Cree

Language of the Plains

nēhiyawēwin

paskwāwi-pīkiskwēwin

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Jean L. Okimāsis

University of Regina Press

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Foreword to the 2018 Edition

With this edition of *Cree: Language of the Plains,* I am happy to have the chance to correct some typographical errors that were leftover from the first edition, or inadvertently introduced to the second edition. The contents of this edition are not greatly changed from the second edition of 2004 (with two exceptions detailed below), but hopefully the new design, formatting, and corrections will make for a more pleasing presentation of the material, and in turn better facilitate the readers' attempts to begin to learn the language that I love so much. I am especially pleased that this work will now be made available in the open access format, allowing those who wish to learn and/or reclaim *nēhiyawēwin* (Plains Cree) for themselves.

Some changes were required in Chapters 27 and 32 for two separate reasons. The presentation of the "you-me" set in Chapter 27 has been reordered to follow a more common interpretation of these paradigms (as well as adding some omitted paradigms in Appendix A). The advanced material in Chapter 32 has been simplified somewhat in order to introduce but not overwhelm the reader with topics best left to more advanced materials. It is my hope, though, that more Cree authors and teachers will be inspired to explore these advanced topics in their own writings.

In order to provide students of Cree with a comprehensive introductory educational resource, the Open Access material will also include the full set of Cree language audio labs with a companion transcript of all recordings. As a free, online resource, this broad scope of materials is easily accessible

to all Cree language learners, regardless of their location of study. The textbook, audio labs, and transcript can be accessed at www.uregina.ca/open-access/open-textbooks or on the University of Regina Press website at www.uofrpress.ca. The only material that is not, therefore, included in these Open Access resources are the exercises from the original 1999 edition of the workbook. These have been superseded by the work of my student and colleague, Solomon Ratt, whose textbook, *māci-nēhiyawēwin / Beginning Cree*, is also available from University of Regina Press.

Finally, I would like to thank the Estate of renowned artist Allen Sapp for honouring me with the opportunity to use the image of Mr. Sapp's painting "Powwow at the Battlefords" on the cover of the digital 2018 edition. This painting reminds me of my great-grandmother and my grandmothers who would sit by the fire waiting for the water to boil for whatever food they were preparing. The woman with her kerchief sitting by the campfire cooking with modern pots, the modern hat worn by the man, and the water container all represent the changing times that Mr. Sapp and many others have experienced. For almost two decades, First Nations students and anyone participating in the preservation of the Cree language in Saskatchewan have come to associate the cover on my Cree textbook featuring Mr. Sapp's painting with the Cree language.

Jean L. Okimāsis
kisē-pīsim, 2018

Foreword to the 2004 Edition

Publishing material can be an exciting and fruitful experience. At least that is my own thought about the last edition. I have learned that although there have been long strides in technology there is nothing like using the ordinary pencil. I appreciate my pen and pencil more now than ever. I feel that I must apologize for the printing errors and the misplacement of asterisks in the Verbs section of the glossary. Because I did the editing I take responsibility and as a result, I have made changes that will, hopefully, simplify the classification of that particular set of verbs. Basically the verb forms of the VTA now coincide using numbers: VTA-1 and VTA-4 use Inverse-1; VTA-2 uses Inverse-2; and VTA-3 uses Inverse-3. The verb charts also utilize these numbers for easier identification.

In this second edition I am adding material that I have been teaching for years but did not write in a form that could be included in the original text. So you will find more verb forms; forms that are heard in everyday speech. Some illustrations and diagrams with explanations that were helpful in the classroom are also included this time. Another feature is the inclusion of definitions which were appreciated especially by my Cree-speaking students who had quite a time of it when they were required to put labels on their own Cree vocabulary. And while the non-speakers of Cree appear to understand the structure they also welcome visual illustrations such as charts, diagrams or even my attempts at drawing stick figures on the board while explaining the direction of actions. While there are many new verbs forms

and discussions there are also some deletions. The linguistic material in the original Chapter 13 is not included.

At this point I would like to acknowledge Solomon Ratt's contribution to the previous edition. His aptitude in the area of language was apparent when he was a student in a class that I taught one spring. It was this aptitude that prompted me to request that he be hired while he finished his degree. I am grateful for that decision as he was always willing to discuss not only the material but he readily gave of his time to edit and to add to other chapters. And now he is on to other endeavors but he has graciously given me permission to take out the material that was too technical for teaching grammar. Thank you, Solomon and I wish you great success in finishing your doctorate.

Jean L. Okimāsis
June 2004

Preface

What usually goes into a language's grammar? What is available to the teachers who are educating children about the Cree language? What is known about the Cree language in terms of its grammatical structure and how it is applied? How can all the material be made available to the educators? What is needed? These are questions that went through my mind as I decided to reorganize and elaborate on the material presented in the first edition of *Cree: Language of the Plains/nēhiyawēwin: paskwāwi-pīkiskwēwin*.

As a result, this edition offers teachers and others an overview of more Cree grammar that was not included before but was taught in the classroom. Forms of verbs that are commonly used in everyday conversations are introduced: the unspecified actor; the relative clause; the "you and me" set, and the proper use of the verb "*ayā* — to be (located)."

The discussion on demonstrative pronouns and their role in Cree sentences in Chapter 8 is a result of the chapter on the Auxiliary Verb (Chapter 30 in this edition.) Hopefully the examples shed light on the translations of Cree demonstrative pronouns which need no explicit verb form. Their function is rather oblique to non-speakers while speakers rarely think of the function that demonstrative pronouns have in Cree sentences. It is only a beginning but the idea of non-verbal predicates can now be elaborated on by other students of Cree.

As well, a more detailed discussion of the Conjunct mode is included this time. Is it a subordinate or main clause? I am sure students would more than welcome the task of examining texts to see whether verbs in this mode

are ever main clauses or not. I hope the information that is presented here will intrigue them enough to do more research on Cree verbs occurring in this mode.

The word "note" appears in many places, which I hope will be helpful. Some of the notes refer to relevant information that was presented in other chapters; some notes summarize sections preceding them; and others are reminders about rules that were previously introduced. They are meant to assist the teachers and students, or even those who simply want to read the book, to understand the structure of Cree. And although more verbs and vocabulary have been added to this digital edition, I would encourage students wanting to add to their vocabulary to go to the library to look at the dictionary compiled by Arok Wolvengrey, *nēhiýawēwin: itwēwina/Cree: Words*. This same material is also accessible as part of two Online Cree Dictionary internet resources.

I also found that some chapters had too much information. So I decided to sort through the topics and present them in separate chapters. That was rather difficult because the subject matter is so intertwined. Because of this some of the examples used verb forms that had not been discussed. I tried to explain some ideas by using hypothetical situations and the mental processes behind the speech. I found that how the vocabulary is used often depends on context. The use of two words together can also give a totally different meaning. But that in itself would take some research and much discussion with speakers, so I leave it to the teachers, students, and the Elders to discuss.

Acknowledgements

In this edition I again acknowledge those who assisted me in one way or another. In the past, first of all, were the late Anna Crowe who had confidence in me and introduced me to written Cree, and the late Dr. Ahab Spence who championed the Cree language. Later, both asked me as department heads, in different years, to come to teach with them at the Saskatchewan Indian Federated College now First Nations University of Canada.

Thank you also to the following: the late Dr. Terry Klokeid, linguist, who gave me feedback on the presentation of the material, and to Margaret Cote, lecturer of the Saulteaux language, who is now retired; the late Donna Paskemin, Assistant Professor; Doreen Oakes, lecturer; and Darren Okemaysim, lecturer. I especially want to thank Solomon Ratt, Associate Professor, for his contribution to a previous edition. His talent for written Cree became apparent when he was a student in a class I taught one spring. It was this talent which prompted me to request that he be hired to teach Cree while he finished his degree. I have never regretted that decision as he has taught at First Nations University of Canada for the past thirty-one years. Solomon speaks the Th-dialect spoken in northern Saskatchewan but teaches the Y-dialect. *kinanāskomitināwāw kahkiyaw*.

For their assistance I thank the late Dr. W. Rubrecht, Director of University of Regina's language laboratory and Elizabeth Kim, Head Programmer who made sure that students were quiet while I was taping my Cree lab material. I am also grateful to all those, first at the Canadian Plains Reaserch Center (Brian Mlazgar and Donna Grant) now University of Regina Press

(Donna again, Duncan Campbell, Elsa Johnston, and Bruce Walsh), who believed in this work enough to publish (and republish) it and finally format it for Open Access, the better to share it with those who wish to learn the Cree language.

I would be remiss if I did not acknowledge my husband Arok Wolvengrey; his interest in the Cree language is appreciated and so are the many discussions about all my work and the content in all editions. His patient and sometimes long linguistic explanations were helpful once he translated them to lay language. Thanks also for taking time out to draw the charts for me so I could display my work the way I want. Kudos as well for the long hours spent compiling the much-needed Cree dictionary and for your continued contributions to online Cree resources. These are welcome and helpful resources for both students and the public. I salute you for all your continuing hard work.

Chapter 1

Dialects

There are ten major linguistic groups of Indian languages in Canada, one of which is the Algonkian family. Cree is one of the numerous languages, from Canada and the United States, that make up this Algonkian family. Some other Algonkian languages from Canada are Blackfoot, Ojibway (including Saulteaux), Odawa, and Micmac.

Cree settlements and reservations are scattered throughout Canada from Quebec to the foothills of Alberta. Residents in a few settlements in northern British Columbia also speak Cree.

There are five major variants, or dialects, of Cree within this area:

1. Plains Cree (Y): Southern Saskatchewan and central Alberta
2. Woodlands Cree (Th): Northern Saskatchewan and some areas of Manitoba
3. Swampy Cree (N): Manitoba and Northern Ontario and east-central Saskatchewan
4. Moose Cree (L): Moose Factory and Hudson Bay area
5. Atikamekw Cree (R): Quebec

The dialect Atikamekw Cree, spoken in Quebec, is quite different from the others, and Montagnais and Naskapi are also closely related languages with many similarities.

The following three dialects are spoken in Saskatchewan:

- The Th-dialect: Woodlands Cree is spoken in various northern communities such as Peter Ballantyne, LaRonge, Stanley Mission, and South End. The people who speak this dialect in northern Manitoba have been referred to as the "Rock Cree."
- The N-dialect: Swampy Cree is spoken in the northern communities of Cumberland House and Shoal Lake. The people of the Red Earth reserve also speak this dialect.
- The third dialect is the Y-dialect: Plains Cree. This dialect can be further divided to represent the Northern Plains Cree and the Southern Plains Cree. They both use the Y-dialect but there is one particular vowel sound difference. For example, in the word for "a girl" Northern Plains people will use an "*ī*" as in *iskwīsis* and the Southern Plains group will use an "*ē*" as in *iskwēsis*.

The Southern Plains dialect is spoken in communities located within an area ranging from White Bear reserve in the southeast corner to the northwest community of Onion Lake plus the community of Nekaneet in the southwest corner of the province. In addition to these reserves the people of the following communities also speak the Southern Plains Y-dialect: Ochapahwace, Piapot, Thunderchild, Red Pheasant, Muskeg Lake, Beardy's and Sandy Lake, James Smith and others.

The Northern Plains Y-dialect is spoken by those living in White Fish, Sturgeon Lake, Meadow Lake, and Canoe Lake. These are only a few of the many Northern Plains Y-dialect-speaking communities.

As well, there are many in the province who speak "Michif" a language which is a mixture of French and the Y-dialect of Cree. In this book however, only the Southern Y-dialect is discussed.

Chapter 2

Spelling and Sound System

Fourteen letters of the Roman alphabet are used to represent the sounds of the Cree language, compared to the twenty-six letters used for the English language. These letters represent seventeen distinct sounds.

The ten consonants are **c**, **h**, **k**, **m**, **n**, **p**, **s**, **t**, **w**, and **y**. Most consonants are pronounced similar to their English counterparts but there are four that need special attention. These four are **c**, **k**, **p**, and **t**.

Consonants: c, k, p, and t

c: pronounced like the "ts" in cats.

cēskwa	wait
acāhkos	star
anohc	now, today

k: pronounced as a cross between a "g" in "gill" and "k" in "kill" but it is never the hard "k" sound in a word such as "kick."

kīspin	if
akihcikē	count
kotak	another

p: a cross between the "p" in "pit" and the "b" in "bit" when it is in the beginning and in the middle. It has a softer aspirated sound when it is at the end of a word.

pēhin	wait for me
api	sit
sīsīp	a duck

t: is pronounced like the "t" in "stanza." In other words it is a cross between the "t" in "tin" and the "d" in "dim."

tāpwē	true, truly, really!
āta	although
ātiht	some

Vowels

Four symbols are used to accommodate the long and short vowel sounds of Cree. A special diacritical symbol is used to differentiate the long vowel sound from the short vowel sound. The short vowel sounds are not specially marked and they are spoken quickly. Short vowels are **a**, **i**, and **o**.

a: pronounced like the first "a" in "appeal."

awas	go away
āstam	come
ōta	here

i: pronounced like the "i" in "if."

iskwēw	a woman
otina	take it
ēkosi	there, that's it

o: pronounced like the initial "o" in "oppose."

otin	take it
kotak	another
nēwo	four

Note: *The English vowel symbol "u" is not used for writing Cree because it can be mistakenly pronounced as the "u" in words such as "use," "unicorn," or "unique."*

Long vowels are enunciated slowly. Speakers sometimes hear degrees of the length of these vowel sounds. Unless it is definitely a short sound one must use a macron. Long vowels are written like the regular vowels but with a diacritical mark called a **macron**. A macron can be a line or a circumflex over the vowel but never an accent which is used for indicating stress patterns. This diacritical marking is important when reading and writing Cree in the Roman orthography because a non-speaker of Cree is guided by these symbols. Otherwise, they would have a difficult time distinguishing the long from the short sounds. Furthermore, leaving the macron out could result in a word with an entirely different meaning as the following examples illustrate. There are many such pairs in Cree.

asam	feed him/her/it
asām	a snowshoe
askihk	a pail
askīhk	on the land/earth

Long vowels are: **ā**, **ī**, **ō**, and **ē**.

ā: pronounced like the "a" in "fa" as in "do, ray, me, fa, so, la, ti, do."

āstam	come
tānisi	hello, how are you? how?
tāniwā	where is he/she/it?

ī: pronounced like the "i" in "machine."

mīpit	a tooth
apisīs	a little
cī	a question indicator

ō: pronounced like the "o" in "sole."

ōta	here
pōna	put it in the fire
kāsōw	he/she hides

ē: pronounced like the "e" in "berry" or the "a" in the word "acorn."

ēkosi	there, that's it
mēkwāc	now (at the present time)
kīwē	go home

Note: *It is recommended that if you are a speaker learning how to write your language and find that you are hearing some sounds that are not as long as others but are longer than the short vowels then a macron should be placed over the vowel.*

Pronunciation

Those who are not speakers of Cree quite often place the stress on the second-last syllable because they are following the English system. They might also place the stress on the long vowels of Cree, especially if the second-last syllable contains a long vowel. However, that still wouldn't necessarily be the correct pronunciation. Instead of the accent mark, in the examples below, bold font is used to indicate the stressed syllable.

To determine which syllable is accented or stressed, one works from the right to the left on a word. Consider the following three-syllable words.

1. In the following words the stress occurs on the third syllable from the right:

mīciwin	food	**mī** ci win
sōniyāw	money	**sō** ni yāw
tānisi	how, hello	**tā** ni si
kikosis	your (sg.) son	**ki** ko sis

2. In these four-syllable words below we again note that the stress falls on the third syllable from the right:

kimiwasin	It is drizzling.	ki **mi** wa sin
tāniwēhā	Where are they?	tā **ni** wē hā
kipimohtān	You (sg.) walk	ki **pi** moh tān

3. These five-syllable words show that the stress falls in two places. The primary stress falls on the third syllable from the right. A secondary stress falls on the fifth syllable from the right. (Note the letters in bold indicating this):

ātayōhkēwin	a legend/story	**ā** ta **yōh** kē win
nitawēyihta	want it	**ni** ta **wē** yih ta
oskinīkiskwēw	a young girl	**os** ki **nī** kis kwēw
pimācihowin	culture	**pi** mā **ci** ho win

4. Two-syllable words, however, do not follow this format. Instead, the stress is on the last syllable:

ōta	here	ō **ta**
api	sit	a **pi**

Note: *Please note that "sg." will be used as the abbreviation for the word "singular" and "pl." will be used to abbreviate the word "plural" where required throughout the textbook.*

Chapter 3

Minimal Pairs and Minimal Sets

This unusual aspect of Cree was mentioned in the last chapter where the long vowels were discussed. A **minimal pair** is two words that are identical in spelling except for one sound. They are spelled with the same letters except for the fact that the vowel in one word has a macron which changes the sound and therefore the meaning of the word. Here are only a few examples.

s**ā**kahikan	a lake
s**a**kahikan	a nail (for building)
niy**ā**n**a**n	five
niy**a**n**ā**n	us
miy**a**w	a body
miy**ā**w.	S/he is given something.
k**i**sitēw.	It is hot.
k**ī**sitēw.	It is cooked.
tāniw**ā**?	Where is s/he?
tāniw**ē**?	Where is it?

wīcēwākan	a partner/friend
wīcēwā**h**kan	accompany him/her (later)

There may also be a change in the use of consonants which again results in a different sound and meaning of words. For instance:

yōtin	It is windy.
nōtin	Fight him/her.
ō**m**a	this
ō**t**a	here
tahkipēstāw	It is cold rain falling.
pahkipēstāw	A few large drops of rain are falling.
kōna	snow
pōna	Put it in the fire.
sōniyāw	money
mōniyāw	a non-Indian
nā**p**ēw	a man
nā**t**ēw	He/she fetches him/her/it.

Minimal sets are sets of three or more words rather than pairs that differ in only one important sound and therefore have different meanings. For example:

nīsta	me too/also
kīsta	you too/also
wīsta	him/her too/also
pihko	soot/ashes
mihko	blood
sihko	spit (imperative)

nīpit	my tooth
kīpit	your tooth
wīpit	his/her tooth
m**a**ci	evil/bad (preverb)
mā**c**i	begin (preverb)
mācī	hunt big game

Chapter 4

Nouns: An Overview

In Cree, like English, there are nouns, pronouns, verbs, and adverbs. This chapter will discuss nouns and how they can undergo a process of compounding with verbs or other nouns to form new nouns or verbs. As will be shown, pluralizing nouns in Cree is another matter which has its own set of rules. The term **diminutive** as it applies to Cree nouns will also be explained.

Nouns are words which refer to things like animals, birds, fish, people, parts of the anatomy, clothing, insects, land forms, machines, utensils, plants and stars, sun, and the moon. In Cree, nouns are classified either as animate or inanimate.

Animate nouns usually refer to living things, such as animals, birds, people, plants, fish, and insects. Stones or rocks, celestial bodies, sun, moon, stars, and northern lights are also in this category. In addition, however, some items of clothing, some utensils, some body parts and some machines are also animate.

It can be said then that animate nouns are words that refer not only to things that are living but also to terms that refer to some items that are not. Some of these words are important to the cultural beliefs of the Cree people. Examples of animate nouns are:

mōswa	a moose
piyēsīs	a bird
nāpēw	a man

kinosēw	a fish
iskwēw	a woman
niska	a goose
pīsim	the sun
kihiw	an eagle

Some non-living objects that are classified as animate are:

ospwākan	a pipe
maskasiy	a nail (finger or toe)
astis	a mitten/glove
tāpiskākan	a scarf/necktie
tēwēhikan	a drum
sēhkēpayīs	a car
mitās	a pair of trousers
asiniy	a rock/stone
asikan	a sock/stocking
ēmihkwān	a spoon
mistikwaskihk	a drum
mitohtōsim	a breast/teat

Inanimate nouns include most utensils, most machines, most clothing and buildings, all of which are not living objects. However, there are also some living objects, such as body parts, that are considered to be inanimate nouns. Examples of inanimate nouns are:

mōhkomān	a knife
astotin	a hat/cap
masinahikan	a book
maskisin	a shoe
pimihākan	an aeroplane
oyākan	a dish
tēhtapiwin	a chair/bench
tāpiskākan	a collar/a horse collar

Here are a few living objects that are classified as inanimate:

miskīsik	an eye
miskāt	a leg
mitēh	a heart
misit	a foot
micihciy	a hand
wāpikwaniy	a flower

Compounds

Cree is one of a number of languages that are considered **incorporating** languages. Simply put, this is a process where certain words can be put together to make new words. Another term for this process is **compounding**. However, neither term actually describes adequately this process. It is virtually a short cut or perhaps just another way of saying what you want to say. Examples of verb and noun combinations follow.

For instance, separate words are used to put on clothing:

Cree	**Literal Translation**	**English**
postiska astotin.	put it on (VTI) a hat	Put on a hat.
postiskaw asikan.	put it on (VTA) a sock	Put on a sock.

Compounding or combining a part of the above verbs with a noun or part of a noun results in a new verb which will virtually have the same meaning.

Note the incorporation:

post + noun + ē = VAI
post + astotin + ē = postastotinē – put on a hat
post + asikan + ē = postasikanē – put on sock(s)

Notice that "*post*" is part of the verbs *postiska* and *postiskaw* and that it also appears as part of the new words:

postastisē.	Put mitts on.
postasākē.	Put a coat on.
postitāsē.	Put pants on.
poscitāsē.	Put pants on.
postaskisinē.	Put shoes on.
postayiwinisē.	Put clothes on.

One might argue that it is assumed that the translation of the above would be "put your…on" and it would be right if his/her mittens, etc. were right in front of him/her. But if you don't want to have the children scrapping over mittens then one can be more specific by saying the following:

Cree	**Literal Translation**	**English**
postiska kitastotin.	put it on (VTI) your hat	Put on your hat.
postiskaw kitasikan.	put it on (VTA) your sock	Put on your sock.

If a Cree sentence were to be translated literally into English, one would have a rather awkwardly constructed English sentence. This is because a single word in Cree can be an entire sentence in English.

Taking clothing off (undressing):

kēcikoska	take it off (VTI)
kēcikoskaw	take it off (VTA)
kēt + noun + ē	= VAI
kēc + noun + ē	= VAI

For example: kēt + asikan + ē = kētasikanē (take off your socks)

kētastisē.	Take off your mitt.
kētasākē.	Take off your coat.
kētitāsē.	Take off your pants.
kēcitāsē.	Take off your pants.

kētaskisinē.	Take off your shoes.
kētayiwinisē.	Take off your clothes (undress).
kētastotinē.	Take off your hat.

Note: *Use "*kēc-*" before a short "*i*," or "*kēt-*" before a short "*a*."*

Colours Plus Nouns

Combining colours with nouns to make new words is also a unique structure because, in Cree, colours are verbs. So one should be familiar with the difference in meaning of the following structures:

kaskitēwāw.	It is black.
kaskitēwāw ōma miskotākay.	This dress/coat is black.
kaskitēwasākay ōma.	This is a black dress/coat.

Notice the portion "*kaskitē-*" of the verb above appears to be the part that means "black." One will find that this part will occur with other nouns to mean "black" or "dark." The following examples appear to follow this rule.

Color + noun combinations:

kaskitēwaskisin	a black shoe
sīpīhkopapakiwayān	a blue shirt
mihkwasākay	a red dress/coat
wāposāwipakwahtēhon	a yellow belt
osāwitās	an orange pair of pants
nīpāmāyātastotin	a purple hat
wāpistikwān	white hair (literally, a white head)

The fact that Cree is a highly derivational language becomes most apparent in the way new nouns can be formed either by adding a suffix to a verb, particle, or another noun or even by joining parts of two verbs. With the verb form, either the second person imperative (or stem form) or the third person independent is used.

Consider the following:

1. **Abstract nouns: + -win/-owin**
   kisēwātisi (*be kind*) + -win = kisēwātisiwin (*kindness*)
   nēhiyawē (*speak Cree*) + -win = nēhiyawēwin (*Cree language*)
   ākayāsīmo (*speak English*) + -win = ākayāsīmowin (*English language*)
   māsihito (*wrestle one another*) + -win = māsihitowin (*wrestling*)
   sākihito (*love one another*) + -win = sākihitowin (*love*)
   kihcēyihtam (*s/he has respect for it*) + -owin =
   kihcēyihtamowin (*respect*)

2. **Concrete nouns/substance: + -win**
   mīci *(eat it)* + -win = mīciwin *(food)*
   pwātisimo *(dance, the grass dance)* + -win =
   pwātisimowin *(Grass Dance, Siouan)*
   āhkosi *(be sick)* + -win = āhkosiwin *(sickness/illness)*
   tēhtapi *(sit on top of something)* + -win = tēhtapiwin *(a chair)*

3. **Tools and instruments: + -kan/-ikan** *(Note: drop the final vowel from the verb stem before adding this suffix; see description of verb stems in Chapter 10)*
   kitohtā *(make music with it)* + -ikan =
   kitohcikan *(a musical instrument)*
   cīkaha *(chop it)* + -ikan = cīkahikan *(an axe)*
   pimihā *(fly)* + -kan = pimihākan *(an aeroplane)*
   tipaha *(measure it)* + -ikan =
   tipahikan *(a measurement, e.g. yard, time)*

4. **Artifical objects: + -ihkān/-ohkān**
   pīsim *(moon/sun)* + -ohkān = pīsimohkān *(a clock)*
   mōhcw- *(foolish)* + -ohkān = mōhcohkān *(a clown)*
   awāsis *(a child)* + -ihkān = awāsisihkān *(a doll)*
   pimiy *(oil/grease)* + -ihkān = pimīhkān *(pemmican)*

5. Buildings: + -wikamik

atāwē *(buy it)* + -wikamik = atāwēwikamik *(a store)*
āhkosi *(be sick)* + -wikamik = āhkosīwikamik *(a hospital)*
mīciso *(eat)* + -wikamik = mīcisowikamik *(a cafe/dining room)*

6. Liquids (excluding water): + -āpoy/-wāpoy

maskihkiy *(medicine/herbs)* + -wāpoy = maskihkīwāpoy *(herb tea)*
sīw- *(sweet)* + -āpoy = sīwāpoy *(pop/any sweet drink)*
tohtōs *(breast)* + -āpoy = tohtōsāpoy *(milk)*
iskotēw *(a fire)* + -āpoy = iskotēwāpoy *(liquor/firewater excluding beer/wine)*

7. Objects made of wood: + -āhtik

mīcisowin *(food, a meal)* + -āhtik = mīcisowināhtik *(a table)*
cīkahikan *(an axe)* + -āhtik = cīkahikanāhtik *(an axe handle)*
takwahiminān *(a chokecherry)* + -āhtik = takwahiminānāhtik *(a chokecherry tree)*
masinahikan *(a book)* + -āhtik = masinahikanāhtik *(a pencil)*

8. Fabric (including leather): + -ēkin

pahkon *(skin it, e.g. pulling skin off an animal)* + -ēkin = pahkēkin *(leather)*
mōswa *(a moose)* + -ēkin = mōswēkin *(moose hide/leather)*
papakiwayān *(a shirt/blouse)* + -ēkin = papakiwayānēkin *(cloth/fabric/cotton)*
sēnapān *(a ribbon)* + -ēkin = sēnapānēkin *(satin/silk)*

9. Abundance in nature: + -skāw/-iskāw

sakimēs *(a mosquito)* + -skāw = sakimēskāw *(lots of mosquitos)*
mītos *(a tree)* + -iskāw = mītosiskāw *(lots of trees)*
mōswa *(a moose)* + -skāw = mōsoskāw *(lots of moose)*
kinosēw *(a fish)* + -skāw = kinosēskāw *(lots of fish)*

10. Metal: + -āpisk

kotawān *(a campfire)* + -āpisk = kotawānāpisk *(a stove)*

11. Berries: + -imin

takwaha *(crush it)* + -imin = takwahimin *(a chokecherry)*
mitēh *(a heart)* + -imin = mitēhimin *(a strawberry)*

12. Lines, cords, etc.: + -ēyāpiy

tahkopicikan *(item to tie with)* + -ēyāpiy =
tahkopicikanēyāpiy *(a string, cord, etc.)*
kitohcikan *(a musical instrument)* + -ēyāpiy =
kitohcikanēyāpiy *(a violin/guitar string)*
maskisin *(a shoe)* + -ēyāpiy =
maskisinēyāpiy *(a shoe lace)*

Just as there are exceptions in many areas of any language this process of combining parts of words to make new words appears to also have a couple of exceptions in Cree: when it involves lines, cords, or string. Study these two words, neither of which includes *-ēyāpiy*: *pīminahkwān* and *tāpakwēwēpinikan*.

In the word for "a rope," instead of a noun as the base, there is a verb involved plus a complex ending that indicates the use of "fibres" (as in rope-making). The second word includes two verbs and a noun suffix, but again does not include the suffix *-ēyāpiy* that would normally indicate string, rope, or cord.

1. pīminahkwān = a rope
   pīmin + -ahkwān (*twist* + *fibres*) = formed by twisting fibres
2. tāpakwēwēpinikan = a lasso
   tāpakwē + wēpin + -ikan (*snare* + *throw it* + *thing*) =
   thing which you throw to snare

The discussion above demonstrates how Cree words can be changed by adding suffixes to verbs and nouns that change their meaning. This is not

a new concept as it also happens in English. For instance, the following English words may be changed simply by adding a suffix:

love + able	loveable
wash + able	washable

The meaning of these same verbs may also be altered by using a prefix "un-" and adding the suffix "-d" or "-ed" as in:

un + loved	unloved
un + washed	unwashed

These new words made by the addition of prefixes or suffixes are called **derived** forms.

Pluralizing Animate Nouns

In Cree, the most common animate plural suffix is "*-ak*." Others include "*-k*" and "*-wak*" but the last letter is always a "*k*." The correct ending for each noun in the plural form depends on the ending of the singular noun. Examples follow:

1. Add "*-k*" when an animate noun ends in a short "*a*":

Singular	**Plural**
maskwa = bear	maskwak = bears
niska = goose	niskak = geese

2. Add "*-wak*" when an animate noun ends in "*k*" and sometimes "*m*":

Singular	**Plural**
sikāk = a skunk	sikākwak = skunks
wacask = a muskrat	wacaskwak = muskrats
atim = a dog	atimwak = dogs
Exceptions:	
nisīm = my sibling	nisīmak = my siblings
nitēm = my dog	nitēmak = my dogs

3. For all other animate nouns, add "*-ak*":

Singular	**Plural**
maskasiy = a nail	maskasiyak = nails
asiniy = a stone	asiniyak = stones
sīsīp = a duck	sīsīpak = ducks
mīkis = a bead	mīkisak = beads
ēmihkwān = a spoon	ēmihkwānak = spoons
nāpēw = a man	nāpēwak = men
astis = a mitten	astisak = mittens
iskwēw = a woman	iskwēwak = women
ospwākan = a pipe	ospwākanak = pipes

Pluralizing Inanimate Nouns

Inanimate nouns also have a number of suffixes to indicate plurals. For inanimate plural nouns you will notice that the last letter is always an "*a*":

1. In general, add an "*-a*" for the plural:

Singular	**Plural**
masinahikan = book	masinahikana = books
oyākan= dish	oyākana = dishes
tēhtapiwin = a chair	tēhtapiwina = chairs
iskwāhtēm = a door	iskwāhtēma = doors
astotin = a hat	astotina = hats
cīmān = a canoe	cīmāna = canoes
misit = a foot	misita = feet

2. Add "*-wa*" when the noun ends in "*k*":

Singular	**Plural**
āhkosīwikamik = hospital	āhkosīwikamikwa = hospitals
mistik = a stick/log	mistikwa = sticks/logs

3. When the noun ends with the short vowel "*i*," that vowel is dropped and "*a*" is added:

Singular	**Plural**
wāwi = an egg	wāwa = eggs
askipwāwi = a potato	askipwāwa = potatoes
mihti = firewood	mihta = firewood

Chapter 5

Diminutives

The term **diminutive** is used here to refer to nouns for items or objects that are smaller than the norm. This is represented by a sound change and the addition of suffixes. In some cases, adding a suffix is not enough so the "*t*" is replaced by "*c*." So, unlike English which uses entirely different words for objects smaller or younger than the mature version, (for instance, man–boy; cat–kitten; woman–girl), Cree uses suffixes. English also uses adjectives to show this concept as in: a box–a little box. As the following rules indicate, a number of changes occur to the Cree nouns when the suffixes are added.

1. Add "*-isis*" or more often "*-is*" to most nouns.

Noun	**Diminutive Noun**
minōs = a cat	minōsis = a little cat/kitten
oyākan = a dish	oyākanis = a small dish
sīsīp = a duck	sīsīpisis = a little duck/duckling

2. If the noun contains "*t*," all are changed to "*c*," in addition to adding the suffix "*-is*."

Noun	**Diminutive Noun**
mistikowat = a box	miscikowacis = a little box
mistikwān = a head	miscikwānis = a little head
astotin = a hat/cap	ascocinis = a little hat
tēhtapiwin = a chair	cēhcapiwinis = a little chair
iskwāhtēm = a door	iskwāhcēmis = a small door

3. When the word ends in a vowel and a "*w*," drop the "*w*" and add "*-s*" or "*-sis*." If the vowel is short make it long then add "*-s*" or "*-sis*."

Noun	**Diminutive Noun**
nāpēw = a man	nāpēsis = a boy
iskwēw = a woman	iskwēsis = a girl
pihēw = a grouse	pihēsis = a little grouse (prairie chicken)
āmow = a bee	āmosis = a little bee
pikiw = gum	pikīs = a bit of gum

4. For some nouns, the diminutive ending is "*-osis*," after changing any "*t*"s to "*c*"s.

Noun	**Diminutive Noun**
atim = a dog	acimosis = a little dog/puppy
mistatim = a horse	miscacimosis = a little horse/pony

5. For some nouns, the diminutive suffix is "*-os*."

Noun	**Diminutive Noun**
sikāk = a skunk	sikākos = a little skunk
kinēpik = a snake	kinēpikos = a little snake

Since all diminutives end in "*s*" simply add "*-ak*" to any animate diminutive and "*-a*" to any inanimate diminutive to form the plural diminutive noun.

Larger Objects

Diminutives have already been explained as words that refer to the smaller version of mature or regular-sized objects. Larger than regular-size articles can also be referred to. However, this is accomplished by using prenouns or prefixes that indicate the idea of augmentation. In the words below, the prenouns/prefixes *misi-*, *misti-*, *mahki-*, and *kihci-* are incorporated with the nouns. You will find that the use of these prenouns sometimes results in a new word altogether. So instead of saying: *misikitiw atim*; *misāw astotin*; *misāw mōhkomān*; or *misikitiw sikāk,* one can say it with one word.

For the time being the changes will not be discussed because there are some nouns included in this list that require a more detailed explanation of the word formation. Those words are marked by asterisks.

a dog	atim	misi-atim	a big dog
		mis-ātim	a big dog
		misatim	a horse
		mistatim	a horse
a hat/cap	astotin	mis-āstotin	a large/big hat
muskeg	maskēk	misi-maskēk	a large muskeg
a berry	mīnis	*mahkiminakāw	a large patch of berries
a knife	mōhkomān	misi-mōhkomān	a big knife
		*misti-mōhkomān	a big knife
		mistihkomān	a big knife
		kihci-mōhkomān	a big knife, an American
a moose	mōswa	misi-mōswa	a large moose
		misti-mōswa	a large moose
a rabbit	wāpos	*mistāpos	a big rabbit/jackrabbit
a man	nāpēw	*mistāpēw	a big/tall man
a goose	niska	misi-niska	a big goose
a pipe	ospwākan	mis-ōspwākan	a big pipe
		kihc-ōspwākan	a sacred pipe
a skunk	sikāk	misi-sikāk	a big skunk
a belly	matay	mahkatay	a big belly
an ear	mihtawakay	mahkihtawakay	a big/large ear
a nose	mikot	mahkikot	a big nose
a thigh	mipwām	mahkipwām	a large thigh
an eye	miskīsik	*mahkacāp	one who has big eyes
a foot	misit	mahkisit	a big foot
a mouth	mitōn	mahkitōn	a big mouth
buttocks	misōkan	*mahkisōkan	a big derriere

Note: *Body parts use* "mahki-" *to mean "big" or "large." And some nouns use more than one prenoun.*

Chapter 6

Word Order and Preverbs

In an ordinary English sentence the word order is either: subject–verb or subject–verb–object. "My child is singing." is not usually expressed as "Singing is my child." And the sentence "The dog chased the cat." is not the same as "The cat chased the dog." Judging from these sentences English word order is rigid. In the Cree examples below word order is not as strict. In 1a below, where the subject *nicawāsimis* precedes the verb *nipāw*, word order is the same as the English subject–verb. But in Cree *nicawāsimis* can be placed before or after *nipāw* without greatly affecting the meaning of the sentence. In the verb–subject construction of example 1b below, it is possible to put the verb *nipāw* before the subject *nicawāsimis*.

1a. nicawāsimis nipāw.

subject	**verb**
My child	is sleeping.

1b. nipāw nicawāsimis.

verb	**subject**
He/she is sleeping	my child.

2a. niwāpamāw atim.

subject	**verb**	**object**
I	see	a dog.

2b. atim niwāpamāw.

object	**subject**	**verb**
a dog	I	see.

3a. kiwāpamāw cī sīsīp?

subject	**verb**	**object**
Do you	see	the duck?

3b. sīsīp cī kiwāpamāw?

object	**subject**	**verb**
The duck	do you	see?

The Cree sentences above are all correct.

As the previous examples reveal, word order in Cree, for the most part, can appear "free," that is, subject–verb and subject–verb–object can be moved about. However, there are instances where the word order is "bound." The following are a few examples where phrases occur in a particular order.

1. The question indicator "*cī*" is usually placed in the second position, as in the following two examples:
   a. kiwāpamāw cī sīsīp? Do you (sg.) see the duck?
   b. sīsīp cī kiwāpamāw? Duck do you see?

The subject, verb, and object have been moved about without affecting the meaning, but the "*cī*" question indicator has retained its position in both interrogative sentences. It is important to note that, when writing questions in Cree, the word "*cī*" indicates that a question is being asked and a question mark (?) is not strictly needed. However, for the purpose of this textbook, the question mark is used in Cree question construction to help non-speakers learn.

Now consider the examples below. (Sentences marked with an asterisk are ungrammatical.)

a. *cī kiwāpamāw sīsīp
b. *kiwāpamāw sīsīp cī?

Because placing the "*cī*" in positions other than the second position results in a string of words that do not make sense, "*cī*" must always be placed in the second position. Questions of this type are known as **polarity questions** and simply require a "yes" or "no" answer.

2. The other "question" words, or interrogative pronouns, also occur in a particular order most of the time. These pronouns are commonly known as the "*tān-*" words and represent the who, what, when, where and why in Cree. The following examples show that the "*tān-*" words are placed at the beginning of the question:

a.	tāniwā ana atim?	Where is that dog?
b.	tāniwē anima masinahikan?	Where is that book?
c.	*ana tāniwā atim?	That where dog?
d.	*ana atim tāniwā?	That dog where?

Examples c and d above are both ungrammatical and thus would not be acceptable as properly spoken Cree. When one answers with more information than "yes" or "no" the person is answering a **content question**.

Here are additional examples:

a. tāniwā kimosōm?
   Where is your grandfather?
b. tānitahto masinahikana ē-atāwēyan?
   How many books are you buying?
c. kikī-atāwān cī maskisina?
   Did you buy shoes?
d. John, tāniwē kisīmis otastotin?
   John, where is your sibling's hat?

Note: *It is most important to remember that "*cī*" and the "*tān-*" words are never used together to ask a question. "*tān-*" words are used occasionally in positions other than the first in a sentence. Exclamation terms and address words can come before "*tān-*" words.*

3. The demonstrative pronouns are yet another instance where Cree is "bound." Placing a demonstrative pronoun before or after a noun can alter the meaning of the phrase but only when it is being used in isolation with a noun.
   a. nāpēw ana. That is a man.
   b. ana nāpēw. That man.

The demonstrative pronoun "*ana*" must be placed after the noun to get the English statement "That is a man." and before the noun to say "that man." All demonstrative pronouns are arranged in this manner depending on the intent of the speaker. There is one instance, however, where the demonstrative pronoun can come before the noun and still have the copular verb "is" in the statement: This is in answer to a "*cī*" question where the answer is in the negative.

a. nāpēw cī ana?
   Is that a man?
b. namōya, namōya ana nāpēw. iskwēw ana.
   No, that is not a man. That is a woman.

4. The construction of longer phrases using preverbs is yet another area where arrangement of words or parts of words must follow a rigid pattern. Consider these four examples:
   a. ninēhiyawān. I speak Cree.
   b. ninōhtē-nēhiyawān. I want to speak Cree.
   c. ninōhtē-nihtā-nēhiyawān. I want to speak Cree well.
   d. nikī-nōhtē-nihtā-nēhiyawān. I wanted to speak Cree well.

Notice the "*ni+*" (the person indicator for "I") is always placed at the beginning of this verb phrase; placed anywhere else, the phrase would not make sense. The preverb "*nōhtē-*", and any other preverb, must always be placed before the verb stem. Furthermore some preverbs must precede other preverbs to get the intended meaning as shown in examples c and d above. The tense indicator "*kī-*" (used for past tense) and any other tense indicator are also preverbs, and must always be placed immediately after the

person indicator. So, what we have for all sentence structures is this rigid arrangement for verbs in the Independent mode:

Person +	Tense -	Preverb -	Verb Stem	+ Suffix

Note: *A (-) hyphen is required after the past and future tenses and after the preverb. And a (+) plus only indicates direct attachment without hyphen.*

Except for the use of "*ē*" instead of the person indicator the arrangement for verbs in the Conjunct mode follow this same structure.

ē-	Tense -	Preverb -	Verb Stem	+ Suffix

Note: *A (-) hyphen is required after the* "ē"*, after the tense, and after the preverb.*

Please note that the hyphen before or after a particle being referred to in an English explanation is there only as a notation indicating that the particle cannot stand on its own, but must be attached to another element of a complete word. It does not necessarily mean that there is a hyphen when attached to another part of the word. For instance this remark referring to prefixes and suffixes includes this notation: "*ni-* and *ki-* are person indicators while *-ak* and *-a* are plural markers for animate and inanimate nouns." However, person- and number-marking prefixes and suffixes are attached directly to the words they modify and, as part of those words, they are never hyphenated.

It can be confusing but one needs to know this difference between the charts above and the manner in which explanations are made regarding prefixes and suffixes. Observe the explanations in the next section.

Preverbs

In Cree, as in other languages, verbs have definite patterns that remain constant yet their meanings can be changed through inflections. For instance the past tense is expressed simply by the insertion of the preverb "*kī-*" and the future tense by inserting preverbs "*ka-*" and "*ta-*" to the present tense.

The following words called preverbs are similarly used to change meanings of verbs. Most cannot be used alone but are inserted between the person indicator and the rest of the verb. Two or more can be used at one time. When this occurs certain preverbs take first position over any others used with them. In that sequence: the tense indicator is first; *nōhtē-*, *kakwē-*, and *ati-* are second; and "*pē-*" is third. Preverbs *māci-, maci-, misi-, māyi-, miyo-*, and *kihci-* may also be used with nouns. When they are used with nouns they are called prenouns.

Here is a list of some preverbs:

māci-	begin/start
nihtā-	to have the ability to do well
pēyako-	only, alone
pōni-	to stop
ati-	beginning to
nitawi-	go and do something, e.g. eat
pē-/pēci-	an action coming towards the speaker
nōhtē-	to want to
kakwē-	to try to
sāpo-	through
yōski-	soft
miyo-	well/good/nice
māyi-	bad/evil
sōhki-	hard as in "work hard"
pisci-	doing something by mistake
kihci-	large, great, huge

Examples using preverbs:

1. nimāci-nisitohtēn nēhiyawēwin.	I am beginning to understand Cree.
2. nikakwē-nēhiyawān.	I try to speak Cree.
3. nika-kakwē-māci-nēhiyawān.	I will try to begin speaking Cree.
4. nikakwē-miyo-nēhiyawān.	I try to speak Cree well.
5. nika-kakwē-miyo-nēhiyawān.	I will try to speak Cree well.
6. kinōhtē-mīcison cī?	Do you want to eat?
7. nimiyo-atoskān.	I work well.
8. ninihtā-atoskān.	I can work well.
9. kihci-oyākan.	A large dish.

The preverb "*pē-*" is unique because it is used to change the direction of an action. For instance:

1. mīcisok!	Eat!
2. nitawi-mīcisok!	Go and eat!
3. pē-mīcisok!	Come and eat!
4. kī-nitawi-kiyokēwak cī?	Did they go and visit?
5. kī-pē-kiyokēwak cī?	Did they come and visit?

Note: *The placement of the hyphens follows the word order chart introduced previously.*

Chapter 7

Pronouns

Personal and Inclusive

Pronouns can be either singular or plural. A singular pronoun refers to one individual and when it refers to two or more people then it is plural. When studying a language it is useful to know terms which describe the conjugation of verbs. These terms, as will be apparent, can be applied to Cree.

First person pronouns refer to the speaker. In Cree this would be "*niya* – I/me", "*niyanān* – we/us", or "*kiyānaw* – we/us". **Second person pronouns** refer to the addressee or listener (but not the speaker). The Cree versions would be "*kiya* – you (sg.)" or "*kiyawāw* – you (pl.)". **Third person pronouns** refer to people other than the speaker and addressees. The Cree equivalent would be "*wiya* – him/her" or "*wiyawāw* – them".

The first person plural in Cree requires special attention. Both English and Cree have a first person plural: "we/us." However, in Cree there are two terms for the first person plural: *niyanān* and *kiyānaw*. Both of these refer to the speaker plus somebody else as "we/us." *niyanān* excludes everyone you are speaking to; for example, "me" and "him/her" but not "you." *kiyānaw* includes everyone you are speaking to; for example, "me" and "you," singular or plural. Therefore, *niyanān* is called the **first person plural exclusive** pronoun and *kiyānaw* is the **first person plural inclusive** pronoun. Notice the following translations of the Cree sentences which show this difference in the translation.

1. The person spoken to is excluded from the action:
   nikī-atoskānān otākosīhk niyanān.
   We (not you) worked yesterday.

2. The person spoken to is included in the action:
   āsay ōma kiyānaw kikī-mīcisonaw.
   We (including you) ate already.

Unlike English, Cree also differentiates the two forms for second person singular and plural.

Examples:

1. Only one person is being addressed:
   tānitē **kiya** ē-ohcīyan?
   Where are you (sg.) from?

2. More than one individual is being addressed:
   tānispīhk ē-kī-takohtēyēk **kiyawāw**?
   When did you (pl.) arrive?

There are two kinds of "free form" personal pronouns in Cree: personal pronouns and inclusive pronouns. They are used with verbs only for emphasis, because Cree verbs already have built-in pronouns known as person indicators, or they may be used in answer to a question or when asking certain questions. Examples 3a and 3b show that they also can be used like a verb.

Personal Pronouns

These pronouns are listed in singular and plural.

Singular		Plural	
1s niya	I/me/mine	1p niyanān (excl.)	we/us/our (but not you)
		21 kiyānaw (incl.)	we/us/our (including you)
2s kiya	you/your	2p kiyawāw	you/your (pl.)
3s wiya	he/him/his she/her/hers	3p wiyawāw	they/them/their

Examples:

1. kiwī-kīwān cī kiya? (Emphasis on **kiya**) — Are you going home? (**you**)
2. nikī-mīcisonān āsay niyanān. — We ate already. (us)
3. awīna ōma otastotin? — Whose hat is this?
4. niya anima. — That is mine.
5. awīna kiya? — Who are you?
6. George niya. — I am George.

Inclusive Pronouns

This set of pronouns is also used with verbs but they express the idea of "too" or "also." Here, this set of pronouns is listed as singular and plural.

Singular		Plural	
1s nīsta	me too/also	1p nīstanān (excl.)	us too/also
		21 kīstanaw (incl.)	us too/also
2s kīsta	you too/also	2p kīstawāw	you (pl.) too/also
3s wīsta	him/her too/also	3p wīstawāw	them too/also

Examples:

1. āsay nīsta nikī-mīcison.
   I also ate already.
2. kīstawāw cī ōtēnāhk kiwī-itohtānāwāw?
   Are you (pl.) going to town (you) too?

Although the English translation of both sets reveals a duplication of personal pronouns, this way of speaking is not strange to Cree people. So when one is translating Cree sentences that have pronouns used in this way, one should translate a grammatically correct English sentence.

Chapter 8

Interrogative, Indefinite, and Demonstrative Pronouns

In English the word **pronoun** is a grammatical term referring to any class of relationship or single words which assume the function of nouns. I, you, her, him, they, it, ours, who, which, myself, anybody, and others are all pronouns.

The Cree language also has pronouns and, like English, they can be classified into different types. "I" and "you" are **personal pronouns** and "who" and "which" are **interrogative pronouns**. In effect, Cree has five types of pronouns: **personal**, **inclusive**, **interrogative**, **indefinite**, and **demonstrative pronouns**. While the personal and inclusive pronouns were discussed in the previous chapter, this chapter focusses on the interrogative, indefinite, and demonstrative pronouns. The **obviative form** is also included here.

Interrogative Pronouns

These particular words ask a question. They are one of two main kinds of question indicators. The other is the word "*cī*" which was mentioned in Chapter 6 and the interrogative pronouns discussed here. There are those that are used with animate nouns and those that are used with inanimate nouns. Some are used to ask general questions. Most of the time they occur

at the beginning of a sentence. Here is a list of some of those that are used to ask general questions.

awīna	who (sg.)
awīniki	who (pl.)
kīkwāya	what (pl.)
kīkwāy	what (sg.)

Examples:

1. awīna ana kā-wāpamat?
   Who is it that you see?
2. awīniki aniki kā-kī-mētawēcik cīki wāskahikanihk?
   Who were those that were playing near the house?
3. kīkwāy ē-nitawēyihtaman?
   What do you want?
4. kīkwāya anihi?
   What are those?

The words below are not influenced by gender or classification and can also be used to ask general questions. They are equivalent to English questions such as why, where, when, what kind, how much, and how many. One can easily recognize these because most of them begin with the syllable "*tān-*".

tānisi?	How?
tānispīhk?	When?
tānēhki?	Why?
tāniyikohk?	How much? (quantity)
tānimayikohk?	How much? (quantity)
tānitahto?	How many? (numbers)
tānitahtwāw?	How many times?
tānitē?	Where?
tānitowahk?	What kind?

Examples:

1. tānisi anima kā-kī-isi-itōtaman?
   How did you do that?
2. tānēhki otākosīhk wīpac kā-kī-kīwēyan?
   Why did you go home early yesterday?
3. tānispīhk kē-kīwēyan anohc?
   When will you go home today?
4. tānitahto aniki iskwēsisak kā-mētawēcik wayawītimihk?
   How many little girls are there that are playing outside?
5. tānimayikohk anima ē-itakihtēk?
   How much does that cost?
6. tānitahtwāw ōma kā-kī-kiyokawacik?
   How many times did you visit them?
7. tānitē anima kā-wī-itohtēyan?
   Where is it that you are intending to go?
8. tānitowahk ana oyākana kā-kī-atāwēt?
   What kind of dishes did she buy?

Note: *Most of the time these pronouns are placed at the beginning of sentences.*

Those interrogative pronouns that refer specifically to animate or inanimate nouns are listed below. Each form agrees in classification and number with the noun it modifies. The following chart summarizes which interrogative is to be used for an animate or inanimate noun.

Number	Animate	Inanimate	English
Singular	tāniwā	tāniwē	Where is he/she/it?
	tāna	tānima	Which one?
	awīna	—	Who?
	kīkwāy	kīkwāy	What?
Plural	tāniwēhkāk	tāniwēhā	Where are they?
	tāniki	tānihi	Which ones?
	awīniki	—	Who?
	kīkwāyak	kīkwāya	What?

Examples:

1. tāniwā?	Where is he/she or it? (animate sg.)
2. tāniwēhkāk?	Where are they? (animate pl.)
3. tāniwā kitōtēm anohc?	Where is your friend today?
4. tāniwēhkāk kitastisak?	Where are your mitts?
5. tāniwā Bobby mēkwāc?	Where is Bobby right now?
6. tāniwēhkāk Bobby ēkwa otōtēma?	Where are Bobby and his friends?
7. tāniwē?	Where is it? (inanimate sg.)
8. tāniwēhā?	Where are they? (inanimate pl.)
9. tāniwē minihkwācikan?	Where is the cup?
10. tāniwēhā nimaskisina?	Where are my shoes?
11. tāna?	Which one? (animate sg.)
12. tāniki?	Which ones? (animate pl.)
13. tāna ana askihk kā-nōhtē-āpacihat?	Which pail do you want to use?
14. tānima?	Which one? (inanimate sg.)
15. tānihi?	Which ones? (inanimate pl.)
16. tānima masinahikan kā-nitawēyihtaman?	Which book is it that you want?
17. tānihi ē-nōhtē-atāwēyan?	Which ones do you want to buy?
18. tāniwē anima masinahikan kā-kī-atāwēyan?	Where is that book that you bought?

Note: *Refer to the "Cree Words" dictionary "nēhiyawēwin: itwēwina" for other "tan-" words.*

Indefinite Pronouns

The following chart includes terms that refer to a person or thing without indicating who or what is being spoken about yet there is the idea that there is something or someone concrete there. Again, there are singular and plural forms. Some of the following examples show interesting ways to express

the same idea. In addition to the animate and inanimate categories there are the obviative forms. The obviative forms are explained, in the next section, with examples.

Number	Animate	Inanimate	English
Singular	awiyak	—	someone
	kīkway	kīkway	something
	nam āwiyak	—	nobody
	—	nama kīkway	nothing
	pikw āwiyak	—	everyone/anyone
	—	piko kīkway	everything/anything
Plural	awiyakak	—	some people
	kīkwayak	kīkwaya	some things
	kahkiyaw awiyak	—	everybody
	—	kahkiyaw kīkwaya	everything/all thing

Here are some examples:

1. nikī-wāpamāw awiyak nētē ē-papāmohtēt.
   I saw somebody walking (around) over there.
2. kikī-nakiskawāw cī awiyak ēkotē ē-pa-pimohtēt?
   Did you meet someone (as s/he was) walking there?
3. kīkway cī kikī-atāwēstamawin?
   Did you buy something for me?
4. kīkway cī ē-nōhtē-atāwēyan? mitās ahpō astotin?
   Are you wanting to buy something? Pants or a hat?
5. nam āwiyak nikī-nakiskawāw.
   I met nobody/no one.
6. namōya nikī-nakiskawāw awiyak.
   I did not meet anyone.
7. nama kīkway ēkota.
   There is nothing there.

8. namōya kīkway kikī-atāwēstamātin.
   I did not buy you anything.
9. nama kīkway ēkota niya.
   It's none of my business. (Literally: There is nothing there for me.)
10. pikw āwiyak ēkotē kī-takosinwak tipiskohk.
    Everybody arrived there last night.
11. piko kīkway māna awa ē-nōhtē-atāwēt.
    This one is always wanting to buy everything.
12. awiyakak ōki kā-pē-ayācik.
    There are some people coming.
13. māka mīna awa nanātohk kīkwaya ē-nitawēyihtahk.
    As usual this one wants all sorts of things.
14. kahkiyaw awiyak kākikē ta-kī-kakwē-wīcihāt wīc-āyisiyinīma.
    Everyone should always try to give a helping hand to his fellow man.
15. kahkiyaw kīkway māna nikosis ē-kocihtāt.
    My son is always trying (his hand at) everything.

Obviative Form of the Indefinite Pronouns

In addition to the above pronouns there is the obviative form. Recall that the 3's and 3'p in the conjugation of verbs indicates **obviative**. It means that a third person is acting on another third person or thing. Notice that these words all end in an "*a*" rather than "*ak*." This is the clue that these words are in the obviative form. The examples show how these are applied.

