áá ká, a combination of particles used with optative mode forms of the verb to express a negative command, in the sense of **see that (you) do not** (perform the act denoted by the verb).

T'áá ká haóódziih, **See that you do not** say anything!

Sodizin báhooghan gónc' t'áá ká ná'óolt'oh, **See that you do not** smoke in church!

(Cp. *t'áá káágóo*, in the open air; outdoors, as in *t'áá káágóo 'iithaazh*, I slept outdoors.)

t'áá shqo, a combination of particles translatable as **it's a good thing; boy, it's a good thing that; (I'm) glad that**.

Ła' t'áá shq̄q díí' bécédááhai, **It's a good thing that** some of them are four years old.

T'áá shq̄q shá niiltá, **I'm sure glad that** he stopped for me.

Nihe'ena'í t'áá shq̄q t'áadoo danihiitsáá da, **Boy, it's sure a good thing that** our enemies didn't see us.

t'áá shq̄q da, a combination of particles used to express an idea similar to that expressed by English **at least; the least (you) could do; the least (you) can do**.

T'áá sáhi' ííníyáá'. *T'áá shq̄q da 'íyá shididíniit*, You ate by yourself. **The least you can do is** ask (tell) me to eat.

T'áá shq̄q da t'óo nits'áá' 'ashá. Jó doo shich'í' ndííléet da lá, **The least you can do is** give me a meal. Look, I know you're not going to pay me.

(Cp. *t'áá shq̄qdí*, please; at least.)

t'áá shq̄q* — *lá, a combination of particles that expresses a feeling of relief when one discovers that his fears were groundless. It is comparable to English **whew; boy**, accompanied by an appropriate sentence tone and manner of speaking.

T'áá shq̄q t'ah naashjaah lá, **Whew**, I still have them. (As when one puts coins into a holey pocket, and suddenly remembering the condition of the pocket he frantically searches therein to see if the money has fallen out. *T'áá shq̄q lá* expresses the feeling of relief that he experiences upon finding the money still there.)

t'óo la', a combination of particles that serves to express the fact that appearances would lead one to believe something that is not necessarily true. It corresponds to English **looks**, enunciated with a peculiar emphasis, or written in italics.

Díí ké t'óo la' 'áts'íísí nahalin, This shoe **looks** too small (but it may not prove to actually be too small).

Díí béeso t'óo la' be'elyaa nahalin, This dollar **looks** like a counterfeit (but it may not be).

T'óo la' bíyó dcesk'aaz, It **seems** to be a bit cold (weather).

t'óo tsé'édin (<*t'óo tsé'ádin*, merely no rocks??), a term meaning **become continually worse; get more intensive**.

Bee nihich'í' 'ándahazt'í'ii t'óo tsé'édin danécséet nahalin, Our problems seem to grow **continually worse**.

'Ólta' nihitah hólónígíí t'óo tsé'édiní da nihits'áá' 'atçh'í' 'ándaalne'go 'át'é, Our schools continue (to make matters worse for us by closing) to close on us.

'Atní'ní'áago t'óo tsé'édin nikhoníttá, At noon it began to rain **harder** (worse than ever).

'Adááddáá' 'atiin doo hózhq yá'áhoot'éeh da nt'éé'. Jííddáá' t'éiyá t'óó tsé'édiní da hasht'ish hazlíf' lá, Yesterday the road wasn't very good. Today it **got worse** with mud (got muddier).

tsididíjji', a profusion of (duties); too many things.

Tsididíjji' yizhnít'íigo t'óó hoł 'áhádíih, When a person has **too many things to do** he gets confused.

'Át'ah 'índa 'ahít'hodiilnih, k'ad tsididíjji' yinísh't'í, 'éí baa, I can't talk to you now because **I'm swamped** (with work).

yee', an enclitic used often as an intensive, and sometimes translatable by English **really; in truth; very; extremely**.

'Álts'íísí yee', He is **really** little (very very little),

Shí yee' 'ádíshní, I'm **really** the one who said it. (One admits that he was actually the one who said it after another person was falsely accused.)

Shí naat'áanii nishlíf, I'm the boss. **Shí yee'**, I am. (Like colloquial English, "That's what **you** think, **I'm** the boss.")

'Eii yee' shí, **Hey**, that's **mine**; that is really mine. (As when someone pockets one's property and starts away with it.)

Dooda yee' 'azlíf', Things became hopeless; things became terrible. (lit. emphatically **no** came to pass; (what was) by all means no happened. Cp. *dooda yee'*, absolutely no (not)!)

Yee' is also used in expressions such as the following:

1. **haashíyee'**, let's (do a thing) and see what the result will be; let's just try it and see what happens.