Obviative	awiya	somebody/anyone
	nam āwiya	nobody
	pikw āwiya	everybody
	kahkiyaw awiya	everybody

Examples:

1a. namōya wiya kī-wāpamēw awiya.
    S/he did not see anyone.
    3s → 3's

1b. awiya cī John ē-kī-wīsāmikot?
Was John invited by someone?
3's ← 3s

1c. awiyak cī kī-wīsāmēw Johna?
Did somebody invite John? (Did anyone invite John?)
3s → 3's

2a. nam āwiya kī-wīsāmikow.
S/he was not invited by anyone.
3s ← 3's

3a. pikw āwiya kī-atamiskawēw.
S/he greeted everyone.
3s → 3's

4a. kahkiyaw awiya kihcēyimikow.
S/he is highly thought of by everyone.
3s ← 3's

Demonstrative Pronouns

Demonstrative pronouns, as the name indicates, demonstrate; in this case they demonstrate the location of an object, animate or inanimate. These particular forms of pronouns are called "pointing words." They, too, must agree in number and classification with the nouns they modify. The distance between the speaker and object also determines which pronoun to use. Many combinations of these particular particles occur in spoken Cree, each of which gives a more precise meaning. Only an elementary example is given at this time however. The chart below gives only a basic explanation about which pronouns to use for animate nouns and which to use for inanimate nouns.

Number	Animate	Inanimate	English
Singular	awa	ōma	this
	ana	anima	that
	nāha	nēma	that yonder
Plural	ōki	ōhi	these
	aniki	anihi	those
	nēki	nēhi	those yonder

Caution should be used in the word order of these demonstrative pronouns. "*awa atim*" is different from "*atim awa*." "*atim awa*" means "This is a dog." "*awa atim*" means "This dog." When a demonstrative pronoun is placed before the noun there is no verb in the translation: "*ana atim*" means "That dog (there)." "*nāha atim*" means "That dog (over there)." When a noun precedes a demonstrative pronoun then we must include the verb "to be" in the translation: "*atim ana*" means "That is a dog (there)." "*atim ana nāha*" means "That is a dog over there." The verb "to be" is understood in this sort of expression. This also applies to the plural forms.

Demonstrative pronouns can occur in different combinations. Take the above as an elementary example: "*atim ana nāha*" was translated as "That is a dog over there." "*atim ana*" translates as "That is a dog." But with the additional demonstrative pronoun "*nāha*" there is a definite location being specified. "*nāha*" indicates exactly "over there."

1. Animate singular:

awa	This one (here).
ana	That one (there).
ana nāha	That one (over there).

Animate plural:

ōki	These ones (here).
aniki	Those ones (there).
aniki nēki	Those ones (over there).

Examples:

a. ē-nipāt awa atim.
   This dog (here) is sleeping.
b. ē-mīcisot ana minōs.
   That cat (there) is eating.
c. ē-masinahikēt ana nāha iskwēw.
   That woman (over there) is writing.
d. nipāwak ōki awāsisak.
   These (ones here) children are sleeping.
e. ē-ayamihcikēcik aniki nāpēwak.
   Those men (there) are reading.
f. ē-nipācik aniki nēki atimwak wīstawāw.
   Those dogs (over there) are sleeping also.

2. Inanimate singular:

ōma	That one (here).
anima	That one (there).
nēma	That one (over there).

Inanimate plural:

ōhi	These ones (here).
anihi	Those ones (there).
nēhi	Those ones (over there).

Examples:

a. ninitawēyihtēn ōma masinahikan.
   I want this book (here).
b. Joan kī-ayamihtāw anima masinahikan.
   Joan read that book (there).
c. niwāpahtēn nēma wāskahikan.
   I see that house (over there).
d. kīwēhtatā ōhi masinahikana.
   Take these books (here) home.

e. kiwāpahtēn cī anihi tēhtapiwina?
   Do you see those chairs (there)?
f. nikī-wāpahtēn nēhi tēhtapiwina.
   I saw those chairs (over there).

Chapter 9

Locatives and Prepositions

Location

In addition to the "pointing words" in the previous chapter, the suffixes "*-ihk,*" "*-ohk,*" "*-āhk,*" and "*-hk*" may be attached to nouns to also indicate a location. Along with nouns that have these suffixes locative particles are sometimes used. A good example is Bill's response to John's question in the sample conversation below:

John: awīniki aniki kā-mētawēcik *anita*?
Who are those that are playing *there*?
Bill: (requests clarification) kiskinwahamātowikamikohk cī?
At the school?
John: āha.
Yes.

In this case, "*anita*" (there) = "*kiskinwahamātowikamik**ohk***" (at the school). "ohk" is a locator.

Each of these suffixes can be translated as "on the," "in the," "at the," or "to the" depending on the context of the conversation. There appears to be a pattern indicating the following rules:

1. Add "*-ohk*" to the end of the noun if that noun ends in "*k*."

atāwēwikamik	a store
atāwēwikamikohk	in/at the store
ahkosīwikamik	a hospital
ahkosīwikamikohk	in/at the hospital
mētawēwikamik	a gym
mētawēwikamikohk	in/at the gym

2. Add "*-āhk*" when the noun ends in "*aw*" or "*ay*." But drop the "*aw*" or "*ay*" first.

ōtēnaw	city
ōtēnāhk	in/at the city
ispatinaw	hill
ispatināhk	at/on the hill
mēskanaw	a road
mēskanāhk	on the road
naniway	my cheek
naniwāhk	on my cheek

3. Add "*-īhk*" to those ending in "*iy*" but first delete the "*iy*."

asiniy	a stone
asinīhk	on the stone
nitisiy	my navel
nitisīhk	on/in my navel

4. Nouns ending in "*oy*" drop "*oy*" then add "*-ōhk*."

mīcimāpoy	soup
mīcimāpōhk	in the soup
sīwāpoy	juice/pop
sīwāpōhk	in the juice/pop

The following examples 5, 6, and 7 generally occur with animate nouns referring to people or animals.

5. For nouns ending in "*ēw*" and "*ōw*," drop the "*w*" then add "*-nāhk*."

iskwēw	a woman
iskwēnāhk	amongst the women
nāpēw	a man
nāpēnāhk	amongst the men
āmow	a bee
āmōnāhk	amongst the bees

6. Add the special ending "*-ināhk*" to some nouns.

nēhiyaw-pwāt	a person from Piapot reserve
nēhiyaw-pwātināhk	at/to/in Piapot reserve

7. Add "*-onāhk*" to some nouns.

mostos	a buffalo/cow
mostosonāhk	in/at/to buffalo country

8. Add "*-ihk*" to the end of all other nouns.

sākahikan	a lake
sākahikanihk	on the/in the/at the lake
ōcēnās	town
ōcēnāsihk	in/at the town

The following sentences show that each of these locative endings can mean "in the," "at the," or "on the" depending on the context of the conversation and the situation. These locatives very often add to the meaning of verbs as is evident with the verb "*itohtē*" which, literally, means only "go." The locative suffix on the noun gives direction to this action.

1. sākahikanihk niyanān nikī-itohtānān otākosīhk.
   We went to the lake yesterday.
2. kikī-pakāsimonāwāw cī ēkotē sākahikanihk kā-kī-itohtēyēk?
   Did you swim in the lake when you went (over there)? *or*
   When you went over there did you swim in the lake?

3. Bobby sākahikanihk nikī-wāpamānān.
   We (excl.) saw Bobby at the lake.
4. mīcisowikamikohk cī ē-kī-ay-apiyēk?
   Were you (pl.) sitting in the cafe?
5. mīcisowikamikohk cī kiwī-itohtān?
   Are you (sg.) going to the cafe/restaurant?
6. mīcisowikamikohk nikāwiy atoskēw.
   My mother works at the cafe/restaurant.

Prepositions or Locative Particles

There are also other words that have endings identical to the locative suffix "*-ihk*." They too, have the same function of indicating location. These are like English prepositions or adverbs. But in these words the "*-ihk*" is part of the word and therefore is never omitted.

nohcimihk	inland (literally: at the far end of)
asicāyihk	beside/against
ispimihk	up/upstairs
nīhcāyihk	down (as in downstairs)
mohcihk	down (as on the floor/ground)
pīhcāyihk	inside
wayawītimihk	outside/outdoors
atāmihk	beneath/under
atāmipīhk	underwater (literally)
sīpā/sīpāyihk	under
tāwāyihk	in the middle
tastawāyihk	in between
capasīs	lower down
tahkohc	on the top of
sisonē	along
wāhyawēs	far away
wāhyaw	far away
cīki	near

Prepositions and locatives are often used together in a sentence. They both show location. Although the tendency of language learners to take the locative ending off the noun, the locative ending must be included. For example:

1. cīki sākahikan — the lake nearby
2. cīki sākahikanihk — near the lake

Example 1 above is not possible unless one is speaking of a lake nearby. It would make sense if it is used as part of a longer sentence. For instance:

> cīki ōma sākahikan ōta māna kā-pē-pakāsimocik awāsisak.
> This lake closeby here is where the children usually come to swim.

The use of *ōma* and *ōta* are necessary before using *sākahikan* without a locative.

Directions are also part of this "locative" idea and like some of the prepositions they have "*-ohk,*" "*-īhk,*" and "*-āhk*" endings which are part of the word:

kīwētinohk	towards/in the north
sākāstēnohk	towards/in the east
sāwanohk	towards/in the south
pahkisimotāhk	towards/in the west
nakahpēhanohk	towards/in the west
namahcīhk	to the left
kihcīniskēhk	to the right

Although they are not all prepositions the following terms not only indicate location but they also change the direction of the activity.

1. Preposition:
   isko — as far as/up to

2. Postposition (placed after location):

isi	toward/manner in which something is done
ohci	from, out of

3. Preverb:

isi-	manner in which something is done
pē-	come, toward the speaker

Examples:

1. ōtēnāhk anohc kī-takohtēwak.
   They arrived in town today.
2. ōtēnāhk ohci anohc kī-takohtēwak.
   They arrived from town today.
3. nēwo pīsim isko ēkotē wī-kisātam.
   He/she is going to stay over there for up to four months.
4. ōta aciyaw kī-pē-kisātam.
   He/she came to stay here for a while.

The particles *ōta, anita,* and *nētē* are used specifically to show location and distance. Consider these sentences:

1. api ōta.
   Sit here.
2. mēkwāc ōta ayāwak.
   They are here at the present time.
3. mētawēwak māna anita awāsisak.
   Children usually play there.
4. anita ana kī-atoskēw.
   He/she worked there.
5. nētē apiwak.
   They are sitting over there.
6. awāsisak cī nētē mētawēwak?
   Are the children playing over there?

ēkota and *ēkotē* are used in much the same way but in a different context and scenario. They are often used with prepositions and nouns with locative endings. For instance:

1. John: tānitē ōma kē-astāyān?	Where will I put this?
Bill: ēkota mohcihk.	There on the floor.

In example 1, "there" indicates the location (away from Bill) where John is standing.

2. John: tānitē ē-kī-itohtēyan?	Where did you go?
Bill: ōtēnāhk.	To town.
John: kikī-wāpamāw cī Joe ēkotē?	Did you see Joe there?

In example 2, "there" refers to the location, town, in this instance, where Bill had been and where he might have seen John.

ēkota and *ēkotē* are important terms as they refer to the aforementioned place in the conversation or the place understood by context.

Chapter 10

Verbs: An Overview

These are words that express action or state be it physical, mental, or emotional. They are words that express natural happenings such as weather, seasons, and days of the week. They also refer to a state of being such as colors, hardness, and softness or they can describe geographic conditions (*e.g.* It is hilly, steep, mountainous, flat, etc.). The Cree language uses these as complete sentences whereas in English they are very often adjectives. Of course verbs also express actions.

A basic division in Cree verb forms is between the **intransitive** and the **transitive** which are defined here to help clarify the concept of word order referred to in Chapter 5. For the same reason, diagrams are also included. In Cree, verbs are classified according to whether the action is being transferred to someone or something (transitive) or whether there is no action transferred at all (intransitive).

Intransitive Verbs

Those verbs that express an action by an animate noun, but are not transferred to anyone or anything, are called **animate intransitive verbs** (**VAI**). States, conditions, happenings, and occurrences are also verb forms and they are referred to as **inanimate intransitive verbs** (**VII**).

Transitive Verbs

Those verbs that express actions which affect, or are stimulated by, animate nouns are referred to as **transitive animate verbs** (**VTA**). Those verbs that express actions which affect, or are stimulated by, inanimate nouns are called **transitive inanimate verbs** (**VTI**).

One can identify these verbs by asking a couple of questions.

1. Is there a transfer of action to someone or something?
   If the answer is "no" then the verb is intransitive.
   If the answer is "yes" then the verb is transitive and the next question will be:

2. Who or what is being affected? One needs to know whether the person or thing being affected is classified as animate or inanimate.
   If the answer to this question is "animate" then the verb is transitive animate.
   If the answer is "inanimate" then the verb is transitive inanimate.

Review the following diagrams which may help you to visualize this concept of transfer of action. Note that (S) subject is the doer; the (V) verb is the action; and the (O) object is the one being affected by the action. The symbol Ø indicates no object.

1. Intransitive Verbs Sentence Structure

Animate Intransitive

S	V	→	Ø
animate	does not transfer action to anyone or anything		no object

Inanimate Intransitive

S	V	→	Ø
inanimate	does not transfer action to anyone or anything		no object

2. Transitive Verbs Sentence Structure

Transitive Animate

S	V →	O
animate	transfers action to someone or something	animate object

Transitive Inanimate

S	V →	O
animate	transfers action to something	inanimate object

Note: *The subject is animate for* VAI, VTA, *and* VTI; *the subject is inanimate only for the* VII. *The subjects usually come in the guise of pronouns such as I, me, you, and it (singular and plural), he, she, we (inclusive and exclusive), and they.*

The transitive and intransitive verbs have unusual features that are more noticeable when compared to those in English. For instance, unlike Cree, the English verb "eat" can be both transitive and intransitive. Notice that the verb form does not change in either sentence.

Transitive	**Intransitive**
1. I eat fish.	2. I eat.
S V O	S V Ø

In Cree however, there are three forms for the verb "eat": one form (*mīciso*) is intransitive and the other two are transitive (*mīci* and *mow*). Because there is no object involved and the verb defines only the act of eating *mīciso* is therefore an intransitive verb. The transitive verb stems *mīci* eat (something inanimate) and *mow* eat (something animate), however, need objects. To use these two correctly one needs to know the classification of the object being eaten. For example: "I eat fish." and "I eat meat." in English show no difference in the verb. In Cree on the other hand, one needs to know the classification of "fish" and "meat" to be able to utter or compose a proper sentence.

The following structures with an (*) asterisk are impossible combinations.

I eat meat.	I eat fish.
nimīcin wiyās.	nimowāw kinosēw.
*nimīcison wiyās.	*nimīcison kinosēw.
*nimowāw wiyās.	*nimīcin kinosēw.

According to the diagrams above the verb "eat" in Cree falls into three categories:

Cree	English	Form
mīciso	eat	animate intransitive verb (VAI)
mīci	eat (food classified as inanimate)	transitive inanimate verb (VTI)
mow	eat (food classified as animate)	transitive animate verb (VTA)

Conjugation

The process of verb conjugation, one that verbs in most languages go through, can reflect and include all of the notions mentioned above. In order to understand how Cree operates, the following comparison with English and French conjugation may be helpful. Although most verbs follow a basic conjugation pattern, as in the following, Cree has some unique features.

French être (to be)		Cree ayā (to be)		English to be	
1s	je suis	1s	nitayān	1s	I am
2s	tu es	2s	kitayān	2s	you are
3sm	il est	3s	ayāw	3sm	he is
3sf	elle est			3sf	she is
	—			3sn	it is
	—	3's	ayāyiwa		—
1p	nous sommes	1p	nitayānān	1p	we are
		21	kitayānaw		
2p	vous êtes	2p	kitayānāwāw	2p	you are
3pm	ils sont	3p	ayāwak	3p	they are
3pf	elles sont				
	—	3'p	ayāyiwa		—

Note: *For French: m = male and f = female; for English: m = male, f = female, and n = neutral (it). For Cree: only one term is used to refer to male/female/it.*

Observe that the first three person indicators 1s, 2s, and 3s in both the French and English of the verb "to be" have no noticeable connection. Only a fluent speaker of these languages would know that these are forms of the verb "to be." "*Suis*, *es*, and *est*" are all the same verb as are "am, are, and is." In Cree, however, the verb stem "*ayā*" remains constant throughout the conjugation. Each verb in Cree works in this manner.

Note: *The Cree verb for "to be" is never used as an auxiliary verb. It is used only to indicate location as in "I am at (place)." Refer to Chapter 27 for a more detailed explanation of this verb.*

The concept of conjugation plays an important part in any language. In Cree there are nine forms which fit into the pattern. The pattern above for Cree follows the next table on personal pronouns which indicate who is doing the action.

1s	niya	I, me	1p	niyanān	we (exclusive)
			21	kiyānaw	we (inclusive)
2s	kiya	you (sg.)	2p	kiyawāw	you (plural)
3s	wiya	he, she, it	3p	wiyawāw	they
3's		his (*e.g.*: friend)	3'p		their (*e.g.*: friend/s)

It is important to know what the numbers (1s, 2s, 3s, 3's, 1p, 2p, 3p, and 3'p) stand for because every verb (VAI, VTI, and VTA) follows this numbering system.

Verb Conjugation Chart

1s	indicates	the first person singular (I, me)
2s	indicates	the second person singular (you)
3s	indicates	the third person singular (he, she, it)
3's	indicates	the obviative singular (*e.g.*: his friend/s)
1p	indicates	the first person plural (we, exclusive)
21	indicates	the first person plural (we, inclusive)
2p	indicates	the second person plural (you)
3p	indicates	the third person plural (they)
3'p	indicates	the obviative plural (*e.g.*: their friend/s)

The explanation following the three sentences below may help you to understand 1p and 21:

1. sēmāk ēkwa niyanān niwī-ati-kīwānān.
   We are going home right away (us).
2. sēmāk ēkwa nika-ati-kīwānān.
   We will be on our way home right away.
3. sēmāk ēkwa kika-ati-kīwānaw.
   We will be on our way home right away.

The speaker in examples 1 and 2 is informing someone that he and another party are going home. In effect, he is saying "We (not you) are going home." The speaker is excluding the person or persons to whom he is speaking. This is why the first person plural "we" is labeled as exclusive (1p).

In example 3, however, the speaker is informing another person or persons that "We (including you) will be on our way home right away." Therefore the first person plural "we" is known as inclusive (21).

The English language does not have special endings or forms to show the differences between these two situations. Cree, however, has suffixes which help to differentiate 1p (we, exclusive) from 21 (we, inclusive). As you will note, each verb form shows these different suffixes.

Obviative

Another note is required to explain the 3's and 3'p forms of the conjugation pattern. 3's is the third person obviative singular and 3'p is its plural counterpart. Exactly who is doing the action here is often confusing. The 3s and 3p forms are also third person indicators. 3s is the third person singular (he, she, it) and 3p is its plural counterpart (they).

The obviative forms become clear when we keep in mind that the actor of 3's is a singular relative, friend, dog, or any other possession of 3s and 3p. It follows then that actors of 3'p are relatives, friends, dogs, or any other possessions of 3s or 3p. The translation of the 3's conjugation is therefore: "His (3s) friend/s is/are doing the action." The 3'p translates to "Their (3p) friend/s is/are doing the action." The sentences below are examples of how this works:

1. ohtāwiya kī-itohtēyiwa ōtēnāhk otākosīhk.
   His/her father went to town yesterday.
2. Betty ohtāwiya wī-itohtēyiwa ōtēnāhk.
   Betty's father intends to go to town.
3. John otōtēma wī-pē-kiyokēyiwa mwēstas.
   John's friend(s) is/are coming to visit later.
4. kī-pē-kiyokēyiwa otōtēmiwāwa anohc.
   Their friend(s) came to visit today.
5. ēkotē anihi otōtēmiwāwa atoskēyiwa.
   Their friend(s) work there.

Note: *The suffix for 3's and 3'p are always exactly the same.*

Modes

Every verb can occur in a number of modes. These modes are various patterns of the inflections of verbs. Most of these inflections affect the VII, VAI, VTI, and VTA; however, there is one exception: the VII do not have the Imperative mode. The following are descriptions of these patterns.

Imperative Mode

This mode refers to verbs that occur in the form of orders, commands, invitations, or requests. There are two kinds:

1. **Immediate Imperative** are orders, commands, and invitations/requests that are to be done right away. In other words, it means that when one is giving an order or command to someone it is expected that the action be done immediately.
2. **Delayed Imperative** on the other hand means that the action is to occur at a future or later time.

See examples below.

	Immediate Imperative (sēmāk/immediately)	**Delayed Imperative** (mwēstas/later)
a.	kāsīhkwē. Wash your face.	kāsīhkwēhkan. Wash your face.
b.	kāsīhkwēk. Wash your faces.	kāsīhkwēhkēk. Wash your faces.
c.	mīcisotān. Let's eat.	mīcisohkahk. Let's eat.

It is not necessary to use the words *sēmāk* and *mwēstas* because the suffixes on the commands themselves are understood to mean "now" and "later." When they are used it is usually for emphasis or to provide context.

Note: *Remember, the Imperative mode does not apply to VII.*

Independent Mode

This mode is the same as the Indicative mode. Verbs in the Independent mode take the person prefixes "*ni-*" and "*ki-*" as in "*nipimipahtān* – I run"

and "*kimīcison* – You (sg.) eat." This form makes a statement which can be in the present, past, or future tense.

Conjunct Mode

This is the same as what is sometimes referred to as the Subjunctive mode. All verbs occurring in this mode begin with the prefix "*ē-*." There are no person markers. Here are examples: "*ē-apiyān* – as I am sitting" and "*ē-nipāyān* – as I am sleeping." Verbs in this mode quite often, but not always, represent a subordinate clause as they can also represent a principal clause. All verbs can occur in this mode and in the present, past, or future tense.

Note: *To show that the Conjunct form represents a subordinate clause, the English translation of conjugated verbs usually begins with the particle "as I…" However, it is important to note that there are other words such as* "before", "while", *and* "which" *that can be used to introduce a subordinate clause. So one should use the necessary vocabulary to suit the context of the translation.*

Future Conditional Form

This form translates to "if" or "when" an action occurs then another action will happen. For example:

1. mīcisoyani kika-miyomahcihon.
   If you eat you will feel better.
2. kīsihtāyāni ōma nika-kawisimon.
   When I finish this I will go to bed.

Note: *For a more detailed explanation of the Future Conditional form, please see Chapter 11.*

Tense

Cree verbs, like those of most languages, can occur in past and future tense. The use of "*kī-*" indicates the past tense as in "*ē*-kī-*apiyān* – as I was sitting" and "*ni*kī-*apin* – I sat." However, there are two forms of future tense. **Future definite** is marked by "*ka-*" as in "*ni*ka-*mīcison* – I will eat" and "*ta-*"as in "*ki*ta-*mīcisow mwēstas* – s/he will eat later." The second form of future, "*wī-*," indicates the **Future intentive** or **prospective aspect** of the action: "*ē*-wī-*nipāyān* – as I am going to be sleeping" and "*ni*wī-*nipān* – I intend to sleep."

Note: *Both the intransitive and transitive verbs will be presented in the following modes but in separate chapters:*

1. *Immediate Imperative (except VII-1 and VII-2)*
2. *Delayed Imperative (except VII-1 and VII-2)*
3. *Independent*
4. *Conjunct*
5. *Future Conditional Form*

The inverse (Chapter 23), reflexive (Chapter 29), and unspecified actor (Chapter 28) forms are also presented in subsequent chapters.

Chapter 11

Animate Intransitive Verbs (VAI)

This chapter will now introduce the following aspects that can be applied specifically to Animate Intransitive verbs except for VAI – Colours which are introduced in another chapter. Modes and the conjugation patterns such as **Immediate** and **Delayed Imperative** mode; **Independent** and **Conjunct** mode; **Future Conditional** form; and **obviative of the Conjunct** mode will be explained using examples. Tenses will be explained only for this chapter as an example of how to change from one tense to another. In addition to this, grammar rules will be introduced here and will serve as reference when other verb classes are introduced.

Mode

When the VAI stem "*mīciso* – eat" is placed in the lined slots of the chart below it results in these commands. Except for the addition of the suffixes no change occurs to the stem itself.

VAI – Immediate Imperative Mode

2s	_____
2p	_____k
21	_____tān

Example: VAI stem "*mīciso* – eat"

2s	mīciso.	Eat. (said to one person)
2p	mīcisok.	Eat. (said to more than one person)
21	mīcisotān.	Let's eat. (said to one or more and includes the speaker)

Example: VAI stem ending in "*ē*"

VAI "*nēhiyawē* – speak Cree"

2s	nēhiyawē.	Speak Cree. ("you" singular is understood*)
2p	nēhiyawēk.	Speak Cree. ("you" plural is understood*)
21	nēhiyawētān.	Let's speak Cree. ("you" singular/plural and "me")

Note: *There is no change to the stems. *"You" (singular and plural) are not used because the suffix "-k" indicates plural.*

A few examples of the many VAI stems ending in "*ē*" are:

pimohtē	walk
mētawē	play
postastotinē	put on your hat
kīwē	go home
sipwēhtē	leave
takohtē	arrive

Delayed Imperative Mode

Thus far, paradigms for Imperative mode result in giving a command to someone to carry out an order immediately, now. But to command or request that something be done at a later time or in the future, Cree uses the Delayed Imperative form. The Delayed Imperative occurs in the same persons as the Immediate Imperative (2s, 2p, and 21) but the suffixes are different.

VAI – Delayed Imperative

2s	_____hkan
2p	_____hkēk
21	_____hkahk

Example: VAI "*mīciso* – eat"

2s	mīcisohkan.	Eat later. ("you" singular is understood)
2p	mīcisohkēk.	Eat later. ("you" plural is understood)
21	mīcisohkahk.	Let's eat later.

Since these tables still do not explain when to use these two different modes and in what context one uses each of them, here are some sentences which may clarify any confusion:

1. mīciso pāmwayēs takohtētwāwi.
   Eat before they arrive.
2. mīcisohkan ispīhk awāsisak takohtētwāwi.
   Eat when the children arrive.
3. kīwēk. wī-kimiwan ōma.
   Go home. It's going to rain.
4. kīwēhkēk pōni-kimiwahki.
   Go home when it stops raining.

In sentence 1 the verb is in the Immediate Imperative. It is said to one person. In sentence 2 the verb is in the Delayed Imperative. It is addressing one person. In sentence 3 the verb is in the Immediate Imperative. It is said to more than one person. In sentence 4 the verb is in the Delayed Imperative and is addressing more than one person.

Note: *Sentences 1, 2, and 4 contain a verb in the Future Conditional form. These two forms usually occur together.*

Independent Mode – VAI

Verb stems can be recognized in the 2s, or second person singular form of the Imperative mode, or in 3s. These verb stems are inserted in the spaces indicated by a line in the VAI charts. Some stems do not require any change before inserting them in these spaces. Examples of verb stems that do not require any change are:

pwātisimo	dance pow-wow
pimipahtā	run
pāhpi	laugh
mācī	hunt
māto	cry
pasikō	get up
waniskā	get up (out of bed)
nipā	sleep
mīciso	eat
nīpawi	stand up

Note: *None of these stems end in an "ē."*

VAI - Independent Mode

1s	ni_____n.	1s	I ____.
2s	ki_____n.	2s	You (sg.) ____.
3s	_____w.	3s	S/he ____.
3's	_____yiwa.	3's	His/her/its ____.
1p	ni_____nān.	1p	We ____.
21	ki_____naw.	21	We ____.
2p	ki_____nāwāw.	2p	You (pl.) ____.
3p	_____wak.	3p	They ____.
3'p	_____yiwa.	3'p	Their ____.

Example: VAI "*māto* – cry"

1s	nimāton.	1s	I cry.
2s	kimāton.	2s	You (sg.) cry.
3s	mātow.	3s	S/he cries.
3's	mātoyiwa.	3's	His/her ____ cries.
1p	nimātonān.	1p	We (excl.) cry.
21	kimātonaw.	21	We (incl.) cry.
2p	kimātonāwāw.	2p	You (pl.) cry.
3p	mātowak.	3p	They cry.
3'p	mātoyiwa.	3'p	Their ____ cries.

VAI – Conjunct Mode

1s	ē-_____yān	1s	as I am _____
2s	ē-_____yan	2s	as you (sg.) are _____
3s	ē-_____t	3s	as s/he is _____
3's	ē-_____yit	3's	as his/her ____ is _____
1p	ē-_____yāhk	1p	as we (excl.) are _____
21	ē-_____yahk	21	as we (incl.) are _____
2p	ē-_____yēk	2p	as you (pl.) are _____
3p	ē-_____cik	3p	as they are _____
3'p	ē-_____yit	3'p	as their ____ is _____

Example: VAI "*māto* – cry"

1s	ē-mātoyān	1s	as I am crying
2s	ē-mātoyan	2s	as you (sg.) are crying
3s	ē-mātot	3s	as s/he is crying
3's	ē-mātoyit	3's	as his/her ____ is crying
1p	ē-mātoyāhk	1p	as we (excl.) are crying
21	ē-mātoyahk	21	as we (incl.) are crying
2p	ē-mātoyēk	2p	as you (pl.) are crying
3p	ē-mātocik	3p	as they are crying
3'p	ē-mātoyit	3'p	as their ____ is crying

Any verb stem that does not begin with a vowel or ends with an "*ē*" can be inserted into both charts above without any alterations to the verb stem. There is a rule to follow when they do. (Refer to the "ē" to "ā" rule which appears later in this chapter.)

You may want to review the explanation of the numbers in this conjugation chart as well as the explanation in the previous chapter.

Note: *Remember that the Independent mode translates into a complete sentence. The Conjunct usually, but not always, represents a subordinate clause.*

Future Conditional Form – VAI

The idea of "if/when… then another action or situation occurs" can be expressed with the Future Conditional form of all classes of verbs: VAI, VTA, VTI, and VII.

In the following VAI examples, one will notice that the suffixes resemble those of the Conjunct mode except that the prefix "*ē-*" has been left out and an "*i*" or "*o*" is attached to the suffix. Then it is a matter of placing the verb stems in front of the suffixes provided in the charts. These charts, for all verb classes, are in Appendix A.

VAI – Future Conditional

1s	_____yāni	1s	if/when I ____
2s	_____yani	2s	if/when you ____
3s	_____ci	3s	if/when s/he ____
3's	_____yici	3's	if/when his/her ____
1p	_____yāhki	1p	if/when we (excl.) ____
21	_____yahko	21	if/when we (incl.) ____
2p	_____yēko	2p	if/when you (pl.) ____
3p	_____twāwi	3p	if /when they ____
3'p	_____yici	3'p	if/when their ____

Example: VAI "*takohtē* – arrive"

1s	takohtēyāni	1s	if/when I arrive ____
2s	takohtēyani	2s	if/when you arrive ____
3s	takohtēci	3s	if/when s/he arrives ____
3's	takohtēyici	3's	if/when his/her ____ arrives ____
1p	takohtēyāhki	1p	if/when we (excl.) arrive ____
21	takohtēyahko	21	if/when we (incl.) arrive ____
2p	takohtēyēko	2p	if/when you (pl.) arrive ____
3p	takohtētwāwi	3p	if /when they arrive ____
3'p	takohtēyici	3'p	if/when their ____ arrives ____

It is important to know that 1p can end in an "*i*" or an "*o*" while 21 and 2p remain with the "*o*" ending. It is possible that this is a regional preference. Here are several sentences that show how this Future Conditional form of verbs is applied.

1. takohtēci wīpac kika-ati-sipwēhtānaw.
   If he/she arrives soon, we'll leave (go).
2. takohtēyani ici ōta sēmāk kika-nitawi-wāpamānaw kōhkominaw.
   When you arrive here we will go and see our grandmother right away.
3. takohtētwāwi ēkospīhk piko nika-māci-kīsiswāw pahkwēsikan.
   I'll start cooking the bannock only when they arrive.
4. itohtēyāni atāwēwikamikohk, kīkwāy ē-nitawēyihtaman?
   If /when I go to the store what do you want?
5. nōhtēhkwasiyani anita kikāh-kawisimon.
   If you get sleepy you (sg.) can sleep there.
6. mācikōtitān kīspoyici ocawāsimisa ka-pōni-mātoyiwa.
   You will see that when her child is full it will stop crying.

Notice the verb stems above did not change at all. *takohtē, itohtē, nōhtēhkwasi*, and *kīspo* remain as they are in the 2s Imperative form and are placed before the suffixes.

Connective "t" Rule

Verb stems beginning with a vowel need a connective "t" between the person indicator and the verb stem for the following persons: 1s, 2s, 1p, 21, and 2p; or put another way, a connective "t" is required for only the first and second person indicators and never the third person indicators. However, this connective "t" rule *applies only in the present tense of the Independent mode*. Some verbs that follow this rule are: "*api* – sit" and "*ākayāsīmo* – speak English."

Independent Mode

"V-initial" = verb stem begins with a vowel

1s	nit_____n	1p	nit_____nān
		21	kit_____naw
2s	kit_____n	2p	kit_____nāwāw
3s	Ø_____w	3p	Ø_____wak
3's	Ø_____yiwa	3'p	Ø_____yiwa

Note: *Ø indicates that there is no person prefix in the forms.*

Example: VAI "*api* – sit"

1s	nitapin.	1s	I sit.
2s	kitapin.	2s	You (sg.) sit.
3s	apiw.	3s	He/she/it sits.
3's	apiyiwa.	3's	His/her _____ sits.
1p	nitapinān.	1p	We sit (excl.).
21	kitapinaw.	21	We sit (incl.).
2p	kitapināwāw.	2p	You (pl.) sit.
3p	apiwak.	3p	They sit.
3'p	apiyiwa.	3'p	Their _____ sits.

Note: *Other verb classes which will be introduced later must also follow the connective "t" rule.*

The "e to a" Rule

The "ē to ā" rule is applied only to those stems ending in "*ē*" and in 1s, 2s, 1p, 21, and 2p of the Independent mode only, but in all tenses of that mode.

Example: VAI "*nēhiyawē* – speak Cree"

1s	ninēhiyawān.	1s	I speak Cree.
2s	kinēhiyawān.	2s	You (sg.) speak Cree.
3s	nēhiyawēw.	3s	He/she speaks Cree.
3's	nēhiyawēyiwa.	3's	His/her _____ speaks Cree.
1p	ninēhiyawānān.	1p	We (excl.) speak Cree.
21	kinēhiyawānaw.	21	We (incl.) speak Cree.
2p	kinēhiyawānāwāw.	2p	You (pl.) speak Cree.
3p	nēhiyawēwak.	3p	They speak Cree.
3'p	nēhiyawēyiwa.	3'p	Their _____ (pl.) speaks Cree.

Application of both the "ē to ā" rule and the "t" rule

Furthermore, verb stems which end in "*ē*" and begin with a vowel require both the connective "t" and "ē to ā" rules; only in the Independent mode and present tense, and never in the Conjunct mode. Some of these verb stems are: "*atoskē* – work"; "*itohtē* – go"; and "*ayamihcikē* – read."

As an example, here is the verb "*atoskē* – work" in all three modes:

Immediate Imperative Mode

Example: VAI "*atoskē* – work"

2s	atoskē	work (you sg.)
2p	atoskēk	work (you pl.)
21	atoskētān.	Let's work. (including yourself)

Independent Mode

Example: VAI "*atoskē* – work"

1s	nitatoskān.	1s	I work.
2s	kitatoskān.	2s	You work.
3s	atoskēw.	3s	He/she/it works.
3's	atoskēyiwa.	3's	His _____ works.
1p	nitatoskānān.	1p	We (excl.) work.
21	kitatoskānaw.	21	We (incl.) work.
2p	kitatoskānāwāw.	2p	You (pl.) work.
3p	atoskēwak.	3p	They work.
3'p	atoskēyiwa.	3'p	Their _____ works.

Conjunct Mode – Present tense

Example: VAI "*atoskē* – work"

1s	ē-atoskēyān.	1s	I am working.
2s	ē-atoskēyan.	2s	You are working.
3s	ē-atoskēt.	3s	He is working.
3's	ē-atoskēyit.	3's	His _____ is working.
1p	ē-atoskēyāhk.	1p	We (excl.) are working.
21	ē-atoskēyahk.	21	We (incl.) are working.
2p	ē-atoskēyēk.	2p	You (pl.) are working.
3p	ē-atoskēcik.	3p	They are working.
3'p	ē-atoskēyit.	3'p	Their _____ is working.

Note: *The "*ē to ā*" rule is not applied to the Conjunct mode. It only occurs with the "*ni-*" and "*ki-*" prefixes of the Independent mode.*

Past tense refers to an event or action which has been completed or which occurred before the time of speaking. To express simple past tense in the Independent mode, the tense indicator "*kī-*" is inserted between the person indicator and the rest of the verb. This is the only change in the form of the verb. The person indicators, the verb stem, and verb stem endings remain the way they are written in the present tense. Note the placement of the tense marker in the following chart for VAIs for past tense, Independent mode.

VAI – Independent Mode, past tense

1s	nikī-_____n	1p	nikī-_____nān
		21	kikī-_____naw
2s	kikī-_____n	2p	kikī-_____nāwāw
3s	kī-_____w	3p	kī-_____wak
3's	kī-_____yiwa	3'p	kī-_____yiwa

Example: VAI "*atoskē* – work"

1s	nikī-atoskān	1p	nikī-atoskānān (excl.)
		21	kikī-atoskānaw (incl.)
2s	kikī-atoskān	2p	kikī-atoskānāwāw
3s	kī-atoskēw	3p	kī-atoskēwak
3's	kī-atoskēyiwa	3'p	kī-atoskēyiwa

The "ē to ā" rule is applied but not the "*t*" connector because it is now in a tense other than the present and there is a hyphen separating the vowels.

These sentences below are examples of VAIs in the past tense and are highlighted in bold:

1. āsay niya ni**kī**-mīcison. I ate already.
2. ki**kī**-atoskān kiya otākosīhk. You worked yesterday.

Similarly the definite future tense is indicated by the insertion of the future tense indicators. "*ka-*" is used for the first and second person singular and plural. "*ta-*" is used for the third person singular and plural as well as the obviative. The future tense refers to situations or events which will occur after the time of speaking.

Future Definite

1s	nika-_____n	1p	nika-_____nān
		21	kika-_____naw
2s	kika-_____n	2p	kika-_____nāwāw
3s	Ø ta-_____w	3p	Ø ta-_____wak
3's	Ø ta-_____yiwa	3'p	Ø ta-_____yiwa

Example: VAI "*kīwē* – go home"

1s	nika-kīwān	1p	nika-kīwānān
		21	kika-kīwānaw
2s	kika-kīwān	2p	kika-kīwānāwāw
3s	ta-kīwēw	3p	ta-kīwēwak
3's	ta-kīwēyiwa	3'p	ta-kīwēyiwa

Examples:

1. wīpac nika-kīwān. — I will go home soon.
2. kika-nēhiyawān. — You will speak Cree.
3. ta-mīcisowak āpihtā-kīsikāyiki. — They will eat at noon.

The future intentional form differs from the above in that it implies that the speaker has decided to act on his intention of doing something. This can be translated as "I intend to…" or "I am going to…"

VAI – Future Intentional

1s	niwī-_____n	1p	niwī-_____nān
		21	kiwī-_____naw
2s	kiwī-_____n	2p	kiwī-_____nāwāw
3s	Ø wī-_____w	3p	Ø wī-_____wak
3's	Ø wī-_____yiwa	3'p	Ø wī-_____yiwa

Example: VAI "*sipwēhtē* – leave"

1s	niwī-sipwēhtān	1p	niwī-sipwēhtānān
		21	kiwī-sipwēhtānaw
2s	kiwī-sipwēhtān	2p	kiwī-sipwēhtānāwāw
3s	wī-sipwēhtēw	3p	wī-sipwēhtēwak
3's	wī-sipwēhtēyiwa	3'p	wī-sipwēhtēyiwa

Examples:

1. niwī-kīwān ēkwa.
   I am going to go home now.

2. kiwī-māci-atoskān cī?
   Are you going to start working?
3. anohc awa wī-sipwēhtēw.
   He/she is leaving today. *or* He/she intends to leave today.

Note: *Keep in mind that verbs in: a) the Imperative mode are orders, b) the Independent mode are statements, and c) the Conjunct mode are most often subordinate clauses.*

Hyphens

A (-) hyphen is required after a tense marker and after the preverb. And a (+) plus indicates direct attachment without hyphen. Preverbs were discussed in Chapter 6. Here is the basic verb structure for verbs in the Independent mode:

Person +	Tense -	Preverb -	Verb Stem	+ Ending

The letters in bold font in the examples below indicate where hyphens are required. Examples:

1. nikanawāpamāw māna ana.
   I usually watch that one.
2. ni**kī**-sēsāwipahtān kīkisēp.
   I jogged this morning.
3. ni**kī**-**kakwē**-kawisimon wīpac tipiskohk.
   I tried to go to bed early last night.
4. ni**nōhtē**-mīcison ēkwa.
   I want to eat now.

The basic structure for verbs in the Conjunct mode is:

ē-	Tense -	Preverb -	Verb Stem	+ Ending

Note: *A(-) hyphen is required after "ē", after the tense marker, and after the preverb. And a (+) plus indicates direct attachment without hyphen.*

Examples:

1. ē-atoskēt awa mēkwāc.
   S/he, this one, is working at the moment.
2. ē-kī-osāmihkwāmit ana anohc.
   S/he, that one, slept in today.
3. ē-kīsi-mīcisoyān nikī-sipwēhtānān.
   When I finished eating we left.
4. ē-kī-nōhtē-mētawēt ana wayawītimihk.
   S/he, that one, wanted to play outside.

Chapter 12

Other Animate Intransitive Verbs

Colour terms that modify animate nouns cannot be conjugated but are considered to be animate intransitive verbs. Because all colours are in the form of verbs they must agree with the noun they modify in which case they will either be VAI or VII-2. In this chapter only the VAI will be introduced. Examples of these verbs in the Independent, Conjunct, and Future Conditional modes are shown here. As well, since animate nouns are either singular or plural then the verbs must also be in the singular and plural form.

VAI – Independent Mode – Colours

Singular

wāpiskisiw.	It is white.
wāpinākosiw.	It appears white.
kaskitēsiw.	It is black.
kaskitēwinākosiw.	It appears black.
mihkosiw.	It is red.
sīpihkosiw.	It is blue.
askihtakosiw.	It is green.
wāposāwisiw.	It is yellow.
osāwisiw.	It is orange.
nīpāmāyātisiw.	It is purple.

Examples: VAI "*mihkosi* – be red"; *kaskitēsi* – be black"; "*wāpiskisi* – be white"; "*wāposāwisi* – be yellow"

1. mihkosiw astis.	The mitt is red.
2. kaskitēsiw asikan.	The sock is black.
3. wāpiskisiw asikan.	The sock is white.
4. wāposāwisiw tāpiskākan.	The necktie is yellow.

Plural

wāpiskisiwak.	They are white.
wāpinākosiwak.	They appear white.
kaskitēsiwak.	They are black.
kaskitēwinākosiwak.	They appear black.
mihkosiwak.	They are red.
sīpihkosiwak.	They are blue.
askihtakosiwak.	They are green.
wāposāwisiwak.	They are yellow.
osāwisiwak.	They are orange.
nīpāmāyātisiwak.	They are purple.

Examples: VAI "*mihkosi* – be red"; "*kaskitēsi* – be black"; "*wāpiskisi* – be white"; "*wāposāwisi* – be yellow"

1. mihkosiwak astisak.	The mitts are red.
2. kaskitēsiwak mitāsak.	The pants/trousers (pl.) are black.
3. wāpiskisiwak asikanak.	The socks are white.
4. wāposāwisiwak tāpiskākanak.	The neckties are yellow.

VAI – Conjunct – Colours

Singular

ē-wāpiskisit	as it is white
ē-wāpinākosit	as it appears white
ē-kaskitēsit	as it is black
ē-kaskitēwinākosit	as it appears black

ē-mihkosit	as it is red
ē-sīpihkosit	as it is blue
ē-askihtakosit	as it is green
ē-wāposāwisit	as it is yellow
ē-osāwisit	as it is orange
ē-nīpāmāyātisit	as it is purple

Plural

ē-wāpiskisicik	as they are white
ē-wāpinākosicik	as they appear white
ē-kaskitēsicik	as they are black
ē-kaskitēwinākosicik	as they appear black
ē-mihkosicik	as they are red
ē-sīpihkosicik	as they are blue
ē-askihtakosicik	as they are green
ē-wāposāwisicik	as they are yellow
ē-osāwisicik	as they are orange
ē-nīpāmāyātisicik	as they are purple

VAI – Future Conditional – "if and when"

Singular

wāpiskisici	if/when it is white
wāpinākosici	if/when it appears white
kaskitēsici	if/when it is black
kaskitēwinākosici	if/when it appears black
mihkosici	if/when it is red
sīpihkosici	if/when it is blue
askihtakosici	if/when it is green
wāposāwisici	if/when it is yellow
osāwisici	if/when it is orange
nīpāmāyātisici	if/when it is purple

Plural

wāpiskisitwāwi	if/when they are white
wāpinākositwāwi	if/when they appear white
kaskitēsitwāwi	if/when they are black
kaskitēwinākositwāwi	if/when they appear black
mihkositwāwi	if/when they are red
sīpihkositwāwi	if/when they are blue
askihtakositwāwi	if/when they are green
wāposāwisitwāwi	if/when they are yellow
osāwisitwāwi	if/when they are orange
nīpāmāyātisitwāwi	if/when they are purple

VAI – Obviative of Conjunct – Colours

Singular

ē-wāpiskisiyit	as his/her/its ____ is white
ē-wāpinākosiyit	as his/her/its ____ appear/s white
ē-kaskitēsiyit	as his/her/its ____ is black
ē-kaskitēwinākosiyit	as his/her/its ____ appear/s black
ē-mihkosiyit	as his/her/its ____ is red
ē-sīpihkosiyit	as his/her/its ____ is blue
ē-askihtakosiyit	as his/her/its ____ is green
ē-wāposāwisiyit	as his/her/its ____ is yellow
ē-osāwisiyit	as his/her/its ____ is orange
ē-nīpāmāyātisiyit	as his/her/its ____ is purple

Plural

ē-wāpiskisiyit	as their ____ are white
ē-wāpinākosiyit	as their ____ appear/s white
ē-kaskitēsiyit	as their ____ are black
ē-kaskitēwinākosiyit	as their ____ appear/s black
ē-mihkosiyit	as their ____ are red
ē-sīpihkosiyit	as their ____ are blue
ē-askihtakosiyit	as their ____ are green

ē-wāposāwisiyit	as their ____ are yellow
ē-osāwisiyit	as their ____ are orange
ē-nīpāmāyātisiyit	as their ____ are purple

Observe that the charts above are identical for Cree but it is the English translation which is important to note.

Note: *Obviative is an action by the second of two distinct third persons or it is a reference to a third person's possession. Whether it is singular or plural is known only by the context of the situation or the speaker has personal knowledge. That is why there is only one form for singular and plural. This is the case for both the obviative of the Conjunct and the obviative of the Future Conditional form.*

Obviative of Future Conditional

Singular

wāpiskisiyici	if/when his/her ____ is white
wāpinākosiyici	if/when his/her ____ appears white
kaskitēsiyici	if/when his/her ____ is black
kaskitēwinākosiyici	if/when his/her ____ appears black
mihkosiyici	if/when his/her ____ is red
sīpihkosiyici	if/when his/her ____ is blue
askihtakosiyici	if/when his/her ____ is green
wāposāwisiyici	if/when his/her ____ is yellow
osāwisiyici	if/when his/her ____ is orange
nīpāmāyātisiyici	if/when his/her ____ is purple

Plural

wāpiskisiyici	if/when their ____ are white
wāpinākosiyici	if/when their ____ appears white
kaskitēsiyici	if/when their ____ are black
kaskitēwinākosiyici	if/when their ____ appears black
mihkosiyici	if/when their ____ are red
sīpihkosiyici	if/when their ____ are blue

askihtakosiyici	if/when their ____ are green
wāposāwisiyici	if/when their ____ are yellow
osāwisiyici	if/when their ____ are orange
nīpāmāyātisiyici	if/when their ____ are purple

Examples of Questions about Colours

When asking about the colour of an object or clothing that is animate, one should use the VAI "*itasināso* – be coloured so" either in the Independent or Conjunct mode. It depends on whether you are talking about "a pair of mitts" or perhaps some item belonging to a third person other than the one you are speaking to.

1. **Indicative Mode**
   tānisi itasināsow awa mitās?
   What colour is this pair of trousers/pants?

2. **Conjunct Mode**
   tānisi awa ē-itasināsot mitās?
   What colour is this pair of pants?

More examples:

Q. tānisi awa ē-itasināsot astis?
What colour is this mitt?
A. wāposāwisiw ana ēwako astis.
That mitt there is yellow.

Q. tānisi ōki itasināsowak astisak?
What colour are these mitts?
A. wāposāwisiwak aniki ēwakonik astisak.
Those mitts there are yellow.

Q. tānisi ē-itasināsot awa mitās?
What colour is this pair of pants?
A. ē-wāposāwisit ana ēwako mitās.
That (one) pair of pants is yellow.

Q. tānisi ōki ē-itasināsocik mitāsak?
What colour are these pants?
A. ē-wāposāwisicik aniki ēwakonik mitāsak.
Those (pl.) pants (there) are yellow.

Questions Using "cī"

1. mihkosiw cī awa astis? Is this mitten red?
2. wāpiskisiwak cī ōki asikanak? Are these socks white?
3. ē-mihkosit cī awa astis? Is this mitten red?
4. ē-sīpihkosicik cī ōki asikanak? Are these socks blue?

When changing colour terms from Independent to Conjunct to Future Conditional one follows the steps and rules below.

1. Independent mode to Conjunct form of "*mihkosiw* – It is red."
   a. add "**ē**" to the beginning and hyphenate → ē-mihkosiw
   b. drop the final consonant "**w**" → ē-mihkosi
   c. then add a "**t**" at the end → ē-mihkosit

2. Conjunct form to Future Conditional form of "*mihkosiw* – It is red."
   a. drop "**ē**" → mihkosit
   b. change "**t**" to "**c**" → mihkosic
   c. then add "**i**" → mihkosici

For more examples, see below:
mihkosiw → mihkosi → ē-mihkosit → mihkosici
sīpihkosiw → sīpihkosi → ē-sīpihkosit → sīpihkosici

It is difficult to give examples of the Future Conditional form for colours without explaining the context, but here is a scenario that may help you to understand its use.

Suppose someone is going to a different country and you are asking this person to bring back a certain garment or scarf for you. You might want only a specific color otherwise the person doesn't have to bother purchasing it.

wāpamaci kīsowahpison ē-mihkosit atāwēstamawihkan.
mihkosici oti piko!
If you see a red scarf buy it for me.
Only **if** it is red!

Chapter 13

Requests, Permissions, Questions, Answers and Negation

Modals

The appearance of the definite future tense indicator "*ka-*" or "*ta-*" together with the past tense indicator "*kī-*" in the same verbal clause introduces simple requests as questions or introduces possibility in non-questions. Notice that the use of the words "can" or "could" in some of the examples asks someone to do something or is asking for permission to do something rather than referring to ability.

1. Can/may I sit here?
    a. nika-apin cī ōta?
    b. niwī-apin cī ōta?
    c. nikī-apin cī ōta?
    d. nika-kī-apin cī ōta?

Of the four examples above, only d corresponds with question 1. The other examples are translated as follows:

a. "Will I sit here?"
b. "Do I intend to sit here?"
c. "Did I sit here?

The first two responses (a and b) really do not sound appropriate; the third might be used in a certain context but it is not a translation of the English sentence above. Here is another example:

2. Can/could you (sg.) write your name here?
    a. kika-masinahēn cī ōta kiwīhowin?
    b. kiwī-masinahēn cī ōta kiwīhowin?
    c. kikī-masinahēn cī ōta kiwīhowin?
    d. kika-kī-masinahēn cī ōta kiwīhowin?

As in example 2 above, only d corresponds with the English question. The other examples are translated as follows:

a. "Will you write your name here?"
b. "Do you intend to write your name here?"
c. "Did you write your name here?"

All of these are legitimate questions referring to one's signing his/her name but they do not translate the English question correctly. Now study this next example:

3. Can/could s/he use your book?
    a. ta-āpacihtāw cī kimasinahikan?
    b. wī-āpacihtāw cī kimasinahikan?
    c. kī-āpacihtāw cī kimasinahikan?
    d. ta-kī-āpacihtāw cī kimasinahikan?

Once again, only answer d correctly translates question 3. The other questions translate as:

a. "Will he use your book?"
b. "Does he intend to use your book?"
c. "Did he use your book?"

The conclusion then is that "*ka-kī-*" is the form one would use to ask whether one "Can/could do something?"

Verb classes VAI, VTA, and VTI must use the combined "*ka-kī-*" when making simple requests such as those in the above examples. The conjugation patterns do not change but "*ka-kī-*" or "*ta-kī-*" must be used after the person indicator (if there is one) for the Independent mode. The examples in number 4 below show that there is no hyphen after the person indicator. It would be helpful to review the verb conjugation chart as all verb classes, except the VII-1 and VII-2, can occur in the modal form. Now study the examples below.

4. Permission or ability.
   a1. ki**ka-kī**-pē-wīcihin cī wāpahki?
   Can you (sg.) come help me tomorrow?
   a2. kika-**kaskihtā**n cī ta-pē-wīcihiyan wāpahki?
   Will you (sg.) be able to come and help me tomorrow?

   b1. ni**ka-kī**-āpacihtān cī kimōhkomān?
   Can/**may** I use your knife?
   b2. kētahtawē nika-**kaskihtā**n ta-āpacihtāyān kimōhkomān.
   I **will** eventually be able to use your knife.

Notice the difference between sentences a1 and a2, and b1 and b2. Both a1 and b1 use "*ka-kī-*" for "Can/could…" while a2 and b2 use the verb "*kaskihtā* – be able to" with the future definite preverb "*ka-*" to make a request or to make a statement about ability. All these sentences say something about "being able to" yet there is a difference. In short, "*ka-kī-*" and "*ta-kī-*" are the Cree counterpart to the English modals "can," "may," "could," "would," "might," and "should."

Note: *Both a2 and b2 refer to the "ability," rather than a "request" or "permission" to do something.*

"Yes" and "No" Answers

As was explained previously, the question indicator "*cī*" requires a "yes" or "no" answer. Note in the examples above that "*cī*" is always in the second

position in a sentence. Whether the verb is a VAI, VII, VTA, or VTI does not make a difference.

To answer "yes" to a "*cī*" question one would use "*āha*" which means "yes" and then continue with the rest of the interrogative statement where the "*cī*" is dropped and the person indicator is changed to suit the number of the speaker or speakers. For example:

	Cree	English	Form
Q1	kinihtā-nēhiyawān cī?	Can you (sg.) speak Cree well?	Second person singular (2s)
A1	āha, ninihtā-nēhiyawān.	Yes, I can speak Cree well.	First person singular (1s)
Q2	kinihtā-nēhiyawānāwāw cī?	Can you (pl.) speak Cree well?	Second person plural (2p)
A2	āha, ninihtā-nēhiyawānān.	Yes, we (excl.) can speak Cree well.	First person plural (1p) (excl.)
Q3	nihtā-nēhiyawēw cī?	Does he/she speak Cree well?	Third person singular (3s)
A3	āha, nihtā-nēhiyawēw.	Yes, he/she speaks Cree well.	Third person singular (3s)
Q4	nihtā-nēhiyawēwak cī?	Do they speak Cree well?	Third person plural (3p)
A4	āha, nihtā-nēhiyawēwak.	Yes, they speak Cree well.	Third person plural (3p)

To simplify this explanation, let Q = question and A = answer:

	Q		A
If	2s	then	1s
	2p	then	1p (excl.)
	3s	then	3s
	3p	then	3p

In other words, change the person indicators in the answer only if the question is in the form of the first and second persons except 21. All other forms keep the same person indicator in the answer as in the question.

To answer in the negative, follow the same procedures as outlined above except use "*namōya*" once for "no" and a second time to negate the verb:

Q. kinōhtē-mētawān cī?
Do you want to play?
A. namōya, namōya ninōhtē-mētawān.
No, I don't want to go play.

This long way of answering in the negative is used to make a point or to answer a written question that requires a complete statement. Although it is cumbersome one will sometimes hear it in the instances above. More often than not however, the answer is a simple "no" such as *mwāc, mōya,* or *namōya.* At other times there are more specific answers that require the additional particle "*ohci*." This is exemplified in the sentences below.

Any one of the following may be used by itself: *mwāc, mōya,* or *namōya*. Or they can be used with "*ohci*." When this occurs then "*ohci*" is placed between the person indicator and the rest of the verb in its Independent mode. Or it can occur as a collapsed form "*ōh*" and be placed in the same position as "*ohci*." Either one is acceptable for expressing, "I/we have not…"

Notice that in the examples below there is "*nitohci-*" and "*nōh-*." "*nōh-*" is the collapsed form of "*ni*" and "*ohci*" in "*nitohci-*." Both of these forms occur in a sentence with the term "*mōy*" or "*mwāc*."

1. Bill: kinōhtē-wāpamāw cī?	Do you want to see him/her?
Jim: mōya.	No.
2. Bill: kikī-wāpamāw cī nitōtēm?	Did you see my friend?
Jim: mōy nitohci-wāpamāw.	I have not seen him/her.
3. Bill: kikī-wāpamāw cī nitōtēm?	Did you see my friend?
Jim: mwāc nōh-wāpamāw.	I have not seen him/her.

4. Bill: kikī-wāpamāw cī cāniy? Did you see Johnny?
   Jim: mwāc nōhci-wāpamāw. I have not seen him.

An important detail regarding the use of "*ohci*" must be addressed here. All the information about past tense so far has been about the preverb "*kī-*" which translates to the simple past tense: "I did not…" But with the use of "*ohci*" the translation changes to the perfect aspect: "I have not…"

Negating Imperatives, Future Conditional Forms and Conjunct Mode

Previously, the Imperative mode was explained as the form of a verb that gives orders. However, the form that tells someone not to do something, the Negative Imperative mode, has not been introduced. When giving this kind of order one can use one of the forms of the negation marker "*ēkāwiya*." Notice that the regular Imperative mode structure does not change.

Example: VAI "*pasikō* – get up"

Imperative Mode		**Negative Imperative Mode**	
2s pasikō.	Get up.	2s ēkāwiya pasikō.	Don't get up.
2p pasikōk.	Get up.	2p ēkāwiya pasikōk.	Don't get up.
21 pasikōtān.	Let's get up.	21 ēkāwiya pasikōtān.	Let's not get up.

The variants "*ēkā*," "*kāya,*" and "*kāwiya*" can also be used to negate any verb in the Imperative.

One of these variant forms, "*ēkā*", is also used to negate the Conjunct mode and the Future Conditional forms of verbs. It is placed before the verb.

The Conjunct mode uses the word "*ēkā*" to indicate the idea of negation, as in situations that indicate "being unable" or "not wanting" or "not having done something." A few sentences follow to show the various translations resulting from the use of "*ēkā*" with verbs in the Conjunct mode.

Conjunct mode:

1. ēkā awa ē-nōhtē-mīcit anihi sīwāsa.
   This one does not want to eat those candies.
   S/he does not want to eat those candies.
2. ēkā cī ana ē-kaskihtāt ta-atoskēt?
   Is s/he not able to work? Is s/he unable to work?
3. ēkā cī ē-kī-kisīpēkinikēyan otākosīhk?
   You didn't do laundry yesterday?

Future Conditional form:

1. ēkā takohtēci wīpac, kika-ati-sipwēhtānaw.
   If he/she does not arrive soon, we will leave.
2. ēkā kimiwahki wāpahki, kika-nitawi-pakāsimonaw.
   If it doesn't rain tomorrow we will go and swim.

The following summary shows which form of negation to apply to each mode in which verbs can occur.

Negation Form	**Mode**
ēkāwiya, kāya, kāwiya	Imperative
namōya, mōya	Independent
ēkā	Conjunct
ēkā	Future Conditional

Chapter 14

Weather Terms – VII-1

Inanimate intransitive verbs are not pluralized but can be expressed in the past, present, and future tenses. Natural happenings or states such as weather, days of the week, and seasons are referred to as VII-1. Vocabulary referring to state such as hardness, softness, and colour are examples of VII-2.

The VII-1 weather conditions in the Independent, Conjunct, Future Conditional form and obviative form of the Conjunct mode and obviative of the Future Conditional form are addressed in this chapter. But explanations and application of tense are also included here; as well, the negation of statements is explained. In addition, Chapter 14 explains how one asks questions using the question indicator "*cī*" which has been previously introduced.

The next chapter looks at seasons, months, weekdays, and clock time. And Chapter 16 looks at the VII-2 terms referring to state and colours.

As the translations below show, one Cree word can make a complete sentence in English.

Independent Mode

wāsēskwan.	It is sunny/clear.
yīkwaskwan.	It is cloudy.
mispon.	It is snowing.
yīkowan.	It is foggy.
yōtin.	It is windy.

misi-yōtin.	It is very windy.
sōhkiyowēw.	It is a strong wind.
kipihciyowēw.	It stopped being windy.
kimiwan.	It is raining.
sīkipēstāw.	It is pouring. (rain)
kimiwasin.	It is drizzling.
kaskaniwipēscāsin.	It is misty.
kaskaniwipēstāw.	It is drizzling.
pīwan.	It is drifting.
āhkwatin.	It is freezing.
kīsikāw.	It is daytime.
nīpāyāstēw.	It is moonlight.
kisināw.	It is cold weather.
tahkāyāw.	It is cold weather. (temperature)
tipiskāw.	It is dark/night.
kīsapwēyāw.	It is warm. (weather)
saskan.	It is melting/a chinook.
pahkipēstāw.	There are large drops of rain.
wīpāci-kīsikāw.	It is a nasty day./It is nasty weather.
tihkitēw.	It is melting. (also used with inanimate objects)
kisāstēw.	It is hot. (summer weather not objects)
kisitēw.	It is hot. (weather or inanimate objects)

Conjunct Mode

The Conjunct mode of all Cree verbs is used extensively as a principle clause but mainly as a subordinate clause. Preverbs can be used to make changes to their meaning. This structure is the basis for the change to the Future Conditional forms of verbs, which is discussed in detail in the following pages. Below are examples of VII-1 verbs in the Conjunct mode.

ē-kaskaniwipēstāk	as it is drizzling
ē-kimiwasik	as it is drizzling (It's raining a bit.)
ē-kaskaniwipēscāsik	as it is misty

ē-mispok	as it is snowing
ē-pīwahk	as it is drifting
ē-yōtik	as it is windy
ē-sōhkiyowēk	as it is very windy
ē-wāsēskwahk	as it is clear
ē-yīkwaskwahk	as it is cloudy
ē-yīkowahk	as it is foggy
ē-āhkwatik	as it is freezing
ē-saskahk	as it is a chinook
ē-tihkitēk	as it is melting
ē-kisitēk	as it is hot
ē-kisāstēk	as it is hot
ē-kisināk	as it is cold
ē-tahkāyāk	as it is cold
ē-kīsapwēyāk	as it is warm
ē-wāpahk	as it is morning
ē-kīsikāk	as it is day
ē-tipiskāk	as it is dark
ē-nīpāyāstēk	as it is moonlight
ē-otākosik	as it is evening
ē-sīkipēstāk	as it is pouring rain
ē-pahkipēstāk	as it is showering
ē-wīpāci-kīsikāk	as it is a nasty
ē-kōnipēstāk	as it is sleeting

Here are examples of sentences using VII-1 in the Conjunct mode:

1. ē-ati-tipiskāk anima kā-kī-pōni-atoskēyāhk.
   It was beginning to get dark when we quit working.
2. ē-māci-pahkipēstāk nikī-pīhtokwēyāmonān.
   We fled indoors when drops of rain started to fall.
   (As drops of rain began to fall we fled indoors.)
3. ēkā itohtēk ēkotē ē-wīpāci-kīsikāk ōma.
   Don't go over there; it's a nasty day.

Future Conditional Form – "If and When"

The Future Conditional verb form is a rather complex idea because the future tense preverbs are not necessary. Instead there are changes to the form of a verb in the Conjunct mode. In other words, the Future Conditional form necessitates changes to a verb's structure in order to convey the idea that "If/When something happens" then a state or course of action will result.

The examples in the next section will show that one can use the conditional forms as presented, without the additional terms "*ispīhk*," "*ici*," "*nici*," or "*kīspin*." These examples will also indicate that the use of these words is often dictated by the context of the situation.

The change to a VII-1 in the Conjunct mode is basically the format that can be applied to the other verb classes. The change is not complicated: one simply drops the "*ē-*" from the Conjunct form of any verb then adds an "*i*" to the end of the word. Here are the same verbs from the list on the previous page, with the change highlighted in bold font.

kaskaniwipēstāk**i**	if/when it drizzles
kaskaniwipēscāsik**i**	if/when it is misty
mispok**i**	if/when it snows
pīwahk**i**	if/when it is drifting
yōtik**i**	if/when it is windy
sōhkiyowēk**i**	if/when it is very windy
kipihciyowēk**i**	if/when it stops being windy
wāsēskwahk**i**	if/when it is clear/sunny
kimiwasik**i**	if/when it is drizzling
yīkwaskwahk**i**	if/when it is cloudy
yīkowahk**i**	if/when it is foggy
āhkwatik**i**	if/when it freezes
saskahk**i**	if/when it is a chinook
tihkitēk**i**	if/when it melts
kisitēk**i**	if/when it is hot
kisāstēk**i**	if/when it is hot
kisināk**i**	if/when it is cold

tahkāyāk**i**	if/when it is cold
kīsapwēyāk**i**	if/when it is warm
wāpahk**i**	if/when it is morning
kīsikāk**i**	if/when it is day
tipiskāk**i**	if/when it is dark/night
nīpāyāstēk**i**	if/when it is moonlight
otākosik**i**	if/when it is evening
sīkipēstāk**i**	if/when it is pouring rain
pahkipēstāk**i**	if/when it showers
wīpāci-kīsikāk**i**	if/when it is a nasty day
kōnipēstāk**i**	if/when there is sleet

The difference in the translation of these two forms is as follows: The Conjunct mode is in the form "as it is…" which suggests that it is a subordinate clause, whereas the Future Conditional form contains the word "if" which also refers to the idea of "when." A supposition such as this requires the conditional form of a verb. This may sound simple when referring to English but it isn't when expressing this same idea in Cree.

First of all, it is important to note that the verb structure for "when" things happen in the future and "if" things happen is the same. Second, in Cree, even when "if" is not used as a separate word it is already contained within the structure of a conditional verb form. So, sometimes, depending on the context one doesn't have to worry about using "*kīspin*." Third, if one wants to say, "When this happens or that happens then something else happens or another action will be taken" the word "when" may or may not be used.

Consider these sentences:

1. kisāstēki anohc nika-nitawi-pakāsimonān.
   If it is hot today we will go and swim.
2. kīspin kisāstēki anohc nika-nitawi-pakāsimonān.
   If it is hot today we will go and swim.

It is obvious from this example that "*kisāstēki*" and "*kīspin kisāstēki*" mean the same so "*kīspin*" is optional.

Now take a look at this next set:

1. kīsapwēyāki nika-nitawi-sēsāwipahtān.
   If it is warm I will go and jog.
2. ispīhk kīsapwēyāki nika-nitawi-sēsāwipahtān.
   When it is warm I will go and jog. (at that time)
3. kīsapwēyāki **ici** nika-nitawi-sēsāwipahtān.
   If it is warm then I will go and jog. *or*
   If it is warm, I will go and jog at that time. (But still at a later time.)

Even though the structure of the weather word remains the same throughout the sentences above, sentence 1 does not mean the same as 2 and 3, but sentences 2 and 3 mean the same because they are referring to a time later on or in the future, definitely after the present.

Note the extra terms used to make this difference in sentences 2 and 3. In these instances, the extra terms should be used otherwise the "time" of the action will not be specified because "*ispīhk*" literally means "when" while the particle "*ici*" denotes "at that time," "afterward," "then," or "that is the time." These particles mark the "time clause." But these two terms cannot be used together to mean "when."

Here are more examples:

1. kīspin māci-mispoki nika-kīwānān wīpac.
   If it starts snowing we will go home soon.
2. ispīhk māci-mispoki nika-pē-kīwān.
   I will come home when it begins snowing.
3. kīspin kimiwahki nika-pīhtokwēyāmon.
   If it rains I will flee indoors.
4. māci-kimiwahki **ici** kika-pīhtokwēyāmonaw (incl.).
   When it starts raining we (incl.) will flee indoors.

In sentences 1 and 3 there seems to have been a reference to the possibility of snow or rain. But the point is that "*kīspin*" is not necessary especially in sentence 3.

Sentence 2 suggests that someone is being told to come home because it looks like it might snow. This answer may mean that coming home will happen only when it begins to snow.

Sentence 4 implies that although there is a strong possibility of rain and it appears that it will start raining shortly, "we will flee indoors" only at that time, when it begins to rain. Both refer to a "time" for action; it is not just a possibility.

Remember that "*kīspin*" is a personal preference but "*ispīhk*" should be used. That is in sentences 1 and 3 "*kīspin*" is optional while "*ispīhk*" and "*ici*" in sentences 2 and 4 are obligatory. It depends a lot on the message a person wants to convey.

Another consideration is that one may want to use "*ici*" or "*nici*," instead of "*ispīhk*."

The most obvious change here is the absence of the "*ē-*" and the presence of the suffix "*-i*" which is attached to the Conjunct mode of the verb stems.

Obviative Form of the Conjunct Mode

The forms above and on the previous page may be used when involving everyone except the third person singular or plural (he/she/it or they and his/her/its). But when one is referring to an action of either the third person singular or plural and a future happening or activity, the obviative suffix is added to the inanimate intransitive verbs. For example:

> For VII verbs ending in "*w*" in the Independent and "*k*" in the Conjunct (such as *kaskaniwipēstāw* / *ē-kaskaniwipēstāk*):
> drop the Conjunct "*k*" and
> add "*-yik*" (*ē-kaskaniwipēstāyik*).
>
> For VII verbs ending in "*n*" in the Independent and "*(h)k*" in the Conjunct, (such as *mispon* / *ē-mispok*):
> the "*n*" remains and
> add "*-iyik*" (*ē-misponiyik*).

See the following list for additional examples.

ē-kaskaniwipēstāyik	as it is drizzling
ē-kimiwasiniyik	as it is drizzling
ē-kaskaniwipēscāsiyik	as it is misty
ē-misponiyik	as it is snowing
ē-pīwaniyik	as it is drifting
ē-yōtiniyik	as it is windy
ē-sōhkiyowēyik	as it is very windy
ē-wāsēskwaniyik	as it is clear/sunny
ē-yīkwaskwaniyik	as it is cloudy
ē-yīkowaniyik	as it is foggy
ē-āhkwatiniyik	as it is freezing
ē-saskaniyik	as it is a chinook
ē-tihkitēyik	as it is melting
ē-kisitēyik	as it is hot
ē-kisāstēyik	as it is hot
ē-kisināyik	as it is cold
ē-tahkāyāyik	as it is cold
ē-kīsapwēyāyik	as it is warm
ē-wāpaniyik	as it is morning
ē-kīsikāyik	as it is day
ē-tipiskāyik	as it is dark/night
ē-nīpāyāstēyik	as it is moonlight
ē-otākosiniyik	as it is evening
ē-sīkipēstāyik	as it is pouring rain
ē-pahkipēstāyik	as it is showering
ē-wīpāci-kīsikāyik	as it is a nasty day
ē-kōnipēstāyik	as it is sleeting

In the following examples the Conjunct forms are italicized while 3s and 3p in the English translation are italicized and bold. "*-yik*" is the suffix which identifies an action by a third person. Note that the suffix changes to "*-iyik*" when the verb ends in "*n*", as in example 3. In the case of VII-1, the word "it" is used to indicate an inanimate actor.

Examples:

1. *ē-wīpaci-kīsikā**yik*** mōy awa kī-mētawēw wayawītimihk.
   *As **it** was a nasty day **s/he***, this one, *did not play* outside.

2. *ē-nīso-kīsikā**yik*** kī-pē-takohtēw.
   S/he arrived on *Tuesday*. (Literally: *When **it** was Tuesday **s/he*** arrived.)

3. *ē-mispon**iyik*** awa namōya kī-pē-kīwēw.
   S/he, this one, did not come home *when **it** snowed*.

4. *ē-kisāstē**yik** ōki awāsisak* kī-nitawi-pakāsimowak otākosīhk.
   *As **it** was nice/hot* yesterday these *(**they**) children* went and swam.

The obviative form of VII-1 is used when the weather condition, season, day of the week, or colour has something to do with 3s (s/he/it) or 3p (they/them).

Note: *This form quite often occurs with another verb which is introduced as a relative clause by the preverb "*kā-*." Relative clauses are introduced in Chapter 32.*

For VII verbs ending in "*w*" in the Independent and "*k*" in the Conjunct (such as *kaskaniwipēstāw* / *ē-kaskaniwipēstāk*):
drop the preverb "*ē-*" and the Conjunct "*k*" and
add "*-yiki*" (*kaskaniwipēstāyiki*).

For VII verbs ending in "*n*" in the Independent and "*(h)k*" in the Conjunct (such as *mispon* / *ē-mispok*):
keep the "*n*", use no preverb and
add "*-iyiki*" (*misponiyiki*).

Obviative of Future Conditional

kaskaniwipēstāyiki	if/when it drizzles
kimiwasiniyiki	if/when it is drizzling
misponiyiki	if/when it snows
yōtiniyiki	if/when it is windy
sōhkiyowēyiki	if/when it is very windy
wāsēskwaniyiki	if/when it is clear/sunny
yīkwaskwaniyiki	if/when it is cloudy
āhkwatiniyiki	if/when it freezes
saskaniyiki	if/when it is a chinook
tihkitēyiki	if/when it melts
kisitēyiki	if/when it is hot
kisāstēyiki	if/when it is hot
kisināyiki	if/when it is cold
tahkāyāyiki	if/when it is cold
kīsapwēyāyiki	if/when it is warm
wāpaniyiki	if/when it is morning
kīsikāyiki	if/when it is day
tipiskāyiki	if/when it is dark/night
nīpāyāstēyiki	if/when it is moonlight
otākosiniyiki	if/when it is evening
sīkipēstāyiki	if/when it is pouring rain
pahkipēstāyiki	if/when it showers
wīpāci-kīsikāyiki	if/when it is a nasty day
pīwaniyiki	if/when it is drifting
yīkowaniyiki	if/when it is foggy
kōnipēstāyiki	if/when there is sleet
kaskaniwipēscāsiniyiki	if/when it is misty

This form "*-yiki*" is used when one is referring to an action by a third person, singular or plural, if or when this condition occurs. Both Cree and English third person/s are italicized and in bold font in the following examples so that the reader can see that the suffix modifies the 3s and 3p actors.

Examples:

1. *wīpāci-kīsikā**yiki*** namōya ta-mētawē**w** **awa** wayawītimihk.
   *If **it** is a nasty day,* **s/he, this one**, will not play outside.
2. *nīso-kīsikā**yiki*** māskōc ta-pē-takosin**wak**.
   Perhaps **they** will arrive on *Tuesday*. (Literally: *When **it** is Tuesday* perhaps *they* will arrive.)
3. *misponi**yiki*** namōya ka-pē-kīwē**w**.
   He/she will not come home *if **it** snows*.
4. **awāsisak** ta-nitawi-pakāsimo**wak** wāpahki *kisāstē**yiki***.
   The children (they) will go and swim tomorrow *if **it** is nice/hot*.

Tenses for VII-1

The concept of past and future tense, and prospective aspect has been mentioned in a previous chapter but here are extra examples for VII-1. The different tenses for these VII-1 are expressed by simply placing the preverbs before the verb. The past tense preverb is in bold font in the examples below:

1. Use of past tense indicator:
   a. **kī**-yōtin. It was windy.
   b. **kī**-mispon. It snowed.
   c. **kī**-miyo-kīsikāw. It was a fine day.

The possible conditions may be written with the future tense indicator/preverb "*kita-*" (will), but the word "*māskōc*" (perhaps) should be used. The use of "*māskōc*" indicates a possibility. The "*ki-*" is quite often dropped and only "*ta-*" is used. However, the prospective aspect indicator "*wī-*" (It's going to…) is more often used because one never knows for sure what the weather will be like. For example:

1. Use of the future tense indicator:
   a. māskōc **ta**-kimiwan. Perhaps it will rain.
   b. māskōc **ta**-mispon. Perhaps it will snow.

2. Use of the prospective aspect indicator:
   a. **wī**-kimiwan. It is going to rain.
   b. **wī**-āhkwatin anohc. It is going to freeze today.

To expand and change the nature of the action of the present conditions, and past and future tenses, certain preverbs and adverbs may be used. For example, *māci-, pōni-, kihci-, misi-, sōhki-, miyo-* and *māyi-* are words that could alter the meaning of statements pertaining to weather conditions.

Cree	**English**
kihci-, misi-, sōhki-	hard or very
miyo-	nice or good
māyi-	bad or not nice
māci-	beginning
pōni-	stop, quit

Examples of these preverbs and adverbs are in bold font in the sentences below:

1. kī-**misi**-mispon anima ēkospīhk.
   It really snowed hard that time. *or* There was a lot of snow that time.
2. nānitaw ētikwē anima ē-āpihtā-tipiskāk kā-kī-**pōni**-kimiwahk.
   It was about midnight when it quit raining.

Notice the sequence of the tense indicators, preverbs, and verb stems above. They are separated by hyphens. The tense indicator always comes before all other preverbs.

One word of caution is that the use of preverbs does not apply to all of these weather conditions. Sometimes there are entirely different statements for weather conditions that are changing from one state to another. For instance, when referring to windy conditions one can use preverbs, but in order to describe a change in this condition an entirely different term is used. As an example, "*kipihciyowēw* – It suddenly stopped being windy." does not have the term "*yōtin*" within its configuration. But having said

that, only those painstakingly studying these forms may realize that there is a verb root ("*-yow-*") which indicates that the word does have something to do with wind. It can be quite difficult for a nonspeaker to recognize this. But the point remains that preverbs are not always necessary for all of the weather words.

Negating Inanimate Intransitive Verbs

Any statement that is in the Independent mode may be changed from an affirmative statement to a negative statement by placing "*namōya*" (no/not) before the verb. "*namōya*" or one of its variant forms, "*mōy*" or "*mōya*", can be used in this manner even if the verb is in the past or future tense. Consider the following inanimate intransitive verbs showing both the affirmative and negative statements:

Affirmative	**Negative**
kimiwan mēkwāc.	It is raining right now.
mōya kimiwan mēkwāc.	It is not raining right now.
kisāstēw anohc.	It is hot today.
namōya kisāstēw anohc.	It is not hot today.
kī-kimiwan otākosīhk.	It rained yesterday.
namōya kī-kimiwan otākosīhk.	It did not rain yesterday.
wī-tahkāyāw wāpahki.	It is going to be cold tomorrow.
namōya wī-tahkāyāw wāpahki.	It is not going to be cold tomorrow.

Consider again the following summary on how to negate verbs in different modes:

a. *ēkāwiya*, *kāya*, *kāwiya* negate verbs in the Imperative mode.
b. *namōya*, *mōya* negate verbs in the Independent mode.
c. *ēkā* negates verbs in the Conjunct mode.
d. *ēkā* also negates verbs in their Future Conditional form.

Inanimate Intransitive Verbs and "cī"

The position of the question indicator "*cī*" has been referred to previously. It is always in the second position in a sentence. Similarily, inanimate intransitive verbs or weather statements can be changed into questions simply by placing "*cī*" after the verb in a sentence such as in the following examples:

wāsēskwan cī?	Is it sunny? (clear)
yōtin cī?	Is it windy?
kimiwan cī ?	Is it raining?

But even when the past or future preverbs or any other preverbs are used, the weather statements plus the tense indicator/preverb are still considered the first word because they are connected by hyphens. Therefore "*cī*" will be placed in the second position, as in the following examples:

kī-kimiwan cī?	Did it rain?
kī-wāsēskwan cī?	Was it sunny?
wī-miyo-kīsikāw cī?	Is it going to be a nice day?
wī-māyi-kīsikāw cī?	Is it going to storm?

Additional examples will help to show that "*cī*" usually follows the first word in a sentence. Consider the following sentences regarding the weather:

kēyāpic cī kimiwan?	Is it still raining?
kimiwan cī kēyāpic?	Is it still raining?
kī-māyi-kīsikāw cī otākosīhk?	Was it an unpleasant day yesterday?
otākosīhk cī kī-māyi-kīsikāw?	Was it an unpleasant day yesterday?

Chapter 15

Seasons, Months, Weekdays and Time

Words referring to the passage of time are also inanimate intransitive verbs because time is an occurence. The Cree use the natural fluctuations of the world around them to tell time. This chapter includes these VII-1 terms for seasons and months, and the adapted terminology to accommodate the European custom of days of the week and "clock" time.

Seasons

Most Cree people are in agreement with the following six terms for the seasons of the year but there are additional terms that are regional preferences. They can be used interchangeably without really making a difference in meaning. Seasons and months never occur in the Imperative mode. However, the following modes are applicable.

Independent Mode

pipon.	It is winter.
sīkwan.	It is spring.
miyoskamin.	It is spring.
nīpin.	It is summer.
takwākin.	It is fall.
mikiskāw.	It is late fall/first frost.

For example:

1. pipon ōma mēkwāc kitaskīnāhk.
   It is winter in our land right now.
2. ēkota ohci ta-miyoskamin.
   From there it will be spring.

Conjunct Mode

ē-pipohk	as it is winter ____
ē-sīkwahk	as it is spring ____
ē-miyoskamik	as it is spring ____
ē-nīpihk	as it is summer ____
ē-takwākik	as it is fall ____
ē-mikiskāk	as it is late fall ____

For example:

1. mahti postastotinē; mōy ōma ē-nīpihk.
   Put your hat on; it's not summer.
2. ē-mikiskāk ōma ēkwa ēkosi niwī-nitawi-mācīnān.
   It is late fall now so we are going to go and hunt.

Future Conditional

pipohki	if/when it is winter ____
sīkwahki	if/when it is spring ____
miyoskamiki	if/when it is spring ____
nīpihki	if/when it is summer ____
takwākihki	if/when it is fall ____
mikiskāki	if/when it is late fall ____

For example:

1. nīpihki ici kika-nitawi-wāpamānawak kiwāhkōmākaninawak.
   When it is summer we will go and see our relatives.

Obviative of the Conjunct

ē-piponiyik	as it is winter s/he/it ____
ē-sīkwaniyik	as it is spring s/he/it ____
ē-miyoskaminiyik	as it is spring s/he/it ____
ē-nīpiniyik	as it is summer s/he/it ____
ē-takwākiniyik	as it is fall s/he/it ____
ē-mikiskāyik	as it is late fall s/he/it ____

Note: *This form quite often occurs with another verb which is introduced as a relative clause by the preverb "*kā-*." Relative clauses are introduced in a separate chapter.*

Obviative of Future Conditional

piponiyiki	when it is winter s/he/it ____
sīkwaniyiki	when it is spring s/he/it ____
miyoskaminiyiki	when it is spring s/he/it ____
nīpiniyiki	when it is summer s/he/it ____
takwākiniyiki	when it is fall s/he/it ____
mikiskāyiki	when it is late fall s/he/it ____

For example:

1. piponiyiki awa wī-pē-kīwēyiwa otānisa.
   This one's daughter/s is coming home when it is winter. *or*
   His/her daughter/s is coming home this winter.
2. ē-mikiskāyik ēkwa ōma ēkosi okosisa ka-nitawi-mācīyiwa.
   It is late fall now so his/her son/s will go and hunt.

The following illustration may help clarify the significance of obviative suffixes.

okosisiwāw**a** miyoskamini**yiki** kāwi ka-nitawi-atoskē**yiwa**.

3p obviative 3's 3's

Their son/s will go back to work when it is spring.
(Their son/s will go back to work this coming spring.)

In the two previous examples somebody's son or daughter is going to do the action at a certain time. Thus there are three obviative suffixes visible: one on the possessive form *okosisiwāw**a***; another on the time, *miyoskamini-**yiki***; and then on the verb *ka-nitawi-atoskē**yiwa***.

Reference to "last" or "this past" season

Four of the six terms for seasons have a unique suffix to express the idea of the last season or this past season. That is, rather than using the past tense "*kī-*", the suffix "*-ohk*" is attached to the word for the following season terms.

piponohk.	Last winter./This past winter.
sīkwanohk.	Last spring./This past spring.
nīpinohk.	Last summer./This past summer.
takwākohk.	Last fall./This past fall.

For example:

1. takwākohk ana aspin kā-kī-sipwēhtēt.
   It was last fall that s/he left. (It was this past fall that s/he went away.)
2. nīpinohk namacī aniki kā-kī-wāpamāyahkik?
   Was it not last summer that we saw them?

Months

First Nations people relied on celestial bodies to determine the passage of time. Each moon signified a certain phase in the growth of animal and plant life. They lived accordingly. Here is a list of the moons and months of the year:

kisē-pīsim	The Great Moon (January)
mikisiwi-pīsim	The Eagle Moon (February)
niski-pīsim	The Goose Moon (March)
ayīki-pīsim	The Frog Moon (April)
sākipakāwi-pīsim	The Budding Moon (May)
pāskāwihowi-pīsim	The Hatching Moon (June)
paskowi-pīsim	The Moulting Moon (July)

ohpahowi-pīsim	The Flying Up Moon (August)
nōcihitowi-pīsim/takwāki-pīsim	The Mating Moon/Autumn Moon (September)
pimihāwi-pīsim	The Migrating Moon (October)
iyikopiwi-pīsim	The Frost Moon (November)
pawācakinasīsi-pīsim	The Frost Exploding Trees Moon (December)

Below are examples of some questions and answers:

Q. tāna ēwako pīsim mēkwāc?
What month is it? (Literally: Which moon is that?)

A. ayīki-pīsim awa mēkwāc.
It is April now. (Literally: It is presently the Frog Moon.)

Q. tāniyikohk ē-akimiht awa pīsim?
What is the date? (Literally: How much is this moon counted?)

A. niyānanosāp akimāw awa ayīki-pīsim.
It is April fifteenth. It is the fifteenth of April. (Literally: The Frog Moon is counted fifteen.)

Days of the Week

The concept of days of the week was introduced by the Europeans and the Cree do not attempt to translate them; instead, Monday is the first day, Tuesday the second day, and so on. This is the simplest way to talk about the days of the week in Cree. One will hear other terms which may be regional preferences.

VII-1 Independent Mode

pēyako-kīsikāw.	It is Monday.
nīso-kīsikāw.	It is Tuesday.
nisto-kīsikāw.	It is Wednesday.
nēwo-kīsikāw.	It is Thursday.
niyānano-kīsikāw.	It is Friday.
nikotwāso-kīsikāw.	It is Saturday.
ayamihēwi-kīsikāw.	It is Sunday.

Some weekdays that are referred to by a different term are listed below. They refer to events that occurred on that particular day in that community.

Monday: pōn-āyamihēwi-kīsikāw
Literally: Sunday (prayer day) has ended.

Wednesday: āpihtāwipayin
Literally: It has reached the half-way point.

Friday: pahkwēsikani-kīsikāw
Literally: Flour day (In some localities flour was distributed on Friday.)

Saturday: mātinawē-kīsikāw
Distribution day (This term was used for Friday or Saturday depending on when "rations" were distributed on a particular reserve.)

VII-1 Conjunct Mode

ē-pēyako-kīsikāk	as it is Monday ____
ē-nīso-kīsikāk	as it is Tuesday ____
ē-nisto-kīsikāk	as it is Wednesday ____
ē-nēwo-kīsikāk	as it is Thursday ____
ē-niyānano-kīsikāk	as it is Friday ____
ē-nikotwāso-kīsikāk	as it is Saturday ____
ē-ayamihēwi-kīsikāk	as it is Sunday ____

Note: *This form quite often occurs with another verb which is introduced as a relative clause by the preverb "*kā-*." Relative clauses are introduced in Chapter 32.*

Future Conditional Form for Weekdays

The Future Conditional form has been explained to mean "if/when…" referring to something happening in the future. The following changes occur to the Independent mode of the weekday terms to form the Future Conditional.

1. The "*w*" in *kīsikāw* is removed.
2. The suffix "*-ki*" is added.

The list below shows this transformation. Note that the translation is also altered. For example:

pēyako-kīsikāki	if/when it is Monday ____
nīso-kīsikāki	if/when it is Tuesday ____
nisto-kīsikāki	if/when it is Wednesday ____
nēwo-kīsikāki	if/when it is Thursday ____
niyānano-kīsikāki	if/when it is Friday ____
nikotwāso-kīsikāki	if/when it is Saturday ____
ayamihēwi-kīsikāki	if/when it is Sunday ____

For a better translation of the Future Conditional form into English, the words in bold font below may be used instead of "if/when."

pēyako-kīsikāki = **on Monday** (Literally: If/when it is Monday *or* When Monday comes)
nēwo-kīsikāki = **on Thursday** (Literally: If/when it is Thursday *or* When Thursday comes)

For example:

nēwo-kīsikāki nika-itohtānān sākahikanihk.
We will go to the lake when Thursday comes.

This is the literal translation and perhaps not standard English. The following would represent a standard English sentence:

We will go to the lake **on Thursday**.

VII-1 Obviative Form of the Conjunct Mode

ē-pēyako-kīsikāyik	as it is Monday
ē-nīso-kīsikāyik	as it is Tuesday
ē-nisto-kīsikāyik	as it is Wednesday
ē-nēwo-kīsikāyik	as it is Thursday
ē-niyānano-kīsikāyik	as it is Friday
ē-nikotwāso-kīsikāyik	as it is Saturday
ē-ayamihēwi-kīsikāyik	as it is Sunday

Below is an example of how the obviative form of the Conjunct mode is used:

1. ē-ayamihēwi-kīsikāyik māna nōhkominān nipē-kiyokākonān.
   When it is Sunday our grandmother usually comes to visit us.
2. ē-niyānano-kīsikāyik ōma anohc, wīpac ta-kī-takosihk.
   As it is Friday today, s/he should be arriving soon.

Obviative of Future Conditional

pēyako-kīsikāyiki	if/when it is Monday
nīso-kīsikāyiki	if/when it is Tuesday
nisto-kīsikāyiki	if/when it is Wednesday
nēwo-kīsikāyiki	if/when it is Thursday
niyānano-kīsikāyiki	if/when it is Friday
nikotwāso-kīsikāyiki	if/when it is Saturday
ayamihēwi-kīsikāyiki	if/when it is Sunday

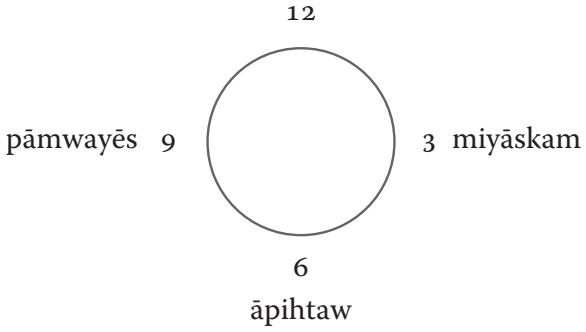
Let's take the first sentence in the example above and use it in the Future Conditional obviative form to observe the change in meaning.

ayamihēwi-kīsikā**yiki** kīhtwām nōhkominān nika-pē-kiyokākonān.
When **it is** Sunday our grandmother will come to visit us again.
(Our grandmother will come visit us again on Sunday.)

Remember, VII-1 translate as "It is." The word "it" in this case refers to a (inanimate) third person's action affecting another third person or persons.

Time – Hours and Minutes

Expressing time in terms of hours and minutes is as exact as interpretation will permit. The Cree have adapted their word *tipahikan* (a measurement) to denote "hour." *cipahikanis*, which is the diminutive for *tipahikan*, is used to mean "minute." There is no term for "seconds." The diagram below might help you to understand how Cree people tell time according to *pīsimohkān* (a clock).



The following vocabulary is used to tell time:

miyāskam	He/she/it has past something. (Independent form)
miyāskahki	If/when it/she/he has past something. (Future Conditional form)
ē-miyāskahk	as it passes (Conjunct form)
ispayin	Literally: It goes/runs. (Independent form)
ispayiki	if/when it happens (Future Conditional form)
ē-ispayik	as it becomes/goes/runs (Conjunct form)
tipahikan	hour
cipahikanis	a minute, a diminutive of "tipahikan"
pāmwayēs	before
mēkwāc	present/right now
mīna	and
mīna apisīs	and a bit
mīna āpihtaw	and/plus half

Below are examples which express:

On the hour

1. niyānan tipahikan ispayin mēkwāc.
   It is five o'clock right now.
2. nīso tipahikan ispayin mēkwāc.
   It is two o'clock right now.

On the half hour

1. nisto tipahikan mīna āpihtaw ispayin.
   It is three-thirty.
2. kēkā-mitātaht tipahikan mīna āpihtaw ispayin.
   It is nine-thirty.

To express time after the hour, the word "*miyāskam*" is used in this way:

1. niyānan cipahikanis miyāskam nēwo tipahikan.
   It is five minutes after four. (Literally: Five minutes have passed four o'clock.)
2. niyānanosāp cipahikanis miyāskam tēpakohp tipahikan.
   It is fifteen minutes after seven.

When expressing time before the hour one uses the word "*pāmwayēs*":

1. mitātaht cipahikanis pāmwayēs nisto tipahikan.
   It is ten minutes before three.
2. nīsitanaw cipahikanis pāmwayēs mitātaht tipahikan.
   It is twenty minutes before ten.

When referring to time that has not yet happened, the terms of the Future Conditional form "*miyāskahki*" or "*ispayiki*" are used along with verbs which are in the future tense. These statements can be recognized by words such as *ici* (at that time), *kīspin* (if), or *ispīhk* (when). For example:

1. nika-kīwān anohc ispīhk nēwo tipahikan ispayiki.
   I will go home today when it is four o'clock.

2. kīspin niyānan tipahikan ispayiki pāmwayēs takohtēci kika-wīcētin.
   If it is five o'clock before she arrives I will go with you.
3. nēwo cipahikanis miyāskahki nīso tipahikan ici kika-sipwēhtānaw.
   We will leave when it is four minutes after two.

As a review, the following is a summary of how verbs are negated in the different modes:

1. *ēkāwiya, kāya, kāwiya* negate verbs in the Imperative mode.
2. *namōya, mōya* negate verbs in the Independent mode.
3. *ēkā* negates verbs in the Conjunct mode.
4. *ēkā* also negates verbs in their Future Conditional form.

Chapter 16

State and Colour Terms – VII-2

There is another set of inanimate intransitive verbs, many of which are equivalent to English adjectival clauses, stating a condition or the state of inanimate nouns. For instance, when a cup falls off the table one might say, "*minihkwācikan pahkihtin*." This is a very simple example but it makes the point that the cup, which is an inanimate noun, fell, which is an action. Because they are modifying nouns, which can be singular or plural, the verb must agree with the noun in number. In this instance the verbs will occur in singular and plural forms as necessary. Since the nouns are inanimate the verb is inanimate intransitive.

They occur in the same modes and forms as the VII-1: Independent and Conjunct modes; Future Conditional form; obviative of Conjunct and obviative of Future Conditional but not in the Imperative mode. Tense and negation can also be applied.

Some examples of state are:

VII-2 Independent Mode

Singular		*Plural*	
miywāsin.	It is nice.	miywāsinwa.	They are nice.
pīkopayin.	It is broken.	pīkopayinwa.	They are broken.
miyopayin.	It works/runs well.	miyopayinwa.	They work/run well.

āhkwatin.	It is frozen.	āhkwatinwa.	They are frozen.
māyātan.	It is ugly.	māyātanwa.	They are ugly.
pahkihtin.	It falls.	pahkihtinwa.	They fall.

The following examples show that the singular verb agrees with the singular noun and that the plural verb form is used when the noun is plural. The plural form is identified in bold font.

1. miywāsin anima astotin.	That hat is nice.
2. miywāsin**wa** anihi miskotāka**ya**.	Those coats are nice.
3. āhkwatin**wa** ēkwa sākahikan**a**.	The lakes are frozen now.
4. papakāsin anima masinahikanēkin.	That paper is thin.

Sentences 1 and 4 refer to singular objects while 2 and 3 refer to plural objects.

VII-2 Conjunct Mode

Singular		*Plural*	
ē-miywāsik	as it is nice	ē-miywāsiki	as they are nice
ē-pīkopayik	as it is broken	ē-pīkopayiki	as they are broken
ē-miyopayik	as it is running well	ē-miyopayiki	as they are working well
ē-āhkwatik	as it is frozen	ē-āhkwatiki	as they are frozen
ē-māyātahk	as it is ugly	ē-māyātahki	as they are ugly

Examples:

1. mētoni anihi maskisina ē-miywāsiki.
   Those shoes are really nice.
2. ē-miywāsik mīna anima astotin.
   That hat is also nice.
3. ē-māyātahk māka wiya anima miskotākay, ēkā atāwē.
   But that dress is ugly, don't buy it.
4. wahwā, nipiy anima askihkohk ē-āhkwatik.
   Oh my, that water in the pail is frozen.

VII-2 Future Conditional Form

Singular

miywāsiki	if/when it is nice (refers to weather or an inanimate object)
pīkopayiki	if/when it is broken
miyopayiki	if/when it is working well
āhkwatiki	if/when it is frozen
māyātahki	if/when it is ugly

Examples:

1. miywāsiki māskōc nika-pē-kiyokānān.
   Perhaps when it is nice (weather) we will come visit.
2. mācikōtitān kika-pē-pīhtokwān pīkopayiki kimēcawākanis.
   You'll see, you will come inside when your toy is broken.

Plural

miywāsikwāwi	if/when they are nice
pīkopayikwāwi	if/when they are broken
miyopayikwāwi	if/when they are working well
āhkwatikwāwi	if/when they are frozen
māyātahkwāwi	if/when they are ugly

Note: *Remember that this form quite often occurs with another verb which is introduced as a relative clause by the preverb "*kā-*." Relative clauses are introduced in Chapter 32.*

VII-2 Obviative Form of the Conjunct Mode

Singular

ē-miywāsiniyik	as his/her/it ____ is nice
ē-pīkopayiniyik	as his/her/it ____ is broken
ē-miyopayiniyik	as his/her/it ____ works/runs well
ē-āhkwatiniyik	as his/her/it ____ is frozen
ē-māyātaniyik	as his/her/it ____ is ugly

Plural

ē-miywāsiniyiki	as his/her/their ____ are nice
ē-pīkopayiniyiki	as his/her/their ____ are broken
ē-miyopayiniyiki	as his/her/their ____ are running well
ē-āhkwatiniyiki	as his/her/their ____ are frozen
ē-māyātaniyiki	as his/her/their ____ are ugly

Examples:

1. mētoni anihi omaskisina ē-miywāsiniyiki.
   His/her shoes are really nice.
2. ē-miywāsiniyik mīna anima otastotin.
   His/her cap/hat is also nice.
3. ē-māyātaniyik māka wiya anima oskotākay.
   But her dress is ugly.
4. kī-wēpinam anihi mōhkomāna ē-pīkopayiniyiki.
   She threw those knives away as they were broken.

VII-2 Obviative Form of the Future Conditional

Singular

miywāsiniyiki	if/when it is nice (refers to weather or an inanimate object)
pīkopayiniyiki	if/when it is broken
miyopayiniyiki	if/when it is working well
āhkwatiniyiki	if/when it is frozen
māyātaniyiki	if/when it is ugly

Examples:

1. miywāsiniyiki māskōc ta-pē-kiyokēwak.
   Perhaps when it is nice (weather) they will come visit.
2. mācikōtitān ka-pē-pīhtokwēw pīkopayiniyiki omēcawākanis.
   You'll see, s/he will come inside when his/her toy is broken.

Plural

miywāsiniyikwāwi	if/when they are nice
pīkopayiniyikwāwi	if/when they are broken
miyopayiniyikwāwi	if/when they are working well
āhkwatiniyikwāwi	if/when they are frozen
māyātaniyikwāwi	if/when they are ugly

Note: *Remember that this form quite often occurs with another verb which is introduced as a relative clause by the preverb "kā-." Relative clauses are introduced in Chapter 32.*

Negating the VII-2

Negation does not always entail the usage of *namōya* or *ēkāwiya*. For example the list above includes a word for "It is nice." and one for "It is ugly." These can be used to express the opposite of "nice" or "ugly," if one choses to do so. As a matter of fact it would be the preferred form. Below is a summary of how to negate verbs in the different modes:

1. *ēkāwiya, kāya, kāwiya* negate verbs in the Imperative mode.
2. *namōya, mōya* negate verbs in the Independent mode.
3. *ēkā* negates verbs in the Conjunct mode.
4. *ēkā* also negates verbs in their Future Conditional form.

Colours

Colours modifying inanimate nouns are also considered VII-2. They are presented here in the Independent, Conjunct, Future Conditional, and the obviative forms. In the examples below, sentence 1 is singular and sentence 2 is plural. Notice the bold font used to highlight the letters on the nouns and verbs in order to indicate their plural forms.

VII-2 Independent

For the VII-2 subject-verb agreement the following changes occur: an "*a*" is added to the singular form to produce the Independent plural VII-2; and an "*a*" is also added to the singular form to create a plural inanimate noun.

1. wāpiskāw anima astotin.	That hat is white.
2. wāpiskāw**a** anihi astotin**a**.	Those hats are white.
1. mihkwāw anima papakiwayān.	That shirt is red.
2. mihkwāw**a** anihi papakiwayān**a**.	Those shirts are red.
1. sīpihkwāw anima nāpēwasākay.	That coat (men's) is blue.
2. sīpihkwāw**a** anihi nāpēwasākay**a**.	Those coats (men's) are blue.
1. kaskitēwāw anima astotin.	The hat is black.
2. kaskitēwāw**a** anihi astotin**a**.	The hats are black.
1. osāwāw miskotākay.	The coat is orange.
2. osāwāw**a** miskotākay**a**.	The coats are orange.

VII-2 Conjunct

One may refer to the chapter on VAI for additional colour terms. Only five colours are presented here in their singular and plural forms. The plural form is highlighted in bold font.

Singular		*Plural*	
ē-wāpiskāk	as it is white	ē-wāpiskāk**i**	as they are white
ē-mihkwāk	as it is red	ē-mihkwāk**i**	as they are red
ē-sīpihkwāk	as it is blue	ē-sīpihkwāk**i**	as they are blue
ē-kaskitēwāk	as it is black	ē-kaskitēwāk**i**	as they are black
ē-osāwāk	as it is orange	ē-osāwāk**i**	as they are orange

To change from Independent to Conjunct mode the following occurs: place the preverb "*ē-*" before the Independent mode form and replace "*-w*" with "*-k*" at the end of the colour term. This is the singular form. To form the plural Conjunct, add "*-i*" to the singular Conjunct. This form quite often modifies a noun and therefore acts as a relative clause. Relative clauses are introduced in a separate chapter.

For example:

1. ē-wāpiskāk astotin nikī-wāpahtēn.
   I saw a hat that was white. (I saw a white hat.)
2. ē-wāpiskāk**i** astotin**a** nikī-wāpahtēn.
   I saw hats that were white. (I saw white hats.)

1. ē-mihkwāk papakiwayān nimiywēyihtēn.
   I like a shirt that is red. (I like a red shirt.)
2. ē-mihkwāk**i** papakiwayān**a** nimiywēyihtēn.
   I like shirts that are red. (I like red shirts.)

1. ē-sīpihkwāk nāpēwasākay niwī-kaskikwātēn.
   I am going to sew a man's coat that is blue. (I am going to sew a blue-coloured man's coat.)
2. ē-sīpihkwāk**i** nāpēwasākay**a** niwī-kaskikwātēn.
   I am going to sew men's coats that are blue. (I am going to sew blue-coloured men's coats.)

1. ē-kaskitēwāk astotin nikī-atāwān.
   I bought a hat that is black. (I bought a black hat.)
2. ē-kaskitēwāk**i** maskisin**a** mīna nikī-atāwān.
   I also bought shoes that are black. (I also bought black shoes.)

1. ē-osāwāk miskotākay nikī-wāpahtēn.
   I saw a coat that is orange. (I saw an orange-coloured coat.)
2. ē-osāwāk**i** miskotākay**a** nikī-wāpahtēn.
   I saw coats that are orange. (I saw orange-coloured coats.)

VII-2 Future Conditional

The singular Future Conditional is formed by deleting the prefix "*ē-*" from the Conjunct then adding the suffix "*-i*," highlighted in bold font.

Singular	
wāpiskāk**i**	if/when it is white
mihkwāk**i**	if/when it is red
sīpihkwāk**i**	if/when it is blue
kaskitēwāk**i**	if/when it is black
osāwāk**i**	if/when it is orange

Examples:

1. wāpiskāki askiy kika-kiskēyihtēn ē-pipohk.
   When the land is white you will know it is winter.
2. ēkā atāwēstamawihkan miskotākay wāwīs oti osāwāki.
   Don't buy a coat for me especially if it is orange.

Plural	
wāpiskāk**wāwi**	if/when they are white
mihkwāk**wāwi**	if/when they are red
sīpihkwāk**wāwi**	if/when they are blue
kaskitēwāk**wāwi**	if/when they are black
osāwāk**wāwi**	if/when they are orange

The plural form of the Future Conditional was formed by deleting the prefix "*ē-*" from the Conjunct then adding the suffix "*-wāwi*," highlighted in bold font.

VII-2 Obviative Form of the Conjunct Mode

For the VII-2, the "*-k*" on the Conjunct mode of the colour term is replaced by "*-yik*" to form the singular obviative of the Conjunct. The "*-i*" is added to the singular obviative of the Conjunct to form the plural obviative of the Conjunct.

Singular

ē-wāpiskā**yik**	as his/her ____ is white
ē-mihkwā**yik**	as his/her ____ is red
ē-sīpihkwā**yik**	as his/her ____ is blue
ē-kaskitēwā**yik**	as his/her ____ is black
ē-osāwā**yik**	as his/her ____ is orange

Plural

ē-wāpiskā**yiki**	as his/her ____ are white
ē-mihkwā**yiki**	as his/her ____ are red
ē-sīpihkwā**yiki**	as his/her ____ are blue
ē-kaskitēwā**yiki**	as his/her ____ are black
ē-osāwā**yiki**	as his/her ____ are orange

VII-2 Obviative of Future Conditionals

For the VII-2, the "*-ki*" on the Future Conditional of the colour term is replaced by "*-yiki*" to form the singular obviative of the Future Conditional. The "*-i*" is deleted from the singular obviative of the Future Conditional then an additional suffix "*-wāwi*" is added to form the plural obviative of the Future Conditional.

Singular

wāpiskā**yiki**	if/when his/her ____ is white
mihkwā**yiki**	if/when his/her ____ is red
sīpihkwā**yiki**	if/when his/her ____ is blue
kaskitēwā**yiki**	if/when his/her ____ is black
osāwā**yiki**	if/when his/her ____ is orange

Plural

wāpiskā**yikwāwi**	if/when his/her ____ are white
mihkwā**yikwāwi**	if/when his/her ____ are red
sīpihkwā**yikwāwi**	if/when his/her ____ are blue
kaskitēwā**yikwāwi**	if/when his/her ____ are black
osāwā**yikwāwi**	if/when his/her ____ are orange

Chapter 17

Transitive Inanimate Verbs (VTI)

There are two main categories known as **transitive verbs**. Unlike the intransitive verbs introduced previously, these verbs describe action that is transferred to a direct object. The sentence structure includes: subject, verb, and object; the object is an animate or inanimate noun. This chapter introduces the transitive inanimate verbs.

Transitive Inanimate Verbs: VTI-1

Transitive inanimate verbs fall into three categories, each depending on the ending of the verb stem. "*atoskāta*," "*ayā*," and "*mīci*" are all VTI verbs. Each of them, because of their endings, fall into a different classification: the VTI-1 all end in "*a*" as in "*atoskāta* – work at it"; the VTI-2 all end in "*ā*" as in "*ayā* – have it;" VTI-3 are exceptional. Both VTI-2 and VTI-3 verbs follow the same conjugation pattern as the animate intransitive verbs (VAI) which were introduced in Chapter 11. The VTI-1 verbs follow a different conjugation pattern.

Immediate Imperative Mode

The main format to remember for the VTI-1 verbs is: the verb stem loses the "*a*" before inserting it in the conjugation paradigm.

VTI-1 Immediate Imperative

2s	_____a
2p	_____amok
21	_____ētān

Example: Immediate Imperative mode "*atoskāta* – work at it"

2s	atoskāta.	Work on it.
2p	atoskātamok.	Work on it.
21	atoskātētān.	Let's work on it.

Here are some of the many VTI-1 verb stems which can be conjugated using the paradigm above:

atoskāta	work on it
postiska	put it on
kēcikoska	take it off
kisīpēkina	wash it
kīsisa	cook it
nisitohta	understand it
itōta	do it
tahkoskāta	step on it
masinaha	write it
kiskēyihta	know it
otina	take it
yahkiwēpaha	push/shove it forward

The verbs representing the five senses of seeing, touching, hearing, smelling, and tasting are also classified as VTI-1:

wāpahta	see it
kanawāpahta	look at it
mīskona	feel it
sāmina	touch it
pēhta	hear it
nitohta	listen to it
kocispita	taste it
paswāta	smell it
miyāhta	smell it
māmitonēyihta	think about it

Note: *All VTI-1 stems end in a consonant because one* drops *the short "*a*." The command in 2s will be the identifying sign to tell you that the verb is a VTI-1.*

Delayed Imperative Mode

Transitive inanimate-1 verbs (VTI-1) also have the delayed Imperative mode. Here is the chart with the necessary suffixes:

VTI-1 Delayed Imperative

2s	_____amohkan
2p	_____amohkēk
21	_____amohkahk

Example: Delayed Imperative mode VTI-1 "*nitohta* – listen to it"

2s	nitohtamohkan.	Listen to it later.
2p	nitohtamohkēk.	Listen to it later.
21	nitohtamohkahk.	Let's listen to it later.

Examples:

1. mwēstas mahti nitohtamohkan anima kitohcikan; ē-kiyokēcik ōki mēkwāc.

   Listen to that radio later; these ones are visiting right now.

2. kwayask nitohtamohkēk māci-pīkiskwēci ana kēhtē-aya.
   Really listen when that Elder begins speaking.
3. nitohtamohkahk anima kitohcikan ita awāsisak kā-kī-nikamocik.
   Let's listen to that tape where the children were singing.

Negative imperatives:

1. ēkāwiya mahti nitohta anima kitohcikan mēkwāc ōki ē-kiyokēcik.
   Don't listen to the radio while these ones are visiting.
2. kāwiya ēkosi itōtamok! pōnihtāk anima sēmāk!
   Don't do that! Quit it right now!
3. kāya nānitaw itwē!
   Don't say anything!

Negating Transitive Verbs

The explanation in Chapter 13 regarding negation of verbs and information about "yes" and "no" answers has been repeated here for your review as the process is the same for VTI-1.

In addition to using *ēkāwiya*, the variants *ēkā, kāya,* and *kāwiya* can also be used to negate any verb in the Imperative. One of these variant forms, *ēkā,* is used to negate the Future Conditional forms of verbs. It is placed before the verb. The Conjunct mode uses the word "*ēkā*" to indicate the idea of negation, as in situations that indicate "being unable" or "not wanting" or "not having done something."

To negate the Independent mode one simply places "*namōya*" before the rest of the verb as it appears in the conjugation. To answer in the negative follow the same procedures as described above except use "*namōya*" once for "no" and a second time to negate the verb.

Example:

Q. kinōhtē-kīwān cī?	Do you want to go home?
A. namōya, namōya ninōhtē-kīwān.	No, I don't want to go home.

This long way of answering in the negative is used to make a point or to answer a written question that requires a complete statement. Although it

is cumbersome one will sometimes hear it in the previous instances. More often than not however, the answer is a simple "no" such as *mwāc, mōya,* or *namōya* and at other times there are more specific answers that require the additional particle "*ohci*." One may review Chapter 11 for more details on negation.

Independent Mode of Transitive Inanimate-1 Verbs: VTI-1

Conjugation of VTI-1 follows the same process as that of the VAIS where the verb stem is inserted between the person indicator and the suffixes/endings. Just as with the others, VTI-1 verb stems are found in the singular Imperative. The stem, in this case, ends in an "*a*" that is dropped, then the remaining word is inserted in the verb pattern.

One can identify a transitive verb by asking two questions:

1. Is the action transferred to or affecting someone or something?
2. Does the verb stem end in an "*a*"?

If the answer is "yes" to both questions then it must be a VTI-1. Therefore, one will use the chart below, while following the rule mentioned above, to conjugate the verb.