Haashíyee' 'ahítká 'ańdaajah, Let's help one another (and just see what the result of our cooperation will be).

Haashíyee' 'aadéé' chidí shít bídíyíít, Give my car a push and let's see what happens (maybe it will start).

2. **haa'yee'**, let's see (do it so I can see; let me *see or find out for myself*).

Haa'yee' t'áátáhádi ch'ínáádiníldóóh, Let's see you smile (once) again.

Haa'yee' haalá níníldáás, Let's see how heavy you are.

3. **k'adee'**, now's the time; now's a good time (to).

K'adee' níléi mą'ii bíł 'azhdoołdóh, Now's a good time to shoot that coyote (because he is standing still, or other conditions are just right).

K'adee' yidzaazdáá' gah hajólzheehígi le' 'át'é, Now since it snowed is a good time to hunt rabbits. (V. -gi le' 'át'é.)

yéé; yéeni', an enclitic used with several meanings, as listed and exemplified below. Initial *y-* is often elided, and the vowel of *yéé* assimilates to the final vowel of the preceding word. Thus *shimá yéé* > *shimáháá*; *tó yéé* > *tóháá* (not *tóhóó*), etc. Words that do not normally end in a final *-h* (i.e. words ending in an open syllable) often take a final *-h* before *-éé*.

1. Used with nouns, the force of this enclitic is similar to that of *ni'*; *ńt'écé'*. I.e. it signifies that the object expressed by the noun has ceased to exist, is dead or gone.

Shizhé'é yéç yee shít hoolne', My **late** father told me of it.

Shimáháá yee shít hoolne', My **late** mother told me of it.

2. In narrative *yéç* attached to a noun or verb indicates that the object or action expressed thereby has already figured in the foregoing part of the account. In this sense *yéç* may be translated as **the one that, that which** (in a past sense); **the aforementioned; this, these** (as in colloquial English).

'Áko gah neistscedéç biwos dah sinilgo nikinádzá, So then he started back home with the rabbits he had killed slung over his shoulder. (-éç indicates that the rabbits and his act of killing them had already been mentioned.)

3. Attached to a future tense form (including *doolcéł* when it is used to futurize another verb), *yéç* expresses a wish, hope or desire on the part of the speaker that the act or state denoted by the verb be realized. (V. *laanaa*; *lágo*.)

Nahodoołtłéç (< *nahodoołtłít*, it will rain + *yéç*), I wish it would rain; I hope it rains.

Bijh diyeesshéłéç, I wish I could kill a deer; I hope I will kill a deer,

Doo Bogus Check yinishyéç doolcéłéç, I wish that my name were not Bogus Check. (Note that the optative particle *laanaa* cannot be used to express a negative desire or wish. However, in a positive sense either *laanaa* or *doolcéłéç* can be used, with a distinction in the shade of meaning: *James yinishyéç laanaa*, I wish (would that) my name were James; *James yinishyéç doolcéłéç*, I hope my name will be James; I wish I could be called James.)

yéçdádá' (-éçdádá'; -'áádádá'), a combination of the particles *yéç* and *-dádá'* (V. *dádá'*) used with perfectives, neuters, continuative, or durative imperfective verb forms in the sense of when (in a past sense).

Shizhé'é hináháádádá' t'áa kwe'é nihighan ńt'écé', When my father was living our home was right here.

Dichin síníł'éçdádá' dibé ła' sít's'áá yíníłghal, When you got hungry you ate one of my sheep (lit. . . . ate a sheep away from me).

With imperfective mode forms of the verb, (preceded by *t'ah doo* — *da*, still not) *yéçdádá'* is equivalent to before; prior to.

T'ah doo yiistséchéçdádá' doo wooshdláá da ńt'écé', Before I saw it I didn't believe it (lit. when I was still not in the act of seeing it I did not believe it).

Notes

¹ This is a new introduction written by Robert Young for this book. The original pamphlet is reproduced here with only minor changes for presentation and a few substantive corrections that were made by Robert Young. The original document spells *Navajo* at

times with *h* and at times with *j*, a variation that was common before the Navajo government adopted *Navajo* as the official spelling. We have retained the original spelling alternations for their historical interest. It may be significant to someone sometime to know that Young and Morgan at one time spelled it both ways.

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2. In chants, prayers and songs, not only tone quality but vowel lengths are often altered in a peculiar way. Likewise, in ordinary speech, words or groups of words may be uttered at a lower or higher voice level than those which precede or follow, for purposes of emphasis, to indicate direct quotation, etc. *Jiní* means he (one) says, it is told, it is said, and in narrative the sequence *jini jini*, he says, it is said, often occurs. In this instance the first *jini* (he says) is always uttered at a higher tone level or "octave" than the second *jini* (it is said; it is told; according to the story, etc.)