VTI-1 – Independent Mode

1s	ni_____ēn.	1s	I _____ it.
2s	ki_____ēn.	2s	You _____ it.
3s	_____am.	3s	S/he/it _____ it.
3's	_____amiyiwa.	3's	His/her/its ____ _____ it.
1p	ni_____ēnān.	1p	We _____ it.
21	ki_____ēnaw.	21	We _____ it.
2p	ki_____ēnāwāw.	2p	You _____ it.
3p	_____amwak.	3p	They _____ it.
3'p	_____amiyiwa.	3'p	Their ____ _____ it.

Example: VTI-1 "*wāpahta* – see it"

1s	niwāpahtēn.	1s	I see it.
2s	kiwāpahtēn.	2s	You (sg.) see it.
3s	wāpahtam.	3s	S/he sees it.
3's	wāpahtamiyiwa.	3's	His/her ____ sees it.
1p	niwāpahtēnān.	1p	We, not you, see it. (excl.)
21	kiwāpahtēnaw.	21	We, and you, see it. (incl.)
2p	kiwāpahtēnāwāw.	2p	You (pl.) see it.
3p	wāpahtamwak.	3p	They see it.
3'p	wāpahtamiyiwa.	3'p	Their ____ see it.

Note: *Remember to drop "*a*" from the end of the 2s Imperative form and insert this stem into the chart.*

VTI-1 – Conjunct Mode

1s	ē-_____amān	1s	as I ____ it
2s	ē-_____aman	2s	as you (sg.) _____ it
3s	ē-_____ahk	3s	as s/he _____ it
3's	ē-_____amiyit	3's	as his/her/its ____ ____ it
1p	ē-_____amāhk	1p	as we (excl.) _____ it
21	ē-_____amahk	21	as we (incl.) _____ it
2p	ē-_____amēk	2p	as you (pl.) _____ it
3p	ē-_____ahkik	3p	as they _____ it
3'p	ē-_____amiyit	3'p	as their ____ ____ it

Example: VTI-1 "*miyāhta* – smell it"

1s	ē-miyāhtamān	1s	as I smell it
2s	ē-miyāhtaman	2s	as you (sg.) smell it
3s	ē-miyāhtahk	3s	as s/he smells it
3's	ē-miyāhtamiyit	3's	as his/her/its ____ smells it
1p	ē-miyāhtamāhk	1p	as we (excl.) smell it
21	ē-miyāhtamahk	21	as we (incl.) smell it
2p	ē-miyāhtamēk	2p	as you (pl.) smell it
3p	ē-miyāhtahkik	3p	as they smell it
3'p	ē-miyāhtamiyit	3'p	as their ____ smell it

VTI-1 – Future Conditional Form

1s	_____amāni	1s	if/when I ____
2s	_____amani	2s	if/when you ____
3s	_____ahki	3s	if/when s/he ____
3's	_____amiyici	3's	if/when his/her ____ ____
1p	_____amāhki	1p	if/when we (excl.) ____
21	_____amahko	21	if/when we (incl.) ____
2p	_____amēko	2p	if/when you (pl.) ____
3p	_____ahkwāwi	3p	if/when they ____
3'p	_____amiyici	3'p	if/when their ____ ____

Example: VTI-1 "*nisitohta* – understand it"

1s	nisitohtamāni	1s	if/when I understand it
2s	nisitohtamani	2s	if/when you understand it
3s	nisitohtahki	3s	if/when s/he understands it
3's	nisitohtamiyici	3's	if/when his/her ____ understands it
1p	nisitohtamāhki	1p	if/when we (excl.) understand it
21	nisitohtamahko	21	if/when we (incl.) understand it
2p	nisitohtamēko	2p	if/when you (pl.) understand it
3p	nisitohtahkwāwi	3p	if/when they understand it
3'p	nisitohtamiyici	3'p	if/when their ____ understands it

Examples:

1. ēkā nisitohtamēko wīhtamawihkēk ēkwa kīhtwām kika-kanawāpahtēnaw.
   If you (pl.) don't understand, tell me, and we (incl.) will look at it again.
2. ispīhk nisitohtamāni anima mistahi nika-miywēyihtēn.
   When I understand that I will be very happy.

Transitive Inanimate-2 Verbs: VTI-2

This set has the same prefixes and suffixes as the VAI conjugation charts that have already been introduced. So it should not be difficult to manage the conjugation of these verbs.

The VTI-2 stems can be identified from the 2s Imperative because they always end in an "*ā*." For this particular set of verbs there is no change to the stem when conjugating.

Some VTI-2 stems are:

osīhtā	make it	kanācihtā	clean it
ayā	have it	kocīhtā	try it
āpacihtā	use it	itohtatā	take it there

VTI-2 – Immediate Imperative

2s _____
2p _____k
21 _____tān

Example: "*kanācihtā* – clean it"

2s	kanācihtā.	Clean it.
2p	kanācihtā**k.**	Clean it.
21	kanācihtā**tān.**	Let's clean it.

VTI-2 – Delayed Imperative

2s _____hkan
2p _____hkēk
21 _____hkahk

Example: "*kanācihtā* – clean it"

2s	kanācihtā**hkan**.	Clean it. (later)
2p	kanācihtā**hkēk**.	Clean it. (later)
21	kanācihtā**hkahk**.	Let's clean it. (later)

Note: *Remember, 2s gives orders to a single person; 2p gives orders to more than one person; and 21 gives or invites one or more persons to do some task or action with you, such as "Let's read it."*

VTI-2 – Independent Mode

1s	ni_____n.	1s	I _____ it.
2s	ki_____n.	2s	You _____ it.
3s	_____w.	3s	S/he/it ____ it.
3's	_____yiwa.	3's	His/her/its ____ ____it.
1p	ni _____nān.	1p	We _____ it.
21	ki_____naw.	21	We _____ it.
2p	ki_____nāwāw.	2p	You _____ it.
3p	_____wak.	3p	They _____ it.
3'p	_____yiwa.	3'p	Their ____ _____ it.

Example: "*kocīhtā* – try/attempt it"

1s	nikocīhtān.	1s	I try it.
2s	kikocīhtān.	2s	You try it.
3s	kocīhtāw.	3s	S/he tries it.
3's	kocīhtāyiwa.	3's	His/her/its ____ tries it.
1p	nikocīhtānān.	1p	We try it.
21	kikocīhtānaw.	21	We try it.
2p	kikocīhtānāwāw.	2p	You try it.
3p	kocīhtāwak.	3p	They try it.
3'p	kocīhtāyiwa.	3'p	Their ____ try it.

VTI-2 – Conjunct Mode

1s	ē-_____yān	1s	as I _____ it
2s	ē-_____yan	2s	as you ____ it
3s	ē-_____t	3s	as s/he/it ___ it
3's	ē-_____yit	3's	as his/her/its ____ _____it
1p	ē-_____yāhk	1p	as we ____ it
21	ē-_____yahk	21	as we ____ it
2p	ē-_____yēk	2p	as you ____ it
3p	ē-_____cik	3p	as they ____ it
3'p	ē-_____yit	3'p	as their ____ _____it

Example: "*kocihtā* – try it"

1s	ē-kocīhtāyān	1s	as I try it
2s	ē-kocīhtāyan	2s	as you try it
3s	ē-kocīhtāt	3s	as s/he/it tries it
3's	ē-kocīhtāyit	3's	as his/her/its ____ tries it
1p	ē-kocīhtāyāhk	1p	as we try it
21	ē-kocīhtāyahk	21	as we try it
2p	ē-kocīhtāyēk	2p	as you try it
3p	ē-kocīhtācik	3p	as they try it
3'p	ē-kocīhtāyit	3'p	as their ____ try it

VTI-2 – Future Conditional Form

Remember that these follow the VAI charts but you can also refer to Chart 12 in Appendix A.

1s	_____yāni	1s	if/when I _____ it
2s	_____yani	2s	if/when you ____ it
3s	_____ci	3s	if/when s/he ____ it
3's	_____yici	3's	if/when his/her ____ ___ it
1p	_____yāhki	1p	if/when we (excl.) _____ it
21	_____yahko	21	if/when we (incl.) _____ it
2p	_____yēko	2p	if/when you (pl.) _____ it
3p	_____twāwi	3p	if/when they _____it
3'p	_____yici	3'p	if/when their ____ ____ it

The suffixes in the following example are in bold font and the stem is italicized only so one can differentiate the suffixes from the stem.

Example: "*osīhtā* – use it"

1s	*osīhtā***yāni**	1s	if/when I make it
2s	*osīhtā***yani**	2s	if/when you make it
3s	*osīhtā***ci**	3s	if/when s/he makes it
3's	*osīhtā***yici**	3's	if/when his/her ____ makes it
1p	*osīhtā***yāhki**	1p	if/when we (excl.) make it
21	*osīhtā***yahko**	21	if/when we (incl.) make it
2p	*osīhtā***yēko**	2p	if/when you (pl.) make it
3p	*osīhtā***twāwi**	3p	if/when they make it
3'p	*osīhtā***yici**	3'p	if/when their ____ make it

Note: *A review of these paradigms and those in Chapter 11 will show that VTI-2 are conjugated the same way as VAI stems.*

Transitive Inanimate-3 Verbs: VTI-3

The VTI-3 also follow the charts for VAI. It is not necessary to make any change to the verb stem before inserting it in the chart.

VTI-3 – Immediate Imperative

2s	_____
2p	_____k
21	_____tān

Example: "*mīci* – eat it"

2s	mīci.	Eat it.
2p	mīci**k**.	Eat it.
21	mīci**tān**.	Let's eat it.

VTI-3 – Delayed Imperative

2s	_____hkan
2p	_____hkēk
21	_____hkahk

Example: "*mīci* – eat it"

2s	mīci**hkan**.	Eat it. (later)
2p	mīci**hkēk**.	Eat it. (later)
21	mīci**hkahk**.	Let's eat it. (later)

Note: *It has been mentioned before that it is not necessary for the word "*mwēstas*" (later) to be used because the suffix itself indicates the idea of "later." There is no set rule not to use "*mwēstas*" and one might hear it used anyway.*

VTI-3 – Independent Mode

1s	ni_____n.	1s	I _____ it.
2s	ki_____n.	2s	You _____ it.
3s	_____w.	3s	S/he _____ it.
3's	_____yiwa.	3's	His/her/its ____ _____ it.
1p	ni_____nān.	1p	We _____ it.
21	ki_____naw.	21	We _____ it.
2p	ki_____nāwāw.	2p	You _____ it.
3p	_____wak.	3p	They _____ it.
3'p	_____yiwa.	3'p	Their ____ _____ it.

Example: "*mīci* – eat it"

1s	nimīcin.	1s	I eat it.
2s	kimīcin.	2s	You eat it.
3s	mīciw.	3s	S/he eats it.
3's	mīciyiwa.	3's	His/her/its ____ eats it.
1p	nimīcinān.	1p	We eat it.
21	kimīcinaw.	21	We eat it.
2p	kimīcināwāw.	2p	You eat it.
3p	mīciwak.	3p	They eat it.
3'p	mīciyiwa.	3'p	Their ____ eat it.

VTI-3 – Conjunct Mode

1s	ē-_____yān	1s	as I _____ it
2s	ē-_____yan	2s	as you _____ it
3s	ē-_____t	3s	as s/he/it _____ it
3's	ē-_____yit	3's	as his/her/its ____ ____ it
1p	ē-_____yāhk	1p	as we _____ it
21	ē-_____yahk	21	as we _____ it
2p	ē-_____yēk	2p	as you _____ it
3p	ē-_____cik	3p	as they _____ it
3'p	ē-_____yit	3'p	as their ____ _____ it

Example: "*mīci* – eat it"

1s	ē-mīciyān	1s	as I eat it
2s	ē-mīciyan	2s	as you eat it
3s	ē-mīcit	3s	as s/he/it eats it
3's	ē-mīciyit	3's	as his/her/its ____ eats it
1p	ē-mīciyāhk	1p	as we eat it
21	ē-mīciyahk	21	as we eat it
2p	ē-mīciyēk	2p	as you eat it
3p	ē-mīcicik	3p	as they eat it
3'p	ē-mīciyit	3'p	as their ____ eat it

VTI-2 and VTI-3 – Future Conditional Form

Remember that the Future Conditional forms follow the VAI charts but you can also refer to Chart 12 in Appendix A.

Example: "*mīci* – eat it"

1s	mīciyāni	1s	if/when I eat it
2s	mīciyani	2s	if/when you eat it
3s	mīcici	3s	if/when s/he eat it
3's	mīciyici	3's	if/when his/her ____ eat it
1p	mīciyāhki	1p	if/when we (excl.) eat it
21	mīciyahko	21	if/when we (incl.) eat it
2p	mīciyēko	2p	if/when you (pl.) eat it
3p	mīcitwāwi	3p	if/when they eat it
3'p	mīciyici	3'p	if/when their ____ eat it

Example:

1. mīciyani anima kika-maskawisīn.
   If you eat that you will be strong.
2. mīciyāni ōma niya nama kīkway kiya kika-ayān.
   If I eat this then you will not have any.

Chapter 18

Transitive Animate Verbs-1 (Regular Stems)

The transitive animate verb is used when the object or goal in the sentence is an animate noun. It is uniquely complicated but precise because it addresses, separately with different suffixes, the singular and plural objects in each of the modes and forms that have already been introduced for the VTI. There are also three other forms that are addressed in separate chapters: the Inverse form (Chapters 23 to 26), the Reflexive form (Chapter 29) and the Unspecified Actor form (Chapter 28).

In addition to marking the suffixes to indicate the presence of singular and plural objects in a sentence, this class of verbs also has some stems which undergo complicated changes. This chapter will present only VTA-1 or regular verbs but in the two Imperative modes, the Independent mode, Conjunct mode, and the Future Conditional form. All will show the singular and plural conjugation.

VTA-1	Regular stem	Chapter 18
VTA-2	"Vw" stem	Chapter 19
VTA-3	"Cw" stem	Chapter 20
VTA-4	"t" stem	Chapter 21

Although there are differences noted below, the verbs all follow some of the same conjugation charts.

1. Some VTA stems undergo changes.
2. Each of the modes in this and other chapters discussing the VTA will present the singular and plural suffixes.
3. As well, here are some terms that might cause confusion: "Vw" refers to a vowel + "w" sequence in the spelling of a verb stem; "Cw" refers to a consonant + "w" sequence in the spelling of a verb stem.

Immediate Imperative Mode – VTA-1 Regular Verbs

The verb stem again will be placed in the space indicated by the underscore in the following charts. The stem for any VTA ends in a consonant; this will be the "hook" which will indicate that it is a VTA-1. The stem is created from the 2s Imperative or from the 3s Independent mode, minus the suffix "*-ēw.*"

Immediate Imperative – VTA-1
Singular object (one person/object is affected)

2s	_____
2p	_____ihk
21	_____ātān

Please note in the following examples, the slashes between him/her/it indicate "or" rather than all three at the same time. Context will determine whether you use him, her, or it in the translation. This will be the case throughout all the chapters dealing with the VTA. The charts for the VTA may be found in Appendix A – Verb Chart 5 and Chart 6 for Future Conditionals.

Example: VTA-1 "*asam* – feed him/her/it"

2s	asam.	2s	Feed him/her/it.
2p	asamihk.	2p	Feed him/her/it.
21	asamātān.	21	Let's feed him/her/it.

Plural object (more than one person/object is affected)

2s _____ik
2p _____ihkok
21 _____ātānik

Example: VTA-1 "*asam* – feed him/her/it"

2s	asamik.	2s	Feed them.
2p	asamihkok.	2p	Feed them.
21	asamātānik.	21	Let's feed them.

Delayed Imperative – VTA-1

Singular object (one person/object is affected)

2s _____āhkan
2p _____āhkēk
21 _____āhkahk

Example: VTA-1 "*asam* – feed him/her/it"

2s	asamāhkan.	2s	Feed him/her/it later.
2p	asamāhkēk.	2p	Feed him/her/it later.
21	asamāhkahk.	21	Let's feed him/her/it later.

Plural object (more than one person/object is affected)

2s _____āhkanik
2p _____āhkēkok
21 _____āhkahkok

Example: VTA-1 "*wāpam* – see him/her/it"

2s	wāpam**āhkan***ik.*	2s	See them later.
2p	wāpam**āhkēk***ok.*	2p	See them later.
21	wāpam**āhkahk***ok.*	21	Let's see them later.

In the previous examples, the bold font used for part of the suffix indicates a singular object (a single person is affected). The additional italicized suffix indicates a plural object (more than one person is affected).

Note: *The Delayed Imperative has often been explained as a command to someone to do something at a later time (in the future).*

Independent Mode VTA-1

Similar to transitive inanimate verbs, transitive animate verbs have the structure: subject–verb–object. But in this case the object will be an animate noun, and this object is a person or an animate thing in the singular or plural.

It is most important to remember that with this class of verbs one will be applying suffixes that indicate a singular object and an additional suffix which is attached to this existing suffix to show that there is a plural object involved.

The conjugation pattern below shows the suffixes for a singular object. The suffixes and person indicators remain constant.

Independent Mode VTA-1

Singular object (one person/object is affected)

1s	ni_____āw.	1s	I _____ him/her/it.
2s	ki_____āw.	2s	You ____ him/her/it.
3s	_____ēw.	3s	S/he/it _____ him/her/it.
3’s	_____ēyiwa.	3’s	His/her/its ____ _____ him/her/it.
1p	ni_____ānān.	1p	We _____ him/her/it (excl.).
21	ki_____ānaw.	21	We _____ him/her/it (incl.).
2p	ki_____āwāw.	2p	You _____ him/her/it.
3p	_____ēwak.	3p	They _____ him/her/it.
3’p	_____ēyiwa.	3’p	Their ____ _____ him/her/it.

Example: VTA-1 "*mow* – eat it"

1s	nimowāw.	1s	I eat it.
2s	kimowāw.	2s	You eat it.
3s	mowēw.	3s	He/she/it eats it.
3's	mowēyiwa.	3's	His/her/its _____ eats it.
1p	nimowānān.	1p	We (excl.) eat it.
21	kimowānaw.	21	We (incl.) eat it.
2p	kimowāwāw.	2p	You (pl.) eat it.
3p	mowēwak.	3p	They eat it.
3'p	mowēyiwa.	3'p	Their _____eats it.

Plural object (more than one object/person is affected)

1s	ni_____āw**ak**.	1s	I _____them.
2s	ki_____āw**ak**.	2s	You ____ them.
3s	_____ēw.	3s	S/he/it _____ them.
3's	_____ēyiwa.	3's	His/her/its ____ _____ them.
1p	ni_____nān**ak**.	1p	We _____ them (excl.).
21	ki_____ānaw**ak**.	21	We _____ them (incl.).
2p	ki_____āwāw**ak**.	2p	You _____ them.
3p	_____ēwak.	3p	They _____ them.
3'p	_____ēyiwa.	3'p	Their ____ _____ them.

Note: *The plural suffix above is highlighted in bold font to illustrate that it is added to the singular suffix shown above. An important feature to remember is that the third person forms do not take any further plural object markers. They are obviative and only the context will determine whether the object is singular or plural.*

Example: VTA-1 "*mow* – eat it"

1s	nimowāwak.	1s	I eat them.
2s	kimowāwak.	2s	You eat them.
3s	mowēw.	3s	He/she/it eats them.
3's	mowēyiwa.	3's	His/her/its ____ eats them.
1p	nimowānānak.	1p	We (excl.) eat them.
21	kimowānawak.	21	We (incl.) eat them.
2p	kimowāwāwak.	2p	You (pl.) eat them.
3p	mowēwak.	3p	They eat them.
3'p	mowēyiwa.	3'p	Their ____eats them.

Note: *"it" and "them" refer to an animate noun which can then be replaced by names of people, animals or objects that are of the animate category. The sentences below represent this.*

Examples:

1. nimowāw kinosēw.	I eat the fish./I eat fish.
2. kimowāwāw pahkwēsikan.	You (pl.) eat bannock.
3. nikī-mowāw osāwās anohc.	I ate an orange today.
4. kikī-mowāw**ak** cī osāwās**ak**?	Did you (sg.) eat the oranges?
5. nikī-mowāw**ak** ayōskan**ak**.	I ate the raspberries.

In examples 4 and 5 above the objects are plural and highlighted in bold text. Only the transitive animate verbs have this peculiarity where the form of the verb must agree in number with the number of the object. In other words, if the object in the sentence is animate and plural then the verb suffixes must also be animate and plural.

Note: *The stem did not undergo any alterations before being placed in the space between the person prefix and the suffix. The object in the sentence will be an animate noun which may be a person/s or an animate thing/s.*

The following are more examples to show this object-verb agreement:

1. niwāpamāw nāpēw.
   I see the man. (singular object)
2. niwāpamāwak nāpēwak.
   I see the men. (plural object)
3. āsay cī kikī-asamāw kicawāsimis?
   Did you feed your child already? (singular object)
4. āsay cī kikī-asamāwak kicawāsimisak?
   Did you feed your children already? (plural object)

The objects in sentences 2 and 4 above show that the plural suffixes on the verbs correspond with the plural suffixes on the nouns. The last letter is always "*k*." These plural suffixes will occur only in the following persons: 1s, 2s 1p, 21, and 2p.

But in the third person singular or plural (3s, 3p), and the third person obviative singular or plural (3's, 3'p), the object in a sentence does not follow the regular pluralization of animate nouns. The noun ends in an "*a*."

For example:

3s wāpamēw nāpēw**a**.
He/she sees the man/men.

3p wāpamēwak nāpēw**a**.
They see the man/men.

3's otānisa wāpamēyiwa iskwēw**a**.
His/her daughter/s see(s) the woman/women.

3'p otānisiwāwa wāpamēyiwa iskwēw**a**.
Their daughter/s see(s) the woman/women.

An important observation is that there is a slash (/) between man/men, woman/women, and daughter/s. The context of the situation, conversation, or the knowledge of the speaker regarding the people spoken about determines the translation of the Cree sentence. This is especially true for the sentences 3's and 3'p. Suppose there are names for the daughters' parents in the above sentences:

3's John otānisa wāpamēyiwa iskwēwa.
John's daughter/s see/s the woman/women.

In this sentence, the addressee can identify whether it is "John's (only) daughter" or "John's daughters" only if he knows beforehand how many daughters John has. The speaker may also clarifiy this. For instance, if John has only one daughter, the speaker may simply use the daughter's name to clarify. The context of the 3'p sentence would be determined likewise.

Conjunct Mode VTA-1

Singular object (one person/object is affected)

1s	ē-_____ak	1s	as I _____ him/her/it
2s	ē-_____at	2s	as you ____ him/her/it
3s	ē-_____āt	3s	as he/she _____ him/her
3's	ē-_____āyit	3's	as his/her _____ ____ him/her/it
1p	ē-_____āyāhk	1p	as we (excl.) _____ him/her/it
21	ē-_____āyahk	21	as we (incl.) _____ him/her/it
2p	ē-_____āyēk	2p	as you (pl.) _____ him/her/it
3p	ē-_____ācik	3p	as they _____ him/her/it
3'p	ē-_____āyit	3'p	as their ____ ____ him/her/it

Example: VTA-1 "*wīcih* – help him/her/it"

1s	ē-wīcihak	1s	as I help him/her/it
2s	ē-wīcihat	2s	as you (sg.) help him/her/it
3s	ē-wīcihāt	3s	as he/she helps him/her
3's	ē-wīcihāyit	3's	as his/her _____ helps him/her/it
1p	ē-wīcihāyāhk	1p	as we (excl.) help him/her/it
21	ē-wīcihāyahk	21	as we (incl.) help him/her/it
2p	ē-wīcihāyēk	2p	as you (pl.) help him/her/it
3p	ē-wīcihācik	3p	as they help him/her/it
3'p	ē-wīcihāyit	3'p	as their _____ helps him/her/it

Plural object (more than one person/object is affected)

1s	ē-____akik	1s	as I _____ them
2s	ē-____acik	2s	as you ____ them
3s	ē-____āt	3s	as he/she/it _____ them
3's	ē-____āyit	3's	as his/her/its ____ ____ them
1p	ē-____āyāhkik	1p	as we (excl.) _____ them
21	ē-____āyahkok	21	as we (incl.) _____ them
2p	ē-____āyēkok	2p	as you (pl.) _____ them
3p	ē-____ācik	3p	as they _____them
3'p	ē-____āyit	3'p	as their ____ ____ them

Example: VTA-1 "*wīcih* – help him/her/it"

1s	ē-wīcihakik	1s	as I help them
2s	ē-wīcihacik	2s	as you help them
3s	ē-wīcihāt	3s	as he/she/it helps them
3's	ē-wīcihāyit	3's	as his/her/its ____ helps them
1p	ē-wīcihāyāhkik	1p	as we (excl.) help them
21	ē-wīcihāyahkok	21	as we (incl.) help them
2p	ē-wīcihāyēkok	2p	as you (pl.) help them
3p	ē-wīcihācik	3p	as they help them
3'p	ē-wīcihāyit	3'p	as their _____ helps them

One can use the tense markers simply by following the chart below to change from one tense to another. Or one can also add a preverb.

ē-	Tense -	Preverb -	Verb Stem	+ Suffix

Note: *A (-) hyphen is required after the "ē", after the tense, and after the preverb. A (+) signifies no hyphen or space between the stem and the suffix.*

Future Conditional VTA-1

Singular object (one person/object is affected)

1s	_____aki	1s	if/when I _____ him/her/it
2s	_____aci	2s	if/when you (sg.) ____ him/her/it
3s	_____āci	3s	if/when s/he ____ him/her/it
3's	_____āyici	3's	if/when his/her ____ ____ him/her/it
1p	_____āyāhki	1p	if/when we (excl.) _____ him/her/it
21	_____āyahko	21	if/when we (incl.) _____ him/her/it
2p	_____āyēko	2p	if/when you (pl.) _____ him/her/it
3p	_____ātwāwi	3p	if/when they _____ him/her/it
3'p	_____āyici	3'p	if their ____ _____ him/her/it

Example: VTA-1 "*wāpam* – see him/her/it"

1s	wāpamaki	1s	if/when I see him/her
2s	wāpamaci	2s	if/when you (sg.) see him/her
3s	wāpamāci	3s	if/when s/he sees him/her
3's	wāpamāyici	3's	if/when his/her ____ sees him/her
1p	wāpamāyāhki	1p	if/when we (excl.) see him/her
21	wāpamāyahko	21	if/when we (incl.) see him/her
2p	wāpamāyēko	2p	if/when you (pl.) see him/her
3p	wāpamātwāwi	3p	if/when they see him/her
3'p	wāpamāyici	3'p	if their ____ sees him/her

Plural object (more than one person/object is affected)

1s	_____akwāwi	1s	if/when I _____ them
2s	_____atwāwi	2s	if/when you (sg.) ____ them
3s	_____āci	3s	if/when s/he _____ them
3's	_____āyici	3's	if/when his/her ____ ____ them
1p	_____āyāhkwāwi	1p	if/when we (excl.) _____ them
21	_____āyahkwāwi	21	if/when we (incl) _____ them
2p	_____āyēkwāwi	2p	if/when you (pl.) _____ them
3p	_____ātwāwi	3p	if/when they _____ them
3'p	_____āyici	3'p	if/when their ____ _____ them

Example: VTA-1 "*kakwēcim* – ask him/her"

1s	kakwēcimakwāwi	1s	if/when I ask them
2s	kakwēcimatwāwi	2s	if/when you (sg.) ask them
3s	kakwēcimāci	3s	if/when s/he asks them
3's	kakwēcimāyici	3's	if/when his/her ____ asks them
1p	kakwēcimāyāhkwāwi	1p	if/when we (excl.) ask them
21	kakwēcimāyahkwāwi	21	if/when we (incl.) ask them
2p	kakwēcimāyēkwāwi	2p	if/when you (pl.) ask them
3p	kakwēcimātwāwi	3p	if/when they ask them
3'p	kakwēcimāyici	3'p	if/when their ____ asks them

Note: *There are changes to the plural object suffixes for 1s, 2s, 1p, 21, and 2p only. 3s, 3's, 3p, and 3'p remain the same in singular and plural. Notice also that the example VTA-1 verb stems end in either an "*-m*," "*-h*," or occasionally an "*-n*" as well (e.g.: "*wēpin – *throw him/her/it away"). The stem "*mow – *eat it" always remains the same. Another important reminder is: Do not use any part of the singular suffixes for plural forms. Use only the plural suffixes provided in the chart above.*

Chapter 19

Transitive Animate Verbs-2 ("Vw" Stems)

Except for the fact that the last two letters of the stem are not used in some parts of conjugating, the VTA-2 verbs follow the VTA-1 charts. This will become apparent in Chapters 23 to 26, which discuss the Inverse form.

Some "Vw" stems (vowel + "w"), identified in bold, are:

kapēsīst**aw** – camp with him/her
atosk**aw** – work for him/her
kaskikwātam**aw** – sew it for him/her/it
pētam**aw** – bring it for him/her/it

Immediate Imperative – VTA-2 "Vw" stem
Singular object (one person/object is affected)

2s _____
2p _____ihk
21 _____ātān

Example: VTA-2 "Vw" stem "*pētamaw* – bring it for him/her/it"

2s	pētamaw.	2s	Bring it for him/her/it.
2p	pētamaw**ihk**.	2p	Bring it for him/her/it.
21	pētamaw**ātān**.	21	Let's bring it for him/her/it.

Plural object (more than one person/object is affected)

2s	_____ik	2s	(Order one person)
2p	_____ihkok	2p	(Order more than one person)
21	_____ātānik	21	(Suggestion/invitation to do something with/for someone)

Example: VTA-2 "Vw" stem "*petāmaw* – bring it for him/her/it"

2s	pētamaw**ik**.	2s	Bring it for them.
2p	pētamaw**ihkok**.	2p	Bring it for them.
21	pētamaw**ātānik**.	21	Let's bring it for them.

Note: *Remember that VTA-2 follows the VTA-1 charts.*

Delayed Imperative – VTA-2 "Vw" stem

Singular object (one person/object is affected)

2s	_____āhkan
2p	_____āhkēk
21	_____āhkahk

Example: VTA-2 "Vw" stem "*pētamaw* – bring it for him/her/it"

2s	pētamaw**āhkan**.	2s	Bring it for him/her/it later.
2p	pētamaw**āhkēk**.	2p	Bring it for him/her/it later.
21	pētamaw**āhkahk**.	21	Let's bring it for him/her/it later.

Plural object (more than one person/object is affected)

2s	_____āhkanik
2p	_____āhkēkok
21	_____āhkahkok

Example: VTA-2 "Vw" stem "*pētamaw* – bring it for him/her/it"

2s	pētamawāhkan**ik**.	2s	Bring it for them. (later)
2p	pētamawāhkēk**ok**.	2p	Bring it for them. (later)
21	pētamawāhkahk**ok**.	21	Let's bring it for them. (later)

Independent Mode – VTA-2 "Vw" stem

Singular object (one person/object is affected)

1s	ni_____āw.	1s	I _____ him/her/it.
2s	ki_____āw.	2s	You ____ him/her/it.
3s	_____ēw.	3s	S/he/it _____ him/her/it.
3's	_____ēyiwa.	3's	His/her/its ____ _____ him/her/it.
1p	ni_____ānān.	1p	We _____ him/her/it (excl.).
21	ki_____ānaw.	21	We _____ him/her/it (incl.).
2p	ki_____āwāw.	2p	You _____ him/her/it.
3p	_____ēwak.	3p	They _____ him/her/it.
3'p	_____ēyiwa.	3'p	Their ____ _____ him/her/it.

Example: VTA-2 "Vw" stem "*nakiskaw* – meet him/her/it"

1s	ninakiskawāw.	1s	I meet him/her/it.
2s	kinakiskawāw.	2s	You meet him/her/it.
3s	nakiskawēw.	3s	He/she/it meets him/her/it.
3's	nakiskawēyiwa.	3's	His/her/its ____ meets him/her/it.
1p	ninakiskawānān.	1p	We (excl.) meet him/her/it.
21	kinakiskawānaw.	21	We (incl.) meet him/her/it.
2p	kinakiskawāwāw.	2p	You (pl.) meet him/her/it.
3p	nakiskawēwak.	3p	They meet him/her/it.
3'p	nakiskawēyiwa.	3'p	Their _____ meet him/her/it.

Plural object (more than one person/object is affected)

1s	ni_____āwak.	1s	I _____them.
2s	ki_____āwak.	2s	You ____ them.
3s	_____ēw.	3s	S/he/it _____ them.
3's	_____ēyiwa.	3's	His/her/its ____ _____ them.
1p	ni_____ānānak.	1p	We _____ them (excl.).
21	ki_____ānawak.	21	We _____ them (incl.).
2p	ki_____āwāwak.	2p	You _____ them.
3p	_____ēwak.	3p	They _____ them.
3'p	_____ēyiwa.	3'p	Their ____ _____ them.

Example: VTA-2 "Vw" stem "*nakiskaw* – meet him/her/it"

1s	ninakiskawāwak.	1s	I meet them.
2s	kinakiskawāwak.	2s	You meet them.
3s	nakiskawēw.	3s	He/she/it meets them.
3's	nakiskawēyiwa.	3's	His/her/its _____meets them.
1p	ninakiskawānānak.	1p	We (excl.) meet them.
21	kinakiskawānawak.	21	We (incl.) meet them.
2p	kinakiskawāwāwak.	2p	You (pl.) meet them.
3p	nakiskawēwak.	3p	They meet them.
3'p	nakiskawēyiwa.	3'p	Their _____ meet them.

Note: *There is an additional suffix to mark the plural object only in 1s, 2s, 1p, 21, and 2p.*

Conjunct Mode – VTA-2 "Vw" stem

Singular object (one person/object is affected)

1s	ē-_____ak	1s	as I _____him/her/it
2s	ē-_____at	2s	as you (sg.)_____him/her/it
3s	ē-_____āt	3s	as he/she _____ him/her
3's	ē-_____āyit	3's	as his/her _____ ____ him/her/it
1p	ē-_____āyāhk	1p	as we (excl.) _____ him/her/it
21	ē-_____āyahk	21	as we (incl.) _____ him/her/it
2p	ē-_____āyēk	2p	as you (pl.) _____ him/her/it
3p	ē-_____ācik	3p	as they _____ him/her/it
3'p	ē-_____āyit	3'p	as their _____ ____ meet him/her/it

Example: VTA-2 "Vw" stem "*nakiskaw* – meet him/her/it"

1s	ē-nakiskawak	1s	as I meet him/her/it
2s	ē-nakiskawat	2s	as you (sg.) meet him/her/it
3s	ē-nakiskawāt	3s	as he/she meets him/her
3's	ē-nakiskawāyit	3's	as his/her _____ meets him/her/it
1p	ē-nakiskawāyāhk	1p	as we (excl.) meet him/her/it
21	ē-nakiskawāyahk	21	as we (incl.) meet him/her/it
2p	ē-nakiskawāyēk	2p	as you (pl.) meet him/her/it
3p	ē-nakiskawācik	3p	as they meet him/her/it
3'p	ē-nakiskawāyit	3'p	as their _____ meet him/her/it

Plural object (more than one person/object is affected)

1s	ē-_____akik	1s	as I _____ them
2s	ē-_____acik	2s	as you _____ them
3s	ē-_____āt	3s	as he/she/it _____ them
3's	ē-_____āyit	3's	as his/her/its _____ ____ them
1p	ē-_____āyāhkik	1p	as we (excl.) _____ them
21	ē-_____āyahkok	21	as we (incl.) _____ them
2p	ē-_____āyēkok	2p	as you (pl.) _____ them
3p	ē-_____ācik	3p	as they _____ them
3'p	ē-_____āyit	3'p	as their _____ ____ them

Example: VTA-2 "Vw" stem "*nakiskaw* – meet him/her/it"

1s	ē-nakiskawakik	1s	as I meet them
2s	ē-nakiskawacik	2s	as you meet them
3s	ē-nakiskawāt	3s	as he/she/it meets them
3's	ē-nakiskawāyit	3's	as his/her/its _____ meets them
1p	ē-nakiskawāyāhkik	1p	as we (excl.) meet them
21	ē-nakiskawāyahkok	21	as we (incl.) meet them
2p	ē-nakiskawāyēkok	2p	as you (pl.) meet them
3p	ē-nakiskawācik	3p	as they meet them
3'p	ē-nakiskawāyit	3'p	as their _____ meet them

One can use the tense markers simply by following the chart below to change from one tense to another. Or one can also add a preverb.

Note: *A (-) hyphen is required* after *the "ē-",* after *the tense, and* after *the preverb.*

Future Conditional Forms – VTA-2 "Vw" stem

As always this verb class addresses the singular object with one set of suffixes and another set for the plural object.

Singular object (one person/object is affected)

1s	_____aki	1s	if/when I _____ him/her
2s	_____aci	2s	if/when you ____ him/her
3s	_____āci	3s	if/when s/he ____ him/her
3's	_____āyici	3's	if/when his/her ____ _____ him/her
1p	_____āyāhki	1p	if/when we (excl.) _____ him/her
21	_____āyahko	21	if/when we (incl.) _____ him/her
2p	_____āyēko	2p	if/when you (pl.) _____ him/her
3p	_____ātwāwi	3p	if/when they _____ him/her
3'p	_____āyici	3'p	if their ____ _____ him/her

Example: VTA-2 "Vw" stem "*kaskikwātamaw* – sew it for him/her/it"

1s	kaskikwātamawaki	1s	if/when I sew it for him/her
2s	kaskikwātamawaci	2s	if/when you sew it for him/her
3s	kaskikwātamawāci	3s	if/when s/he sews it for him/her
3's	kaskikwātamawāyici	3's	if/when his/her __ sews it for him/her
1p	kaskikwātamawāyāhki	1p	if/when we (excl.) sew it for him/her
21	kaskikwātamawāyahko	21	if/when we (incl.) sew it for him/her
2p	kaskikwātamawāyēko	2p	if/when you (pl.) sew it for him/her
3p	kaskikwātamawātwāwi	3p	if/when they sew it for him/her
3'p	kaskikwātamawāyici	3'p	if their ___ sew it for him/her

Plural object (more than one person/object is affected)

1s	_____akwāwi	1s	if/when I _____ them
2s	_____atwāwi	2s	if/when you (sg.) _____ them
3s	_____āci	3s	if/when s/he _____ them
3's	_____āyici	3's	if/when his/her ____ _____ them
1p	_____āyāhkwāwi	1p	if/when we (excl.) _____ them
21	_____āyahkwāwi	21	if/when we (incl.) _____ them
2p	_____āyēkwāwi	2p	if/when you (pl.) _____ them
3p	_____ātwāwi	3p	if/when they _____ them
3'p	_____āyici	3'p	if/when their ____ _____ them

Example: VTA-2 "Vw" stem "*kaskikwātamaw* – sew it for him/her/it"

1s	kaskikwātamawakwāwi	1s	if/when I sew it for them
2s	kaskikwātamawatwāwi	2s	if/when you (sg.) sew it for them
3s	kaskikwātamawāci	3s	if/when s/he sews it for them
3's	kaskikwātamawāyici	3's	if/when his/her ____ sews it for them
1p	kaskikwātamawāyāhkwāwi	1p	if/when we (excl.) sew it for them
21	kaskikwātamawāyahkwāwi	21	if/when we(incl.) sew it for them
2p	kaskikwātamawāyēkwāwi	2p	if/when you (pl.) sew it for them
3p	kaskikwātamawātwāwi	3p	if/when they sew it for them
3'p	kaskikwātamawāyici	3'p	if/when their ____ sew it for them

Note: *Changes occur only in 1s, 2s, 1p, 21, and 2p. For 3s, 3's, 3p, and 3'p the suffixes remain the same as the singular form.*

Chapter 20

Transitive Animate Verbs-3 ("Cw" Stems)

Another group of VTA stems may appear odd because they end with two consonants, one of which is a "*w*". Complications can arise especially when transcribing spoken Cree because it is not enunciated in some speech forms.

For example this "*w*" is not used in 2s and 2p of the Immediate Imperative, but it is retained in 21 of the Immediate Imperative and in all of the Delayed Imperative and other verb forms. But for the purpose of identifying this particular VTA stem, the "*w*" is included.

Some VTA "Cw" stems (consonant + "*w*"), identified in bold font below, are:

sāsāpiski**sw**-	fry it
pakama**hw**-	hit it/him/her
cīsta**hw**-	pierce it/him/her
pāski**sw**-	shoot it/him/her

Immediate Imperative Mode – VTA-3 "Cw" stem

It is important to note that one should not include the "*w*" in 2s and 2p forms, as shown in the following examples in this chapter.

Singular object (one person/object is affected)

2s _____
2p _____ohk
21 _____ātān

Example: VTA-3 "Cw" stem "*kīsisw* – "cook it"

2s	kīsis.	2s	Cook it.
2p	kīsisohk.	2p	Cook it.
21	kīsiswātān.	21	Let's cook it.

Plural object (more than one person/object is affected)

2s _____ok
2p _____ohkok
21 _____ātānik

Example: VTA-3 "Cw" stem "*kīsisw* – "cook it"

2s	kīsisok.	2s	Cook them.
2p	kīsisohkok.	2p	Cook them.
21	kīsiswātānik.	21	Let's cook them.

Note: *The "*w*" is not used when the suffix begins with an "*o*". So the "*w*" will be retained on the verb stem in the Delayed Imperative below and in other modes if the suffix does not begin with an "*o*".*

Delayed Imperative Mode – VTA-3 "Cw" stem

Singular object (one person/object is affected)

2s _____āhkan
2p _____āhkēk
21 _____āhkahk

Example: VTA-3 "Cw" stem "*kīsisw* – "cook it"

2s	kīsiswāhkan.	2s	Cook it later.
2p	kīsiswāhkēk.	2p	Cook it later.
21	kīsiswāhkahk.	21	Let's cook it later.

Plural object (more than one person/object is affected)

2s	_____āhkanik
2p	_____āhkēkok
21	_____āhkahkok

Example: VTA-3 "Cw" stem "*kīsisw* – cook it"

2s	kīsiswāhkanik.	2s	Cook them later.
2p	kīsiswāhkēkok.	2p	Cook them later.
21	kīsiswāhkahkok.	21	Let's cook them later.

Independent Mode – VTA-3 "Cw" stem

Singular object (one person/object is affected)

1s	ni_____āw.	1s	I _____ him/her/it.
2s	ki_____āw.	2s	You ____ him/her/it.
3s	_____ēw.	3s	S/he/it _____ him/her/it.
3's	_____ēyiwa.	3's	His/her/its ____ _____ him/her/it.
1p	ni_____ānān.	1p	We _____ him/her/it (excl.).
21	ki_____ānaw.	21	We _____ him/her/it (incl.).
2p	ki_____wāw.	2p	You _____ him/her/it.
3p	_____ēwak.	3p	They _____ him/her/it.
3'p	_____ēyiwa.	3'p	Their ____ _____ him/her/it.

Example: VTA-3 "Cw" stem "*kīsisw* – cook it"

1s	nikīsiswāw.	1s	I cook it.
2s	kikīsiswāw.	2s	You cook it.
3s	kīsiswēw.	3s	He/she cooks it.
3's	kīsiswēyiwa.	3's	His/her ____ cooks it.
1p	nikīsiswānān.	1p	We cook it. (excl.)
21	kikīsiswānaw.	21	We cook it. (incl.)
2p	kikīsiswāwāw.	2p	You cook it.
3p	kīsiswēwak.	3p	They cook it.
3'p	kīsiswēyiwa.	3'p	Their ____ cooks it.

Plural object (more than one person/object is affected)

Notice that one needs to add "*ak*" to 1s, 2s, 1p, 21, and 2p; see below.

1s	ni_____āw**ak**.	1s	I _____them.
2s	ki_____āw**ak**.	2s	You ____ them.
3s	_____ēw.	3s	S/he/it _____ them.
3's	_____ēyiwa.	3's	His/her/its ____ _____ them.
1p	ni_____ānān**ak**.	1p	We _____ them (excl.).
21	ki_____ānaw**ak**.	21	We _____ them (incl.).
2p	ki_____āwāw**ak**.	2p	You _____ them.
3p	_____ēwak.	3p	They _____ them.
3'p	_____ēyiwa.	3'p	Their ____ _____ them.

Example: VTA-3 "Cw" stem "*kīsisw* – cook it"

1s	nikīsiswāw**ak**.	1s	I cook them.
2s	kikīsiswāw**ak**.	2s	You cook them.
3s	kīsiswēw.	3s	He/she cooks them.
3's	kīsiswēyiwa.	3's	His/her ____ cooks them.
1p	nikīsiswānān**ak**.	1p	We cook them. (excl.)
21	kikīsiswānaw**ak**.	21	We cook them. (incl.)
2p	kikīsiswāwāw**ak**.	2p	You cook them.
3p	kīsiswēwak.	3p	They cook them.
3'p	kīsiswēyiwa.	3'p	Their ____ cooks them.

Conjunct Mode – VTA-3 "Cw" stem

Singular object (one person/object is affected)

1s	ē-_____ak	1s	as I _____him/her/it
2s	ē-_____at	2s	as you (sg.) _____ him/her/it
3s	ē-_____āt	3s	as he/she _____him/her
3's	ē-_____āyit	3's	as his/her ____ ___ him/her/it
1p	ē-_____āyāhk	1p	as we (excl.) _____him/her/it
21	ē-_____āyahk	21	as we (incl.) _____him/her/it
2p	ē-_____āyēk	2p	as you (pl.) _____him/her/it
3p	ē-_____ācik	3p	as they _____him/her/it
3'p	ē-_____āyit	3'p	as their ____ ____ him/her/it

Example: VTA-3 "Cw" stem "*cīstahw* – pierce him/her/it"

1s	ē-cīstahwak	1s	as I pierce him/her/it
2s	ē-cīstahwat	2s	as you (sg.) pierce him/her/it
3s	ē-cīstahwāt	3s	as he/she pierces him/her
3's	ē-cīstahwāyit	3's	as his/her ____ pierces him/her/it
1p	ē-cīstahwāyāhk	1p	as we (excl.) pierce him/her/it
21	ē-cīstahwāyahk	21	as we (incl.) pierce him/her/it
2p	ē-cīstahwāyēk	2p	as you (pl.) pierce him/her/it
3p	ē-cīstahwācik	3p	as they pierce him/her/it
3'p	ē-cīstahwāyit	3'p	as their ____ pierces him/her/it

Plural object (more than one person/object is affected)

1s	ē-_____ak**ik**	1s	as I _____them
2s	ē-_____ac**ik**	2s	as you _____them
3s	ē-_____āt	3s	as he/she/it ____them
3's	ē-_____āyit	3's	as his/her/its ____ _____them
1p	ē-_____āyāhk**ik**	1p	as we (excl.) _____them
21	ē-_____āyahk**ok**	21	as we (incl.) _____them
2p	ē-_____āyēk**ok**	2p	as you (pl.) _____them
3p	ē-_____ācik	3p	as they _____them
3'p	ē-_____āyit	3'p	as their ____ _____them

Example: VTA-3 "Cw" stem "*cīstahw* – pierce him/her/it"

1s	ē-cīstahwak**ik**	1s	as I pierce them
2s	ē-cīstahwac**ik**	2s	as you pierce them
3s	ē-cīstahwāt	3s	as he/she/it pierces them
3's	ē-cīstahwāyit	3's	as his/her/its ___ pierces them
1p	ē-cīstahwāyāhk**ik**	1p	as we (excl.) pierce them
21	ē-cīstahwāyahk**ok**	21	as we (incl.) pierce them
2p	ē-cīstahwāyēk**ok**	2p	as you (pl.) pierce them
3p	ē-cīstahwācik	3p	as they pierce them
3'p	ē-cīstahwāyit	3'p	as their _____ pierces them

Future Conditional – VTA-3 "Cw" stem

Singular object (one person/object is affected)

1s	_____aki	1s	if/when I _____him/her/it
2s	_____aci	2s	if/when you (sg.) _____him/her/it
3s	_____āci	3s	if/when he/she _____him/her
3's	_____āyici	3's	if/when his/her ____ ____ him/her/it
1p	_____āyāhki	1p	if/when we (excl.) _____him/her/it
21	_____āyahko	21	if/when we (incl.) _____him/her/it
2p	_____āyēko	2p	if/when you (pl.) _____him/her/it
3p	_____ācik	3p	if/when they _____him/her/it
3'p	_____āyici	3'p	if/when their ____ _____ him/her/it

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

1s	pakamahwaki	1s	if/when I hit him/her/it
2s	pakamahwaci	2s	if/when you (sg.) hit him/her/it
3s	pakamahwāci	3s	if/when he/she hit him/her
3's	pakamahwāyici	3's	if/when his/her ___ hit him/her/it
1p	pakamahwāyāhki	1p	if/when we (excl.) hit him/her/it
21	pakamahwāyahko	21	if/when we (incl.) hit him/her/it
2p	pakamahwāyēko	2p	if/when you (pl.) hit him/her/it
3p	pakamahwātwāwi	3p	if/when they hit him/her/it
3'p	pakamahwāyici	3'p	if/when their _____ hit him/her/it

Plural object (more than one person/object is affected)

1s	_____akwāwi	1s	if/when I _____ them
2s	_____atwāwi	2s	if/when you (sg.) _____ them
3s	_____āci	3s	if/when he/she _____ them
3's	_____āyici	3's	if/when his/her ____ _____them
1p	_____āyāhkwāwi	1p	if/when we (excl.) _____ them
21	_____āyahkwāwi	21	if/when we (incl.) _____ them
2p	_____āyēkwāwi	2p	if/when you (pl.) _____ them
3p	_____ātwāwi	3p	if/when they _____ them
3'p	_____āyici	3'p	if/when their ____ _____ them

Example: VTA-3 "Cw" stem "*pakamahw* – hit them"

1s	pakamahwakwāwi	1s	if/when I hit them
2s	pakamahwatwāwi	2s	if/when you (sg.) hit them
3s	pakamahwāci	3s	if/when he/she hits them
3's	pakamahwāyici	3's	if/when his/her ____hits them
1p	pakamahwāyāhkwāwi	1p	if/when we (excl.) hit them
21	pakamahwāyahkwāwi	21	if/when we (incl.) hit them
2p	pakamahwāyēkwāwi	2p	if/when you (pl.) hit them
3p	pakamahwātwāwi	3p	if/when they hit them
3'p	pakamahwāyici	3'p	if/when their _____ hits them

Chapter 21

Transitive Animate Verbs-4 ("t" Stems)

There is yet another set of transitive animate verbs: the irregular verbs with an aberrant form of the verb stem. This stem ends in a "*t*" which changes to an "*s*" in the 2s of the Imperative mode and in parts of the Inverse form. This consonant "*s*" is retained for 2s singular and plural but the "*t*" is used for all of the other modes and verb forms. Here are examples of VTA-4 "t" stems:

nāt-	fetch him/her/it
mihtāt-	long/grieve for him/her/it
nawaswāt-	chase him/her/it
tēpwāt-	call him/her/it
pakwāt-	dislike him/her/it
nakat-	leave him/her/it
piminawat-	cook for him/her/it

Note: *These are the stem forms used for illustration. As you will see, the final "t" must change to "s" for these to become the 2s Imperative forms.*

Examples are in the following modes: the Immediate and Delayed Imperative modes; the Independent and Conjunct modes; and the Future Conditional form. All examples are also shown in their singular and plural forms.

Immediate Imperative Mode – VTA-4 "t" stem

Singular object (one person/object is affected)

2s	_____
2p	_____ihk
21	_____ātān

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	naka**s**.	2s	Leave him/her/it.
2p	nakatihk.	2p	Leave him/her/it.
21	nakatātān.	21	Let's leave him/her/it.

Plural object (more than one person/object is affected)

2s	_____ik
2p	_____ihkok
21	_____ātānik

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	naka**s**ik.	2s	Leave them.
2p	nakatihkok.	2p	Leave them.
21	nakatātānik.	21	Let's leave them.

The "*t*" changes to an "*s*" *only* in the 2s of the Immediate Imperative. It will also change in some persons in the Inverse form (discussed in chapters 23 to 26).

Note: *The "t" does not change in the following examples of the Delayed Imperative and Independent mode, as well as other conjugations.*

Delayed Imperative Mode – VTA-4 "t" stem

Singular object (one person/object is affected)

2s	_____āhkan	2s	_____ later
2p	_____āhkēk	2p	_____ later
21	_____āhkahk	21	_____ later

Example: VTA-4 "t" stem "*piminawat* – cook for him/her/it"

2s	piminawatāhkan.	2s	Cook/make a meal for him/her later.
2p	piminawatāhkēk.	2p	Cook/make a meal for him/her later.
21	piminawatāhkahk.	21	Let's make a meal for him/her later.

Plural object (more than one person/object is affected)

2s	_____āhkanik
2p	_____āhkēkok
21	_____āhkahkok

Example: VTA-4 "t" stem "*piminawat* – cook for him/her/it"

2s	piminawatāhkanik.	2s	Cook for them later.
2p	piminawatāhkēkok.	2p	Cook for them later.
21	piminawatāhkahkok.	21	Let's cook for them later.

Independent Mode – VTA-4 "t" stem

Singular object (one person/object is affected)

1s	ni_____āw.	1s	I _____ him/her/it.
2s	ki_____āw.	2s	You ____ him/her/it.
3s	_____ēw.	3s	S/he/it _____ him/her/it.
3's	_____ēyiwa.	3's	His/her/its ____ _____ him/her/it.
1p	ni_____ānān.	1p	We _____ him/her/it (excl.).
21	ki_____ānaw.	21	We _____ him/her/it (incl.).
2p	ki_____āwāw.	2p	You _____ him/her/it.
3p	_____ēwak.	3p	They _____ him/her/it.
3'p	_____ēyiwa.	3'p	Their ____ _____ him/her/it.

Example: VTA-4 "t" stem "*mihtāt* – long/grieve for him/her/it"

1s	nimihtātāw.	1s	I long for him/her/it.
2s	kimihtātāw.	2s	You long for him/her/it.
3s	mihtātēw.	3s	He/she longs for him/her/it.
3's	mihtātēyiwa.	3's	His/her ____ longs for him/her/it.
1p	nimihtātānān.	1p	We long for him/her/it. (excl.)
21	kimihtātānaw.	21	We long for him/her/it. (incl.)
2p	kimihtātāwāw.	2p	You long for him/her/it.
3p	mihtātēwak.	3p	They long for him/her/it.
3'p	mihtātēyiwa.	3'p	Their ____ longs for him/her/it.

Plural object (more than one person/object is affected)

1s	ni_____āw**ak**.	1s	I _____them.
2s	ki_____āw**ak**.	2s	You ____ them.
3s	_____ēw.	3s	S/he/it _____ them.
3's	_____ēyiwa.	3's	His/her/its ____ _____ them.
1p	ni_____ānān**ak**.	1p	We _____ them (excl.).
21	ki_____ānaw**ak**.	21	We _____ them (incl.).
2p	ki_____āwāw**ak**.	2p	You _____ them.
3p	_____ēwak.	3p	They _____ them.
3'p	_____ēyiwa.	3'p	Their ____ _____ them.

Example: VTA-4 "t" stem "*mihtāt* – long/grieve for him/her/it"

1s	nimihtātāwak.	1s	I long for them.
2s	kimihtātāwak.	2s	You long for them.
3s	mihtātēw.	3s	He/she longs for them.
3's	mihtātēyiwa.	3's	His/her ____ longs for them.
1p	nimihtātānānak.	1p	We long for them. (excl.)
21	kimihtātānawak.	21	We long for them. (incl.)
2p	kimihtātāwāwak.	2p	You long for them.
3p	mihtātēwak.	3p	They long for them.
3'p	mihtātēyiwa.	3'p	Their ____ longs for them.

Remember, the verb stem is "*mihtāt*". The "*t*" changes to an "*s*" only in the 2s of the Immediate Imperative. The Inverse form, which will be dealt with in a separate chapter, also has the "*t*" changing to an "*s*" in some forms.

Conjunct Mode – VTA-4 "t" stem

Singular object (one person/object is affected)

1s	ē-_____ak	1s	as I _____him/her/it
2s	ē-_____at	2s	as you (sg.) _____him/her/it
3s	ē-_____āt	3s	as he/she _____him/her
3's	ē-_____āyit	3's	as his/her ____ _____ him/her/it
1p	ē-_____āyāhk	1p	as we (excl.) _____him/her/it
21	ē-_____āyahk	21	as we (incl.) _____him/her/it
2p	ē-_____āyēk	2p	as you (pl.) _____him/her/it
3p	ē-_____ācik	3p	as they _____him/her/it
3'p	ē-_____āyit	3'p	as their ____ ____ him/her/it

Example: VTA-4 "t" stem "*nawaswāt* –chase him/her/it"

1s	ē-nawaswātak	1s	as I chase him/her/it
2s	ē-nawaswātat	2s	as you (sg.) chase him/her/it
3s	ē-nawaswātāt	3s	as he/she chases him/her
3's	ē-nawaswātāyit	3's	as his/her ____ chases him/her/it
1p	ē-nawaswātāyāhk	1p	as we (excl.) chase him/her/it
21	ē-nawaswātāyahk	21	as we (incl.) chase him/her/it
2p	ē-nawaswātāyēk	2p	as you (pl.) chase him/her/it
3p	ē-nawaswātācik	3p	as they chase him/her/it
3'p	ē-nawaswātāyit	3'p	as their ____ chases him/her/it

Plural object (more than one person/object is affected)

1s	ē-_____akik	1s	as I _____ them
2s	ē-_____acik	2s	as you _____ them
3s	ē-_____āt	3s	as he/she/it _____ them
3's	ē-_____āyit	3's	as his/her/its ____ _____ them
1p	ē-_____āyāhkik	1p	as we (excl.) _____ them
21	ē-_____āyahkok	21	as we (incl.) _____ them
2p	ē-_____āyēkok	2p	as you (pl.) _____ them
3p	ē-_____ācik	3p	as they _____ them
3'p	ē-_____āyit	3'p	as their ____ _____ them

Example: VTA-4 "t" stem "*nawaswāt* – chase him/her/it"

1s	ē-nawaswātakik	1s	as I chase them
2s	ē-nawaswātacik	2s	as you chase them
3s	ē-nawaswātāt	3s	as he/she/it chases them
3's	ē-nawaswātāyit	3's	as his/her/its ____ chases them
1p	ē-nawaswātāyāhkik	1p	as we (excl.) chase them
21	ē-nawaswātāyahkok	21	as we (incl.) chase them
2p	ē-nawaswātāyēkok	2p	as you (pl.) chase them
3p	ē-nawaswātācik	3p	as they chase them
3'p	ē-nawaswātāyit	3'p	as their ____ chases them

Future Conditional Form – VTA-4 "t" stem

Singular object (one person/object is affected)

1s	____aki	1s	if/when I _____ him/her
2s	____aci	2s	if/when you (sg.) _____ him/her
3s	____āci	3s	if/when s/hē____ him/her
3's	____āyici	3's	if/when his/her ____ ____ him/her
1p	____āyāhki	1p	if/when we (excl.) _____him/her
21	____āyahko	21	if/when we (incl.) _____him/her
2p	____āyēko	2p	if/when you (pl.) _____him/her
3p	____ātwāwi	3p	if/when they _____him/her
3'p	____āyici	3'p	if their ____ _____him/her

Example: VTA-4 "t" stem "*nāt* – fetch him/her/it"

1s	nātaki	1s	if/when I fetch him/her/it
2s	nātaci	2s	if/when you (sg.) fetch him/her/it
3s	nātāci	3s	if/when s/he fetches him/her/it
3's	nātāyici	3's	if/when his/her ____ fetches him/her/it
1p	nātāyāhki	1p	if/when we (excl.) fetch him/her/it
21	nātāyahko	21	if/when we (incl.) fetch him/her/it
2p	nātāyēko	2p	if/when you (pl.) fetch him/her/it
3p	nātātwāwi	3p	if/when they fetch him/her/it
3'p	nātāyici	3'p	if their ____ fetches him/her

Plural object (more than one person/object is affected)

1s	_____akwāwi	1s	if/when I ____ them
2s	_____atwāwi	2s	if/when you (sg.) ____ them
3s	_____āci	3s	if/when s/he _____ them
3's	_____āyici	3's	if/when his/her ____ _____ them
1p	_____āyāhkwāwi	1p	if/when we (excl.) ____ them
21	_____āyahkwāwi	21	if/when we (incl.) _____ them
2p	_____āyēkwāwi	2p	if/when you (pl.) _____ them
3p	_____ātwāwi	3p	if/when they _____ them
3'p	_____āyici	3'p	if/when their ____ ____ them

Example: VTA-4 "t" stem "*nāt* – fetch him/her/it"

1s	nātakwāwi	1s	if/when I fetch them
2s	nātatwāwi	2s	if/when you (sg.) fetch them
3s	nātāci	3s	if/when s/he fetches them
3's	nātāyici	3's	if/when his/her ____ fetches them
1p	nātāyāhkwāwi	1p	if/when we (excl.) fetch them
21	nātāyahkwāwi	21	if/when we (incl.) fetch them
2p	nātāyēkwāwi	2p	if/when you (pl.) fetch them
3p	nātātwāwi	3p	if/when they fetch them
3'p	nātāyici	3'p	if/when their ____ fetches them

One should observe that VTA-4 "t" stems show that the "*t*" occurred in all but the 2s in the Immediate Imperative mode where it was replaced by "*s*".

Please note, however, that an "*s*" ending in the Imperative 2s form is not enough to predict the verb is VTA-4 and that a "*t*" must therefore be used elsewhere. Some VTA-3 verbs also end in "*s*" (*e.g.* "*kīskis* — cut him/her/it"; "*kīsis* — cook it (animate)") in the Imperative 2s form, but such verbs instead add a "*w*" to the "*s*" rather than changing it to "*t*" (*e.g.* "*kīskiswēw* — s/he cuts him/her/it"; "*kīsiswēw* — s/he cooks it"). This is why we cannot use the Imperative 2s form alone to predict the stem type. You can review the last two chapters to see the similarities and differences between VTA-3 and VTA-4 stems.

Chapter 22

Numbers and Money

Numbers

pēyak	one
nīso	two
nisto	three
nēwo	four
niyānan	five
nikotwāsik	six
tēpakohp	seven
ayēnānēw	eight
kēkā-mitātaht	nine
mitātaht	ten

The number before an even multiple of ten is expressed as "nearly the next number," whatever that number may be. For example the number nine above is "*kēkā-mitātaht*," which literally means "nearly ten." And so it follows that "ten" is "*mitātaht.*"

Multiples of Ten

mitātaht	ten
nīsitanaw	twenty
nistomitanaw	thirty

nēmitanaw*/nēwomitanaw	forty
niyānanomitanaw	fifty
nikotwāsomitanaw	sixty
tēpakohpomitanaw	seventy
ayēnānēwomitanaw	eighty
kēkāc-mitātahtomitanaw	ninety
mitātahtomitanaw	one hundred

*It appears that "*nēmitanaw*" may be the preferred term for "forty" but if anyone uses the other term "*nēwomitanaw*" it will be understood.

The Teen Numbers

The teen numbers are written by adding the suffix "*-sāp*" or "*-osāp,*" following a consonant, to the base numbers except nine. Nineteen is unique as it is said *"kēkā-mitātahtosāp."* However, this form is a regional preference because, as will be shown in the next section, there is another term. Numbers eleven, twelve, and the teen numbers are used in conjunction with multiples of ten to refer to numbers twenty-one to twenty-eight. Twenty-nine is represented as "nearly thirty," thirty-nine as "nearly forty," and so on. Here are the numbers eleven, twelve, and the teen numbers up to nineteen, followed by numbers twenty to twenty-nine.

Note: *The numbers five and six lose their last syllable when occurring in combinations.*

pēyakosāp	eleven
nīsosāp	twelve
nistosāp	thirteen
nēwosāp	fourteen
niyānanosāp	fifteen
nikotwāsosāp	sixteen
tēpakohposāp/tēpakohp-tahtosāp	seventeen
ayēnānēwosāp	eighteen
kēkā-mitātahtosāp	nineteen
nīsitanaw	twenty

nīsitanaw pēyakosāp	twenty-one
nīsitanaw nīsosāp	twenty-two
nīsitanaw nistosāp	twenty-three
nīsitanaw nēwosāp	twenty-four
nīsitanaw niyānanosāp	twenty-five
nīsitanaw nikotwāsosāp	twenty-six
nīsitanaw tēpakohposāp	twenty-seven
nīsitanaw ayēnānēwosāp	twenty-eight
kēkāc-nistomitanaw	twenty-nine

There are two terms for the number "seventeen." Either term is acceptable. Communities may prefer one term or they may use them interchangeably; either way they will be understood.

A regional preference is the use of the word "*ayiwāk*" which means, in this context, "more/plus." Once the multiple of ten is established, the next numbers are expressed as that "multiple of ten plus the base number." For example:

nīsitanaw	twenty
nīsitanaw ayiwāk pēyak	twenty-one
nīsitanaw ayiwāk nīso	twenty-two
nīsitanaw ayiwāk nisto	twenty-three
nīsitanaw ayiwāk nēwo	twenty-four
nīsitanaw ayiwāk niyānan	twenty-five
nīsitanaw ayiwāk nikotwāsik	twenty-six
nīsitanaw ayiwāk tēpakohp	twenty-seven
nīsitanaw ayiwāk ayēnānēw	twenty-eight
kēkāc-nistomitanaw	twenty-nine

For the multiples of ten from thirty to ninety, the suffix "*-mitanaw*" is attached to those base numbers which end with an "*-o*." For those numbers that end with a consonant, "*-omitanaw*" is used.

nistomitanaw	thirty
kēkāc-nēwomitanaw	thirty-nine
nēwomitanaw/nēmitanaw	forty
kēkāc-niyānomitanaw	forty-nine
niyānanomitanaw	fifty
kēkāc-nikotwāsomitanaw	fifty-nine
nikotwāsomitanaw	sixty
kēkāc-tēpakohpomitanaw	sixty-nine
tēpakohpomitanaw	seventy
kēkāc-ayēnānēwomitanaw	seventy-nine
ayēnānēwomitanaw	eighty
kēkāc-kēkā-mitātahtomitanaw	eighty-nine
kēkā-mitātahtomitanaw	ninety
kēkā-mitatahtomitanaw kēkā-mitātaht	ninety-nine

Some regions express the teen numbers by placing "*mitātaht*" before them, except nineteen which is "*kēkā-mitātahtosāp*." For example:

mitātaht pēyakosāp	eleven
mitātaht nīsosāp	twelve

They also use this same procedure for numbers over twenty but instead of using "*mitātaht*" they use the teen numbers combined with numbers for multiples of ten. For example:

nīsitanaw pēyakosāp	twenty-one
nīsitanaw nīsosāp	twenty-two

Another regional difference is the word "*ayinānēw*" rather than "*ayēnānēw*" for the number eight.

Money (sōniyāw)

"Money," as it was known in Europe, was not used by the inhabitants of this continent. As a result, existing terms were probably applied to the coinage that was introduced to them.

When referring to dollars the word "*tahtwāpisk*" or the suffix "*-āpisk*" is combined with numbers. When referring to quarters the term "*sōniyās*" is used, plus the number of quarters involved. Here is a list of monteary terms:

pēyak sōniyās	25 cents – one quarter
nīso sōniyās	50 cents – two quarters
nisto sōniyās	75 cents – three quarters
pēyakwāpisk	one dollar
nīswāpisk	two dollars
nistwāpisk	three dollars
nēwāpisk	four dollars
niyānanwāpisk	five dollars
nikotwāswāpisk	six dollars
tēpakohp tahtwāpisk	seven dollars
ayēnānēw tahtwāpisk	eight dollars
kēkā-mitātahtwāpisk	nine dollars
mitātahtwāpisk	ten dollars
nīsitanaw tahtwāpisk	twenty dollars
nistomitanaw tahtwāpisk	thirty dollars

Chapter 23

Inverse Form: Transitive Animate Verbs

A brief review of the Direct form is necessary here to illustrate the change which will occur with word order for the Inverse form. Examples of VTA-1 in the Independent and Conjunct modes are given to show the direct action of this category of verbs. To show the differences between the Direct and Inverse forms, detailed explanations and diagrams are presented for both the previous material and the concept of the Inverse form.

One very important feature of the Inverse form is that it *does not* have an Imperative mode. Refer to Chapter 27 which discusses the "you-me" set. There is an Imperative for this particular set which may be mistakenly referred to as the Imperative for the Inverse.

Because transitive animate verbs are always in singular and plural forms each of the different verb stems is dealt with separately; otherwise, all four stems would make for too many conjugation tables in one chapter. So the VTA-1 and VTA-4 are discussed in Chapter 24, VTA-2 is reviewed in Chapter 25, and VTA-3 is explained in Chapter 26.

Word Order

Word order is the most important detail to remember. Earlier explanations gave examples of word order going from left to right. That is: the actor (subject) is placed first within the sentence structure, the verb is second,

and then the goal (object) is placed last. The diagram below reflects this idea with English and Cree sentences.

I	see	him.	niwāpamāw.
S	V	O	S V O
→			→

Furthermore, the goal or the object in this form is always the third person singular or plural (it, him, her, them), or obviative. The actor or subject can be any of the persons in the conjugation charts that have already been introduced. With the SVO order in mind, consider the verb conjugation below.

Independent Mode – Direct for VTA-1 Regular Stems
Singular object (one person/object is affected)
Example: VTA-1 Regular stem "*wāpam* – see him/her/it"

1s	niwāpamāw nāha atim. I see that dog yonder.	1s → 3s
2s	kiwāpamāw ana nāpēw. You see that man.	2s → 3s
3s	wāpamēw anihi iskwēwa. S/he sees that woman.	3s → 3's/3'p
3's	wāpamēyiwa anihi okimāwa. His/her ____ sees that chief.	3's → 3's/3'p
1p	nikī-wāpamānān ana maskihkīwiyiniw. We saw that doctor.	1p → 3s
21	kikī-wāpamānaw ana maskihkīwiskwēw. We saw that nurse.	21 → 3s
2p	kikī-wāpamāwāw ana nahkawiyiniw. You saw that Saulteaux person.	2p → 3s
3p	kī-wāpamēwak anihi mitāsa. They saw those trousers.	3p → 3's/3'p
3'p	kī-wāpamēyiwa anihi atimwa. Their ____ saw those dogs.	3'p → 3's/3'p

Note: *The object in all the previous examples except for those for 3s, 3's, 3p, and 3'p (third persons) is a regular singular noun. Now observe that the object is marked with an unusual ending in 3s, 3's, 3p, and 3'p. This "-*a*" suffix on an* animate noun *is referred to as the* obviative marker. *It is used to mark the noun as being secondary to some other third person. The object being acted upon is singular or plural. The context dictates whether the object is singular or plural.*

Notice that once these animate nouns undergo obviation they appear to lose their classification as animate. This is indicated by the use of the inanimate demonstrative pronoun "*anihi*" which is usually reserved only for inanimate nouns. Don't worry about this as it occurs only in the obviative and furthermore, the classification remains animate.

Because the objects of the third person forms are either singular or plural, we need not worry about number agreement for 3s, 3's, 3p, and 3'p like we do for objects in 1s, 2s, 1p, 21, and 2p.

Remember that in Cree "*niwāpamāw*" and the rest of the conjugated verb translates to "I see him/her/it." Then one can add the names of the object or person being seen. The sentences in the previous conjugation are used correctly.

Plural Object

As always with the VTA category there are additional suffixes to indicate that there is a plural object being acted upon. This plural suffix is attached to the singular object suffix. All modes and forms for the VTA follow this idea of verb-noun agreement: there are singular suffixes for the verb if the object/noun is singular and plural suffixes for the verb if the object/noun is plural. So in the following examples the singular suffixes are italicized and the plural and obviative suffixes for both the nouns and the verbs are in bold font.

Plural object (more than one person/object is affected)

Example: VTA-1 Regular stem "*wāpam* – see them"

1s	niwāpam*āw***ak** awāsis**ak**. I see the children.	1s → 3p
2s	kiwāpam*āw***ak** aniki nāpēw**ak**. You see those men.	2s → 3p
3s	wāpam*ēw* anihi nāpēw**a**. S/he sees those man/men.	3s → 3's/3'p
3's	wāpam*ēyiwa* anihi atim**wa**. His/her ____ sees those dogs.	3's → 3's/3'p
1p	niwāpam*ānān***ak** aniki iyiniw**ak**. We see those people.	1p → 3p
21	kiwāpam*ānaw***ak** aniki maskihkīwiyiniw**ak**. We see those doctors.	21 → 3p
2p	kiwāpam*āwā*w**ak** aniki piyēsīs**ak**. You see those birds.	2p → 3p
3p	wāpam*ēw***ak** anihi maskihkīwiyini**wa**. They see those doctors.	3p → 3's/3'p
3'p	wāpam*ēyiwa* anihi minōs**a**. Their ____ see those cats.	3'p → 3's/3'p

Remember, 1s, 2s, 1p, 21, and 2p include the additional suffix "*-ak*" for the verb-noun agreement. 3s, 3's, 3p, and 3'p use the suffix "*-a*". The column of numbers on the right side of the page represents the action by first, second, third person, etc., toward the object 3s, 3's, 3p, or 3'p.

Inverse Word Order

The direction of the action in the VTA Inverse form has always been viewed as going in the opposite direction to that of the Direct form: from right to left. The following illustrations below show this idea of the direction of action. Keep in mind that: S=subject, V=verb, and O=object.

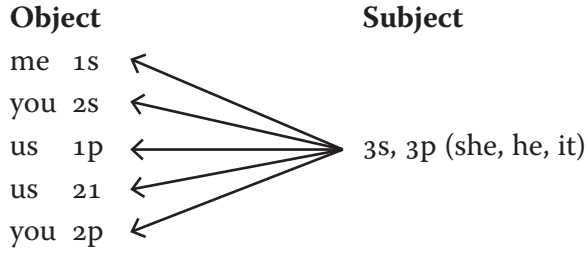
VTA–Direct

I see him.	**ni***wāpam***āw**.
S V O	S V O
→	→

VTA–Inverse

me sees He	**ni***wāpam***ik**.
O V S	O V S
←	←

Note that the first person prefix for Cree is in first position in both the VTA–Direct and the VTA–Inverse forms. In the Cree example above *"ni"* is identified as the subject. However, although it is still in the first position in the Inverse, "*ni*" is now the object of an action by 3s. The important thing to remember is that "him/her/it" is now the subject and 1s, 2s, 1p, 21, and 2p are now the object in the word order. Consider the diagram below.



This diagram elaborates on the idea presented in the VTA–Direct and Inverse diagrams above. They both illustrate that the Inverse reverses the assignment of subject and object.

Note: *The 3's and 3'p are not included in this diagram because they can be very confusing to explain in linguistic terms. The translation into English cannot accommodate the idea of the obviative. This will become more clear when the Independent mode of the Inverse is conjugated.*

Examples of the four different VTA stems are presented in the following chapters:

Chapter 24: Inverse 1 – VTA-1 Regular stem and VTA-4 "t" stem
Chapter 25: Inverse 2 – VTA-2 "Vw" stem
Chapter 26: Inverse 3 – VTA-3 "Cw" stem

Chapter 24

Inverse 1 VTA-1 (Regular Stems) and VTA-4 ("t" Stems)

Of all the modes and forms that have been studied the Inverse of the VTA stems have only two of the Imperative modes. The examples are in the Independent, Conjunct, and Future Conditional paradigms. Each will, of course, be in the singular and plural forms.

The four categories of VTA stems in the previous chapters occur in one of the three paradigms for the Inverse form. These paradigms, which are in Appendix A, are referred to as:

1. Chart 7: Inverse 1, used for VTA-1 Regular stem and VTA-4 "t" stem
2. Chart 8: Inverse 2, used for VTA-2 "Vw" verb stem
3. Chart 9: Inverse 3, used for VTA-3 "Cw" verb stem

Although one hears the consonant cluster "*kw*" and "*sw*" in the plural form, it is not heard in the possessive declension.

Remember that VTA-1 Regular stems and VTA-4 "t" stems use the Inverse 1 chart. VTA-4 "t" stems change the "*t*" to an "*s*" in the Conjunct and Future Conditional modes in 1s (singular and plural conjugation).

Examples of verbs which use Chart 7 are:

wāpam	see him/her/it
wīcih	help him/her/it
asam	feed him/her/it
pāhpih	laugh at him/her/it
nakat-	leave him/her/it
nāt-	fetch/get him/her/it

Independent Mode – Inverse 1 – VTA-1 Regular stems

Singular (3s is acting on 1s through 3'p)

1s	ni____ik.	She/he/it ____ me.	1s ← 3s
2s	ki____ik.	She/he/it ____ you (sg.).	2s ← 3s
3s	____ik(ow).	She/he/it is____ by him/her.	3s ← 3's/3'p
3's	____ikoyiwa.	His/her/its is ___ ____ by him/her.	3's ← 3's/3'p
1p	ni____ikonān.	She/he/it ____ us (excl.).	1p ← 3s
21	ki____ikonaw.	She/he/it ____ us (incl.).	21 ← 3s
2p	ki____ikowāw.	She/he/it ____ you (pl.).	2p ← 3s
3p	____ik(ow)ak.	They are ____ by him/her.	3p ← 3's/3'p
3'p	____ikoyiwa.	His/her/its are ___ ____ by him/her.	3'p ← 3s'/3'p

Example: Inverse 1 – VTA-1 Regular stem "*pāhpih* – laugh at him/her/it"

1s	nipāhpihik.	She/he laughs at me.	1s ← 3s
2s	kipāhpihik.	She/he laughs at you. (sg.)	2s ← 3s
3s	pāhpihik**ow**.	She/he is laughed at by him/her.	3s ← 3's/3'p
3's	pāhpihikoyiwa.	His/her ___ is laughed at by him/her.	3's ← 3's/3'p
1p	nipāhpihikonān.	She/he laughs at us. (excl.)	1p ← 3s
21	kipāhpihikonaw.	She/he laughs at us. (incl.)	21 ← 3s
2p	kipāhpihikowāw.	She/he laughs at you. (pl.)	2p ← 3s
3p	pāhpihik**o**wak.	They are laughed at by him/her.	3p ← 3's/3'p
3'p	pāhpihikoyiwa.	Their ___ is laughed at by him/her.	3'p ← 3's/3'p

Note: *"-ow" in 3s and "-o" in 3p may or may not be used as they appear to be either dialect preference or personal options. They are in bold font here only to point this out and you will not find it elsewhere.*

Plural (3p are acting on 1s through 3'p)

1s	ni_____ikwak.	They ____ me.	1s ← 3p
2s	ki_____ikwak.	They ____ you.	2s ← 3p
3s	_____ikow.	S/he/it is ____ by them.	3s ← 3's/3'p
3's	_____ikoyiwa.	His/her/its ___ is ____ by them.	3's ← 3's/3'p
1p	ni_____ikonānak.	They ____ us (excl.).	1p ← 3p
21	ki_____ikonawak.	They ____ us (incl.).	21 ← 3p
2p	ki_____ikowāwak.	They ____ you.	2p ← 3p
3p	_____ikowak.	They are ____ by them.	3p ← 3's/3'p
3'p	_____ikoyiwa.	Their ___ are ____ by them.	3'p ← 3's/3'p

Example: Inverse 1 – VTA-1 Regular stem "*pāhpih* – laugh at him/her/it"

1s	nipāhpihikwak.	They laugh at me.	1s ← 3p
2s	kipāhpihikwak.	They laugh at you.	2s ← 3p
3s	pāhpihikow.	S/he is laughed at by them.	3s ← 3's/3'p
3's	pāhpihikoyiwa.	His/her ___ is laughed at by them.	3's ← 3's/3'p
1p	nipāhpihikonānak.	They laugh at us. (excl.)	1p ← 3p
21	kipāhpihikonawak.	They laugh at us. (incl.)	21 ← 3p
2p	kipāhpihikowāwak.	They laugh at you.	2p ← 3p
3p	pāhpihikowak.	They are laughed at by them.	3p ← 3's/3'p
3'p	pāhpihikoyiwa.	Their ___ are laughed at by them.	3'p ← 3's/3'p

Note: *For plural suffixes use "*-wak*" for 1s and 2s; and "*-ak*" for 1p, 21, and 2p. For VTA-1 Regular stem and VTA-4 "*t*" stem use Verb Chart 7 for Inverse 1.*

Conjunct Mode – Inverse 1 – VTA-1 Regular stems

Singular (3s is acting on 1s through 3'p)

1s	ē-____it	as s/he it ____ me	1s ← 3s
2s	ē-____isk	as s/he/it ____ you	2s ← 3s
3s	ē-____ikot	as his/her/its ____ by him/her/it	3s ← 3's/3'p
3's	ē-____ikoyit	as his/her/its _____ ____ by him/her/it	3's ← 3's/3'p
1p	ē-____ikoyāhk	as s/he/it ____ us (excl.)	1p ← 3s
21	ē-____ikoyahk	as his/her/it ____ us (incl.)	21 ← 3s
2p	ē-____ikoyēk	as his/her/it ____ you	2p ← 3s
3p	ē-____ikocik	as they ____ by him/her/it	3p ← 3's/3'p
3'p	ē-____ikoyit	as their ____ are ____ by him/her/it	3'p ← 3's/3'p

Example: Inverse – VTA-1 Regular stem "*wīsām* – invite him/her along"

1s	ē-wīsāmit	as s/he invites me along	1s ← 3s
2s	ē-wīsāmisk	as s/he invites you along	2s ← 3s
3s	ē-wīsāmikot	as s/he is invited along by him/her	3s ← 3's/3'p
3's	ē-wīsāmikoyit	as his/her ___ is invited along by him/her	3's ← 3's/3'p
1p	ē-wīsāmikoyāhk	as s/he invites us (excl.) along	1p ← 3s
21	ē-wīsāmikoyahk	as s/he invites us (incl.) along	21 ← 3s
2p	ē-wīsāmikoyēk	as s/he invites you along	2p ← 3s
3p	ē-wīsāmikocik	as s/he is invited along by him/her/it	3p ← 3's/3'p
3'p	ē-wīsāmikoyit	as their ___ are invited along by him/her/it	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ē-____icik	as they ____ me	1s ← 3p
2s	ē-____iskik	as they ____ you	2s ← 3p
3s	ē-____ikot	as he/she/it is ____ by them	3s ← 3's/3'p
3's	ē-____ikoyit	as his/her/its _____is ____ by them	3's ← 3's/3'p
1p	ē-____ikoyāhkik	as they ____ us (excl.)	1p ← 3p
21	ē-____ikoyahkok	as they ____ us (incl.)	21 ← 3p
2p	ē-____ikoyēkok	as they ____ you	2p ← 3p
3p	ē-____ikocik	as they are ____ by them	3p ← 3's/3'p
3'p	ē-____ikoyit	as their ___ are ____ by them	3'p ← 3's/3'p

Note: *The suffix for 1s is "-*it*" for singular and "-*icik*" for plural. Observe also that plural suffixes are added to singular suffixes only in 1s, 2s, 1p, 21, and 2p.*

Example: Inverse – VTA-1 Regular stem "*wīsām* – invite him/her along"

1s	ē-wīsāmicik	as they invite me	1s ← 3p
2s	ē-wīsāmiskik	as they invite you	2s ← 3p
3s	ē-wīsāmikot	as he/she/it is invited by them	3s ← 3's/3'p
3's	ē-wīsāmikoyit	as his/her/its ____is invited by them	3's ← 3's/3'p
1p	ē-wīsāmikoyāhkik	as they invite us (excl.)	1p← 3p
21	ē-wīsāmikoyahkok	as they invite us (incl.)	21 ← 3p
2p	ē-wīsāmikoyēkok	as they invite you	2p ← 3p
3p	ē-wīsāmikocik	as they are invited by them	3p ← 3's/3'p
3'p	ē-wīsāmikoyit	as their ____ are invited by them	3'p ← 3's/3'p

VTA-4 "t" Stems

VTA-4 "t" stems also use the Chart 7, Inverse-1 paradigm. Here is one example conjugated in the Inverse 1. Notice the following changes to the verb stem: the "*t*" is changed to an "*s*" only in the Conjunct and Future Conditional forms for 1s object (with singular and plural subjects).

Independent Mode – Inverse 1 – VTA-4 "t" stem

Singular (3s acting on 1s through 3'p)

1s	ni___ik.	She/he/it _____ me.	1s ← 3s
2s	ki___ik.	She/he/it_____you (sg.).	2s ← 3s
3s	___ikow.	She/he/it is _____ by him/her.	3s ← 3's/3'p
3's	___ikoyiwa.	His/her/its _____is by him/her.	3's ← 3's/3'p
1p	ni___ikonān.	She/he/it _____us (excl.).	1p ← 3s
21	ki___ikonaw.	She/he/it _____us (incl.).	21 ← 3s
2p	ki___ikowāw.	She/he/it _____you (pl.).	2p ← 3s
3p	___ikowak.	They are____ by him/her.	3p ← 3's/3'p
3'p	___ikoyiwa.	Their ___ are ___ by him/her.	3'p ← 3's/3'p

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	ninakatik.	She/he leaves me.	1s ← 3s
2s	kinakatik.	She/he leaves to you. (sg.)	2s ← 3s
3s	nakatikow.	She/he is left by him/her.	3s ← 3's/3'p
3's	nakatikoyiwa.	His/her ___ is left by him/her.	3's ← 3's/3'p
1p	ninakatikonān.	She/he leaves us. (excl.)	1p ← 3s
21	kinakatikonaw.	She/he leaves us. (incl.)	21 ← 3s
2p	kinakatikowāw.	She/he leaves you. (pl.)	2p ← 3s
3p	nakatikowak.	They are left by him/her.	3p ← 3's/3'p
3'p	nakatikoyiwa.	Their ___ are left by him/her.	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ni_____ikwak.	They _____ me.	1s ← 3p
2s	ki_____ikwak.	They _____you.	2s ← 3p
3s	_____ikow.	S/he/it is ____by him/her.	3s ← 3's/3'p
3's	_____ikoyiwa.	His/her/its___ is___ by him/her.	3s ← 3's/3'p
1p	ni_____ikonānak.	They _____us (excl.).	1p ← 3p
21	ki_____ikonawak.	They _____us (incl.).	21 ← 3p
2p	ki_____ikowāwak.	They _____you.	2p ← 3p
3p	_____ikowak.	They are____ by him/her.	3p ← 3's/3'p
3'p	_____ikoyiwa.	Their ___ are _____ by him/her.	3'p ← 3's/3'p

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	ninakatikwak.	They leave me.	1s ← 3p
2s	kinakatikwak.	They leave you.	2s ← 3p
3s	nakatikow.	S/he is left by them.	3s ← 3's/3'p
3's	nakatikoyiwa.	His/her ___ are left by them.	3's ← 3's/3'p
1p	ninakatikonānak.	They leave us. (excl.)	1p ← 3p
21	kinakatikonawak.	They leave us. (incl.)	21 ← 3p
2p	kinakatikowāwak.	They leave you.	2p ← 3p
3p	nakatikowak.	They are left by them.	3p ← 3's/3'p
3'p	nakatikoyiwa.	Their ___ are left by them.	3'p ← 3's/3'p

Conjunct Mode – Inverse 1 – VTA-4 "t" stem

Singular (3s is acting on 1s through 3'p)

1s	ē-____it	as s/he/it ____ me	1s ← 3s
2s	ē-____isk	as s/he/it ____ you	2s ← 3s
3s	ē-____ikot	as his/her/its ____ him/her/it	3s ← 3's/3'p
3's	ē-____ikoyit	as his/her/its _____ ____ him/her/it	3's ← 3's/3'p
1p	ē-____ikoyāhk	as s/he/it ____ us (excl.)	1p ← 3s
21	ē-____ikoyahk	as his/her/it ____ us (incl.)	21 ← 3s
2p	ē-____ikoyēk	as his/her/it ____ you	2p ← 3s
3p	ē-____ikocik	as they ____ him/her/it	3p ← 3's/3'p
3'p	ē-____ikoyit	as their ____ ____ him/her/it	3'p ← 3's/3'p

In the following examples, the suffix for 1s is "*-it*" for singular and "*-icik*" for plural forms. These examples have been highlighted in bold font for easy identification and the suffix is italicized. This is also noted at the bottom of the page for Verb Chart 7.

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	**ē-nakas*it***	as s/he/it leaves me	1s ← 3s
2s	ē-nakatisk	as s/he/it leaves you	2s ← 3s
3s	ē-nakatikot	as s/he/it is left by him/her/it	3s ← 3's/3'p
3's	ē-nakatikoyit	as his/her/its ____is left by him/her/it	3's ← 3's/3'p
1p	ē-nakatikoyāhk	as s/he/it leaves us (excl.)	1p ← 3s
21	ē-nakatikoyahk	as his/her/it leaves us (incl.)	21 ← 3s
2p	ē-nakatikoyēk	as his/her/it leaves you	2p ← 3s
3p	ē-nakatikocik	as they are left by him/her/it	3p ← 3's/3'p
3'p	ē-nakatikoyit	as their ____ is left by him/her/it	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ē-____icik	as they ____ me	1s ← 3p
2s	ē-____iskik	as they ____ you	2s ← 3p
3s	ē-____ikot	as he/she/it is ____ by them	3s ← 3's/3'p
3's	ē-____ikoyit	as his/her/its ___is ____ by them	3's ← 3's/3'p
1p	ē-____ikoyāhkik	as they ____ us (excl.)	1p ← 3p
21	ē-____ikoyahkok	as they ____ us (incl.)	21 ← 3p
2p	ē-____ikoyēkok	as s/he/it ____ you	2p ← 3s
3p	ē-____ikocik	as they are ____ by him/her/it	3p ← 3's/3'p
3'p	ē-____ikoyit	as their ____ are ____ by him/her/it	3'p ← 3's/3'p

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	**ē-nakas*icik***	as they leave me	1s ← 3p
2s	ē-nakatiskik	as they leave you	2s ← 3p
3s	ē-nakatikot	as s/he/it is left by them	3s ← 3's/3'p
3's	ē-nakatikoyit	as his/her/its ____ is left by them	3's ← 3's/3'p
1p	ē-nakatikoyāhkik	as they leave us (excl.)	1p ← 3p
21	ē-nakatikoyahkok	as they leave us (incl.)	21 ← 3p
2p	ē-nakatikoyēkok	as they leave you	2p ← 3p
3p	ē-nakatikocik	as they are left by them	3p ← 3's/3'p
3'p	ē-nakatikoyit	as their ____ is left by them	3'p ← 3's/3'p

Future Conditional Form – Inverse 1 – VTA-4 "t" stem

Singular (3s is acting on 1s through 3'p)

1s	____ici	when/if s/he/it ____ me	1s ← 3s
2s	____iski	when/if s/he/it ____ you	2s ← 3s
3s	____ikoci	when/if his/her/it is ____ by him/her/it	3s ← 3's/3'p
3's	____ikoyici	when/if his/her/its __is ___ by him/her/it	3's ← 3's/3'p
1p	____ikoyāhki	when/if s/he/it ____ us (excl.)	1p ← 3s
21	____ikoyahko	when/if s/he/it ____ us (incl.)	21 ← 3s
2p	____ikoyēko	when/if s/he/it ____ you	2p ← 3s
3p	____ikotwāwi	when/if they are ____ by him/her/it	3p ← 3's/3'p
3'p	____ikoyici	when/if their __ are ____ by him/her/it	3'p ← 3's/3'p

The suffix for 1s is "*-ici*" for singular and "*-itwāwi*" for plural forms. Observe that in all of the following conjugations, the "*t*" in "*nakat*" is changed to "*s*" for the 1s in the Conjunct and Future Conditional singular and plural forms. The examples have been highlighted in bold font for easy identification and the suffix is in italics.

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	**nakas*ici***	when/if s/he leaves me	1s ← 3s
2s	nakatiski	when/if s/he leaves you	2s ← 3s
3s	nakatikoci	when/if s/he is left by him/her	3s ← 3's/3'p
3's	nakatikoyici	when/if his/her __ is left by him/her	3's ← 3's/3'p
1p	nakatikoyāhki	when/if s/he leaves us (excl.)	1p ← 3s
21	nakatikoyahki	when/if s/he leaves us (incl.)	21 ← 3s
2p	nakatikoyēko	when/if s/he leaves you	2p ← 3s
3p	nakatikotwāwi	when/if they are left by him/her	3p ← 3's/3'p
3'p	nakatikoyici	when/if their ____ is left by him/her	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	____itwāwi	when/if they ____ me	1s ← 3p
2s	____iskwāwi	when/if they ____ you	2s ← 3p
3s	____ikoci	when/if he/she/it is____ by them	3s ← 3's/3'p
3's	____ikoyici	when/if his/her/its ___is ____ by them	3's ← 3's/3'p
1p	____ikoyāhkwāwi	when/if they ____ us (excl.)	1p ← 3p
21	____ikoyahkwāwi	when/if they ____ us (incl.)	21 ← 3p
2p	____ikoyēkwāwi	when/if they ____ you	2p ← 3p
3p	____ikotwāwi	when/if they ____ by them	3p ← 3's/3'p
3'p	____ikoyici	when/if their ____ are ____ by them	3'p ← 3's/3'p

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	**nakas*itwāwi***	when/if they leave me	1s ← 3p
2s	nakatiskwāwi	when/if they leave you	2s ← 3p
3s	nakatikoci	when/if s/he/it is left by them	3s ← 3's/3'p
3's	nakatikoyici	when/if his/her/its ____ is left by them	3's ← 3's/3'p
1p	nakatikoyāhkwāwi	when/if they leave us (excl.)	1p ← 3p
21	nakatikoyahkwāwi	when/if they leave us (incl.)	21 ← 3p
2p	nakatikoyēkwāwi	when/if they leave you	2p ← 3p
3p	nakatikotwāwi	when/if they are left by them	3p ← 3's/3'p
3'p	nakatikoyici	when/if their ____ are left by them	3'p ← 3's/3'p

Chapter 25

Inverse 2
VTA-2 ("Vw" Stems)

There is a change to the "Vw" stem in some modes. Any change will be brought to your attention whenever it is required. Remember, the Inverse of the VTA do not have Imperatives.

Independent Mode – Inverse 2 – VTA-2 "Vw" stem
Some verbs with "Vw" stems are:

nitohtaw	listen to him/her/it
miskaw	find him/her/it
nakiskaw	meet him/her/it
atamiskaw	shake his/her hand

Note: *The verb stem loses the "-*aw*" for both the singular and plural forms of the Independent mode.*

Singular (3s is acting on 1s through 3'p)

1s	ni___āk.	She/he/it _____ me.	1s ← 3s
2s	ki___āk.	She/he/it_____you.	2s ← 3s
3s	___ākow.	She/he/it is _____ by him/her.	3s ← 3's/3'p
3's	___ākoyiwa.	His/her/its ___is ____ by him/her.	3's ← 3's/3'p
1p	ni___ākonān.	She/he/it _____us (excl.).	1p ← 3s
21	ki___ākonaw.	She/he/it _____us (incl.).	21 ← 3s
2p	ki___ākonāw.	She/he/it _____you.	2p ← 3s
3p	___ākowak.	They are____ by him/her.	3p ← 3's/3'p
3'p	___ākoyiwa.	Their ___ are ____ by him/her.	3'p ← 3's/3'p

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	ninitohtāk.	She/he listens to me.	1s ← 3s
2s	kinitohtāk.	She/he listens to you.	2s ← 3s
3s	nitohtākow.	She/he is listened to by him/her.	3s ← 3's/3'p
3's	nitohtākoyiwa.	His/her __ is listened to by him/her .	3's ← 3's/3'p
1p	ninitohtākonān.	She/he listens to us. (excl.)	1p ← 3s
21	kinitohtākonaw.	She/he listens to us. (incl.)	21 ← 3s
2p	kinitohtākowāw.	She/he listens to you.	2p ← 3s
3p	nitohtākowak.	They are listened to by him/her.	3p ← 3's/3'p
3'p	nitohtākoyiwa.	Their __ are listened to by him/her.	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ni_____ākwak.	They _____ me.	1s ← 3p
2s	ki_____ākwak.	They _____you.	2s ← 3p
3s	_____ākow.	S/he is _____ by them.	3s ← 3's/3'p
3's	_____ākoyiwa.	His/her ___ is ___ by them.	3's ← 3's/3'p
1p	ni_____ākonānak.	They _____us (excl.).	1p ← 3p
21	ki_____ākonawak.	They _____us (incl.).	21 ← 3p
2p	ki_____ākowāwak.	They _____you.	2p ← 3p
3p	_____ākowak.	They are____ by them.	3p ← 3's/3'p
3'p	_____ākoyiwa.	Their ___ are _____ by them.	3'p ← 3's/3'p

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	ninitohtākwak.	They listen to me.	1s ← 3p
2s	kinitohtākwak.	They listen to you.	2s ← 3p
3s	nitohtākow.	S/he is listened to by them.	3s ← 3's/3'p
3's	nitohtākoyiwa.	His/her ___ is listened to by them.	3's ← 3's/3'p
1p	ninitohtākonānak.	They listen to us. (excl.)	1p ← 3p
21	kinitohtākonawak.	They listen to us. (incl.)	21 ← 3p
2p	kinitohtākowāwak.	They listen to you.	2p ← 3p
3p	nitohtākowak.	They are listened to by them.	3p ← 3's/3'p
3'p	nitohtākoyiwa.	Their ___ are listened to by them.	3'p ← 3's/3'p

Conjunct Mode – Inverse 2 – VTA-2 "Vw" stem

Please note that this time the verb stem does not change in 1s for both singular and plural forms in the Conjunct mode (i.e. the final "*aw*" is not dropped before the 1s object endings).

Singular (3s is acting on 1s through 3'p)

1s	ē-____it	as s/he it ____ me	1s ← 3s
2s	ē-____āsk	as s/he/it ____ you	2s ← 3s
3s	ē-____ākot	as his/her/its ____ him/her/it	3s ← 3's/3'p
3's	ē-____ākoyit	as his/her/its ____ ___ him/her/it	3's ← 3's/3'p
1p	ē-____ākoyāhk	as s/he/it ____ us (excl.)	1p ← 3s
21	ē-____ākoyahk	as his/her/it ____ us (incl.)	21 ← 3s
2p	ē-____ākoyēk	as his/her/it ____ you	2p ← 3s
3p	ē-____ākocik	as they ____ him/her/it	3p ← 3's/3'p
3'p	ē-____ākoyit	as their ____are ____ him/her/it	3'p ← 3's/3'p

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	**ē-nitohtaw*it***	as s/he/it listens to me	1s ← 3s
2s	ē-nitohtāsk	as s/he/it listens to you	2s ← 3s
3s	ē-nitohtākot	as s/he/it is listened to by him/her/it	3s ← 3's/3'p
3's	ē-nitohtākoyit	as his/her/its ___is listened to by him/her/it	3's ← 3's/3'p
1p	ē-nitohtākoyāhk	as s/he/it listens to us (excl.)	1p ← 3s
21	ē-nitohtākoyahk	as his/her/it listens to us (incl.)	21 ← 3s
2p	ē-nitohtākoyēk	as his/her/it listens to you	2p ← 3s
3p	ē-nitohtākocik	as they are listened to by him/her/it	3p ← 3's/3'p
3'p	ē-nitohtākoyit	as their ____ are listened to by him/her/it	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ē-____icik	as they ____ me	1s ← 3p
2s	ē-____āskik	as they ____ you	2s ← 3p
3s	ē-____ākot	as he/she/it is ____ by them	3s ← 3's/3'p
3's	ē-____ākoyit	as his/her/its ___is ___ by them	3's ← 3's/3'p
1p	ē-____ākoyāhkik	as they ____ us (excl.)	1p ← 3p
21	ē-____ākoyahkok	as they ____ us (incl.)	21 ← 3p
2p	ē-____ākoyēkok	as they ____ you	2p ← 3p
3p	ē-____ākocik	as they ____ by them	3p ← 3's/3'p
3'p	ē-____ākoyit	as their ____ are ____ by them	3'p ← 3's/3'p

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	**ē-nitohtaw*icik***	as they listen to me	1s ← 3p
2s	ē- nitohtāskik	as they listen to you	2s ← 3p
3s	ē- nitohtākot	as s/he/it is listened to by them	3s ← 3's/3'p
3's	ē- nitohtākoyit	as his/her/its ___ is listened to by them	3's ← 3's/3'p
1p	ē- nitohtākoyāhkik	as they listen to us (excl.)	1p ← 3p
21	ē-nitohtākoyahkok	as they listen to us (incl.)	21 ← 3p
2p	ē- nitohtākoyēkok	as they listen to you	2p ← 3p
3p	ē- nitohtākocik	as they are listened to by them	3p ← 3's/3'p
3'p	ē- nitohtākoyit	as their ___ are listened to by them	3'p ← 3's/3'p

Note: *In the previous example, the suffix for 1s is "-*it*" for singular and "-*icik*" for plural without deleting the stem-final "*aw*". This is noted at the bottom of the page for Verb Chart 8 in Appendix A.*

Future Conditional Form – Inverse 2 – VTA-2 "Vw" stem

Notice that the stem is not changed for the 1s in the Conjunct and Future Conditional singular and plural forms. The suffix for 1s is *"-ici"* for singular and *"-itwāwi"* for plural. The examples have been highlighted in bold font for quick identification and the suffix is in italics.

Singular (3s is acting on 1s through 3'p)

1s	____ici	when/if s/he/it ____ me	1s ← 3s
2s	____āski	when/if s/he/it ____ you	2s ← 3s
3s	____ākoci	when/if his/her/it is ___ by him/her/it	3s ← 3's/3'p
3's	____ākoyici	when/if his/her/its __is __ by him/her/it	3's ← 3's/3'p
1p	____ākoyāhki	when/if s/he/it ____ us (excl.)	1p ← 3s
21	____ākoyahko	when/if his/her/it ____ us (incl.)	21 ← 3s
2p	____ākoyēko	when/if his/her/it ____ you	2p ← 3s
3p	____ākotwāwi	when/if they are ___ by him/her/it	3p ← 3's/3'p
3'p	____ākoyici	when/if their ___ are ___ by him/her/it	3'p ← 3's/3'p

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	**nitohtaw*ici***	when/if s/he listens to me	1s ← 3s
2s	nitohtāski	when/if s/he listens to you	2s ← 3s
3s	nitihtākoci	when/if s/he is listened to by him/her	3s ← 3's/3'p
3's	nitohtākoyici	when/if his/her __ is listened to by him/her	3's ← 3's/3'p
1p	nitohtākoyāhki	when/if s/he listens to us (excl.)	1p ← 3s
21	nitohtākoyahko	when/if s/he listens to us (incl.)	21 ← 3s
2p	nitohtākoyēko	when/if s/he listens to you	2p ← 3s
3p	nitohtākotwāwi	when/if they are listened to by him/her	3p ← 3's/3'p
3'p	nitohtākoyici	when/if their ____ are listened to by him/her	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	____itwāwi	when/if they ____ me	1s ← 3p
2s	____āskwāwi	when/if they ____ you	2s ← 3p
3s	____ākoci	when/if he/she/it is ___ by them	3s ← 3's/3'p
3's	____ākoyici	when/if his/her/its ___ is ____ by them	3's ← 3's/3'p
1p	____ākoyāhkwāwi	when/if they ____ us (excl.)	1p ← 3p
21	____ākoyahkwāwi	when/if they ____ us (incl.)	21 ← 3p
2p	____ākoyēkwāwi	when/if they ____ you	2p ← 3p
3p	____ākotwāwi	when/if they ____ by them	3p ← 3's/3'p
3'p	____ākoyici	when/if their ____ are ____ by them	3'p ← 3's/3'p

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	**nitohtaw*itwāwi***	when/if they listen to me	1s ← 3p
2s	nitohtāskwāwi	when/if they listen to you	2s ← 3p
3s	nitohtākoci	when/if s/he/it is listened to by them	3s ← 3's/3'p
3's	nitohtākoyici	when/if his/her/its ___ is listened to by them	3's ← 3's/3'p
1p	nitohtākoyāhkwāwi	when/if they listen to us (excl.)	1p ← 3p
21	nitohtākoyahkwāwi	when/if they listen to us (incl.)	21 ← 3p
2p	nitohtākoyēkwāwi	when/if they listen to you	2p ← 3p
3p	nitohtākotwāwi	when/if they are listened to by them	3p ← 3's/3'p
3'p	nitohtākoyici	when/if their ____ are listened to by them	3'p ← 3's/3'p

Chapter 26

Inverse 3
VTA-3 ("Cw" Stems)

The VTA-3 "Cw" stems all end in a consonant plus "w". This may look complicated but it does not have to be, if one follows the rules. Here are some verbs which fit this category. Notice the "Cw" endings on the stems.

pakama**hw-**	strike/hit him/her/it
pisti**sw-**	cut him/her/it accidently
pasastē**hw-**	whip him/her/it
wīsakata**hw-**	hurt him/her/it
nātisa**hw-**	send for him/her/it
papāmitisa**hw-**	follow him/her/it around

Note: *The final "*w*" of these stems appear in the Direct forms, but it is* ***deleted before the Inverse suffixes****, which now all start with "*o*".*

Independent Mode – Inverse 3 – VTA-3 "Cw" stem

Singular (3s is acting on 1s through 3'p)

1s	ni____ok.	S/he/it ____ me.	1s ← 3s
2s	ki____ok.	S/he/it ____ you.	2s ← 3s
3s	____okow.	His/her/it is ____ by him/her/it.	3s ← 3's/3'p
3's	____okoyiwa.	His/her/its ___ is ____ by him/her/it.	3's ← 3's/3'p
1p	ni____okonān.	S/he/it ____ us (excl.).	1p ← 3s
21	ki____okonaw.	His/her/it ____ us (incl.).	21 ← 3s
2p	ki____okowāw.	His/her/it ____ you.	2p ← 3s
3p	____okowak.	They are ____ by him/her/it.	3p ← 3's/3'p
3'p	____okoyiwa.	Their ____ are ____ by him/her/it.	3'p ← 3's/3'p

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her/it"

1s	nipakamahok.	S/he/it strikes me.	1s ← 3s
2s	kipakamahok.	S/he/it strikes you.	2s ← 3s
3s	pakamahokow.	S/he/it is struck by him/her/it.	3s ← 3's/3'p
3's	pakamahokoyiwa.	His/her/its ___ is struck by him/her/it.	3's ← 3's/3'p
1p	nipakamahokonān.	S/he/it strikes us. (excl.)	1p ← 3s
21	kipakamahokonaw.	S/he/it strikes us. (incl.)	21 ← 3s
2p	kipakamahokowāw.	S/he/it strikes you.	2p ← 3s
3p	pakamahokowak.	They are struck by him/her/it.	3p ← 3's/3'p
3'p	pakamahokoyiwa.	Their ___ are struck by him/her/it.	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ni____okwak.	They ____ me.	1s ← 3p
2s	ki____okwak.	They ____ you.	2s ← 3p
3s	____okow.	S/he/it is ____ by them.	3s ← 3's/3'p
3's	____okoyiwa.	His/her/its _____ is ____ by them.	3's ← 3's/3'p
1p	ni____okonānak.	They ____ us (excl.).	1p ← 3p
21	ki____okonawak.	They ____ us (incl.).	21 ← 3p
2p	ki____okowāwak.	They ____ you.	2p ← 3p
3p	____okowak.	They are ____ by them.	3p ← 3's/3'p
3'p	____okoyiwa.	Their ____ ____ by them.	3'p ← 3's/3'p

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her/it"

1s	nipakamahokwak.	They strike me.	1s ← 3p
2s	kipakamahokwak.	They strike you.	2s ← 3p
3s	pakamahokow.	S/he is struck by them.	3s ← 3's/3'p
3's	pakamahokoyiwa.	His/her/its _____ is struck by them.	3's ← 3's/3'p
1p	nipakamahokonānak.	They strike us. (excl.)	1p ← 3p
21	kipakamahokonawak.	They strike us. (incl.)	21 ← 3p
2p	kipakamahokowāwak.	They strike you.	2p ← 3p
3p	pakamahokwak.	They are struck by them.	3p ← 3's/3'p
3'p	pakamahokoyiwa.	Their ____ are struck by them.	3'p ← 3's/3'p

Remember, the stem-final "*w*" is deleted when all "*o*" initial Inverse suffixes are added.

Conjunct Mode – Inverse 3 – VTA-3 "Cw" stem

Singular (3s is acting on 1s through 3'p)

1s	ē-____ot	as s/he it ____ me	1s ← 3s
2s	ē-____osk	as s/he/it ____ you	2s ← 3s
3s	ē-____okot	as s/he/it is ____ by him/her/it	3s ← 3's/3'p
3's	ē-____okoyit	as his/her/its ____ ____ by him/her/it	3's ← 3's/3'p
1p	ē-____okoyāhk	as s/he/it ____ us (excl.)	1p ← 3s
21	ē-____okoyahk	as his/her/it ____ us (incl.)	21 ← 3s
2p	ē-____okoyēk	as his/her/it ____ you	2p ← 3s
3p	ē-____okocik	as they ____ at by him/her/it	3p ← 3's/3'p
3'p	ē-____okoyit	as their ____ ____ at by him/her/it	3'p ← 3's/3'p

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her"

1s	ē-pakamahot	as s/he/it strikes me	1s ← 3s
2s	ē-pakamahosk	as s/he/it strikes you	2s ← 3s
3s	ē-pakamahokot	as s/he/it is struck by him/her/it	3s ← 3's/3'p
3's	ē-pakamahokoyit	as his/her/its ___ is struck by him/her/it	3's ← 3's/3'p
1p	ē-pakamahokoyāhk	as s/he/it strikes us (excl.)	1p ← 3s
21	ē-pakamahokoyahk	as s/he/it strikes us (incl.)	21 ← 3s
2p	ē-pakamahokoyēk	as s/he/it strikes you	2p ← 3s
3p	ē-pakamahokocik	as they are struck by him/her/it	3p ← 3's/3'p
3'p	ē-pakamahokoyit	as their ____ are struck by him/her/it	3'p ← 3's/3'p

Plural (3p are acting on 1s through 3'p)

1s	ē-____ocik	as they ____ me	1s ← 3p
2s	ē-____oskik	as they ____ you	2s ← 3p
3s	ē-____okot	as he/she/it is ____ by them	3s ← 3's/3'p
3's	ē-____okoyit	as his/her/its _____ ____ by them	3's ← 3's/3'p
1p	ē-____okoyāhkik	as they ____ us (excl.)	1p ← 3p
21	ē-____okoyahkok	as they ____ us (incl.)	21 ← 3p
2p	ē-____okoyēkok	as they ____ you	2p ← 3p
3p	ē-____okocik	as they ____ by them	3p ← 3's/3'p
3'p	ē-____okoyit	as their ____ are ____ by them	3'p ← 3's/3'p

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her"

1s	ē-pakamahocik	as they strike me	1s ← 3p
2s	ē-pakamahoskik	as they strike you	2s ← 3p
3s	ē-pakamahokot	as he/she/it is struck by them	3s ← 3's/3'p
3's	ē-pakamahokoyit	as his/her/its _____ struck by them	3's ← 3's/3'p
1p	ē-pakamahokoyāhkik	as they strike us (excl.)	1p ← 3p
21	ē-pakamahokoyahkok	as they strike us (incl.)	21 ← 3p
2p	ē-pakamahokoyēkok	as they strike you	2p ← 3p
3p	ē-pakamahokocik	as they are struck by them	3p ← 3's/3'p
3'p	ē-pakamahokoyit	as their ____ are struck by them	3'p ← 3's/3'p

Future Conditional

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her"

1s	pakamahotwāwi	when/if they strike me	1s ← 3p
2s	pakamahoskwāwi	when/if they strike you	2s ← 3p
3s	pakamahokoci	when/if he/she/it is struck by them	3s ← 3's/3'p
3's	pakamahokoyici	when/if his/her/its ____ is struck by them	3's ← 3's/3'p
1p	pakamahokoyāhkwāwi	when/if they strike us (excl.)	1p ← 3p
21	pakamahokoyahkwāwi	when/if they strike us (incl.)	21 ← 3p
2p	pakamahokoyēkwāwi	when/if they strike you	2p ← 3p
3p	pakamahokotwāwi	when/if they are struck by them	3p ← 3's/3'p
3'p	pakamahokoyici	when/if their ____ are struck by them	3'p ← 3's/3'p

In the example above, if one recalls what the numbers on the right side of the page stand for (see the Verb Conjugation Chart on page 58), then the arrows in the column above should help the learner to understand that the action is happening from right to left, instead of left to right.

Chapter 27

The "You–Me" Set

The information provided in the chapters thus far described grammatical structures where actions were towards another person or thing. In other words, the action was towards a third person: him/her/it. This was referred to as a **Direct** action. Then the discussion focussed on the structure in which third persons or things were doing the action. In other words, the third person was acting on those who were acting in the direct form. This was called the **Inverse**. The **Reflexive** form of a verb, where the action is directed towards oneself, has also been mentioned before and will be discussed in Chapter 29. In this chapter, we introduce an additional form that was not presented in the first edition, and has been modified here from that given in the second edition.

As the title suggests this next form called the **"you-me" set** represents the interaction of the second person, "you" (singular or plural), with the first person "me" (1s) or "us" (1p). There are many paradigms with their unique prefixes and suffixes presented here which will indicate the direction of the action that is taking place. They occur in the Imperatives (direct only), the Independent mode (direct and inverse), in the Conjunct mode (direct and inverse), and in the Future Conditional form (direct and inverse). Please note, second person "you" acting on first person "me" is always **Direct**. When first person "I" or "we" act on "you", this is **Inverse**.

Remember that there are four kinds of VTA stems: VTA-1, VTA-2, VTA-3, and VTA-4. The VTA-1 Regular stem verb conjugations are presented first.

Note: *In the following explanations, the arrows and figures on the right show the direction of the action by those persons who are represented by the numbers.*

Imperative Mode – VTA-1 Regular Stems

Immediate Imperative – (Direct) 1

2s	____in.	____ me.	2s → 1s
2s/2p	____inān.	____ us.	2s/2p → 1p
2p	____ik.	____ me.	2p → 1s

Example: VTA-1 Regular stem "*wīcih* – help him/her/it"

2s	wīcihin.	Help me.	2s → 1s
2s/2p	wīcihinān.	Help us.	2s/2p → 1p
2p	wīcihik.	Help me.	2p → 1s

Delayed Imperative – (Direct) 1

2s	_____ihkan.	____ me. (later)	2s → 1s
2s/2p	_____ihkāhk.	____ us. (later)	2s/2p → 1p
2p	_____ihkēk.	____ me. (later)	2p → 1s

Example: VTA-1 Regular stem *"wīcih* – help him/her/it"

2s	wīcihihkan.	Help me. (later)	2s → 1s
2s/2p	wīcihihkāhk.	Help us. (later)	2s/2p→ 1p
2p	wīcihihkēk.	Help me. (later)	2p → 1s

Independent Mode – VTA-1 Regular Stems

Independent Mode – Direct 1

2s	ki_____in.	You _____ me.	2s → 1s
2s/2p	ki_____inān.	You _____ us.	2s/2p → 1p
2p	ki_____ināwāw.	You _____ me.	2p → 1s

Example: VTA-1 Regular stem "*wīcih* – help him/her/it"

2s	kiwīcihin.	You help me.	2s → 1s
2s/2p	kiwīcihinān.	You help us.	2s/2p → 1p
2p	kiwīcihināwāw.	You help me.	2p → 1s

Independent Mode – Inverse 1

1s	ki_____itin.	I _____ you.	2s ← 1s
1p	ki_____itinān.	We _____ you.	2s/2p ← 1p
1s	ki_____itināwāw.	I _____ you.	2p ← 1s

Example: VTA-1 Regular stem "*wīcih* – help him/her/it"

1s	kiwīcihitin.	I help you.	2s ← 1s
1p	kiwīcihitinān.	We help you.	2s/2p ← 1p
1s	kiwīcihitināwāw.	I help you.	2p ← 1s

Conjunct Mode – VTA-1 Regular Stems

Conjunct Mode – Direct 1

2s	ē-_____iyan	as you _____ me	2s → 1s
2s/2p	ē-_____iyāhk	as you _____ us	2s/2p → 1p
2p	ē-_____iyēk	as you _____ me	2p → 1s

Example: VTA-1 Regular stem "*wīcih* – help him/her/it"

2s	ē-wīcihiyan	as you help me	2s → 1s
2s/2p	ē-wīcihiyāhk	as you help us	2s/2p → 1p
2p	ē-wīcihiyēk	as you help me	2p → 1s

Conjunct Mode – Inverse 1

1s	ē-_____itān	as I _____ you	2s ← 1s
1p	ē-_____itāhk	as we _____ you	2s/2p ← 1p
1s	ē-_____itakok	as I _____ you	2p ← 1s

Example: VTA-1 Regular stem "*wīcih* – help him/her/it"

1s	ē-wīcihitān	as I help you	2s ← 1s
1p	ē-wīcihitāhk	as we help you	2s/2p ← 1p
1s	ē-wīcihitakok	as I help you	2p ← 1s

Future Conditional – VTA-1 Regular Stems

Future Conditional – Direct 1

2s	_____iyani	if/when you _____ me	2s → 1s
2s/2p	_____iyāhki	if/when you _____ us	2s/2p → 1p
2p	_____iyēko	if/when you _____ me	2p → 1s

Example: VTA-1 Regular stem "*wīcih* – help him/her/it"

2s	wīcihiyani	if/when you help me	2s → 1s
2s/2p	wīcihiyāhki	if/when you help us	2s/2p → 1p
2p	wīcihiyēko	if/when you help me	2p → 1s

Future Conditional – Inverse 1

1s	_____itāni	if/when I _____ you	2s ← 1s
1p	_____itāhki	if/when we _____ you	2s/2p ← 1p
1s	_____itako	if/when I _____ you	2p ← 1s

Example: VTA-1 Regular stem "*wīcih*– help him/her/it"

1s	wīcihitāni	if/when I help you	2s ← 1s
1p	wīcihitāhki	if/when we help you	2s/2p ← 1p
1s	wīcihitako	if/when I help you	2p ← 1s

VTA-4 "t" Stems

VTA-4 "t" stems change the stem-final ***"t"* to an *"s"*** in all "you-me" set Immediate and Delayed Imperatives, and in the Independent and Conjunct Direct forms, but not in the Inverse forms.

Examples of the "t" stems are:

pakwāt-	dislike/hate him/her/it
kāt-	hide him/her/it
pōtāt-	blow him/her/it
nāt-	fetch him/her/it
sakahpit-	tie him/her/it
mawīhkāt-	cry for him/her/it
nakat-	leave him/her/it

Imperative Mode – VTA-4 "t" Stems

Immediate Imperative – (Direct) 1

2s	_____in.	____ me.	2s → 1s
2s/2p	_____inān.	____ us.	2s/2p → 1p
2p	_____ik.	____ me.	2p → 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	nakasin.	Leave me.	2s → 1s
2s/2p	nakasinān.	Leave us.	2s/2p → 1p
2p	nakasik.	Leave me.	2p → 1s

Delayed Imperative – (Direct) 1

2s	____ihkan.	____ me. (later)	2s → 1s
2s/2p	____ihkāhk.	____ us. (later)	2s/2p → 1p
2p	____ihkēk.	____ me. (later)	2p → 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	nakasihkan.	Leave me. (later)	2s → 1s
2s/2p	nakasihkāhk.	Leave us. (later)	2s/2p → 1p
2p	nakasihkēk.	Leave me. (later)	2p → 1s

Independent Mode – VTA-4 "t" Stems

Independent Mode – Direct 1

2s	ki_____in.	You _____ me.	2s → 1s
2s/2p	ki_____inān.	You _____ us.	2s/2p → 1p
2p	ki_____ināwāw.	You _____ me.	2p → 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	kinakasin.	You leave me.	2s → 1s
2s/2p	kinakasinān.	You leave us.	2s/2p → 1p
2p	kinakasināwāw.	You leave me.	2p → 1s

Independent Mode – Inverse 1

1s	ki_____itin.	I _____ you.	2s ← 1s
1p	ki_____itinān.	We _____ you.	2s/2p← 1p
1s	ki_____itināwāw.	I _____ you.	2p ← 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	kinakatitin.	I leave you.	2s ← 1s
1p	kinakatitinān.	We leave you.	2s/2p ← 1p
1s	kinakatitināwāw.	I leave you.	2p ← 1s

Conjunct Mode – VTA-4 "t" Stems

Conjunct Mode – Direct 1

2s	ē-_____iyan	as you _____ me	2s → 1s
2s/2p	ē-_____iyāhk	as you _____ us	2s/2p → 1p
2p	ē-_____iyēk	as you _____ me	2p → 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	ē-nakasiyan	as you leave me	2s → 1s
2s/2p	ē-nakasiyāhk	as you leave us	2s/2p → 1p
2p	ē-nakasiyēk	as you leave me	2p → 1s

Conjunct Mode – Inverse 1

1s	ē-_____itān	as I _____ you	2s ← 1s
1p	ē-_____itāhk	as we _____ you	2s/2p ← 1p
1s	ē-_____ititakok	as I _____ you	2p ← 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	ē-nakatitān	as I leave you	2s ← 1s
1p	ē-nakatitāhk	as we leave you	2s/2p ← 1p
1s	ē-nakatitakok	as I leave you	2p ← 1s

Future Conditional – VTA-4 "t" Stems

Future Conditional – Direct 1

2s	_____iyani	if/when you _____ me	2s → 1s
2s/2p	_____iyāhki	if/when you _____ us	2s/2p → 1p
2p	_____iyēko	if/when you _____ me	2p → 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

2s	nakasiyani	if/when you leave me	2s → 1s
2s/2p	nakasiyāhki	if/when you leave us	2s/2p → 1p
2p	nakasiyēko	if/when you leave me	2p → 1s

Future Conditional – Inverse 1

1s	_____itāni	if/when I _____ you	2s ← 1s
1p	_____itāhki	if/when we _____ you	2s/2p ← 1p
1s	_____itako	if/when I _____ you	2p ← 1s

Example: VTA-4 "t" stem "*nakat* – leave him/her/it"

1s	nakatitāni	if/when I leave you	2s ← 1s
1p	nakatitāhki	if/when we leave you	2s/2p ← 1p
1s	nakatitako	if/when I leave you	2p ← 1s

VTA-2 "Vw" Stems

VTA-2 "Vw" stems (vowel + "w") do not undergo any changes in the two Imperative forms and whenever there are changes that will be noted.

Some verbs with "Vw" stems are:

nitohtaw	listen to him/her/it
miskaw	find him/her/it
nakiskaw	meet him/her/it
atamiskaw	shake his/her hand

Imperative Mode – VTA-2 "Vw" Stems

Immediate Imperative – (Direct) 2

2s	_____in.	____ me.	2s → 1s
2s/2p	_____inān.	____ us.	2s/2p → 1p
2p	_____ik.	____ me.	2p → 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

2s	nitohtawin.	Listen to me.	2s → 1s
2s/2p	nitohtawinān.	Listen to us.	2s/2p → 1p
2p	nitohtawik.	Listen to me.	2p → 1s

Delayed Imperative – (Direct) 2

2s	_____ihkan.	____ me. (later)	2s → 1s
2s/2p	_____ihkāhk.	____ us. (later)	2s/2p → 1p
2p	_____ihkēk.	____ me. (later)	2p → 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

2s	nitohtawihkan.	Listen to me. (later)	2s → 1s
2s/2p	nitohtawihkāhk.	Listen to us. (later)	2s/2p → 1p
2p	nitohtawihkēk.	Listen to me. (later)	2p → 1s

Independent Mode – VTA-2 "Vw" Stems

Independent Mode – Direct 2

2s	ki_____in.	You _____ me.	2s → 1s
2s/2p	ki_____inān.	You _____ us.	2s/2p → 1p
2p	ki_____ināwāw.	You _____ me.	2p → 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

2s	kinitohtawin.	You listen to me.	2s → 1s
2s/2p	kinitohtawinān.	You listen to us.	2s/2p → 1p
2p	kinitohtawināwāw.	You listen to me.	2p → 1s

Independent Mode – Inverse 2

1s	ki_____ātin.	I _____ you.	2s ← 1s
1p	ki_____ātinān.	We _____ you.	2s/2p ← 1p
1s	ki_____ātināwāw.	I _____ you.	2p ← 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	kinitohtātin.	I listen to you.	2s ← 1s
1p	kinitohtātinān.	We listen to you.	2s/2p ← 1p
1s	kinitohtātināwāw.	I listen to you.	2p ← 1s

Note: *The "-aw" was dropped from the stem in the Independent Inverse.*

Conjunct Mode – VTA-2 "Vw" Stems

Conjunct Mode – Direct 2

2s	ē-_____iyan	as you _____ me	2s → 1s
2s/2p	ē-_____iyāhk	as you _____ us	2s/2p → 1p
2p	ē-_____iyēk	as you _____ me	2p → 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

2s	ē-nitohtawiyan	as you listen to me	2s → 1s
2s/2p	ē-nitohtawiyāhk	as you listen to us	2s/2p → 1p
2p	ē-nitohtawiyēk	as you listen to me	2p → 1s

Conjunct Mode – Inverse 2

1s	ē-_____ātān	as I _____ you	2s ← 1s
1p	ē-_____ātāhk	as we _____ you	2s/2p ← 1p
1s	ē-_____ātakohk	as I _____ you	2p ← 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	ē-nitohtātān	as I listen to you	2s ← 1s
1p	ē-nitohtātāhk	as we listen to you	2s/2p ← 1p
1s	ē-nitohtātakok	as I listen to you	2p ← 1s

Note: *The "-aw" was dropped from the verb stem in the Conjunct Inverse.*

Future Conditional – VTA-2 "Vw" Stems

Future Conditional – Direct 2

2s	_____iyani	if/when you _____ me	2s → 1s
2s/2p	_____iyāhki	if/when you _____ us	2s/2p → 1p
2p	_____iyēko	if/when you _____ me	2p → 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

2s	nitohtawiyani	if/when you listen to me	2s → 1s
2s/2p	nitohtawiyāhki	if/when you listen to us	2s/2p → 1p
2p	nitohtawiyēko	if/when you listen to me	2p → 1s

Future Conditional – Inverse 2

1s	_____ātāni	if/when I _____ you	2s ← 1s
1p	_____ātāhki	if/when we _____ you	2s/2p ← 1p
1s	_____ātako	if/when I _____ you	2p ← 1s

Example: VTA-2 "Vw" stem "*nitohtaw* – listen to him/her/it"

1s	nitohtātāni	if/when I listen to you	2s ← 1s
1p	nitohtātāhki	if/when we listen to you	2s/2p ← 1p
1s	nitohtātako	if/when I listen to you	2p ← 1s

Note: *It is important to note that the "-aw" was dropped from the stem in the Independent Inverse, the Conjunct Inverse, and the Future Conditional Inverse.*

VTA-3 "Cw" Stems

Some examples of VTA-3 "Cw" stems (consonant + "w") are:

pasastēhw-	whip/strap him/her/it
pāskisw-	shoot him/her/it
pakamahw-	strike/hit him/her/it
pimitisahw-	follow him/her/it

Note: *The "w" will be dropped from all stems before all "you-me" set suffixes.*

Imperative Mode – VTA-3 "Cw" Stems

Immediate Imperative – (Direct) 3

2s	____on.	____ me.	2s → 1s
2s/2p	____onān.	____ us.	2s/2p → 1p
2p	____ok.	____ me.	2p → 1s

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her/it"

2s	pakamahon.	Strike me.	2s → 1s
2s/2p	pakamahonān.	Strike us.	2s/2p → 1p
2p	pakamahok.	Strike me.	2p → 1s

Delayed Imperative – (Direct) 3

2s	_____ohkan.	____ me. (later)	2s → 1s
2s/2p	_____ohkāhk.	____ us. (later)	2s/2p → 1p
2p	_____ohkēk.	____ me. (later)	2p → 1s

Example: VTA-3 "Cw" stem "*pakamahw* – strike him/her/it"

2s	pakamahohkan.	Strike me. (later)	2s → 1s
2s/2p	pakamahohkāhk.	Strike us. (later)	2s/2p → 1p
2p	pakamahohkēk.	Strike me. (later)	2p → 1s

Independent Mode – VTA-3 "Cw" Stems

Independent Mode – Direct 3

2s	ki_____on.	You _____ me.	2s → 1s
2s/2p	ki_____onān.	You _____ us.	2s/2p → 1p
2p	ki_____onāwāw.	You _____ me.	2p → 1s

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

2s	kipakamahon.	You strike me.	2s → 1s
2s/2p	kipakamahonān.	You strike us.	2s/2p → 1p
2p	kipakamahonāwāw.	You strike me.	2p → 1s

Independent Mode – Inverse 3

1s	ki_____otin.	I _____ you.	2s ← 1s
1p	ki_____otinān.	We _____ you.	2s/2p ← 1p
1s	ki_____otināwāw.	I _____ you.	2p ← 1s

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

1s	kipakamahotin.	I strike you.	2s ← 1s
1p	kipakamahotinān.	We strike you.	2s/2p ← 1p
1s	kipakamahotināwāw.	I strike you.	2p ← 1s

Conjunct Mode – VTA-3 "Cw" Stems

Conjunct Mode – Direct 3

2s	ē-_____oyan	as you _____ me	2s → 1s
2s/2p	ē-_____oyāhk	as you _____ us	2s/2p → 1p
2p	ē-_____oyēk	as you _____ me	2p → 1s

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

2s	ē-pakamahoyan	as you strike me	2s → 1s
2s/2p	ē-pakamahoyāhk	as you strike us	2s/2p → 1p
2p	ē-pakamahoyēk	as you strike me	2p → 1s

Conjunct Mode – Inverse 3

1s	ē-_____otān	as I _____ you	2s ← 1s
1p	ē-_____otāhk	as we _____ you	2s/2p ← 1p
1s	ē-_____otakok	as I _____ you	2p ← 1s

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

1s	ē-pakamahotān	as I strike you	2s ← 1s
1p	ē-pakamahotāhk	as we strike you	2s/2p ← 1p
1s	ē-pakamahotakok	as I strike you	2p ← 1s

Future Conditional – VTA-3 "Cw" Stems

Future Conditional – Direct 3

2s	_____oyani	if/when you _____ me	2s → 1s
2s/2p	_____oyāhki	if/when you _____ us	2s/2p → 1p
2p	_____oyēko	if/when you _____ me	2p → 1s

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

2s	pakamahoyani	if/when you strike me	2s → 1s
2s/2p	pakamahoyāhki	if/when you strike us	2s/2p → 1p
2p	pakamahoyēko	if/when you strike me	2p → 1s

Future Conditional – Inverse 3

1s	_____otāni	if/when I _____ you	2s ← 1s
1p	_____otāhki	if/when we _____ you	2s/2p ← 1p
1s	_____otako	if/when I _____ you	2p ← 1s

Example: VTA-3 "Cw" stem "*pakamahw* – hit him/her/it"

1s	pakamahotāni	if/when I strike you	2s ← 1s
1p	pakamahotāhk	if/when we strike you	2s/2p ← 1p
1s	pakamahotako	if/when I strike you	2p ← 1s

It is very important to remember that in the "you-me" set in Cree, we treat "you" as more important than "me." In the Independent mode, for instance, we use the second person prefix "*ki-*," but never the first person prefix "*ni-*." Thus, action from "you" to "me"/"us" is Direct, and action from "I"/"we" towards "you" is Inverse. This might seem confusing to English speakers, but it indicates that we as speakers pay deference to you, the people we are speaking to. This is a very important part of the structure of the Cree language.

Chapter 28

Unspecified Actor

This form of Cree verbs is also known as the **indefinite actor form** but it seems that it is more appropriate to say that a specific subject is not identified. This **unspecified actor form** is used extensively in Cree for a number of reasons so one will hear it in everyday conversations. It may be used when referring to topics and incidents where the action takes precedence over one specific actor. The action may be viewed as a collective one that does not allow the action to be attributed to one specific actor.

This form can also be useful when one wants to keep a promise not to divulge the source of the information being discussed, while offering an opportunity for others to ask questions.

The verb stems of both transitive and intransitive verbs can be found in this particular form. Since those forms that occur with the animate intransitive verb stems are not as involved as the VTA stems, the unspecified actor forms are presented first.

Animate Intransitive Verbs (VAI) – Unspecified Actor

In other situations, one uses this form to refer to group activities, incidents, or occasions such as a banquet, dance, wake, or other activity.

These verbs are not conjugated but they do occur in the future and past tense. A peculiar characteristic is that they appear to be intransitive inanimate verbs but the stem is a VAI. Some verbs will appear in two forms

for the Independent mode, which may be a personal or perhaps a regional preference, but they are both understood.

The charts with the prefixes are not included here, but there are charts in the appendices that should be consulted if necessary.

In the following examples, the suffixes "*-nāniwiw*" and "*-nāniwan,*" which indicate that there is an unspecified actor or subject, are identified in bold font. They are in the Independent and the Conjunct modes.

Note: *In the examples below, both forms for the Independent mode are correct.*

	Mode	Verb	Translation
1.	Independent	mīciso**nāniwiw**	There is eating going on.
	Independent	mīciso**nāniwan**	There is eating going on.
	Conjunct	ē-mīciso**hk**	as there is eating going on
	Future Conditional	mīciso**hki**	if/when there is eating
2.	Independent	mētawā**niwiw**	There is a sports day going on.
	Independent	mētawā**niwan**	There is a sports day going on.
	Conjunct	ē-mētawē**hk**	as there is a sports day going on
	Future Conditional	mētawē**hki**	if/when there is a sports day
3.	Independent	māto**nāniwiw**	There was crying going on.
	Independent	māto**nāniwan**	There was crying going on.
	Conjunct	ē-māto**hk**	as there was crying going on
	Future Conditional	māto**hki**	if/when there is crying
4.	Independent	nīmā**niwiw**	There is lunch taken along.
	Independent	nīmā**niwan**	There is lunch taken along.
	Conjunct	ē-nīmā**hk**	as there is lunch taken along
	Future Conditional	nīmā**hki**	if/when there is lunch taken along

	Mode	Verb	Translation
5.	Independent	nīpēpi**nāniwiw**	There is a wake being held.
	Independent	nīpēpi**nāniwan**	There is a wake being held.
	Conjunct	ē-nīpēpi**hk**	as there is a wake being held
	Future Conditional	nīpēpi**hki**	if/when there is a wake
6.	Independent	itwā**niwiw**	It is said.
	Independent	itwā**niwan**	It is said.
	Conjunct	ē-itwē**hk**	as it is said
	Future Conditional	itwē**hki**	if/when it is said
7.	Independent	nōtinito**nāniwiw**	There is fighting/war going on.
	Independent	nōtinito**nāniwan**	There is fighting/war going on.
	Conjunct	ē-nōtinito**hk**	as there is fighting/war going on
	Future Conditional	nōtinito**hki**	if/when there is fighting/war going on

Remember the verb stems do not change when used in the Conjunct. In the examples above notice that the "ē" to "ā" rule is applied only to the Independent mode for the examples *"itwē"* and *"mētawē."* The suffixes for these stems, and any that end in "*ā*", are *"-niwiw"* and *"-niwan."*

Observe the following examples which show the many uses of this particular form:

1. ē-mēkwā-mētawēhk ēsa anima ēkota kā-takohtēyāhk.
   Apparently there was a sports day going on there when we arrived.
2. kī-mētawāniwiw ayis māna ōtēnāhk kā-nīpihk ēkosi māna nikī-itohtānān nīstanān.
   There used to be playing (sports day) in town in the summer so we used to go too.
3. ē-mēkwā-mīcisohk ēcik ānima kā-nitawi-pīhtokwēyān ēkota.
   There was eating going on when I entered there.

4. nitawi-nahapitān, āsay ōma ēkwa wī-mīcisonāniwan.
   Let's go sit down as the eating is going to start.
5. āsay ē-māc-ātoskēhk awa pēyak iskwēw kā-pē-nitomikoyāhk.
   Work was already in progress when this woman came to call us.
6. "nikī-sipwēyāmonān anima *Germany* ēsa nētē ē-nōtinitohk ē-itwēhk."
   We fled when it was said that there was fighting in Germany.
7. "kī-tapasīnāniwiw anima ēkospīhk ka-mēscihikawinaw ē-itēyihtamihk."
   There was fleeing that time as it was thought that we would all be killed.
8. matwē-mōcikihtāniwan wīkiwāhk.
   There is a lively party going on at their house.

Note: *Examples 6 and 7 are direct quotes taken from a transcribed text of the author's deceased uncle Andrew Littlechief* (acahkosa-kā-kanawēyimikot), *reminiscing about family history at the White Bear Reservation in Saskatchewan (family history, November 3, 1994).*

Transitive Animate Verbs (VTA) – Unspecified Actor

The unspecified actor form for the VTA can be conjugated in the Independent, Conjunct, and Future Conditional paradigms. For a look at these verb forms, examples of all four VTA verb stems are fully conjugated below. Examples of VTA-1, 2, 3, and 4, in the past tense, follow:

Independent Mode – Unspecified Actor Form

VTA-1 Regular stem "itācim – talk about him/her/it*"*

1s	nikī-itācimikawin.	I was talked about.
2s	kikī-itācimikawin.	You were talked about.
3s	kī-itācimāw.	S/he/it was talked about.
3's	kī-itācimimāwa.	His/her/its ____ was talked about.
1p	nikī-itācimikawinān.	We were talked about. (excl.)
21	kikī-itācimikawinaw.	We were talked about. (incl.)
2p	kikī-itācimikawināwāw.	You were talked about.
3p	kī-itācimāwak.	They were talked about.
3'p	kī-itācimimāwa.	Their ____ were talked about.

Conjunct Mode – Unspecified Actor Form

VTA-1 Regular stem "itācim – talk about him/her/it*"*

1s	ē-kī-itācimikawiyān	as I was talked about
2s	ē-kī-itācimikawiyan	as you were talked about
3s	ē-kī-itācimiht	as s/he/it was talked about
3's	ē-kī-itācimimiht	as his/her/its ____ was talked about
1p	ē-kī-itācimikawiyāhk	as we were talked about (excl.)
21	ē-kī-itācimikawiyahk	as we were talked about (incl.)
2p	ē-kī-itācimikawiyēk	as you were talked about
3p	ē-kī-itācimihcik	as they were talked about
3'p	ē-kī-itācimimiht	as their ____ were talked about

Future Conditional – Unspecified Actor Form

VTA-1 Regular stem "itācim – talk about him/her/it*"*

1s	itācimikawiyāni	if/when I am talked about
2s	itācimikawiyani	if/when you are talked about
3s	itācimihci	if/when s/he/it is talked about
3's	itācimimihci	if/when his/her/its ____ is talked about
1p	itācimikawiyāhki	if/when we are talked about (excl.)
21	itācimikawiyahki	if/when we are talked about (incl.)
2p	itācimikawiyēko	if/when you are talked about
3p	itācimihtwāwi	if/when they are talked about
3'p	itācimimihci	if/when their ____ are talked about

Independent Mode – Unspecified Actor Form

VTA-2 "Vw" stem "pēhtaw – hear him/her/it*"*

1s	nikī-pēhtākawin.	I was heard.
2s	kikī-pēhtākawin.	You were heard.
3s	kī-pēhtawāw.	S/he/it was heard.
3's	kī-pēhtawimāwa.	His/her/its ____ was heard.
1p	nikī-pēhtākawinān.	We were heard. (excl.)
21	kikī-pēhtākawinaw.	We were heard. (incl.)
2p	kikī-pēhtākawināwāw.	You were heard.
3p	kī-pēhtawāwak.	They were heard.
3'p	kī-pēhtawimāwa.	Their ____ were heard.

Notice that "*aw*" is dropped from the verb stem in the first and second person Independent forms, and all Conjunct and Future Conditional forms.

Conjunct Mode – Unspecified Actor Form

VTA-2 "Vw" stem "pēhtaw – hear him/her/it"

1s	ē-kī-pēhtākawiyān	as I was heard
2s	ē-kī-pēhtākawiyan	as you were heard
3s	ē-kī-pēhtāht	as s/he/it was heard
3's	ē-kī-pēhtāmiht	as his/her/its ____ was heard
1p	ē-kī-pēhtākawiyāhk	as we were heard (excl.)
21	ē-kī-pēhtākawiyahk	as we were heard (incl.)
2p	ē-kī-pēhtākawiyēk	as you were heard
3p	ē-kī-pēhtāhcik	as they were heard
3'p	ē-kī-pēhtāmiht	as their ____ were heard

Future Conditional – Unspecified Actor Form

VTA-2 "Vw" stem "pēhtaw – hear him/her/it*"*

1s	pēhtākawiyāni	if/when I am heard
2s	pēhtākawiyani	if/when you are heard
3s	pēhtāhci	if/when s/he/it is heard
3's	pēhtāmihci	if/when his/her/its ____ is heard
1p	pēhtākawiyāhki	if/when we are heard (excl.)
21	pēhtākawiyahki	if/when we are heard (incl.)
2p	pēhtākawiyēko	if/when you are heard
3p	pēhtāhtwāwi	if/when they are heard
3'p	pēhtāmihci	if/when their ____ are heard

Independent Mode – Unspecified Actor Form

VTA-3 "Cw" stem "pasastēhw – whip him/her/it*"*

1s	nikī-pasastēhokawin.	I was whipped.
2s	kikī-pasastēhokawin.	You were whipped.
3s	kī-pasastēhwāw.	S/he was whipped.
3's	kī-pasastēhomāwa.	His/her/its ____ was whipped.
1p	nikī-pasastēhokawinān.	We were whipped. (excl.)
21	kikī-pasastēhokawinaw.	We were whipped. (incl.)
2p	kikī-pasastēhokawināwāw.	You were whipped.
3p	kī-pasastēhwāwak.	They were whipped.
3'p	kī-pasastēhomāwa.	Their ____ were whipped.

Note: *The stem-final "*w*" is dropped in all forms except in 3s and 3p Independent.*

Conjunct Mode – Unspecified Actor Form

VTA-3 "Cw" stem "pasastēhw – whip him/her/it*"*

1s	ē-kī-pasastēhokawiyān	as I was whipped
2s	ē-kī-pasastēhokawiyan	as you were whipped
3s	ē-kī-pasastēhoht	as s/he/it was whipped
3's	ē-kī-pasastēhomiht	as his/her/its ____ was whipped
1p	ē-kī-pasastēhokawiyāhk	as we were whipped (excl.)
21	ē-kī-pasastēhokawiyahk	as we were whipped (incl.)
2p	ē-kī-pasastēhokawiyēk	as you were whipped
3p	ē-kī-pasastēhohcik	as they were whipped
3'p	ē-kī-pasastēhomiht	as their ____ were whipped

Future Conditional – Unspecified Actor Form

VTA-3 "Cw" stem "pasastēhw – whip him/her/it*"*

1s	pasastēhokawiyāni	if/when I am whipped
2s	pasastēhokawiyani	if/when you are whipped
3s	pasastēhohci	if/when s/he/it is whipped
3's	pasastēhomihci	if/when his/her/its ____ is whipped
1p	pasastēhokawiyāhki	if/when we are whipped (excl.)
21	pasastēhokawiyahki	if/when we are whipped (incl.)
2p	pasastēhokawiyēko	if/when you are whipped
3p	pasastēhohtwāwi	if/when they are whipped
3'p	pasastēhomihci	if/when their ____ are whipped

Independent Mode – Unspecified Actor Form

VTA-4 "t" stem "nawaswāt – chase him/her/it"

1s	nikī-nawaswātikawin.	I was chased.
2s	kikī-nawaswātikawin.	You were chased.
3s	kī-nawaswātāw.	S/he/it was chased.
3's	kī-nawaswātimāwa.	His/her/its ____ was chased.
1p	nikī-nawaswātikawinān.	We were chased. (excl.)
21	kikī-nawaswātikawinaw.	We were chased. (incl.)
2p	kikī-nawaswātikawināwāw.	You were chased.
3p	kī-nawaswātāwak.	They were chased.
3'p	kī-nawaswātimāwa.	Their ____ were chased.

Conjunct Mode – Unspecified Actor Form

VTA-4 "t" stem "nawaswāt – chase him/her/it"

1s	ē-kī-nawaswātikawiyān	as I was chased
2s	ē-kī-nawaswātikawiyan	as you were chased
3s	ē-kī-nawaswātiht	as s/he/it was chased
3's	ē-kī-nawaswātimiht	as his/her/its ____ was chased
1p	ē-kī-nawaswātikawiyāhk	as we were chased (excl.)
21	ē-kī-nawaswātikawiyahk	as we were chased (incl.)
2p	ē-kī-nawaswātikawiyēk	as you were chased
3p	ē-kī-nawaswātihcik	as they were chased
3'p	ē-kī-nawaswātimiht	as their ____ were chased

Future Conditional – Unspecified Actor Form

VTA-4 "t" stem "nawaswāt – chase him/her/it"

1s	nawaswātikawiyāni	if/when I am chased
2s	nawaswātikawiyani	if/when you are chased
3s	nawaswātihci	if/when s/he/it is chased
3's	nawaswātimihci	if/when his/her/its ____ is chased
1p	nawaswātikawiyāhki	if/when we are chased (excl.)
21	nawaswātikawiyahki	if/when we are chased (incl.)
2p	nawaswātikawiyēko	if/when you are chased
3p	nawaswātihtwāwi	if/when they are chased
3'p	nawaswātimihci	if/when their ____ are chased

Note: *The final "*t*" of these stems remains a "*t*" in all forms.*

Transitive Inanimate Verbs (VTI) – Unspecified Actor

There is no Independent mode for the transitive inanimate verb unspecified actor because once the suffix *"-ikatē(w)"* is attached to the VTI stem, the verb cannot be conjugated like other transitive inanimate verbs. However, the verb can follow VII-2 paradigms where there are four Independent forms.

Here is how the verb stem and the suffix is put together.

VTI-1	**suffix**	**unspecified actor – VII-2**
wēpina +	-ikātēw →	wēpinikātēw.
throw it away +	it is affected so →	It is thrown away.

For instance the VTI-1 "*wēpina* – throw it away" changes when this suffix is attached to it. It will be conjugated here as a VII-2:

VII-2 "*wēpina* – throw it away"

Independent Mode

wēpinikātēw.	It is thrown away.
wēpinikātēwa.	They are thrown away.
wēpinikātēyiw.	His/her/its ____ is thrown away.
wēpinikātēyiwa.	His/her/its ____ are thrown away.

Conjunct Mode

ē-wēpinikātēk	as it is thrown away
ē-wēpinikātēki	as they are thrown away
ē-wēpinikātēyik	as his/her/its ____ is thrown away
ē-wēpinikātēyiki	as his/her/its ____ are thrown away

Future Conditional

wēpinikātēki	if/when it is thrown away
wēpinikātēkwāwi	if/when they are thrown away
wēpinikātēyiki	if/when his/her/its ____ is thrown away
wēpinikātēyikwāwi	if/when his/her/its ____ are thrown away

There are two changes that occur when the suffix "*-ikātē(w)*" is to be attached to VTI-1 stems: 1) the *"a"* is dropped from the stem and 2) the *"t"* on the stem is changed to a *"c"*.

VTI-1	**suffix**	**unspecified actor – VII-2**
nitohta +	-ikātēw →	nitohcikātēw.
listen to it +	it is affected so →	It is listened to.

VTI-1 "*nitohta* – listen to it"

Independent Mode

nitohcikātēw.	It is listened to.
nitohcikātēwa.	They are listened to.
nitohcikātēyiw.	His/her/its ____ is listened to.
nitohcikātēyiwa.	His/her/its ____ are listened to.

Conjunct Mode

ē-nitohcikātēk	as it is listened to
ē-nitohcikātēki	as they are listened to
ē-nitohcikātēyik	as his/her/its ____ is listened to
ē-nitohcikātēyiki	as his/her/its ____ are listened to

Future Conditional

nitohcikātēki	if/when it is listened to
nitohcikātēkwāwi	if/when they are listened to
nitocikātēyiki	if/when his/her/its ____ is listened to
nitohcikātēyikwāwi	if/when his/her/its ____ are listened to

Note: *With this* VTI-1 *stem the "*a*" was dropped from the stem. The "*t*" is replaced by a "*c*" then the suffix "*-ikatēw*" is attached. Then for the Future Conditional, "*-ikātēw*" is attached to the stem similar to what was done for the Independent mode. Also note in the above examples that "*it*" is an inanimate object.*

There is a common alternate form for the Conjunct which cannot be conjugated. The suffix "*-mihk*" is attached to the verb stem. Here are some examples:

ē-wēpinamihk	as it is thrown away
ē-nitohtamihk	as it is listened to
ē-nisitohtamihk	as it is understood

Chapter 29

Reflexive Forms

Animate Intransitive Verbs

The Reflexive forms of verb stems are derived by adding one of three distinct suffixes *"-iso", "-oso",* and *"-āso"* to existing transitive verb stems. One such VTA-1 stem is "*wīcisimōm* – dance with him/her" which changes to "*wīcisimōm*iso*"* when one wants to say "Dance by/with yourself." Note the addition of *"-iso"* to the existing verb stem. With this change the verb stem is now an animate intransitive verb derived from a VTA and follows the animate intransitive verb paradigms in Chart 1 in Appendix A.

Let's view the two Imperative forms for the Reflexive form of verbs. The verb inflections are highlighted in bold font so one can begin to see the suffixes that are needed to write or say the proper form of a verb.

The paradigm for Immediate Imperative is:

2s _____

2p _____k

21 _____tān

Immediate Imperative – VAI "wīcisimōmiso – dance by/with yourself"

2s	wīcisimōmiso.	Dance by/with yourself.
2p	wīcisimōmiso**k**.	Dance by/with yourselves. (individually)
21	wīcisimōmiso**tān**.	Let's dance by/with ourselves. (individually)

For the Delayed Imperative the paradigm is:

2s _____hkan
2p _____hkēk
21 _____hkahk

Delayed Imperative – VAI "wīcisimōmiso – dance with yourself"

2s	wīcisimōmiso**hkan**.	Dance by/with yourself. (later)
2p	wīcisimōmiso**hkēk**.	Dance by/with yourselves. (individually, later)
21	wīcisimōmiso**hkahk**.	Let's dance by/with ourselves. (individually, later)

As was mentioned above, there are three different verb stems that will reflect the idea of doing something for or to yourself. Each will be presented in the two Imperatives, in the Independent and Conjunct modes, and in the Future Conditional form. The three special suffixes that will help you spot the Reflexive form are: *"-iso"*, *"-āso"*, and *"-oso"*. Except for the Future Conditional form and the Imperatives, the examples are conjugated in the past tense.

Note: *Refer to Chart 1 in Appendix A to review the VAI paradigms.*

Verb Stem "-iso" (derived from VTA-1 and VTA-4 stems)

First there are those verb stems that end in "*-iso*":

kisīpēkiniso	bathe/wash yourself
asamiso	feed yourself
pāhpihiso	laugh at yourself
wīcihiso	help yourself

One of these examples, VAI *"asamiso* – feed yourself," is conjugated here in the two Imperatives, in the Independent and Conjunct modes, and in the Future Conditional form.

Immediate Imperative – VAI "asamiso – feed yourself"

2s	asamiso.	Feed yourself.
2p	asamisok.	Feed yourselves.
21	asamisotān.	Let's feed ourselves.

Delayed Imperative – VAI "asamiso – feed yourself"

2s	asamisohkan.	Feed yourself. (later)
2p	asamisohkēk.	Feed yourselves. (individually, later)
21	asamisohkahk.	Let's feed ourselves. (individually, later)

Independent Mode – VAI "asamiso – feed yourself" *(past tense)*

1s	nikī-asamison.	I fed myself.
2s	kikī-asamison.	You fed yourself.
3s	kī-asamisow.	S/he/it fed himself/herself.
3's	kī-asamisoyiwa.	His/her/its ____ fed himself/herself.
1p	nikī-asamisonān.	We fed ourselves. (excl.)
21	kikī-asamisonaw.	We fed ourselves. (incl.)
2p	kikī-asamisonāwāw.	You fed yourselves.
3p	kī-asamisowak.	They fed themselves.
3'p	kī-asamisoyiwa.	Their ____ fed themselves.

Conjunct Mode – VAI "asamiso – feed yourself" *(past tense)*

1s	ē-kī-asamisoyān	as I fed myself
2s	ē-kī-asamisoyan	as you fed yourself
3s	ē-kī-asamisot	as s/he/it fed himself/herself
3's	ē-kī-asamisoyit	as his/her/its ____ fed himself/herself
1p	ē-kī-asamisoyāhk	as we fed ourselves (excl.)
21	ē-kī-asamisoyahk	as we fed ourselves (incl.)
2p	ē-kī-asamisoyēk	as you fed yourselves
3p	ē-kī-asamisocik	as they fed themselves
3'p	ē-kī-asamisoyit	as their ____ fed themselves

Future Conditional – VAI "asamiso – feed yourself"

1s	asamisoyāni	if/when I feed myself
2s	asamisoyani	if/when you feed yourself
3s	asamisoci	if/when s/he feeds him/herself
3's	asamisoyici	if/when his/her ____ feeds him/herself
1p	asamisoyāhki	if/when we feed ourselves (excl.)
21	asamisoyahko	if/when we feed ourselves (incl.)
2p	asamisoyēko	if/when you feed yourselves
3p	asamisotwāwi	if/when they feed themselves
3'p	asamisoyici	if/when their ____ feed themselves

Verb Stem "-āso" (derived from VTA-2 stems)

Below are examples of the second set of verbs which end in *"-āso":*

atāwēstamāso	buy it for yourself
pētamāso	bring it for yourself
kiskinwahamāso	teach/educate yourself
kisīpēkinamāso	wash it for yourself
kīsisamāso	cook it for yourself
sāsisamāso	fry it for yourself
itōtamāso	do it for yourself

Immediate Imperative – VAI "kīsisamāso – cook it for yourself"

2s	kīsisamāso.	Cook it for yourself.
2p	kīsisamāsok.	Cook it for yourselves.
21	kīsisamāsotān.	Let's cook it for ourselves.

Delayed Imperative – VAI "kīsisamāso – cook it for yourself"

2s	kīsisamāsohkan.	Cook it for yourself. (later)
2p	kīsisamāsohkēk.	Cook it for yourselves. (individually, later)
21	kīsisamāsohkahk.	Let's cook it for ourselves. (individually, later)

Independent Mode – VAI "kīsisamāso – cook it for yourself" *(past tense)*

1s	nikī-kīsisamāson.	I cooked it for myself.
2s	kikī-kīsisamāson.	You cooked it for yourself.
3s	kī-kīsisamāsow.	S/he cooked it for himself/herself.
3's	kī-kīsisamāsoyiwa.	His/her ____ cooked it for himself/herself.
1p	nikī-kīsisamāsonān.	We cooked it for ourselves. (excl.)
21	kikī-kīsisamāsonaw.	We cooked it for ourselves. (incl.)
2p	kikī-kīsisamāsonāwāw.	You cooked it for yourselves.
3p	kī-kīsisamāsowak.	They cooked it for themselves.
3'p	kī-kīsisamāsoyiwa.	Their ____ cooked it for themselves.

Conjunct Mode – VAI "kīsisamāso – cook it for yourself" *(past tense)*

1s	ē-kī-kīsisamāsoyān	as I cooked it for myself
2s	ē-kī-kīsisamāsoyan	as you cooked it for yourself
3s	ē-kī-kīsisamāsot	as s/he cooked it for herself/himself
3's	ē-kī-kīsisamāsoyit	as his/her ____ cooked it for herself/himself
1p	ē-kī-kīsisamāsoyāhk	as we cooked it for ourselves (excl.)
21	ē-kī-kīsisamāsoyahk	as we cooked it for ourselves (incl.)
2p	ē-kī-kīsisamāsoyēk	as you cooked it for yourselves
3p	ē-kī-kīsisamāsocik	as they cooked it for themselves
3'p	ē-kī-kīsisamāsoyit	as their ____ cooked it for themselves

Future Conditional – VAI "kīsisamāso – cook it for yourself"

1s	kīsisamāsoyāni	if/when I cook it for myself
2s	kīsisamāsoyani	if/when you cook it for yourself
3s	kīsisamāsoci	if/when s/he cooks it for yourself
3's	kīsisamāsoyici	if/when his/her ____ cooks it for yourself
1p	kīsisamāsoyāhki	if/when we cook it for ourselves (excl.)
21	kīsisamāsoyahko	if/when we cook it for ourselves (incl.)
2p	kīsisamāsoyēko	if/when you cook it for yourself
3p	kīsisamāsotwāwi	if/when they cook it for themselves
3'p	kīsisamāsoyici	if/when their ____ cook it for themselves

Verb Stems "-oso" (derived from VTA-3 stems)

Some VAI stems ending with *"-oso"* are:

pakamahoso	hit yourself
sīkahoso	comb your hair
wīsakahoso	hurt yourself

Immediate Imperative – VAI "sīkahoso – comb your hair"

2s	sīkahoso.	Comb your hair for yourself.
2p	sīkahosok.	Comb your hair for yourselves.
21	sīkahosotān.	Let's comb our hair for ourselves.

Delayed Imperative – VAI "sīkahoso – comb your hair"

2s	sīkahosohkan.	Comb your hair for yourself. (later)
2p	sīkahosohkēk.	Comb your hair for yourselves. (individually, later)
21	sīkahosohkahk.	Let's comb our hair for ourselves. (individually, later)

Independent Mode – VAI "sīkahoso – comb your hair*" (past tense)*

1s	nikī-sīkahoson.	I combed my hair for myself.
2s	kikī-sīkahoson.	You combed your hair for yourself.
3s	kī-sīkahosow.	S/he/it combed his/her hair for himself/herself.
3's	kī-sīkahosoyiwa.	His/her/its ____ combed his/her hair for himself/herself.
1p	nikī-sīkahosonān.	We combed our hair for ourselves. (excl.)
21	kikī-sīkahosonaw.	We combed our hair for ourselves. (incl.)
2p	kikī-sīkahosonāwāw.	You combed your hair for yourselves.
3p	kī-sīkahosowak.	They combed their hair for themselves.
3'p	kī-sīkahosoyiwa.	Their ____ combed their hair for themselves.

Conjunct Mode – VAI "sīkahoso – comb your hair*" (past tense)*

1s	ē-kī-sīkahosoyān	as I combed my hair for myself
2s	ē-kī-sīkahosoyan	as you combed your hair for yourself
3s	ē-kī-sīkahosot	as s/he/it combed his/her hair for himself/herself
3's	ē-kī-sīkahosoyit	as his/her/its ____ combed his/her hair for him/herself
1p	ē-kī-sīkahosoyāhk	as we combed our hair for ourselves (excl.)
21	ē-kī-sīkahosoyahk	as we combed our hair for ourselves (incl.)
2p	ē-kī-sīkahosoyēk	as you combed your hair for yourselves
3p	ē-kī-sīkahosocik	as they combed their hair for themselves
3'p	ē-kī-sīkahosoyit	as their ____ combed their hair for themselves

Future Conditional – VAI "sīkahoso – comb your hair*"*

1s	sīkahosoyāni	if/when I comb my hair for myself
2s	sīkahosoyani	if/when you comb your hair for yourself
3s	sīkahosoci	if/when s/he/it combs his/her hair for himself/herself
3's	sīkahosoyici	if/when his/her ____ combs his/her hair for him/herself
1p	sīkahosoyāhki	if/when we comb our hair for ourselves (excl.)
21	sīkahosoyahko	if/when we comb our hair for ourselves (incl.)
2p	sīkahosoyēko	if/when you comb your hair for yourselves
3p	sīkahosotwāwi	if/when they comb their hair for themselves
3'p	sīkahosoyici	if/when their ____ comb their hair for themselves

Note: *The three suffixes that will let you know that a verb is in the Reflexive form are: "*-iso*", "*-oso*", and "*-āso*". If or when you hear these last suffixes, especially in the Imperative form, a person is telling someone to do something for himself or for herself. In the Independent mode someone, from 1s to 3'p, is expressing the fact they did something for themselves.*

This Reflexive form of verbs is common in both Cree and English. Examples are not hard to find; just consider the many scenarios that are played out in most homes every day of the week. Examples may be as simple as giving last-minute instructions to children as one is leaving for work. For instance, "Make yourself a sandwich." Or when children are asking one another to get something and the replies that would invariably include, "Do it yourself!" or "Get it yourself!"

Chapter 30

Auxiliary Verb

"To Be" or Not "To Be"

So far the English verb "to be" has been used in this textbook in the translations of many sample Cree sentences, but its presence has not been explained or questioned. Consequently some non-speakers attempt to use the Cree verb *"ayā"* in much the same way as the verb "to be" is utilized in the English language. This chapter will show, through various examples, that the English verb "to be" is only matched by the Cree verb *"ayā"* in one instance, while different Cree constructions are needed for other uses of the English verb "to be."

A review of the verb "to be" is necessary for clarity so it is conjugated in both Cree and English here.

Person	Cree	English
1s	nitayān	I am
2s	kitayān	you are
3s	ayāw	s/he/it is
3's	ayāyiwa	his/her/its __ is
1p	nitayānān	we are
21	kitayānaw	we are
2p	kitayānāw	you are
3p	ayāwak	they are
3'p	ayāyiwa	their ___ is/ are

It is important to know that these verbs are used differently in Cree and English expressions. English uses the verb "to be" in a number of different constructions which can indicate a location, express the state of being, or indicate use as an auxiliary verb. The verb "to be" is:

- locative in nature when indicating the place at which someone or something is located or where an incident happened (as in the examples in section 1 below);
- referred to as a "copular" or "equational" verb when indicating a state of being in which case it is followed by either an adjective (as in the examples in section 2) or noun (as in the examples in section 3); and
- an "auxiliary" or "helping" verb when it is used in conjunction with another verb (as in section 4 examples).

As an English auxiliary verb, "to be" can be used with another verb to form the progressive construction.

Along with corresponding Cree constructions, the following sentences show how the verb "to be" is used in English. It is important to note that the Cree verb *"ayā"* is used only in the locative sense. When a copular verb is needed in English, the Cree equivalent is not *"ayā"*. Instead, the notion of "to be" is merely understood when Cree constructions use demonstrative pronouns or when it is inherent in other Cree verbs. Furthermore, *"ayā"* is never used as an auxiliary verb in Cree. Please note, "to be" in Cree and English is highlighted in bold font in the sentences below for easy identification.

Section 1. "*ayā* – to be" as a locative.

a. "ōta ōma ē-**ayā**yān," itwēw ē-pē-sākēwēt anita mēskanāsihk.
"Here I **am**!" he said as he came into sight there on the path.

b. anohcihkē piko ana ōta kī-ay-**ayā**w mēriy.
Mary **was** here a minute ago.

c. ēkotē anima nikī-**ayā**nān māka mōy āwiyak nikī-wāpamānān.
We **were** there but we did not see anyone.

d. wīstawāw aniki ēkota kī-**ayā**wak.
They **were** there also.
e. awīniki kahkiyaw ēkota ē-kī-**ayā**cik?
All who **were** there?

One will notice that in the previous Cree examples *"ayā"* is used to talk about being at a location. However, the previous usage of "to be" is only one way that the English language uses this verb. In the following examples, "to be" is only visible in the English translation, while it is inherent in the Cree verbs.

Section 2. The copular verb "to be" is used to help describe a "quality" or "state" expressed by an English adjective.

"Quality or State" – adjective	**Verb "to be" is inherent**
a. Kevin **is** tall.	kinosiw Kevin.
b. Our relatives **are** patient.	niwāhkōmākaninānak sīpēyihtamwak.
c. Those gooseberries **are** green.	askihtakonākosiwak aniki sāpōminak.
d. All the people **were** angry.	kahkiyaw ayisiyiniwak kī-kisiwāsiwak.
e. That one **is** foolish.	kakēpātisiw ana.
f. The dish **is** clean.	kanātan anima oyākan.
g. The curtain **is** torn.	yāyikipitēw anima ākoyēkahikan.

Note that none of the inflections of *"ayā"* are visible in the construction of the Cree sentences above whereas the English sentences have the verb plus an adjective. In effect the Cree verbs are adjectival (*e.g.* "be angry," "be patient," "be torn," etc.)

Section 3. Copular verb "to be" where it equates one entity (person, thing, etc.) with another, as expressed by an English noun.

a. okakēpātis wiya ēwako. That one **is** a fool.
b. maskihkīwiskwēw ana. That one **is** a nurse.
c. onikamow ōma niya. I **am** a singer.

In the previous examples one should note that there are three forms in Cree, none of which use the verb *"ayā".* In Cree "non-verbal predicates" such as *ēwako, ana* and *ōma* function as the English verb "to be," and as verbs and nouns which also include the action of the entity. Recall that *ēwako*, *ana,* and *ōma* have been previously labelled as "demonstrative pronouns."

Notice also that the Cree verb *"kakēpātisi"* in section 2 example 2e has been changed to a noun "*okakēpātis*" in section 3a above and is used with these non-verbal predicates.

Of course, the personal pronouns "*niya"* and "*wiya"* specify exactly who is being referred to.

Section 4. The auxiliary verb "to be" is used when expressing a progressive or ongoing activity.

a. nikosisinān awa John otākosiki ē-wī-takosihk.
Our son John will **be** arriv**ing** this evening.
b. ē-kī-pakāsimocik aniki kā-āpihtā-kīsikāyik.
They **were** swimm**ing** this afternoon.
c. kīhtwām kiwī-kanawāpahtēnānaw anima kakwēcihkēmowi-masinahikan anohc.
We (incl.) **are** review**ing** that proposal again today.
d. mēkwāc ōma ē-mīcisoyān māka wīpac ēkotē nika-kī-takosinin.
I **am** eat**ing** right now but I can be there shortly.
e. mīcisowikamikohk awa niwīkimākan ē-wī-nakiskawāyāhk.
We **are** meet**ing** my husband at the cafe.

Although the progressive or "-ing" form of the verb is usually represented by the Conjunct form of Cree verbs, please note that this is not a set rule. Example 4c above is in the Independent form and is acceptable.

Let's review the verb constructions in English:

- In section 1, the verb "to be" is used to indicate location.
- In section 2, the "copular" verb precedes the adjectives in the English sentences. In Cree, the verb "to be" is inherent in adjectival verbs.
- In section 3, the verb is used to introduce a description of someone or something in the form of a noun, and the demonstrative pronouns are used like verbs.
- In section 4, the "auxiliary" verb helps other verbs in English, but other forms of verbs serve this function in Cree.

Now review the Cree examples as follows:

- In section 1, there is no change for the verb "to be" in either language. The verb *"ayā"* is used to specify that one is at a location.
- In section 2, the verb "to be" is an inherent part of Cree verbs and therefore is not visible.
- In section 3, either a noun or a non-verbal predicate in the form of a demonstrative pronoun or noun changed into a verb is used in place of "to be". The noun and the verb have a descriptive element which refers to the condition of the entity.
- In section 4, except for example c, the verbs are in the Conjunct mode and the verb *"ayā"* is still not used.

Note: *In some of the above sentences, the use of demonstrative pronouns is an interesting and useful observation. The demonstrative pronouns can be used to point out an object in order to explain it, point out its location or define it, all without using a verb. Demonstrative pronouns are usually translated with the verb "to be." So English requires the verb but Cree does not.*

Inanimate Intransitive Verbs and the Verb "to be"

The VII-1 and the VII-2, which refer to states or conditions such as weather, colour of inanimate nouns, and seasons, are another consideration when discussing the verb "to be." Although these have been discussed in other

chapters, it is relevant and important to note that the English translations of the VII-1 terms contain the verb "to be." Here are some examples where the third person (neutral) is identified in bold font.

kisināw.	It **is** cold.
miyo-kīsikāw.	It **is** a nice day.
nīso-kīsikāw.	It **is** the second day/Tuesday.
nīpin.	It **is** summer.
mihkwāw.	It **is** red.

These examples and those in the next section should be considered when looking at the translation of verbs. As an example of the translation of intransitive verbs consider the VAI "*mīciso* – eat," presented here in both the Independent and the Conjunct mode.

Independent Mode – VAI "mīciso – eat"

1s	nimīcison.	I eat.
2s	kimīcison.	You eat.
3s	mīcisow.	S/he eats.
3's	mīcisoyiwa.	His/her ____ eats.
1p	nimīcisonān.	We eat. (excl.)
21	kimīcisonaw.	We eat. (incl.)
2p	kimīcisonāwāw.	You eat.
3p	mīcisowak.	They eat.
3'p	mīcisoyiwa.	Their ____ eat.

The verb "to be" is not present in the Independent mode of Cree or in the English translation. But observe the translation of this same verb conjugated in the Conjunct mode. The verb "to be" is highlighted in bold in the translation.

Conjunct Mode – VAI "mīciso – eat*"*

1s	ē-mīcisoyān	as I **am** eating
2s	ē-mīcisoyan	as you **are** eating
3s	ē-mīcisot	as s/he **is** eating
3's	ē-mīcisoyit	as his/her ____ **is** eating
1p	ē-mīcisoyāhk	as we (excl.) **are** eating
21	ē-mīcisoyahk	as we (incl.) **are** eating
2p	ē-mīcisoyēk	as you (pl.) **are** eating
3p	ē-mīcisocik	as they **are** eating
3'p	ē-mīcisoyit	as their ____ **are** eating

Although *"ayā"* is not visible in the spelling of Cree, "to be" is required in the English translation. So even if it is not visible the previous examples show that *"ayā"* has its use in the Cree language but should not be equated with all the uses of "to be" in the English language.

Chapter 31

Possession

Animate and Inanimate Nouns

It is important to know what is meant by "dependent" and "independent" when discussing animate or inanimate nouns. In this chapter each category is dealt with separately. In addition to the information on dependent and independent nouns a section is devoted to kinship terms in their possessive forms.

Nouns, like verbs, can be conjugated so it should not be too complicated an idea to understand who owns what or, indeed, how many. But the word "declension" will be used, instead of "conjugation," to describe this process.

Independent Nouns

An **Independent noun**, inanimate or animate, is one which makes sense on its own, without prefixes or suffixes. Nouns such as "*awāsis* – a child," "*masinahikan* – a book," and "*okimāhkān* – a chief" are examples.

To show possession of Independent nouns prefixes *"ni-", "ki-",* and *"o-"* are attached to the beginning of nouns. These prefixes are used for two reasons: first, to show that they belong to someone and second, to specify who owns them.

Declension of Independent Nouns

Recall in the verb conjugation paradigms that *"ni-"* is only used for 1s or "I" and 1p or "we". *"ki-"* is used for 2s or "you" (singular), 21 or "we," and 2p or "you" (plural). This same idea is applied to specify who the owner is when talking about possession.

1s	ni____	my ____
1p	ni____inān	our (excl.) ____
2s	ki____	your ____
21	ki____inaw	our (incl.) _____
2p	ki____iwāw	your _____

To show that 3s, 3's, 3p, and 3'p owns an inanimate noun, a special prefix *"o-"* is attached to the inanimate nouns in the following examples.

3s	o____	his/her/its _____
3's	o____iyiw	his/her/its ____ _____
3p	o____iwāw	their _____
3'p	o____iyiw	their ____ _____

To put all of this in the format that we have been using for conjugation, here is a paradigm for the declension of possession of a singular object:

Singular

1s	ni____	my ____
2s	ki____	your ____
3s	o____	his/her/its ____
3's	o____iyiw	his/her/its____ ____
1p	ni____inān	our ____ (excl.)
21	ki____naw	our ____ (incl.)
2p	ki____iwāw	your ____
3p	o____iwāw	their ____
3'p	o____iyiw	their ____ ____

The plural suffix *"-a"* is added to the paradigm to indicate inanimate plural nouns.

Plural

1s	ni____a	my ____
2s	ki____a	your ____
3s	o____a	his/her/its ____
3's	o____iyiwa	his/her/its ____ ____
1p	ni____ināna	our ____ (excl.)
21	ki____inawa	our ____ (incl.)
2p	ki____iwāwa	your ____
3p	o____wāwa	their ____
3'p	o____yiwa	their _____ ____

Independent Inanimate Nouns

Example: Inanimate Noun (singular) "*maskisin* – a shoe"

1s	nimaskisin	my shoe
2s	kimaskisin	your shoe
3s	omaskisin	his/her/its shoe
3's	omaskisiniyiw	his/her/its ___'s shoe
1p	nimaskisininān	our shoe (excl.)
21	kimaskisininaw	our shoe (incl.)
2p	kimaskisiniwāw	your shoe
3p	omaskisiniwāw	their shoe
3'p	omaskisiniyiw	their _____'s shoe

Note: *In regard to the plural form, "shoe" should be pluralized because "we," "you" (plural), and "they" cannot collectively own one shoe. But for this example of how possession works for only one object, we can pretend these persons own a shoe collectively.*

Now this next example shows the declension when everyone owns more than one shoe! Remember, an *"-a"* is added to inanimate nouns to pluralize them. In the next example the *"-a"* is attached to the noun *only* in 1s, 2s, and 3s. For 1p, 21, 2p, and 3p the plural suffix is attached to the very end of the person-marking suffix and *not on the noun*. This suffix is highlighted in bold font for emphasis only.

Example: Inanimate Noun (plural) "*maskisina* – a shoe"

1s	nimaskisin**a**	my shoes
2s	kimaskisin**a**	your shoes
3s	omaskisin**a**	his/her/its shoe(s)
3's	omaskisiniyiw**a**	his/her/its ____'s shoe(s)
1p	nimaskisininān**a**	our shoes (excl.)
21	kimaskisininaw**a**	our shoes (incl.)
2p	kimaskisiniwāw**a**	your shoes
3p	omaskisiniwāw**a**	their shoe(s)
3'p	omaskisiniyiw**a**	their ____'s shoe(s)

Independent Animate Nouns

Animate nouns owned by 3s, 3's, 3p, and 3'p will always have only an *"-a"* suffix whether or not the noun is singular or plural. The examples below have this *"-a"* for the third persons. An explanation will follow the declension of the plural noun.

Example: Animate Noun (singular) "*asikan* – a sock/stocking"

1s	nitasikan	my sock
2s	kitasikan	your sock
3s	otasikan**a**	his/her/its sock(s)
3's	otasikaniyiw**a**	his/her/its ____'s sock(s)
1p	nitasikaninān	our sock (excl.)
21	kitasikaninaw	our sock (incl.)
2p	kitasikaniwāw	your sock
3p	otasikaniwāw**a**	their sock(s)
3'p	otasikaniyiw**a**	their ____'s sock(s)

Note: *Similar to the initial vowel used in verb stems, nouns that begin with a vowel will also require the connective "t" when placed in the possessive declension.*

Example: Animate Noun (plural) "*asikana* – socks/stockings"

1s	nitasikan**ak**	my socks
2s	kitasikan**ak**	your socks
3s	otasikan**a**	his/her/its sock(s)
3's	otasikaniyiw**a**	his/her/its ____'s sock(s)
1p	nitasikaninān**ak**	our socks (excl.)
21	kitasikaninaw**ak**	our socks (incl.)
2p	kitasikaniwāw**ak**	your socks
3p	otasikaniwāw**a**	their sock(s)
3'p	otāsikaniyiw**a**	their ____'s sock(s)

Recall that regardless of whether animate nouns are independent or dependent, the plural suffix is "*-ak*". 3s, 3's, 3p, and 3'p are an exception to this rule as they only use the suffix "*-a*". This suffix denotes the obviative form of nouns. It does not specify whether the noun is singular or plural. That is determined through context.

Possessive Suffixes

In addition to the prefixes introduced, in the declensions thus far there is a special suffix *"-im"* which is applied to some nouns. Here is one example:

Example: Animate Noun (singular) "*pahkwēsikan* – bannock"

1s	nipahkwēsikan**im**	my bannock
2s	kipahkwēsikan**im**	your bannock
3s	opahkwēsikan**im**a	his/her/its bannock(s)
3's	opahkwēsikan**im**iyiwa	his/her/its ____'s bannock(s)
1p	nipahkwēsikan**im**inān	our bannock (excl.)
21	kipahkwēsikan**im**inaw	our bannock (incl.)
2p	kipahkwēsikan**im**iwāw	your bannock
3p	opahkwēsikan**im**iwāwa	their bannock(s)
3'p	opahkwēsikan**im**iyiwa	their____'s bannock(s)

Here are the changes necessary to show possession of the objects in the previous example which are identified as animate nouns:

1. The possessive prefixes "*ni-*," "*ki-*," and "*o-*" are attached to the animate noun.
2. The special suffix "*-im*" is attached to the end of the noun from 1s through 3'p.
3. Then for 3s, 3's, 1p, 21, 2p, 3p, and 3'p the regular declension suffixes are attached to the "*-im*" suffix.

Example: Animate Noun (plural) "*pahkwēsikanak* – bannocks"

1s	nipahkwēsikanim**ak**	my bannocks
2s	kipahkwēsikanim**ak**	your bannocks
3s	opahkwēsikanim**a**	his/her/its bannock(s)
3's	opahkwēsikanimiyiw**a**	his/her ____'s bannock(s)
1p	nipahkwēsikaniminān**ak**	our bannocks (excl.)
21	kipahkwēsikaniminaw**ak**	our bannocks (incl.)
2p	kipahkwēsikanimiwāw**ak**	your bannocks
3p	opahkwēsikanimiwāw**a**	their bannock(s)
3'p	opahkwēsikanimiyiw**a**	their ____'s bannock(s)

Here is what happened to the plural noun:

1. The possessive prefixes "*ni-*," "*ki-*," and "*o-*" were attached to the beginning of the noun.
2. The special suffix "*-im*" was attached to the end of the noun.
3. The regular declension suffix was attached to the "*-im*".
4. Finally, the suffixes "*-ak*" or "*-a*" are added as appropriate.

Another form of the special possessive suffix is found in noun stems that end in a consonant plus "w". Here are some examples:

amiskw-	a beaver
mistikw-	a stick
mahkahkw-	a tub or barrel
wāposw-	a rabbit
askihkw-	a pail

Example: Animate Noun (singular) "*wāpos* – a rabbit"

1s	niwāpos**om**	my rabbit
2s	kiwāpos**om**	your rabbit
3s	owāpos**om**a	his/her/its rabbit(s)
3's	owāpos**om**iyiwa	his/her/its ____'s rabbit(s)
1p	niwāpos**om**inān	our rabbit (excl.)
21	kiwāpos**om**inaw	our rabbit (incl.)
2p	kiwāpos**om**iwāw	your rabbit
3p	owāpos**om**iwāwa	their rabbit(s)
3'p	owāpos**om**iyiwa	their ____'s rabbit(s)

Let's review the changes that happened to the noun:

1. The prefixes "*ni-*," "*ki-*," and "*o-*" were attached to the noun, and the special suffix "*-om*" was attached to the end of the noun, without the stem-final "*w*".
2. Then the regular declension suffix was attached to the "*-om*."

Example: Animate Noun (plural) "*wāposak* – rabbits"

1s	niwāpos**om**ak	my rabbits
2s	kiwāpos**om**ak	your rabbits
3s	owāpos**om**a	his/her/its rabbit(s)
3's	owāpos**om**iyiwa	his/her/its ____'s rabbit(s)
1p	niwāpos**om**inānak	our rabbits (excl.)
21	kiwāpos**om**inawak	our rabbits (incl.)
2p	kiwāpos**om**iwāwak	your rabbits
3p	owāpos**om**iwāwa	their rabbit(s)
3'p	owāpos**om**iyiwa	their ____'s rabbit(s)

Here is what happened to the noun:

1. The prefixes "*ni-*," "*ki-*," and "*o-*" were attached to the noun, and the special suffix "*-om*" was attached to the end of the noun.
2. Then the regular declension suffix was attached to the "*-om*."
3. Finally, the suffixes "*-ak*" and "*-a*" were attached as appropriate.

Animate nouns with initial *"o"* and "Vw" stems undergo certain changes when referring to them as possessive nouns/objects. One such noun is the word "*okimāw* – chief/leader" used in the following example.

Example: Animate Noun (singular) "*okimāw* – a chief/leader"

1s	nitōkimām	my chief
2s	kitōkimām	your chief
3s	otōkimāma	his/her chief(s)
3's	otōkimāmiyiwa	his/her ____'s chief(s)
1p	nitōkimāminān	our chief
21	kitōkimāminaw	our chief
2p	kitōkimāmiwāw	your chief
3p	otōkimāmiwāwa	their chief(s)
3'p	otōkimāmiyiwa	their ____'s chief(s)

This is what happened to the noun:

1. First, the connective "t" rule was applied.
2. Then the initial "*o*" in the noun was changed to "*ō*."
3. Finally, the "*w*" was dropped and the "*m*" was added.

Although these next examples do not have an initial *"o"* stem they do follow the "Vw" paradigm above. But the "*w*" is replaced with an "*m*", and is highlighted in bold. The "*t*" in "*nitiskwēm"* is highlighted to show the application of the connective "t" rule.

iskwē**w**	a woman	→	ni**t**iskwē**m**	my woman
nāpē**w**	a man	→	nināpē**m**	my husband (my man)

Example: Animate Noun (plural) "*okimāwak* – chiefs/leaders"

1s	nitōkimāmak	my chiefs
2s	kitōkimāmak	your chiefs
3s	otōkimāma	his/her chief(s)
3's	otōkimāmiyiwa	his/her ____'s chief(s)
1p	nitōkimāminānak	our chiefs
21	kitōkimāminawak	our chiefs
2p	kitōkimāmiwāwak	your chiefs
3p	otōkimāmiwāwa	their chief(s)
3'p	otōkimāmiyiwa	their ____'s chief(s)

The plural suffix *"-ak"* is added to the singular possessive form of the nouns of the possessor in first or second person (*i.e.* 1s, 2s, 1p, 21, and 2p).

Dependent Nouns

Dependent nouns are exactly that: they are dependent on prefixes to make sense. These prefixes cannot be detached from the words because if they were the words would not have meaning. Both inanimate and animate nouns can occur as dependent nouns. A more detailed explanation follows below.

Declension of Dependent Inanimate Nouns

The same declension processes used in the previous section can be applied to dependent inanimate nouns.

Some dependent nouns can be identified by the initial consonant *"m"* as in the words "*mīpit"* and "*maniway."* When dependent nouns beginning with this initial consonant are declined, the "*m*" is replaced by *"n*, *"k",* or *"w".* Observe the following declension paradigm. In the previous paradigms *"ni-"* was used for 1s and 1p. *"ki-"* was used for 2s, 21, and 2p. This same idea applies to determine the owner when speaking of possession except that the *"i"* is not used. Please see the result in the following paradigm:

1s	n_____
2s	k_____
3s	w_____
3's	w_____iyiw
1p	n_____inān (excl.)
21	k_____inaw (incl.)
2p	k_____iwāw
3p	w_____iwāw
3'p	w_____iyiw

The following examples outline the changes which occur for the declension of dependent inanimate nouns. Nouns such as "*mīpit* – a tooth" and "*mahkwan* – a heel" are dependent inanimate nouns and will therefore require the special prefix "*w-*" on the 3s, 3's, 3p and 3'p. There are some nouns which will have an *"o-"* possessive prefix for 3s, 3's, 3p, and 3'p. Most dependent inanimate nouns are either body parts or clothing. Here is an example of how the noun "*mīpit* – a tooth" is declined. Remember the *"m"* is not used and *"w"* is required for 3s, 3's, 3p, and 3'p. The stem is "*-īpit*."

Example: Dependent Inanimate Noun (singular) "*mīpit* – a tooth"

1s	nīpit	my tooth
2s	kīpit	your tooth
3s	wīpit	his/her/its tooth
3's	wīpitiyiw	his/her/its ____ tooth
1p	nīpitinān	our tooth
21	kīpitinaw	our tooth
2p	kīpitiwāw	your tooth
3p	wīpitiwāw	their tooth
3'p	wīpitiyiw	their ____'s tooth

Note: *In regard to the plural form, "tooth" should be pluralized because "we," "you" (plural), and "they" cannot collectively own one tooth. But for this example of how possession works for only one object, just pretend these persons own a "tooth" collectively, perhaps a dinosaur tooth.*

Example: Dependent Inanimate Noun (plural) "*mīpita* – teeth"

1s	nīpita	my teeth
2s	kīpita	your teeth
3s	wīpita	his/her/its teeth
3's	wīpitiyiwa	his/her/its ____ teeth
1p	nīpitināna	our teeth (excl.)
21	kīpitinawa	our teeth (incl.)
2p	kīpitiwāwa	your teeth
3p	wīpitiwāwa	their teeth
3'p	wīpitiyiwa	their ____'s teeth

Let's review the changes which occurred in the example above:

1. The prefixes "*n-*" and "*k-*" were retained, but a "*w-*" prefix was used for 3s, 3's, 3p, and 3'p.
2. The stem "*-īpit*" was inserted in the paradigm.
3. No suffixes were added to the noun for 1s, 2s, and 3s, and the suffix for 3's and 3'p was "*-iyiw*" for the inanimate possessive obviative. The suffixes remained as "*-inān*" for 1p, "*-inaw*" for 21, and "*-iwāw*" for 2p and 3p respectively.
4. To create the plural suffix, an "*-a*" was attached to the noun in 1s, 2s, and 3s, and an "*-a*" was attached to the suffixes in 1p, 21, 2p, 3p, 3's, and 3'p.

"*mahkwan* – a heel" is another dependent inanimate noun that follows this paradigm.

Example: Dependent Inanimate Noun (singular)

1s	nahkwan	my heel
2s	kahkwan	your heel
3s	wahkwan	his/her heel
3's	wahkwaniyiw	his ____'s heel
1p	nahkwaninān	our heel (excl.)
21	kahkwaninaw	our heel (incl.)
2p	kahkwaniwāw	your heel
3p	wahkwaniwāw	their heel
3'p	wahkwaniyiw	their ____'s heel

Example: Dependent Inanimate Noun (plural) "*mahkwana* – heels"

1s	nahkwana	my heels
2s	kahkwana	your heels
3s	wahkwana	his/her heels
3's	wahkwaniyiwa	his ____'s heels
1p	nahkwaninmāna	our heels (excl.)
21	kahkwaninawa	our heels (incl.)
2p	kahkwaniwāwa	your heels
3p	wahkwaniwāwa	their heels
3'p	wahkwaniyiwa	their ____'s heels

The changes which occurred are:

1. A "*w-*" prefix was used for 3s, 3's, 3p, and 3'p to show third person possession.
2. The stem "*-ahkwan*" was inserted in the paradigm.
3. No suffixes were added to the noun for 1s, 2s, and 3s, and the suffix for 3's and 3'p was "*-iyiw*" for the inanimate possessive obviative. The suffixes remained as "*-inān*" for 1p, "*-inaw*" for 21, and "*-iwāw*" for 2p and 3p respectively.
4. To create the plural suffix, an "*-a*" was attached to the noun in 1s, 2s, and 3s, and an "*-a*" was attached to the suffixes in 1p, 21, 2p, 3p, 3's, and 3'p.

Example: Dependent Inanimate Noun (singular) "*mispiton* – an arm"

1s	nispiton	my arm
2s	kispiton	your arm
3s	ospiton	his/her/its arm
3's	ospitoniyiw	his/her/its ____ arm
1p	nispitoninān	our arm (excl.)
21	kispitonāninaw	our arm (incl.)
2p	kispitoniwāw	your arm
3p	ospitoniwāw	their arm
3'p	ospitoniyiw	their ____'s arm

Example: Dependent Inanimate Noun (plural) "*mispitona* – arms"

1s	nispitona	my arms
2s	kispitona	your arms
3s	ospitona	his/her/its arms
3's	ospitoniyiwa	his/her/its ____ arms
1p	nispitoninmāna	our arms (excl.)
21	kispitoninawa	our arms (incl.)
2p	kispitoniwāwa	your arms
3p	ospitoniwāwa	their arms
3'p	ospitoniyiwa	their ____'s arms

These are the changes which occurred in the declension for possession/ownership of the dependent inanimate noun "*mispiton* – an arm."

1. The prefixes "*ni-*" and "*ki-*" are used for 1s, 2s, 1p, 21, and 2p.
2. The prefix "*o-*" is used for 3s, 3's, 3p, and 3'p.
3. Suffixes are not used for the noun in 1s, 2s, and 3s.
4. The suffix "*-iyiw*" is used for 3's and 3'p.
5. The suffixes remain "*-inān*" for 1p, "*-inaw*" for 21, and "*-iwāw*" for 2p and 3p respectively.
6. The plural suffix "*-a*" is added to the noun in the 1s, 2s, and 3s, and to the suffix in 1p, 21, 2p, 3p, 3's, and 3'p.

Declension of Dependent Animate Nouns

Dependent animate nouns beginning with *"mi-"* follow the same paradigm as inanimate nouns that begin with *"mī-"*, except the 3s, 3's, 3p, and 3'p use the possessive prefix "*o-*" instead of "*w-*". Dependent animate nouns will have singular and plural paradigms.

Example: Dependent Animate Noun (singular) "*mitās* – a pair of pants"

1s	nitās	my pants
2s	kitās	your pants
3s	otās**a**	his/her/its pants
3's	otāsiyiw**a**	his/her/its ____ pants
1p	nitāsinān	our pants (excl.)
21	kitāsinaw	our pants (incl.)
2p	kitāsiwāw	your pants
3p	otāsiwāw**a**	their pants
3'p	otāsiyiw**a**	their ____'s pants

Note: *Remember that animate nouns must be marked as obviative with the "-*a*" suffix when the possessor is third person (i.e. 3s, 3's, 3p, 3'p).*

Example: Dependent Animate Noun (plural) "*mitāsak* – more than one pair of pants"

1s	nitās**ak**	my pants
2s	kitās**ak**	your pants
3s	otās**a**	his/her/its pants
3's	otāsiyiw**a**	his/her/its ____ pants
1p	nitāsinān**ak**	our pants (excl.)
21	kitāsinaw**ak**	our pants (incl.)
2p	kitāsiwāw**ak**	your pants
3p	otāsiwāw**a**	their pants
3'p	otāsiyiw**a**	their ____'s pants

There is one exception which has a totally different declension to show ownership. The word or noun for "*atim* – dog" changes to "*nitēm* – my dog" to show ownership. Here are the paradigms to show ownership of one dog or more than one dog.

atim = dog → *nitēm* = my dog

Example: Dependent Animate Noun (singular) "*atim* – a dog"

1s	nitēm	my dog
2s	kitēm	your dog
3s	otēm**a**	his/her dog(s)
3's	otēmiyiw**a**	his/her ____'s dog(s)
1p	nitēminān	our dog (excl.)
21	kitēminaw	our dog (incl.)
2p	kitēmiwāw	your dog
3p	otēmiwāw**a**	their dog(s)
3'p	otēmiyiw**a**	their ____'s dog(s)

Example: Dependent Animate Noun (plural) "*atimwak* – dogs"

1s	nitēm**ak**	my dogs
2s	kitēm**ak**	your dogs
3s	otēm**a**	his/her dog(s)
3's	otēmiyiw**a**	his/her ____'s dog(s)
1p	nitēminān**ak**	our dogs (exc.)
21	kitēminaw**ak**	our dogs (incl.)
2p	kitēmiwāw**ak**	your dogs
3p	otēmiwāw**a**	their dog(s)
3'p	otēmiyiw**a**	their ____'s dog(s)

The changes which occurred in the example above are:

1. The prefixes "*ni-*" and "*ki-*" are retained, but an "*o-*" is used for 3s, 3's, 3p, and 3'p.
2. The stem "*-tēm*" was inserted in the paradigm.
3. There is no suffix for 1s and 2s.
4. The suffix for 3s is an "*-a*", and the suffix for 3's and 3'p is "*-iyiwa*."
5. The suffixes remain "*-inān*" for 1p, "*-inaw*" for 21, and "*-iwāw*" for 2p and 3p respectively.
6. The plural prefix "*-ak*" is added to the first and second person (*i.e.* 1s, 2s, 1p, 21, and 2p).

Kinship Terms – Dependent Nouns

Perhaps the most common dependent nouns are those that refer to relatives: **the kinship terms**. These terms are quite precise so that one can differentiate whether relatives are from the mother's or father's side of the family: that is **maternal** and **paternal** genealogy.

The possessive prefixes mentioned above are the same prefixes used in the verb conjugation charts that have already been introduced with the verbs. But there is an additional prefix *"o-"* to show possession by 3s, 3's, 3p, and 3'p.

ni- = my	ni- = our (excl.)
	ki- = our (incl.)
ki- = your (sg.)	ki- = your (pl.)
o- = his/her	o- = their
o- = his/her ____'s	o- = his/her/their ____'s

Singular Possessive Nouns

1s	ni____	my ____
2s	ki____	your ____
3s	o____a	his/her/its ____
3's	o____iyiwa	his/her/its ____ ____
1p	ni____inān	our ____ (excl.)
21	ki____naw	our ____ (incl.)
2p	ki____iwāw	your ____
3p	o____wāwa	their ____
3'p	o____yiwa	their _____ ____

Plural Possessive Nouns

The plural suffix "*-ak*" is used for animate nouns possessed by first or second person. (All kinship terms are, of course, animate.)

1s	ni____ak	my ____
2s	ki____ak	your ____
3s	o____a	his/her/its ____
3's	o____iyiwa	his/her/its ____ ____
1p	ni____inānak	our ____ (excl.)
21	ki____inawak	our ____ (incl.)
2p	ki____iwāwak	your ____
3p	o____iwāwa	their ____
3'p	o____iyiwa	their _____ ____

Here are examples of kinship terms in the same format as that which is used in the declension of nouns. Some terms may differ from region to region or from one dialect to another.

Examples of Singular Possessive Nouns

"*okāwīmāw* – a mother" (dependent stem "*-kāwiy-*")

1s	nikāwiy	my mother
2s	kikāwiy	your mother
3s	okāwiya	his/her mother(s)
3's	okāwīyiwa	his ____'s mother(s)
1p	nikāwīnān	our mother (excl.)
21	kikāwīnaw	our mother (incl.)
2p	kikāwīwāw	your mother
3p	okāwīwāwa	their mother(s)
3'p	okāwīyiwa	their ____'s mother(s)

"*otānisimāw* – a daughter" (dependent stem "*-tānis-*")

1s	nitānis	my daughter
2s	kitānis	your daughter
3s	otānisa	his/her daughter(s)
3's	otānisiyiwa	his/her ____'s daughter(s)
1p	nitānisinān	our daughter (excl.)
21	kitānisinaw	our daughter (incl.)
2p	kitānisiwāw	your daughter
3p	otānisiwāwa	their daughter(s)
3'p	otānisiyiwa	their ____'s daughter(s)

"*okosisimāw* – a son" (dependent stem "*-kosis-*")

1s	nikosis	my son
2s	kikosis	your son
3s	okosisa	his/her son(s)
3's	okosisiyiwa	his/her ____'s son(s)
1p	nikosisinān	our son (excl.)
21	kikosisinaw	our son (incl.)
2p	kikosisiwāw	your son
3p	okosisiwāwa	their son(s)
3'p	okosisiyiwa	their ____'s son(s)

"*nāpēw* – a man" (dependent stem "*-nāpēm-* – a husband")

1s	nināpēm	my husband
2s	kināpēm	your husband
3s	onāpēma	her husband
3's	onāpēmiyiwa	his/her ____'s husband
1p	nināpēminānak	our husbands (excl.)
21	kināpēminawak	our husbands (incl.)
2p	kināpēmiwāwak	your husbands
3p	onāpēmiwāwa	their husbands
3'p	onāpēmiyiwa	their ____'s husbands

"*ohtāwīmāw* – a father" (dependent stem "*-htāwiy-*")

1s	nōhtāwiy	my father
2s	kōhtāwiy	your father
3s	ohtāwiya	his/her father(s)
3's	ohtāwīyiwa	his/her ____'s father(s)
1p	nōhtāwīnān	our father (excl.)
21	kōhtāwīnaw	our father (incl.)
2p	kōhtāwīwāw	your father
3p	ohtāwīwāwa	their father(s)
3'p	ohtāwīyiwa	their ____'s father(s)

"*wīkimākan* – a spouse"

1s	niwīkimākan	my spouse
2s	kiwīkimākan	your spouse
3s	owīkimākana	his/her spouse
3's	owīkimākaniyiwa	his/her ____'s spouse
1p	niwīkimākaninānak	our spouses (excl.)
21	kiwīkimākaninawak	our spouses (incl.)
2p	kiwīkimākaniwāwak	your spouses
3p	owīkimākaniwāwa	their spouses
3'p	owīkimākaniyiwa	their ____'s spouses

"*nītisān* – a sister or brother" (dependent stem "*-ītisān-*")

1s	nītisān	my sibling
2s	kītisān	your sibling
3s	wītisāna	his/her sibling(s)
3's	wītisāniyiwa	his/her ____'s sibling(s)
1p	nītisāninān	our sibling (excl.)
21	kītisāninaw	our sibling (incl.)
2p	kītisāniwāw	your sibling
3p	wītisāniwāwa	their sibling(s)
3'p	wītisāniyiwa	their ____'s sibling(s)

"*osīmimāw* – a younger sister/brother" (dependent stem "*-sīmis-*")

1s	nisīmis	my younger sibling
2s	kisīmis	your younger sibling
3s	osīmisa	his/her younger sibling(s)
3's	osīmisiyiwa	his ___'s younger sibling(s)
1p	nisīmisinān	our younger sibling (excl.)
21	kisīmisinaw	our younger sibling (incl.)
2p	kisīmisiwāw	your younger sibling
3p	osīmisiwāwa	their younger sibling(s)
3'p	osīmisiyiwa	their __'s younger sibling(s)

"*ostēsimāw* – an older brother" (dependent stem "*-stēs-*")

1s	nistēs	my older brother
2s	kistēs	your older brother
3s	ostēsa	his/her older brother(s)
3's	ostēsiyiwa	his/her ____'s older brother(s)
1p	nistēsinān	our older brother (excl.)
21	kistēsinaw	our older brother (incl.)
2p	kistēsiwāw	your older brother
3p	ostēsiwāwa	their older brother(s)
3'p	ostēsiyiwa	their ____'s older brother(s)

"*omisimāw* – an older sister" (dependent stem "*-mis-*")

1s	nimis	my older sister
2s	kimis	your older sister
3s	omisa	his/her older sister(s)
3's	omisiyiwa	his/her ___'s older sister(s)
1p	nimisinān	our older sister (excl.)
21	kimisinaw	our older sister (incl.)
2p	kimisiwāw	your older sister
3p	omisiwāwa	their older sister(s)
3'p	omisiyiwa	their ____'s older sister(s)

"*ōhkomimāw* – a grandmother" (dependent stem "*-ōhkom-*")

1s	nōhkom	my grandmother
2s	kōhkom	your grandmother
3s	ohkoma	his/her grandmother(s)
3's	ohkomiyiwa	his/her __'s grandmother(s)
1p	nōhkominān	our grandmother (excl.)
21	kōhkominaw	our grandmother (incl.)
2p	kōhkomiwāw	your grandmother
3p	ohkomiwāwa	their grandmother(s)
3'p	ohkomiyiwa	their ___'s grandmother(s)

"*omosōmimāw* – a grandfather" (dependent stem "*-mosōm-*")

1s	nimosōm	my grandfather
2s	kimosōm	your grandfather
3s	omosōma	his/her grandfather(s)
3's	omosōmiyiwa	his/her ____ grandfather(s)
1p	nimosōminān	our grandfather (excl.)
21	kimosōminaw	our grandfather (incl.)
2p	kimosōmiwāw	your grandfather
3p	omosōmiwāwa	their grandfather(s)
3'p	omosōmiyiwa	their ____'s grandfather(s)

The terms in the following list can also be written in the same format as those above. On your own, please practice writing them in the same format.

nikāwīs	my aunt (mother's sister)
nisis	my uncle (mother's brother, also father-in-law)
nisikos	my aunt (father's sister, also mother-in-law)
nōhcāwīs	my uncle (father's brother)
*niciwām, niciwāmis	my cousin
nistēs, nisīmis	my cousin (father's brother's sons)
nimis, nistēs	my cousin (father's brother's daughters)
*nīstāw, nisīmis	my cousin (also brother-in-law) if you are male
*nītim, nīcimos	my cousin (mother's brother's sons, if you are female; or father's sister's daughters, if you are male)
*nicāhkos	my cousin (also sister-in-law) if you are female
nōsisim	my grandchild (both male and female)

The meaning and usage of a couple of the forms above have changed over the years (denoted by asterisks). This is epecially true in northern communities:

nikāwīs "my maternal aunt" is now applied to "my godmother" and
nōhcāwīs "my paternal uncle" is now applied to "my godfather"

There is a unique Cree term used in Cree society to refer to or to address the parents of a daughter- or son-in-law. There is no commonly used term for this in English but "co-in-law" may suffice for the term: "*nitihtāwāw* – my co-in-law." Both sets of parents use this word when speaking of or talking to their "co-in-law." In conversation, others can refer to "*kitihtāwāw* – your co-in-law."

Chapter 32

Conjunct Mode and Subordinate Clauses

The first brief discussion in this chapter will be on the Conjunct mode which is sometimes referred to as the Subjunctive mode. Next the relative clause which is also a subordinate clause will be presented.

It is difficult to apply rules meant to be used to explain the English language. Both Cree and English can have one-word sentences and both languages can decline or conjugate verbs. But Cree verbs have been described as transferring an action "affecting" or "not affecting" another entity. This precision is why there are so many verbs and other vocabulary to accommodate each category of Cree terms.

Then there is the question of the principal and subordinate clauses. I believe that Cree verbs are (mostly) principal clauses even though one form begins with a person indicator while the other begins with an "*ē-*". They frequently occur together. The following examples will show that the Conjunct form can be used as the principal clause. The place of occurrence also shows that meaning doesn't change.

Conjunct Forms in Cree

The Conjunct mode can be confusing for students learning Cree. Changing the name of the mode from Subjunctive to Conjunct does not necessarily

take away the confusion that this form presents. It is rather confusing for a number of reasons:

1. Students learning Cree may use the English "-ing" translation of the conjugated form as the only way to translate the verbs (*e.g.*: as I am eating).
2. The translated verbs in English end in "-ing." Combined with the information above, the verb form results in an awkward format (*e.g.*: as I am eating).
3. Translations quite often do not use the word "as."
4. This form is often, but not always, a subordinate clause.
5. Explanations about when to use the Conjunct mode are not clear.

In this textbook, the conjugated verbs were and still are translated using the construction "as ____" in all the persons and in all the paradigms. This is done *only as an example* and *as a hint* that "as ____" can introduce a subordinate clause. Actually, "as" can be replaced by other terms depending on the context. It is most important that translations use the proper term to reflect the context of what is being said.

Examples may help you to see how this mode is used. They will also show that in many contexts the Conjunct form of a verb is a **principal clause (P)** rather than a **subordinate clause (S)**, or more specifically a **relative clause (R)**. In the examples below, the words that introduce a relative clause are highlighted in bold.

Conjunct Mode and Principal vs. Subordinate Clauses

In the following examples, not all of the verbs in the Conjunct mode are subordinate clauses. A further explanation of the use of principal and subordinate clauses follows each example.

Example 1

a. ē-wī-āpacihtāyan cī mōhkomān?
   Are you going to use a knife? (P)
b. ē-wī-āpacihtāyan cī ōma mōhkomān?
   Are you going to use this knife? (P)
c. mōhkomān ōma ē-wī-āpacihtāyān.
   I am going to use a knife. (S)
d. ēwako ōma mōhkomān kā-wī-āpacihtāyān.
   This is the knife *that* I am going to use. (R)

Explanation 1

a. In the first instance, the scenario might be that the person is asking someone whether s/he was going to use a knife for the task at hand. The meaning seems to be that of surprise that s/he would use a knife at all. This is an example of a principal clause.
   - "*cī*" is used.
   - The verb is in the Conjunct mode.
b. If one were to change this sentence from a question to a statement it becomes obvious that this a principal clause.
   - ē-wī-āpacihtāyān ōma mōhkomān.
     I am going to use this knife.
c. In this sentence however, the demonstrative pronoun "*ōma*" refers to a statement exclaiming "(It is that) I am going to use this knife." This is a subordinate clause used in a focus construction where the emphasis is placed on "a knife."
   - "*ōma*" = this
   - The verb is in the Conjunct mode.
d. In this sentence we have a relative clause which makes it a subordinate clause.
   - "*ēwako*" = the one
   - "*ōma*" = this
   - "*kā-*" introduces a relative clause.

Example 2

a. niwī-ati-kīwānān *ēkwa* ē-pē-māyinākwahk ōma.
We are going home *now*; it is looking like it is going to storm.
We are on our way home *now as* it looks like it's going to storm. (S)

b. ē-pē-māyinākwahk ōma *ēkosi* niwī-ati-kīwānān ēkwa.
It is looking like it is going to storm *so* we are on our way home.
[*As it is*/*since it is* looking like it is going to storm we are on our way home.] (P)

c. niwī-ati-kīwānān ēkwa *ayisk* ē-pē-māyinākwahk.
We are on our way home *because* it looks like it is going to storm.
We are on our way home *because it is* looking like it is going to storm. (S)

Explanation 2

a. This is an example of a subordinate clause.
- "*ēkwa*" = now
- "*ōma*" = this
- The verb is in the Conjunct mode.

b. The literal translation (written in brackets) is placed below what is considered be a proper English sentence.
- "*ōma*" = this
- "*ēkosi*" = so
- The verb is in the Conjunct mode.

c. The subordinate clause is introduced by "*ayisk* – because."
- The verb is in the Conjunct mode.

Example 3

a. *ē-māyimahcihot* awa.
This one *is feeling ill*. (This is information referring to somebody's state of health at that moment.) (P)

b. ē-māyimahcihot awa *ēkosi* āhkosiwikamikohk niwī-itohtahāw.
This one is feeling ill *so* I am going to take him/her to the hospital. (P)

c. *ē-māyimahcihot* ōma awa *ēkosi* āhkosiwikamikohk niwī-itohtahāw.
(This is the situation) s/he (*this one*) is feeling ill *so* I am taking him/her to the hospital. (P)

d. ē-māyimahcihot ōma *ēkosi* āhkosiwikamikohk niwī-itohtahāw.
(This is the situation) s/he is feeling ill *so* I am taking him/her to the hospital. (P)

e. āhkosiwikamikohk awa niwī-itohtahāw *ayisk* ē-māyimahcihot.
I am taking him/her (this one) to the hospital *because* s/he is not feeling well. (S)

Explanation 3

a. This is a statement giving information about the condition of a person. It is a principal clause.
   - "*awa*" = him/her/it
   - The verb is in the Conjunct mode.

b. This is an example of a principal clause.
   - "*ēkosi*" = so
   - The verb is in the Conjunct mode.

c. This is an example of a principal clause.
   - "*ōma*" = it
   - "*awa*" = this one
   - "*ēkosi*" = so
   - The verb is in the Conjunct mode.

d. This is an example of a principal clause.
   - "*ōma*" = him/her/it
   - The verb is in the Conjunct mode.

e. This is an example of a subordinate clause.
   - "*ayisk*" = because
   - The verb is in the Conjunct mode.

The meaning of the demonstrative pronouns *ōma*, *awa*, *ana*, and *anima* changes depending on the context or for different situations.

Most often when the verb is in the Conjunct mode it is part of a subordinate clause. However, Conjunct verbs also occur with interrogative pronouns in main clause questions, and there are other exceptions as well. This is a very complex topic which cannot be fully addressed in an introductory text and must wait for a more advanced level of study.

Tense

Some of the questions in the previous examples are asked using interrogative and demonstrative pronouns that act as predicates. These are followed by verbs that begin with "*kā-*". "*kā-*" is a grammatical preverb. It defines a changed Conjunct clause and it is often a relative clause, such as "who" or "which." Now, in the following example note that the verb in the Independent mode is in the past tense "*nikī-*" and the Conjunct form of the second verb is not. This is not unusual because the time line is already determined by the first tense particle so it would be redundant to use the past tense again.

1. *nikī*-pakāsimonān ispīhk kā-itohtēyāhk sākahikanihk.
   We swam when we went to the lake.
2. māci-mētawēwak māna awāsisak mayawāc kā-waniskācik.
   The children usually begin playing as soon as they get up.

But if it is the only verb, the following prefixes will indicate the time:

kā-	→	indicates the present
kē-	→	indicates the future
kā-kī-	→	indicates the past tense

For example:

1. tānihi kē-atāwēyan?	Which ones will you buy?
2. anihi kā-mihkwāki.	Those that are red.
3. ēwako cī ana kā-kī-nikamot?	Is that the one who sang?

"mēkwāc" or "mēkwā"

The terms *"mēkwāc"* and *"ispīhk"* quite often occur with verbs in the Conjunct mode. When *"mēkwāc"* occurs before the verb it is pronounced with the *"c"*, but if it is used between *"ē-"* and the rest of the verb then the *"c"* is dropped. If it is placed before the verb it is a particle, but if it is placed between the prefix *"ē-"* and the verb stem then it is a preverb.

The meaning is still the same either way and there are no changes to anything else at all. For example:

1. nikī-wāpamāwak aniki **mēkwāc** ē-atoskēcik.
   I saw them (those ones) while they were working.
2. nikī-wāpamāwak aniki ē-**mēkwā**-atoskēcik.
   I saw them (those ones) while they were working.

Relative Clauses

One other verb form which needs to be addressed is the relative clause. **Relative clauses** modify nouns in sentences. English terms such as "that," "which," "who," "when," and "where" usually indicate that a relative clause is being used.

An easily recognizable particle "*kā-*", which replaces the "*ē-*" in front of verb stems that are in the Conjunct mode, is used to introduce relative clauses in Cree. It sounds simple and it is, but it can cause a bit of confusion when translating from Cree to English.

Remember from Chapter 4 that in order to construct a proper grammatical English sentence, when translating from Cree, the direct translation will often obscure a relative clause. In doing so, the English translation does not capture the thought process of the Cree and the way they express that thought. If a

Cree sentence were to be translated literally, one would have a rather awkwardly constructed English sentence but then it would be more accurate.

The translation of a verb that has the particle "*kā-*" in its construction may be determined by the context of the sentence. Terms such as "that," "as," "which," or "who" should be used appropriately in the translation. Consider the examples below:

1. tānispīhk anima kisīmis **kā**-kī-wāpamat?
   When was it **that** you saw your younger sibling?
2. ē-nitawēyihtaman cī anihi maskisina **kā**-mihkwāki?
   Do you want those shoes **that** are red? (Literally: You want those shoes **which/that** are red?)
3. ēwakoni cī anihi maskisina **kā**-mihkwāki **kā**-nitawēyihtaman?
   Are those shoes **that** are red the ones **that** you want?
4. kikī-wāpamāwak cī aniki iskwēsisak **kā**-kī-nikamocik?
   Did you (sg.) see those girls **that/who** sang?
5. ēwako cī ana **kā**-kī-nikamot?
   Is that the one **who** sang?
6. tāniwēhkāk aniki awāsisak **kā**-nihtā-nikamocik?
   Where are those children who sing well? (Literally: Where are they those children **that/who** can sing well?)
7. kī-pimohtatāw cī anima maskimot **kā**-osāwāyik?
   Did he carry that orange bag? (Literally: Did he carry along with him that bag **which** is orange?)
8. kīkwāy anima **kā**-kī-atāwēyan?
   What is that **that** you (sg.) bought?

Tense and Relative Clauses

Although tense markers and word order have already been discussed in Chapter 6 and numerous examples have been given throughout the textbook, the relative clause and its relationship with tense has not been addressed. So here is an observation that explains how and where to apply the tense markers.

Some of the previous relative clause examples are in the past tense. The past tense indicator "*kī-*" or future intentional "*wī-*" can be paired with "*kā-*" resulting in "*kā-kī-*" and "*kā-wī-*" in sentences in order to show past tense or future intentional. The chart below shows the order that one would follow for the relative clause paradigm.

kā-	Tense -	Preverb -	Verb Stem	+ Suffix

Chapter 33

Conclusion

This volume has presented only a brief glimpse of the Cree language. The focus on its grammatical structure fulfills an immediate need. Although an attempt to use practical examples has been made, the rich and vivid colloquial and idiomatic nature of Cree cannot be captured in written text. One might attempt to simulate conditions but the Cree-speaking community would be the best teacher.

However, it is hoped that this book has introduced enough practical information for the reader to understand and to be aware of the complexity of this language. Educators may want to use this text as a reference when questions arise.

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About the Author

Jean Okimāsis was born Jean Lillian Littlechief to parents Dawson and Lillian (née Still) of White Bear First Nation in southeastern Saskatchewan. Her maternal grandparents were Joseph and Caroline (née Thomas) Still and her paternal grandparents were John and Annie (née Kakakaway) Littlechief. It is her small *kohkom*, Annie, who appears on the cover of the White Bear Conversational Cree CD and booklet along with Jean (center) and her three cousins, Francis (far right), Florence and Bernice (baby). Jean received her elementary education on Reserve before completing high school at the Lebret Residential School. Jean holds a B.A. and LL.D. from the University of Regina.

During her university studies, Jean rediscovered a pride in her first language, Cree, and joined the late Dr. Ahab Spence in the fledgling Languages program at the Saskatchewan Indian Federated College (SIFC, which is now First Nations University of Canada) in 1982. Her own work, and collaboration with her student Solomon Ratt, quickly led to the publication of *Cree: Language of the Plains*, a language instructional set including textbook, workbook and audio tapes, available from SIFC in many editions and printings through the 1980s and 1990s. These materials were eventually republished in 1999 by the Canadian Plains Research Center, with a major revision of the textbook completed in 2004. Jean's books and CDs are currently used in Cree language programs throughout western Canada.

At SIFC, Jean was a driving force behind the establishment of the Department of Indian Languages, Literatures, and Linguistics, for which

she served as the first department head (1985-1988) and for a second term before her retirement from teaching (in 2002). She also contributed greatly to the creation of the first and only full degree programs in First Nations languages—Cree and Saulteaux (Ojibway)— in Canada. In spring 2005, Jean received an honorary Doctorate of Literature from the University of Regina.

Other accomplishments include her work on two First Nations language curricula (for Sask Learning and the Western Canadian Protocol), her constant participation in the Saskatchewan Cree Language Retention Committee, and numerous contributions to Cree language literacy through instruction, editing and translation. In addition, Jean has made important contributions to the Algonquian Linguistic Atlas (www.atlas-ling.ca) and the ongoing research project, "21st Century Tools for Indigenous Languages" (altlab.ualberta.ca/itwewina), partnering with the Universities of Alberta and Tromsø in Norway). Jean continues to work to transcribe recordings of the Elders.

Appendix A

Verb Charts

Verb Conjugation Chart

1s	indicates	the first person singular (I, me)
2s	indicates	the second person singular (you)
3s	indicates	the third person singular (he, she, it)
3's	indicates	the obviative singular (*e.g.*: his friend/s)
1p	indicates	the first person plural (we, exclusive)
21	indicates	the first person plural (we, inclusive)
2p	indicates	the second person plural (you)
3p	indicates	the third person plural (they)
3'p	indicates	the obviative plural (*e.g.*: their friend/s)

Sample Verb Charts

Immediate Imperative Mode

person	preverb-	verb stem	+ suffix
2s			
2p			
21			

Delayed Imperative Mode

person	preverb-	verb stem	+ suffix
2s			
2p			
21			

Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					
2s	ki					
3s						
3’s						
1p	ni					
21	ki					
2p	ki					
3p						
3’p						

Verb Chart 1: Animate Intransitive Verbs

Immediate Imperative Mode

person	preverb-	verb stem	+ suffix
2s			Ø
2p			k
21			tān

Delayed Imperative Mode

person	preverb-	verb stem	+ suffix
2s			hkan
2p			hkēk
21			hkahk

Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					n
2s	ki					n
3s						w *or n
3's						yiwa
1p	ni					nān
21	ki					naw
2p	ki					nāwāw
3p						wak
3'p						yiwa

Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				yān
2s	ē-				yan
3s	ē-				t
3's	ē-				yit
1p	ē-				yāhk
21	ē-				yahk
2p	ē-				yēk
3p	ē-				cik
3'p	ē-				yit

***Note:** "n" is used only for the VAI n-stem. The instructor will advise which verbs require this suffix.*

Verb Chart 2: Transitive Inanimate-1 Verbs

Immediate Imperative Mode

person	preverb-	verb stem	+ suffix
2s			a
2p			amok
21			ētān

Delayed Imperative Mode

person	preverb-	verb stem	+ suffix
2s			amohkan
2p			amohkēk
21			amohkahk

Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					ēn
2s	ki					ēn
3s						am
3's						amiyiwa
1p	ni					ēnān
21	ki					ēnaw
2p	ki					ēnāwāw
3p						amwak
3'p						amiyiwa

Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				amān
2s	ē-				aman
3s	ē-				ahk
3's	ē-				amiyit
1p	ē-				amāhk
21	ē-				amahk
2p	ē-				amēk
3p	ē-				ahkik
3'p	ē-				amiyit

Verb Chart 3: Transitive Inanimate-2 Verbs

Immediate Imperative Mode

person	preverb-	verb stem	+ suffix
2s			Ø
2p			k
21			tān

Delayed Imperative Mode

person	preverb-	verb stem	+ suffix
2s			hkan
2p			hkēk
21			hkahk

Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					n
2s	ki					n
3s						w
3's						yiwa
1p	ni					nān
21	ki					naw
2p	ki					nāwāw
3p						wak
3'p						yiwa

Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				yān
2s	ē-				yan
3s	ē-				t
3's	ē-				yit
1p	ē-				yāhk
21	ē-				yahk
2p	ē-				yēk
3p	ē-				cik
3'p	ē-				yit

Verb Chart 4: Transitive Inanimate-3 Verbs

Immediate Imperative Mode

person	preverb-	verb stem	+ suffix
2s			Ø
2p			k
21			tān

Delayed Imperative Mode

person	preverb-	verb stem	+ suffix
2s			hkan
2p			hkēk
21			hkahk

Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					n
2s	ki					n
3s						w
3's						yiwa
1p	ni					nān
21	ki					naw
2p	ki					nāwāw
3p						wak
3'p						yiwa

Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				yān
2s	ē-				yan
3s	ē-				t
3's	ē-				yit
1p	ē-				yāhk
21	ē-				yahk
2p	ē-				yēk
3p	ē-				cik
3'p	ē-				yit

Verb Chart 5: Transitive Animate Verbs

Immediate Imperative Mode

person	preverb-	verb stem	+ singular suffix	+ plural suffix
2s			Ø	ik
2p			ihk	ok
21			ātān	ik

Delayed Imperative Mode

person	preverb-	verb stem	+ singular suffix	+ plural suffix
2s			āhkan	ik
2p			āhkēhk	ok
21			āhkahk	ok

Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ni					āw	ak
2s	ki					āw	ak
3s						ēw	Ø
3's						ēyiwa	Ø
1p	ni					ānān	ak
21	ki					ānaw	ak
2p	ki					āwāw	ak
3p						ēwak	Ø
3'p						ēyiwa	Ø

Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				ak	ik
2s	ē-				at*	cik
3s	ē-				āt	Ø
3's	ē-				āyit	Ø
1p	ē-				āyāhk	ik
21	ē-				āyahk	ok
2p	ē-				āyēk	ok
3p	ē-				ācik	Ø
3'p	ē-				āyit	Ø

** Delete this "t" before adding the plural suffix for a plural object.*

Verb Chart 6: Future Conditional Forms

Transitive Animate Verbs – 1, 2, 3, 4 – Future Conditional

person	preverb-	verb stem	+ singular suffix	*or*	+ plural suffix
1s			aki*		akwāwi
2s			aci		atwāwi
3s			āci		āci
3's			āyici		āyici
1p			āyāhki		āyāhkwāwi
21			āyahko		āyahkwāwi
2p			āyēko		āyēkwāwi
3p			ātwāwi		ātwāwi
3'p			āyici		āyici

Transitive Inanimate Verbs – 1 – Future Conditional

person	preverb-	verb stem	+ suffix
1s			amāni
2s			amani
3s			ahki
3's			amiyici
1p			amāhko
21			amahko
2p			amēko
3p			amātwāwi
3'p			amiyici

Note: *Do not use any part of the singular suffixes for plural objects. Use the plural suffixes only.*

Transitive Inanimate Verbs – 2 and 3 – Future Conditional

person	preverb-	verb stem	+ suffix
1s			yāni
2s			yani
3s			ci
3’s			yici
1p			yāhko
21			yahko
2p			yēko
3p			twāwi
3’p			yici

Intransitive Animate Verbs – Future Conditional

person	preverb-	verb stem	+ suffix
1s			yāni
2s			yani
3s			ci
3’s			yici
1p			yāhko
21			yahko
2p			yēko
3p			twāwi
3’p			yici

Verb Chart 7: Inverse-1 for VTA-1 and 4 (Regular and "t" stems)

Inverse Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ni					ik	wak
2s	ki					ik	wak
3s						ikow	Ø
3's						ikoyiwa	Ø
1p	ni					ikonān	ak
21	ki					ikonaw	ak
2p	ki					ikowāw	ak
3p						ikowak	Ø
3'p						ikoyiwa	Ø

Inverse Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				it*	cik
2s	ē-				isk	ik
3s	ē-				ikot	Ø
3's	ē-				ikoyit	Ø
1p	ē-				ikoyāhk	ok
21	ē-				ikoyahk	ok
2p	ē-				ikoyēk	ik
3p	ē-				ikocik	Ø
3'p	ē-				ikoyit	Ø

** Delete this "t" before adding the plural suffix for a plural object.*

Verb Chart 8: Inverse-2 for VTA-2 ("Vw" stem)

Inverse Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ni					āk	wak
2s	ki					āk	wak
3s						ākow	Ø
3's						ākoyiwa	Ø
1p	ni					ākonān	ak
21	ki					ākonaw	ak
2p	ki					ākowāw	ak
3p						ākwak	Ø
3'p						ākoyiwa	Ø

Inverse Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				it*	cik
2s	ē-				āsk	ik
3s	ē-				ākot	Ø
3's	ē-				ākoyit	Ø
1p	ē-				ākoyāhk	ik
21	ē-				ākoyahk	ok
2p	ē-				ākoyēk	ok
3p	ē-				ākocik	Ø
3'p	ē-				ākoyit	Ø

** Delete this "*t*" before adding the plural suffix for a plural object.*

Verb Chart 9: Inverse-3 for VTA-3 ("Cw" stem*)

Inverse Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ni					ok	wak
2s	ki					ok	wak
3s						okow	Ø
3's						okoyiwa	Ø
1p	ni					okonān	ak
21	ki					okonaw	ak
2p	ki					okowāw	ak
3p						okowak	Ø
3'p						okoyiwa	Ø

Inverse Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				ot**	cik
2s	ē-				osk	ik
3s	ē-				okot	Ø
3's	ē-				okoyit	Ø
1p	ē-				okoyāhk	ik
21	ē-				okoyahk	ok
2p	ē-				okoyēk	ok
3p	ē-				okocik	Ø
3'p	ē-				okoyit	Ø

** Delete all stem-final "*w*"s before adding all Inverse suffixes.*

*** Delete this "*t*" before adding the plural suffix for a plural object.*

Verb Chart 10: Unspecified Actor – VTA-1 and 4 (Regular and "t" stems)

Unspecified Actor – Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					ikawin
2s	ki					ikawin
3s						āw
3's						imāwa
1p	ni					ikawinān
21	ki					ikawinaw
2p	ki					ikawināwāw
3p						āwak
3'p						imāwa

Unspecified Actor – Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				ikawiyān
2s	ē-				ikawiyan
3s	ē-				iht
3's	ē-				imiht
1p	ē-				ikawiyāhk
21	ē-				ikawiyahk
2p	ē-				ikawiyēk
3p	ē-				ihcik
3'p	ē-				imiht

Verb Chart 11: Unspecified Actor – VTA-2 ("Vw" Stem*)

Unspecified Actor – Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					ākawin
2s	ki					ākawin
3s						āw
3's						imāwa/ āmāwa
1p	ni					ākawinān
21	ki					ākawinaw
2p	ki					ākawināwāw
3p						āwak
3'p						imāwa/ āmāwa

Unspecified Actor – Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				ākawiyān
2s	ē-				ākawiyan
3s	ē-				āht
3's	ē-				āmiht
1p	ē-				ākawiyāhk
21	ē-				ākawiyahk
2p	ē-				ākawiyēk
3p	ē-				āhcik
3'p	ē-				āmiht

** Delete stem-final "*aw*" before all suffixes except 3s and 3p Independent forms and, optionally, the 3's and 3'p forms.*

Verb Chart 12: Unspecified Actor – VTA-3 ("Cw" stem*)

Unspecified Actor – Independent Mode

person	person indicator	connective	tense-	preverb-	verb stem	+ suffix
1s	ni					okawin
2s	ki					okawin
3s						āw
3's						omāwa
1p	ni					okawinān
21	ki					okawinaw
2p	ki					okawināwāw
3p						āwak
3'p						omāwa

Unspecified Actor – Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ suffix
1s	ē-				okawiyān
2s	ē-				okawiyan
3s	ē-				oht
3's	ē-				omiht
1p	ē-				okawiyāhk
21	ē-				okawiyahk
2p	ē-				okawiyēk
3p	ē-				ohcik
3'p	ē-				omiht

** Delete stem-final "*w*" before all "*o*" initial suffixes (i.e. delete stem-final "*w*" in all but the 3s and 3p Independent forms).*

Verb Chart 13: "You-Me" Set for VTA-1 and 4 (Regular and "t" Stems)

Note: *VTA-4 stems change stem-final "t" to "s" before all Direct endings including the Imperatives, but "t" is retained before all Inverse endings.*

Immediate Imperative Mode – (Direct) 1, 4

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			in		inān
2p			ik		inān

Delayed Imperative Mode – (Direct) 1, 4

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			ihkan		ihkāhk
2p			ihkēk		ihkāhk

Independent Mode – Direct 1, 4

person	person indicator	connective	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ki					in		inān
2p	ki					ināwāw		inān

Independent Mode – Inverse 1, 4

person	person indicator	connective	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ki					itin		itinān
2p	ki					itināwāw		itinān

Conjunct Mode – Direct 1, 4

person	ē-	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ē-				iyan		iyāhk
2p	ē-				iyēk		iyāhk

Conjunct Mode – Inverse 1, 4

person	ē-	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ē-				itān		itāhk
2p	ē-				itakok		itāhk

Future Conditional Mode – Direct 1, 4

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			iyani		iyāhki
2p			iyēko		iyāhki

Future Conditional Mode – Inverse 1, 4

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			itāni		itāhki
2p			itako		itāhki

Verb Chart 14: "You–Me" Set for VTA-2 ("Vw" stems)

Note: *VTA-2 stems lose the stem-final "*aw*" before all Inverse endings.*

Immediate Imperative Mode – (Direct) 2

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			in		inān
2p			ik		inān

Delayed Imperative Mode – (Direct) 2

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			ihkan		ihkāhk
2p			ihkēk		ihkāhk

Note: *VTA-2 stem-final "*aw*" is retained before all Imperative suffixes, so that these paradigms are identical to VTA-1 and 4 Imperatives. However, VTA-2 stems will have different Inverse forms of the Independent, Conjunct, and Future Conditional endings.*

Independent Mode – Direct 2

person	person indicator	connective	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ki					in		inān
2p	ki					ināwāw		inān

Independent Mode – Inverse 2

person	person indicator	connective	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ki					ātin		ātinān
2p	ki					ātināwāw		ātinān

Conjunct Mode – Direct 2

person	ē-	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ē-				iyan		iyāhk
2p	ē-				iyēk		iyāhk

Conjunct Mode – Inverse 2

person	ē-	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ē-				ātān		ātāhk
2p	ē-				ātakok		ātāhk

Future Conditional Mode – Direct 2

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			iyani		iyāhki
2p			iyēko		iyāhki

Future Conditional Mode – Inverse 2

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			ātāni		ātāhki
2p			ātako		ātāhki

Verb Chart 15: "You–Me" Set for VTA-3 ("Cw" stems)

Note: *VTA-3 stem-final "w" is dropped before all "You-Me" Set endings.*

Immediate Imperative Mode – (Direct) 3

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			on		onān
2p			ok		onān

Delayed Imperative Mode – (Direct) 3

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			ohkan		ohkāhk
2p			ohkēk		ohkāhk

Independent Mode – Direct 3

person	person indicator	connective	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ki					on		onān
2p	ki					onāwāw		onān

Independent Mode – Inverse 3

person	person indicator	connective	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ki					otin		otinān
2p	ki					otināwāw		otinān

Conjunct Mode – Direct 3

person	ē-	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ē-				oyan		oyāhk
2p	ē-				oyēk		oyāhk

Conjunct Mode – Inverse 3

person	ē-	tense-	preverb-	verb stem	+ 1s	*or*	+ 1p
2s	ē-				otān		otāhk
2p	ē-				otakok		otāhk

Future Conditional Mode – Direct 3

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			oyani		oyāhki
2p			oyēko		oyāhki

Future Conditional Mode – Inverse 3

person	preverb-	verb stem	+ 1s	*or*	+ 1p
2s			otāni		otāhki
2p			otako		otāhki

Appendix B

Vocabulary: Cree to English

Cree Alphabetization

Fourteen letters of the Roman alphabet are used to represent the sounds of the Cree language. In addition, a macron (or overposed line) is used on the vowels a, e, i, and o to differentiate the long vowel sounds in Cree from short vowels.

Consonants: c, h, k, m, n, p, s, t, w, y
Short vowels: a, i, o
Long vowels: ā, ē, ī, ō

This results in 17 distinct letters representing 17 distinct sounds in Plains Cree. It is also important to note that capital letters are not used in writing Cree.

Short vowels come before long vowels in alphabetization of the language, resulting in the following Plains Cree alphabet.

a ā c h ē i ī k m n o ō p s t w y

The reader will see this structure reflected in the alphabetization of Cree words in the following glossaries.

Further discussion on Cree spelling and sound system is found in Chapter 2 of this textbook.

a
acāhkos (NA): star
acimosis (NA): little dog/puppy
aciyaw (P): awhile (for)
ahcāpiy (NI): bow (as in bow and arrow)
ahpō (P): even/or
ahpō cī (Ph): or else
ahpō ētikwē (Ph): I suppose/perhaps/maybe/possibly
akāmi-tipahaskān (NI)/kihcimōhkomānināhk (P): United States
akāwāc (P): hardly/barely
akihtāsona (NI): numbers
akimāw (refers to dates) (vP): it is counted
akocikan (NI): cupboard
akohp (NI): blanket
akwanān (NA): shawl
amisk (NA): beaver
amiskowiyās (NI): beaver meat
ana (Pr-A/sg): that one
anāskān (NI): sheet
anāskāsimon (NI): mattress
anihi (Pr-I/pl): those ones
aniki (Pr-A/pl): those ones
anikwacās (NA): gopher or squirrel
anima (Pr-I/sg): that one
anohc (P): today, now
anohc kā-kīsikāk (vP): today
anōmin (NA): oatmeal
apihkēsak (NA): Chinese people
apisci-kāhkākīs (NA): magpie
apisimōsos (NA): deer
apisīs/apisis (P): a little bit
apistacihkos (NA): antelope
apoy (NA): paddle
asapāp (NA): thread
asām (NA): snowshoe
asicāyihk (P): against
asici (P): with
asikan (NA): sock
asiniy (NA): stone/rock
asinīwipwātak/pwāsīmowak (NA): Assiniboine people, Nakota
asinīwipwātināhk (P): Assiniboine country
asiskiy (NI): soil/mud
asiskīhkwān/kotawān (NI): fireplace
askihk (NA): pail
askihkos (NA): a pot
askipwāwa (NI): potatoes
askipwāwi (NI): potato
askiy (NI): earth/land
askīhk (P): Indian Reserve
askīwi-sīwihtākan (NI): pepper
askīwin (NI): year
aspin (P): since
aspiskwēsimon (NI): pillow
astis (NA): mitt
astisiy (NI): sinew
astotin (NI): hat
atāmayiwinisa (NI): underclothes
atāmihk (P): bottom/under
atāmipīhk (P): underwater

Appendix Abbreviation Key

A - animate
Cj - conjunction
I - inanimate
N - noun
P - particle
Ph - particle phrase
pl - plural
Pn - prenoun
Pp - pre-particle
Pr - pronoun
Pv - preverb
Sf - suffix
sg - singular
vP - verbal particle

atāwēwikamik (NI): store
ati- (Pv): beginning to/in process of
atihkamēk (NA): whitefish
atim (NA): dog
awa (Pr-A/sg): this one
awas! (P-sg): Go! Get out of here!
awas! (P-sg): Go on with you!
awasi- (Pp): beyond; before/after
awasi-otākosīhk (P): the day before yesterday
awasi-tipiskāki (P): the night after next
awasi-tipiskohk (P): the night before last
awasi-wāpahki (P): the day after tomorrow
awasispīhk (P): before then
awasitik! (P-pl): Go! Get out of here!
awāsis (NA): child
awāsisak (NA): children
awāsisīhkān (NA): doll
awiyak (Pr): someone
awiyakak (Pr): some people
awīna (Pr): who (sg)
awīniki (Pr): who (pl)
ayamihēwi-kīsikāw (vP): Sunday
ayamihēwiskwēw (NA): nun
ayamihēwiyiniw (NA): preacher/priest
ayapiy (NA): net
ayapīhkēsīs (NA): spider
ayēnānēw (P): eight
ayēnānēwomitanaw (P): eighty
ayēnānēwosāp (P): eighteen
ayisiyiniw (NA): person
ayisk (Cj): because/but
ayiwāk (P): more
ayiwinisa (NI): clothes
ayīki-pīsim (NA): Frog Moon/April
ayīkis (NA): frog
ayōskan (NA): raspberry

ā

ācikāstēpicikan (NI): a movie
ācimowasinahikan (NI): newspaper
ācimowin (NI): story/news
āh (P): oh
āha (P): yes
āhāsiw (NA): crow
āhcanis (NA): ring
āhcaniwicihcīs (NI): ring finger
āhkosiwikamik (NI): hospital
āhkosiwin (NI): sickness
āhkwatihcikan (NI): freezer/fridge
-āhtik (Sf): wooden
ākayāsīmowin (NI): English
āmaciwēpicikan (NI): elevator/lift
āmaciwīspimowinihk (P): Stanley Mission, SK
āmow (NA): bee
āmōmēyi (NI): honey
āmōsis (NA): a little bee
āmōsīsipāskwat (NI): honey
āpacihcikana (NI): appliances
āpahkwēwikamik (NI): big top (tent)
āpāpiskahikan (NI): key
āpihtaw (P): half
āpihtawikosisān (NA): Metis person

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sg - singular
vP - verbal particle

āpihtawikosisānak (NA): Metis people
āpihtā-kīsikāw (vP): midday/noon
āpihtā-tipiskāw (vP): midnight
-āpisk (Sf): made of metal
-āpoy (Sf): denotes liquid
āsay (P): already
āsay mīna (Ph): over again
āstam! (P): Come!
āstam ōta (Ph): Come here
āta (P): although
ātayōhkēwin (NI): a legend/story
ātiht (P): some

c

cahcahkāyow (NA): blackbird
cahcahkiw (NA): pelican
capasīs/capasis (P): below/lower
cēhcapiwinis (NI): little chair
cēskwa (P): wait a minute/wait
cikāstēpayihcikan (NI): television
cikēma (Cj): because/of course
cipahikanis (NI): minute
cī (P): question marker
cīkahikan (NI): axe
cīkahikanāhtik (NI): axe handle
cīki (P): near
cīmān (NI): canoe
cīpotōn (NI): pointed lips
cīpwayānak (NA): Chipweyan people
cīpwayānināhk (P): Chipweyan country/region
cīstahāsēpon (NI): fork

ē

ēha (P): yes
ēkā (P): don't
ēkāwiya (P): don't
-ēkin (Sf): made of cloth, fabric
ēkos īsi (Ph): like that
ēkosi (P): enough
ēkosi mīna (Ph): also; and also/then
ēkota (P): there (a specific place)
ēkotē (P): over there
ēkwa (P): and/now
ēkwa mīna (Ph): also
ēkwayikohk (P): that much
ēmihkwān (NA): a spoon
ēmihkwānis (NA): a little spoon
ēskwa (P): while
ētikwē (P): I suppose
ēwak ōma (Pr-I/sg): this same one
ēwako (Pr): that's the one
ēwakoyikohk: that much, that›s enough
ēwakw āna (Pr-A/sg): that same one
ēwakw ānihi (Pr-I/pl): those same ones
ēwakw āniki (Pr-A/pl): those same ones
ēwakw ānima (Pr-I/sg): that same one
ēwakw āwa (Pr-A/sg): this same one
-ēyāpiy (Sf): string/cord
ēyikos (NA): ant

i

ihkopiwi-pīsim/iyīkopiwi-pīsim (NA): Frost Moon/November
-imina (Sf): denotes berries

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Pr - pronoun
Pv - preverb
Sf - suffix
sg - singular
vP - verbal particle

isi (P): denotes direction to/towards
isko (P): as far as/up to (distance)
iskonikan (NI): leftover/reservation/ Indian Reserve
iskotēw (NI): fire
iskotēwāpoy (NI): liquor
iskotēwotāpānāsk (NA): train
iskwayāc (P): last/last time/one
iskwāhtēm (NI): door
iskwēcihcīs (NI): the little finger
iskwēsis (NA): little girl
iskwēsisāpoy (NI): beer
iskwēw (NA): woman
iskwēwasākay (NI): dress/woman's coat
ispatinaw (NI): hill
ispayiki (vP): to be
ispimihk (P): up/upstairs
ispī (P): when/at that time
ispīhk (P): when/at that time
itē (P): denotes directions to/at
itēhkē isi (Ph): in that direction
itokē (P): perhaps
itwahikanicihcīs (NI): the index/pointer finger
iyikohk (P): so much
iyinimina (NI): blueberries
iyinito-mostos (NA): buffalo
iyiniw (NA): First Nations person/Indian person
iyinīsiwin (NI): intelligence
iyīkopiwi-pīsim/ihkopiwi-pīsim (NA): Frost Moon/November

k

ka-/ta- (Pv): future tense markers
kahkiyaw (P): all
kahkiyaw awiyak (Pr): all (everybody)
kahkiyaw kīkway (Pr): all (everything)
kakēpātis (NA): a fool
kakēpātisiwin (NI): foolishness
kakwāhyaki- (Pv): great, extremely
kakwē- (Pv): try
kakwēcihkēmowina (NI): questions
kamāmakos (NA): butterfly
kanātēyihtamowin (NI): clean thoughts
kapē-kīsik (P): all day
kapē-tipisk (P): all night
kāsīhkwēwiyākan (NI): sink/basin
kaskikwāsonāpisk (NA): thimble
kā-kīsikāk (vP): today
kā-mihkwaskwāki (vP): beets
kā-piskatahastāhk askiy (vP): province
kāh-kīhtwām (P): again and again
kākikē/tāpitawi (P): always
kākwa (NA): porcupine
kēhcināc (P): perhaps/maybe
kēhkēhk (NA): hawk
kēhtē-ayak (NA): Elders
kēkā- (Pp): almost
kēkā-mitātaht (P): nine
kēkāc (P): almost
kēkāc-mitātahtomitanaw-mitātahtosāp (P): ninety-nine
kēkāc-nīsitanaw (P): nineteen
kēsiskaw (P): quickly

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Pp - pre-particle
Pr - pronoun
Pv - preverb
Sf - suffix
sg - singular
vP - verbal particle

kēsiskawihkasikan (NI): microwave
kēyāpic (P): still/yet/more
kicawāsimis (NA): child, your
kicawāsimisak (NA): children, your
kihc-ōkimāskwēw (NA): queen
kihc-ōkimāw (NA): king
kihc-ōkiniy (NA): tomato
kihc-ōtēnaw (NI): city
kihci- (Pv/Pn): big/large/great
kihci-kiskinwahamātowikamik (NI): university
kihci-kīsik (NI): outer space
kihci-mēskanaw (NI): highway
kihci-mitātahtomitanaw (P): a thousand
kihci-mōhkomānināhk (P)/akāmitipahaskān (NI): United States
kihciniskēhk (P): on/to the right
kihiw/mikisiw (NA): eagle
kikāwīs (NA): your (sg.) aunt (mother's sister)
kimis (NA): your (sg.) older sister
kimisāhowinēkin (NI): toilet paper
kimiwanāpoy (NI): rain water
kimiwanasākay (NI): raincoat
kinēpik (NA): snake
kinikinik (NI): mixture of tree bark and leaves
kinosēskāw (vP): lots of fish
kinosēw (NA): fish [generic term]
kinosēwikamik (NI): fish plant
kipahikanihk (NI): Cree name for Fort Qu'Appelle, SK
kipatāhtāmowin (NI): loss of breath, faint [condition]
kisāstēwāpoy/sīwāpoy (NI): pop
kiscikānis (NI): garden
kisē-manitowaskisina (NI): sandals
kisē-pīsim (NA): Great Moon/January
kisipanohk (P): against the wall
kisisowin (NI): fever
kisīmis (NA): your (sg.) younger brother/sister or cousin
kisīpēkastēwimahkahk (NI): bathtub
kisīpēkinikan (NI): soap
kisīpēkinikēwimahkahk (NI): washtub
kisīpēkiyākanikan (NI): dishwasher
kiskinwahamawākan (NA): student
kiskinwahamātowikamik (NI): school
kistapinānihk (P): Prince Albert, Sk
kistikān (NI): field/farm
kistikāna/askipwāwa (NI): potatoes
kitānis (NA): your daughter
kitihtāwāw (NA): your co-in-law
kitohcikan (NI): musical instrument
kitohcikan kā-natohtamihk (NI): radio
kitohcikanēyāpiy (NI): guitar string
kiya (Pr): you (sg)
kiyawāw (Pr): you (pl)
kiyām (P): nevermind/it's alright/doesn't matter/So what!
kiyānaw (Pr): we (incl)
kiyipa (P): hurry up
kīhcēkosīwināhtik (NI): ladder
kīhkwētakāk (vP): (in the) corner

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kīhtwām (P): again
kīki (NI): your home
kīkisēp (P): this morning
kīkisēpāki (vP): in the morning
kīkisēpāyāw (NI): morning
kīkway (Pr): something
kīkwaya (Pr/NI): something, things (pl.)
kīkwāy? (Pr): what?
kīkwāya? (Pr): what?
kīmōc (P): secretly
kīsāspin (P): if
kīsik (NI): the sky
kīsikāwi-pīsim (NA): sun
kīskasākay (NI): skirt
kīskasākās (NI): skirt
kīskimitās (NA): shorts
kīskipocikan (NI): a saw
kīsowahpison (NA): a warm scarf
kīspin/kīsāspin (P): if
kīsta (Pr): you (sg) too/also
kīstanaw (Pr): us (incl) also
kīstawāw (Pr): you (pl) too/also
kīwētinohk (P): in the north
kocawākanis (NI): match
kocawānis (NA): campfire
kohkōs (NA): pig, swine
kohkōsiwiyās (NI): pork/ham
kohkōsiwiyin (NI): bacon
kostācihkwāmiwin (NI): nightmare
kotak (Pr): other/another
kotak mīna (Ph): yet another
kotakak (Pr): others
kotawān/asiskīhkwān (NI): fireplace
kotawānāpisk (NA): stove
kōhkominānihk (P): Grandmother's Bay, SK
kōhtāwiy (NA): your father
kōna (NA): snow
kōniwāpoy (NI): snow water
kwayask (P): right/correct
kwāhkwāhkocēs (NA): firefly
kwāskohcīsis (NA): grasshopper

m

maci- (Pv/Pn): bad, evil
macī (P): was it not, wasn't it
macostēhamānakēwin (NI): offering [ceremony]
mahkacāp (NA): one with big eyes
mahkahk (NI): barrel/tub
mahkatay (NI): a big belly
mahkēsīs (NA): fox
mahkihtawakay (NA): one with big ears
mahkikot (NI/NA): a big nose/one with a big nose
mahkiminakāw (VP): a large patch of berries
mahkisit (NI): a big foot
mahkisōkan (NI): large buttocks, large derriere
mahkitōn (NA): one with a big mouth
mahkwan (NI): heel
mahtāmin (NA): corn
mahti (P): let me see
manahikan (NI): cream

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manicōs (NA): bug
maniway (NI): a cheek
manōmin (NA): oatmeal/wild rice
masinahikan (NI): book
masinahikanāhcikos (NA/NI): pencil
masinahikanēkin (NI): paper
maskasiy (NA): finger/toe nail
maskēkomina (NI): cranberries
maskihkiy (NI): medicine
maskihkīsa (NI): pills
maskihkīwāpoy (NI): herb tea/medicine
maskihkīwiskwēw (NA): nurse
maskihkīwiyiniw (NA): doctor
maskimocisak (NA): beans [little bags]
maskimot (NI): bag
maskisin (NI): shoe
maskisinēyāpiy (NI): shoelace
maskohkān (NA): teddy bear
maskosiya (NI): grass/hay
maskosīminak (NA): wild rice
maskwa/wākayōs (NA): bear/brown bear
mastaw (P): new, recently, lately
matay (NI): stomach/belly
matwān cī (Ph): perhaps/I wonder
mayawāc (P): as soon as
mawimoscikēwin (NI): prayer
māci- (Pv): begin, start
māka (Cj): but
māka mīna (Ph): as usual/of course
mākohikēwin (NI): a threat
mākwa (NA): loon
mākwēyimowin (NI): fear, fright
māmaskāc: [*exclamation indicating surprise,wonder/amazement*]
māmawapiwin (NI): meeting, a conference
māmawi- (Pv): together
māmitonēyihcikana (NI): thoughts
māna (P): usually/used to
māskikan (NI): a chest or breast
māskōc (P): perhaps/maybe
māyatihk (NA): sheep
māyi- (Pv/Pn): bad, evil
mēkiwin (NI): gift/present
mēkwāc (P): presently
mēnikan (NI): fence
mēscakāsa (NI): hair
mēskanaw (NI): road
mēstacākanis (NA): coyote
mētawākan (NI): toy
mētoni (P): really, surely, very
micakisīsa (NI): sausages
micihciy (NI): hand
mihcēt (P): many, lots
mihcētwāw (P): many times
mihcikwan (NI): knee
mihkināhk (NA): turtle
mihko (NI): blood
mihko-piscipowin (NI): blood poison
mihkokwaniy (NI): a red rose [flower]
mihkwāpēmakwa (NI): red willows
mihta (NI/pl): firewood
mihtawakay (NI): ear

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mihti (NI/sg): a piece of wood
mikisiw/kihiw (NA): eagle
mikisiwi-pīsim (NA): Eagle Moon/ February
mikot (NI): nose
mikwayaw (NI): neck
mikwāskonēw (NI): chin
minihkwācikan (NI): cup
minihkwākan (NI): cup
minōs/pōsīs (NA): cat
mipwām (NI): thigh
misacimosis (NA): a little horse/pony
misatim/mistatim (NA): horse
misawāc (P): anyway, at any rate, in any rate
misāskwatōmina (NI): saskatoon berries
misi- (Pv/Pn): big, large; greatly
misicihcān (NI): thumb
misit (NI): foot
misiwē/misiwēite (P): all over/everywhere
miskāhtik (NI): forehead
miskāt (NI): leg
miskiwan (NI): nose
miskīsik (NI): eye
miskīsikohkāna (NI): eye-glasses
miskotākay (NI): coat or dress
miskwamiy (NA): ice
misōkan(NI): buttocks
mispiskwan (NI): back [body part]
mispiton (NI): arm
mistahi (P): lots [quantity]
mistahkēsiw (NA): lion
mistanask (NA): badger
mistāpos (NA): a jackrabbit/big rabbit
mistik (NA): log
mistikowacis (NI): little/small box
mistikowat (NI): box
mistikōsi (NI): wooden boat
mistikōsiwak (NA): French people *[Literally: wood boat people]*
mistikwaskihk (NA): drum
mistikwān (NI): head
mistiyākan (NI): platter
mitahtahkwan (NI): wing
mitakikom (NA): mucus
mitāpiskan (NI): jaw
mitās (NA): pants/trousers
mitātaht (P): ten
mitātahtomitanaw (P): one hundred
mitēh (NI): heart
mitēhimin (NI): strawberry
mitihtikon (NI): armpit
mitihtiman (NI): shoulder
mitīhikan (NI): shoulder blade
mitohtōsim (NA): breast/teat
mitōn (NI): mouth
mitōskwan (NI): elbow
miyaw (NI): body
miyikowisiwin (NI): gift/blessed with a talent
miyo- (Pv/Pn): good/nice/well
miywātisiwin (NI): good naturedness
mīcimāpoy (NI): soup
mīcisowikamik (NI): cafe/dining room

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mīcisowināhtik (NI): table
mīciwin (NI): food
mīkis (NA): bead
mīkisistahikēwin (NI): beadwork
mīkiwāhp (NI): tipi
mīkiwām (NI): home
mīkwan (NA): feather
mīna (P): and, also, futhermore
mīna āpihtaw (Ph): half past
mīnisa (NI): saskatoon berries
mīpit (NI): tooth
mīsīwoyākan (NI): toilet bowl/bed pan
mītos (NA): tree
mohcihk (P): on the floor/ground
mohcihtakāhk (P): on the floor
mohtēw (NA): caterpillar/worm
mostos (NA): cow
mostosowiyās (NI): beef
mōhcohkān (NA): a clown
mōhkahosiw (NA): blue heron
mōhkomān (NI): knife
mōnahipān (NI): a well
mōniyās (NA): caucasian
mōniyāw (NA): caucasian
mōsoskāw (vP): lots of moose
mōsowiyās (NI): moose meat
mōswa (NA): moose
mōswākan (NI): scissors
mōswēkin (NI): moose hide
mōtēyāpisk (NI): jar
mōy wīhkāc (Ph): never
mwāc (P): no
mwāc ahpō (Ph): not even/no
mwēstas (P): later, after

n

nah (P): here, take this
nahiyikohk (P): just right (amount)
nahkawiyiniw (NA): a Saulteaux/ person
nahkawiyinīnāhk (NA): Saulteaux Reserve
nahkwan (NA): my heel
nakahpēhanohk (P): to the west
nakiskātowin (NI): meeting
nam āwiyak (Pr): nobody
namacī (P): was it not, wasn't it
nama kīkway (Pr): nothing
namahcīhk (P): to/on the left
namēkos (NA): lake trout
namōya/mwāc (P): no
namōya cēskwa (Ph): not yet
naniway (NI): my cheek
napakitāpānāsk(wak) (NA): toboggan(s)
napakiyākan (NI): plate
napatāk(wa) (NI): potato(es)
napwahpison (NI): hobble
nasihkāc (P): slowly, carefully
naskwēwasihtwēwina (NI): answers
naspāc (P): opposite
nawac (P): better/more by comparison
nāha (Pr-A/sg): that one yonder
nānapāwisk (P): used to express "Oh he's arriving now when he should have arrived earlier" [*like when was I moving the stove or some other more convenient time*]

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A - animate	P - particle	Pp - pre-particle	sg - singular
Cj - conjunction	Ph - particle phrase	Pr - pronoun	vP - verbal particle
I - inanimate	pl - plural	Pv - preverb	
N - noun	Pn - prenoun	Sf - suffix	

nānapēc (P): all of a sudden, suddenly
nānitaw (P): about (approximately)/ perhaps
nāpēsis (NA): boy
nāpēw (NA): man
nāpēwasākay (NI): a man's coat
nāskikan (NI): my chest
nāspic (P): continuous, forever
nāway (P): behind/at the back/end
nēhi (Pr-I/pl): those yonder
nēhiyaw (NA): Cree person
nēhiyaw-mawimoscikēwin (NI): Cree ceremony
nēhiyawēwin (P): Cree language
nēhiyānāhk (P): Cree country/region
nēma (Pr-I/sg): that yonder
nēmitanaw (P): forty
nēwāpēwak (vP): there are four brothers
nēwāpisk (P): four dollars
nēwāw (P): four times
nēwo (P): four
nēwo-kīsikāw (vP): Thursday
nēwosāp (P): fourteen
nicawāsimis(ak) (NA): my child(ren)
nicāhkos (NA): my sister-in-law [used by females only]
nihtā- (Pv): ability to do something well/ do something well
nihtiy/maskihkīwāpoy (NI): tea
nikā (NA): Mom [vocative only]
nikāwiy (NA): my mother
nikāwīs (NA): my aunt [mother's sister]
nikik (NA): otter
nikīskwēyāwinihk (P): in my own foolishness
nikosis (NA): my son
nikotwāsik (P): six
nikotwāso-kīsikāw (vP): Saturday
nikotwāsomitanaw (P): sixty
nikotwāsosāp (P): sixteen
nikotwāswāpisk (P): six dollars
nimāmā (NA): my mother
nimis (NA): my older sister
nimosōm(ak) (NA): my grandfather(s)
nināpēm/niwīkimākan (NA): my man/ my husband
nipēwin (NI): bed
nipiy (NI): water
nisikos (NA): my aunt/my mother-in-law [father's sister]
nisis(ak) (NA): my uncle(s) [mother's brother/also father-in-law]
nisīmis (NA): my younger brother/sister
niska(k) (NA): goose/geese
niskāt (NI): my leg
niski-pīsim (NA): Goose Moon/March
nistam (P): first
nistēs (NA): my older brother
nisto (P): three
nisto sōniyās (NA): three quarters
nisto-kīsikāw (vP): Wednesday
nistomitanaw (P): thirty
nistosāp (P): thirteen
nistwāpisk (P): three dollars

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vP - verbal particle

nistwāw (P): thrice/three times
nitawāc (P): instead
nitawi- (Pv): go and …
nitānis (NA): my daughter
nitēm (NA): my dog
nitihtāwāw (NA): my co-in-law
nitisiy (NI): my navel
nitiskwēm (NA): my woman/my wife
nitōtēm(ak) (NA): my friend(s)
niwāhkōmākan (NA): my relative
niwīhowin (NI): my name
niwīkimākan (NA): my wife/husband
niya (Pr): me/I
niyanān (Pr): us/we
niyā (P-sg): go
niyāk (P-pl): go
niyānan (P): five
niyānanwāpisk (P): five dollars
niyāno-kīsikāw (vP): Friday
niyānomitanaw (P): fifty
niyānosāp (P): fifteen
nīcimos (NA): my boyfriend/cousin [sweetheart]
nīhc-āyihk (P): down/downstairs
nīkān (P): first/before ahead [*refers to position but may be used to refer to priority in time*]
nīkānihk (P): in the future
nīki (NI): my home
nīpimināna (NI): cranberries
nīpit (NI): my tooth
nīpiy (NI): leaf/grass
nīpiya (NI): lettuce/leaves
nīsitanaw (P): twenty
nīso (P): two
nīso sōniyās (NA): two quarters (coins)
nīso-kīsikāw (vP): Tuesday
nīsosāp (P): twelve
nīsta (Pr): me too/also
nīstanān (Pr): us too/also
nīswāpisk (P): two dollars
nīswāw (P): twice
nīswāw-mitātahtomitanaw (P): two hundred
nītisān(ak) (NA): my sibling(s)
nohcimihk (P): inland [on the other side]
nōhcāwīs (NA): my uncle [father's brother]
nōhkom(ak) (NA): my grandmother(s)
nōhtāwiy (NA): my father
nōhtē- (Pv): to want
nōtokwēw (NA): an old lady

o

ocicāhk (NA): crane
ocipitikowin (NI): cramps
ohci (P): from/for/out of
ohcitaw (P): purposely
ohpahowi-pīsim (NA): Flying Up Moon/August
ohpihkasikan (NA): yeast
okāw (NA): pickerel/walleye
okāwiya (NA): his/her mother
okimāhkān (NA): chief

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okiniyak (NA): rose bush berries [rose hips]
omācīw (NA): hunter
omisīsi (P): this way
opāskwēyāhk (P): Le Pas, MB
osām (Cj): because
osāmitōn (NA): a gossip
osāwāpoy (NI): orange juice/pop
osāwās (NA): orange (fruit)
osk-āyak (NA): young people/teenagers
oskan (NI): bone
oskana kā-asastēki (vP): pile-of-bones; Regina, SK
oskātāskw(ak) (NA): carrot(s)
oskinīkiskwēw (NA): young woman [adolescent]
oskinīkiw (NA): young man [adolescent]
ospwākan (NA): pipe
ostēsimāwasinahikan (NI): treaty/constitution
ostēsimāwiyasiwēwin (NI): constitution
otāhk (P): at the back/behind
otākosīhk (vP): yesterday
otāpān (NI): wagon
otāpiskākanēsīs (NA): killdeer
otēhimin (NI): strawberry
otisīhkān (NI): turnip
otōnapiy (NA): tullabee
owanihikēw (NA): trapper
owīkihtow (NA): bridegroom
oyākan (NI): dish

ō

ōcēnās (NI): a town
ōcēw (NA): fly
ōhi (Pr-I/pl): these
ōhow (NA): owl
ōki (Pr-A/pl): these
ōsa (NI): boats
ōsi (NI): boat
ōtēnaw (NI): town

p

pahkān (P): different kind
pahkēkin (NI): hide
pahkwastēwinikan (NI): clothes dryer
pahkwēsikan (NA): bannock
pakahatowān (NA): ball
pakān (NA): nut
pakwahtēhon (NI): belt
pakwānikamik (NI): tent
panacāyis (NA): a newly-hatched bird
panicāyisihk (P): Punnichy, SK
papakiwayān (NI): shirt/blouse
papakiwayānēkin (NI): cotton fabric
papayēkitōn/osāmitōn (NA): big mouth/mouthy person
papēyāhtak (P): slowly/carefully
paskāwihowi-pīsim (NA): Hatching Moon/June
paskēwihitowin (NI): separation [as in marriage]
paskowi-pīsim (NA): Moulting Moon/July

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paskwāmostos (NA): buffalo
paskwāwīhkwaskwa (NI): sage
paspaskiw (NA): birch grouse
pawācakinasīsi-pīsim (NA): Frost-Exploding Moon/December
pāhkahāhkwān (NA): chicken [domestic]
pāhkahāhkwāniwiyās (NI): chicken meat
pāmwayēs (Cj): before
pāskac (P): besides
pāskisikan (NI): rifle/gun
pāstāmowin (NI): curse
pātos (P): later
pē- (Pv): come [action coming towards speaker]
pēci- (Pv): come [action coming towards speaker]
pēskōmina (NI): pepper
pēyak (P): one
pēyak sōniyās (NA): a quarter/25 cents
pēyako- (Pv/Pn): alone/by oneself
pēyako-kīsikāw (vP): the first day/Monday
pēyakosāp (P): eleven
pēyakwan (P): the same/similar
pēyakwāpisk (P): one dollar
pēyakwāw (P): once
pēyakwāw ēsa (Ph): once upon a time/one time
pēyakwāw kihci-mitātahtomitanaw (P): one thousand
picikwās (NA): apple
pihēw (NA): grouse/partridge
pihkahtēwāpoy (NI): coffee
pihkasikan (NA): toast
pihko (NI): soot/ashes
pihpihciw (NA): robin
pikiwaskisin (NI): rubber boot
piko (P): only
pimācihowin (NI): culture
pimicāskwēyāsihk (P): Lloydminster, SK
pimicāyihk (P): along
pimihākan (NI): aeroplane
pimihāwi-pīsim (NA): Migrating Moon/October
pimipicēs (NA): motorized vehicle/car
pimiy (NI): lard/grease/oil/gas/cooking oil
pimiyākan/pimihākan (NI): aeroplane
pimīhkān (NI): pemmican
pipikwan (NI): eagle-bone whistle
pipon-āyis (NA): little chicken hawk
piponasākay (NI): winter coat
piponāsiw (NA) chicken hawk
piscipowin (NI): poison
pisiskēs (NA): raccoon
pisiskiw (NA): animal
pitamā (P): first [before doing something else]
piyēsiw (NA): thunderbird
piyēsīs (NA): bird
piyisk (P): finally
pīcicīwin (NI): Round dance
pīhcāyihk (P): indoors/inside
pīhtawēskikanak/wīhkwēpānak (NA): long underwear/longjohns
pīhtawētās (NI): undershorts

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pīhtokamik (P): inside/indoors
pīminahkwān (NI): rope
pīsim (NA): the moon/sun/month
pīsimohkān (NA): clock
pīsimohkānis (NA): watch
pīswēhkasikan (NA): bread/yeast
pīswēhkasikanisak (NA): buns
pīswēsākās (NI): sweater
pītatowēwak (NA): Europeans
pīwāpisk (NI): steel/iron
pīwāpiskos (NI): penny
pīwaya (NI): hair off an animal hide
pokwītē (P): everywhere anywhere
pōni- (Pv): quit/stop
pōni-āpihtā-kīsikāw (vP): afternoon
pōsināpāsk (NA): bus
pōsiwat/pōsiwas (NI): suitcase
pōsīs (NA): cat
pōtācikēsīs (NA): mole
pwāsīmowak (NA): Assiniboine people/ Nakota
pwātak (NA): Sioux people/Dakota
pwātināhk (P): Sioux reserve/country

s

sakahikan (NI): nail [for building]
sakimēs (NA): mosquito
sakimēskāw (vP): a lot of mosquitoes
sākahikan (NI): lake
sākihitowin (NI): love
sākipakāwi-pīsim (NA): The Budding Moon/May
sākitawāhk (P): Buffalo Narrows, SK
sākwahtamow (NA): large hawk
sāpahcikanihk (P): tipi smoke opening
sāpo- (Pv): through
sāpōminak (NA): gooseberries
sāpwāpahcikan (NI): x-ray
sāsākawāpiskos (NA): chipmunk
sāsākāwāpiskos (NA): striped gopher
sāsāpiskisikan (NA): frying pan
sēhkēpayīs (NA): car
sēkipwacāskwak (NA): Chinese people
sēkowēpināpisk (NI): oven
sēmāk (P): immediately
sēnapān (NA): ribbon
sēnapānēkin (NI): satin/silk fabric
sēskicēs (NI): head roach-regalia
sihkos (NA): weasel
sihkowin (NI): spittle, saliva
sikāk (NA): skunk
sikākos (NA): a little skunk
sikopocikan (NI): grinder
sikopocikaniwiyās (NI): hamburger/meat
simākanis (NA): policeman/soldier
sisikoc/sisikwac (P): suddenly/all of a sudden
sisikopicikaniwiyās (NI): hamburger/ ground beef
sisonē (P): along
sīkwanāspinēwin (NI): spring fever
sīpāhk (P): under
sīpēkiskāwayān/sīpēkiskāwisākās (NI): sweater

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sīpiy (NI): river
sīsipāskwat (NI): maple sugar
sīsīp (NA): duck
sīsīp-askihk (NA): kettle
sīwāpoy (NI): juice/pop/kool aid
sīwās (NI): candy
sīwihkasikan/wīhkihkasikan (NA): cake/sweet baked goods
sīwihtākan (NI): salt
sīwinikan (NA): sugar
sīwinos (NI): candy
-skāw (Sf): denotes an abundance of
sōhkēsīs (P): little faster/harder [effort]
sōhki- (Pv): denotes great effort
sōminak (NA): grapes/raisins
sōmināpoy (NI): wine
sōminisak (NA): currants/raisins
sōniyās (NA): a quarter
sōniyāw (NA): money
sōniyāwikimāw (NA): Indian Agent
sōskwahikan (NA): an iron [for ironing clothes]
sōsowatim (NA): mule

t

tahkascikan (NI): refrigerator
tahkinē (vP): always
tahkohc (P): on top of
tahkopicikanēyāpiy (NI): string
tahtopipon (P): yearly
takōtāni (Ph): it is a good thing
takwahimināna (NI): chokecherries
takwahiminānāhtik (NA): chokecherry tree
takwāki-pīsim (NA): Autumn Moon/ September
tawāw (vP): there is room/come in
tāna (Pr-A/sg): which one?
tānēhki (Pr): why?
tānihi (Pr-I/pl): which ones?
tāniki (Pr-A/pl): which ones?
tānima (Pr-I/sg): which one?
tānimayikohk/tāniyikohk (Pr): how much? [quantity]
tānis īsi (Pr): how (in what way?)
tānisi (Pr): how/how are you?
tānispīhk (Pr): when?
tānitahto (Pr): how many? [number]
tānitahtwāw (Pr): how many times?
tānitē (Pr): where?
tānitowahk (Pr): what kind?
tāniwā (Pr-A/sg): where is he/she?
tāniwē (Pr-I/sg): where is it?
tāniwēhā (Pr-I/pl): where are they?
tāniwēhkāk (Pr-A/pl): where are they?
tāniyikohk/tānimayikohk (Pr): how much? [quantity]
tāpakwān (NI): snare
tāpakwēwēpinikan (NI): lasso
tāpiskākan (NA): scarf/necktie
tāpiskākan (NI): collar [horse collar]
tāpiskōc (P): just like/similar
tāpitaw/kākikē (P): always

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tāpwē (P): surely/truly
tāpwēhtamowin (NI): belief
tāwicihcīs (NI): the middle finger
tēhtapiwin (NI): chair/saddle
tēpakohp (P): seven
tēpakohpomitanaw (P): seventy
tēpakohptahtomitanaw (P): seventy
tēpakohptahtosāp (P): seventeen
tēpiyāhk (P): as long as, just so, at least
tēwāpitēwin (P): tooth ache
tēwēhikan (NA): drum
tipahaskān (NI): mile
tipahikan (NI): hour/measurement
tipiskāki (vP): tonight
tipiskāwi-pīsim (NA): moon
tipiskohk (P): last night
tohtōsāpoy (NI): milk
tohtōsāpōwipimiy (NI): butter
tohtōsim (NA): a breast/teat

w

wacask (NA): muskrat
waciston (NI): nest
waciy (NI): hill
wahpamēk (NA): whale
wanaskoc (P): at the end/tip
waskitaskisin (NI): overshoe
waskwayāhtik (NA): birch tree
wawēhtinahk (P): easily
wayakayak (NA): fish scales
wayawītimihk (P): outside/outdoors
wā-wīpac (P): frequently
wācistakāc (P): Gee! [*exclamation*]
wāhyaw (P): far
wāhyawēs (P): little further
wākayōs/maskwa (NA): bear
wākās (NA): banana
wāpahki (vP): tomorrow
wāpakosīs (NA): mouse
wāpamon (NI): glass/mirror
wāpicāhk (NA): whooping crane
wāpikwaniy (NI): flower
wāpisiw (NA): swan
wāpos (NA): rabbit
wāposwayān (NA): rabbit skin
wāsakām (P): around
wāsaskotēnikan (NI): lamp
wāsēnamān (NI): window
wāsēnikan (NI): window
wāskahikan (NI): house
wāskahikanihk (P): Cumberland House, SK
wāskāhikan (NI): pliers/screwdriver
wāskāsimowin (NI): Round Dance
wāwa (NI): eggs
wāwāsaskotēpayin (NI): lightning
wāwāskēsiw (NA): elk
wāwi (NI): egg
wāwīs (P): especially/more so
wēpināson (NI): ceremonial cloth
-wikamik (Sf): denotes buildings
wiya (Pr): him/her
wiyakāc (P): that's too bad
wiyās (NI): meat

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wiyitihp (NI): brain
wī (Pv): intentive, prospective aspect
wīhcēkaskosīs (NA): onion
wīhcēkaskosīwi-mīcimāpoy (NI): onion soup
wīhkaskwa (NI): sweetgrass
wīhkāc (P): ever
wīhkēs (NI): muskrat root
wīhkihkasikan (NA): cake, sweet baked goods
wīhkwaskwa/wīhkaskwa (NI): sweet grass
wīhkwēhtakāw (vP): corner
wīhkwēpanak (NA): long underwear/longjohns
wīhowin (NI): name
wīhtikōhkāni-mīciwin (NI): popcorn
wīnasakātihp/wīnasakātēhp (NA): groundhog
wīnimahkahk (NA): garbage/slop pail
wīpac (P): soon/early
wīpicīsis (NA): goldeye
wīsakat (NI): pepper
wīsta (Pr): her/him too
wīstawāw (Pr): them too

y

-yāpiy (Sf): denotes cords/strings/lines
yāyaw (P): rather/instead
yēkaw (NI): sand
yiyīkastis (NA): glove
yiyīkicihcīs (NI): finger
yiyīkisitān (NI): toe
yīwahikanak (NA): pounded meat/fish

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Appendix C

Vocabulary: English to Cree

A

ability to do something well: (Pv) nihtā-
about perhaps/maybe: (P) nānitaw/(P) māskōc
abundance of: (Sf) -skāw
aeroplane: (NI) pimihākan/pimiyākan
after/later: (P) mwēstas/pātos
afternoon: (vP) pōni-āpihtā-kīsikāw
again: (P) kīhtwām/āsay mīna
again and again: (Ph) kā-kīhtwām/ kāh-kīhtwām
against: (P) asicāyihk/asici
all: (P) kahkiyaw
all [everybody]: (Pr) kahkiyaw awiyak
all [everything]: (Pr) kahkiyaw kīkway
all day: (P) kapē-kīsik
all night: (P) kapē-tipisk
all of a sudden/suddenly: (P) nānapēc/ sisikwac
all over/everywhere: (P) misiwē
almost: (Pp) kēkā
almost: (P) kēkāc
alone/by oneself: (Pv) pēyako-
along: (P) sisonē, pimicāyihk
already: (P) āsay
also: (Ph) ēkwa mīna/ēkosi mīna
although: (P) āta
always: (P) tāpitaw
always: (P) kākikē
and/also: (P) ēkwa/(P) mīna/ (Ph) ēkwa mīna
and/now: (P) ēkwa
animal: (NA) pisiskiw
another: (Pr) kotak, kotak mīna

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answers: (NI) naskwēwasihtwēwina
ant: (NA) ēyikos
antelope: (NA) apistacihkos
anyway: (P) misawāc
anywhere: (P) pokwītē
apple: (NA) picikwās
appliances: (NI) āpacihcikana
April/Frog Moon: (NA) ayīki-pīsim
approximate, about, perhaps: (P) nānitaw
arm: (NI) mispiton
armpit: (NI) mitihtikon
around an object: (P) wāsakām
as far as/up to [distance]: (P) isko
as long as: (P) tēpiyāhk
as soon as: (P) mayawāc
as usual/of course: (Ph) māka mīna
ashes/soot: (NI) pihko
Assiniboine Country: (P) asinīwipwātināhk
Assiniboine people: (NA) asinīwipwātak/pwāsīmowak
Assiniboine reserve: (N) asinīwipwātināhk
at any rate: (Ph) misawāc
at the end: (P) wanaskoc
August/Flying Up Moon: (NA) ohpahōwi-pīsim
aunt, my (mother's sister): (NA) nikāwīs
aunt, my (father's sister, also mother-in-law): (NA) nisikos
Autumn Moon/September: (NA) takwāki-pīsim
awhile [for]: (P) aciyaw
axe: (NI) cīkahikan
axe handle: (NI) cīkahikanāhtik

B

back [part of body]: (NI) mispiskwan
back [direction], at the: (P) nāway/otāhk
back [up against the wall]: (P) kisipanohk
bacon: (NI) kohkōsiwiyin
bad: (Pv) māyi-
bad/evil: (Pv) maci-
badger: (NA) mistanask
bag: (NI) maskimot
ball: (NA) pakahatowān
banana: (NA) wākās
bannock: (NA) pahkwēsikan
barrel/tub: (NI) mahkahk
basin/sink: (NI) kāsīhkwēwiyākan
bath tub: (NI) kisīpēkistēwimahkahk
bead: (NA) mīkis
beadwork: (NI) mīkisistahikēwin
beans/little bags: (NA) maskimocisak
bear, brown (NA) maskwa/wākayōs
beaver: (NA) amisk
beaver meat: (NI) amiskowiyās
because/but: (Cj) ayisk
because: (Cj) cikēmā/osām
bed: (NI) nipēwin
bedpan: (NI) mīsīwoyākan
bee: (NA) āmow
bee, a little: (NA) āmōsis

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beef: (NI) mostosowiyās
beer: (NI) iskwēsisāpoy
beets: (NI) kā-mihkwaskwāhki
before: (Cj) pāmwayēs
before [then]: (Pp) awasi-, awasispīhk
before/ahead: (P) nīkān [*used when referring to position, but may be used to refer to time*]
begin/start: (Pv) māci-
beginning to/in process of: (Pv) ati-
behind [at the back/end]: (P) nāway/otāhk
belief: (NI) tāpwēhtamowin
belly/stomach: (NI) matay
belly, a big: (NI) mahkatay
below/lower: (P) capasīs
belt: (NI) pakwahtēhon
beneath/under: (P) atāmihk
berries [denotes]: (Sf) -imina
berries, a large patch of: (vP) mahkiminakāw
berries, saskatoon: (NI) misāskwatōmina
beside: (P) asicāyihk
besides: (P) pāskac
better/more by comparison: (P) nawac
between: (P) tastawāyihk
big/large: (Pv/Pn) misi-
big/large/great: (Pv/Pn) kihci-
big mouth/a mouthy person: (NA) papayēkitōn/osāmitōn
big top tent: (NI) āpahkwēwikamik
birch grouse: (NA) paspaskiw
birch tree: (NA) waskwayāhtik
bird: (NA) piyēsīs
blackbird: (NA) cahcahkāyow
blanket: (NI) akohp
blessed/gift: (NI) miyikowisiwin
blood: (NI) mihko
blood poison: (NI) mihkopiscipowin
blouse/shirt: (NI) papakiwayān
blue heron: (NA) mōhkahosiw
blueberries: (NI) iyinimina
boat(s): (NI) ōsi/(ōsa)
body: (NI) miyaw
bone: (NI) oskan
book: (NI) masinahikan
boot, rubber: (NI) pikīwaskisin
bottom: (P) atāmihk
bow (i.e. bow and arrow): (NA) ahcāpiy
box: (NI) mistikowat
box, a little: (NI) miscikowacis
boy: (NA) nāpēsis
boyfriend/cousin, my: (NA) nīcimos
brain: (NI) wiyitihp
bread: (NA) pīswēhkasikan
breast/teat: (NA) mitohtōsim
bridegroom: (NA) owīkihtow
brother, older: (NA) nistēs
brown bear: (NA) maskwa/wākāyōs
Budding Moon/May: (NA) sākipakāwi-pīsim
buffalo: (NA) paskwāmostos/(NA) iyinito-mostos
buffalo meat: (NI) paskwāmostosowiyās
Buffalo Narrows, SK: (P) sākitawāhk

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bug: (NA) manicōs
building [denotes buildings]: (Sf) -wikamik
building nail: (NI) sakahikan
buns: (NA) pīswēhkasikanisak
bus: (NA) pōsināpāsk
but: (Cj) māka/cikēmā
but/because: (Cj) ayisk
butter: (NI) tohtōsāpōwipimiy
butterfly: (NA) kamāmakos
buttocks: (NI) misōkan
buttocks, large: (NI) mahkisōkan

C

cafe/dining room: (NI) mīcisowikamik
cake: (NA) sīwihkasikan/wīhkihkasikan
campfire: (NI) kocawānis
candy: (NI) sīwinos/sīwās
canoe: (NI) cīmān
cap: (NI) astotin
car: (NA) sēhkēpayīs/pimipicēs
carefully: (P) nasihkāc
carefully: (P) papēyāhtak
carrot: (NA) oskātāsk(w-)
cat: (NA) minōs/pōsīs
caterpillar: (NA) mohtēw
caucasian: (NA) mōniyāw/mōniyās
ceremonial cloth: (NI) wēpināson
chair/saddle: (NI) tēhtapiwin
chair, a little: (NI) cēhcapiwinis
cheek, a: (NI) maniway
cheek, my: (NI) naniway
chest, a: (NI) māskikan
chest, my: (NI) nāskikan
chicken, domestic: (NA) pāhkahāhkwān
chicken hawk (little): (NA) pipon-āyis
chicken meat: (NI) pāhkahāhkwāniwiyās
chief: (NA) okimāhkān
child: (NA) awāsis
child, your: (NA) kicawāsimis
child(ren), my: (NA) nicawāsimis(ak)
children: (NA) awāsisak
child(ren), your: (NA) kicawāsimis(ak)
chin: (NI) mikwāskonēw
Chinese people: (NA) apihkēsak/sēkipwacāskwak
chipmunk: (NA) sāsākawāpiskos
Chipweyan country/region: (Ph) cīpwayānināhk
Chipweyan people: (NA) cīpwayānak
chokecherries: (NI) takwahimināna
chokecherry tree: (NA) takwahimināhtik
city: (NI) kihc-ōtēnaw
clean thoughts: (NI) kanātēyihtamowin
clock: (NA) pīsimohkān
cloth [fabric]: (NI) papakiwayānēkin
cloth, made of: (Sf) -ēkin
clothes: (NI) ayiwinisa
clothes dryer: (NI) pahkwāstēwinikan
clown: (NA) mōhcohkān
coat: (NI) miskotākay
coat, man's: (NI) nāpēwasākay
coat, woman's: (NI) iskwēwasākay
coffee: (NI) pihkahtēwāpoy

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co-in-law, my: (NA) nitihtāwāw
co-in-law, your: (NA) kitihtāwāw
collar: (NI) tāpiskākan
come: (P) āstam
come here: (Ph) āstam ōta
come: (Pv) pē-/pēci-
come in: (Ph) tawāw
constitution: (NI) ostēsimāwiyasiwēwin
continuous: (P) nāspic, tahkinē, kākikē
cooking oil: (NI) pimiy
cord/string: (Sf) -ēyāpiy/-yāpiy
corn: (NA) mahtāmin
corner: (vP) wīhkwēhtakāw (as in a house)
correct/right: (P) kwayask
cotton [fabric]: (NI) papakiwayānēkin
counted, it is [calendar date]: (vP) akimāw
cow: (NA) mostos
coyote: (NA) mēstacākanis
cramps: (NI) ocipitikowin
cranberries: (NI) maskēkomina/nīpimināna
crane: (NA) ocicāhk
cream: (NI) manahikan
Cree language: (NI) nēhiyawēwin
Cree, a person: (NA) nēhiyaw
Cree ceremony: (NI) nēhiyaw-mawimoscikēwin
Cree region/country: (P) nēhiyānāhk
crow: (NA) āhāsiw
culture: (NI) pimācihowin
Cumberland House, SK: (P) wāskahikanihk
cup: (NI) minihkwākan/(NI) minihkwācikan
cupboard: (NI) akocikan
currants/raisins: (NA) sōminisak
curse: (NI) pāstāmowin

D

daughter, my: (NA) nitānis
daughter, your: (NA) kitānis
dawn, approaching: (NI) pētāpan
day after tomorrow: (vP) awasi-wāpahki
day before/yesterday: (vP) awasi-otākosīhk
day, all: (P) kapē-kīsik
December/Frost-Exploding Moon: (NA) pawācakinasīsi-pīsim
deer: (NA) apisimōsos
denotes liquid: (Sf) -āpoy
derriere, a big: (NI) mahkisōkan
different: (P) pahkān
difficulty: (NI) mākohikēwin
dining room: (NI) mīcisowikamik
direction [denotes to/at]: (P) itē
direction, in that: (Ph) itēhkē isi
direction to/towards: (P) isi
dish: (NI) oyākan
dish washer: (NI) kisīpēkiyākanikan
doctor: (NA) maskihkīwiyiniw
dog: (NA) atim
dog, my: (NA) nitēm
doll: (NA) awāsisihkān

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dollar, one: (P) pēyakwāpisk
dollars, two: (P) nīswāpisk
dollars, three: (P) nistwāpisk
dollars, five: (P) niyānwāpisk
dollars, four: (P) nēwāpisk
dollars, six: (P) nikotwāswāpisk
dollars, seven: (P) tēpakohptahtwāpisk
don't: (P) ēkāwiya
don't: (P) ēkā
door: (NI) iskwāhtēm
down/downstairs: (P) nīhc-āyihk
down/on ground: (P) mohcihk
down lower: (P) capasīs
dress: (NI) miskotākay
dress, woman's: (NI) iskwēwasākay
drum: (NA) mistikwaskihk
drum: (NA) tēwēhikan
duck: (NA) sīsīp

E

eagle: (NA) mikisiw/kihiw
Eagle Moon/February: (NA) mikisiwi-pīsim
eagle-bone whistle: (NI) pipikwan
ear: (NI) mihtawakay
ears, one with big: (NI) mahkihtawakay
early: (P) wīpac
earth: (NI) askiy
easily: (P) wawēhtinahk
east, to the: (P) sākāstēnohk
edge: (P) kisipanohk
effort, great: (Pv) sōhki-
egg: (NI) wāwi
eggs: (NI) wāwa
eight: (P) ayēnānēw
eighteen: (P) ayēnānēwosāp
eighty: (P) ayēnānēwomitanaw
elbow: (NI) mitōskwan
Elders: (NA) kēhtē-ayak
elevator: (NI) āmaciwēpicikan
eleven: (P) pēyakosāp
elk: (NA) wāwāskēsiw
end [at the]: (P) wanaskoc
English: (NI) ākayāsīmowin
enough: (P) nahiyikohk
enough: (P) ēkosi
especially: (P) wāwīs
Europeans: (NA) pītatowēwak
even: (P) ahpō
ever: (P) wīhkāc
everybody: (Pr) kahkiyaw awiyak
everyone/anyone: (Pr) pikw āwiyak
everything: (Pr) kahkiyaw kīkway
everything: (Pr) piko kīkway
everywhere: (P) pokwītē/(Ph) misiwē ita
evil: (Pv) maci-
extremely: (Pv) kakwāhyaki-
eye: (NI) miskīsik
eye glasses: (NI) miskīsikohkāna
eyes, one with big: (NA) mahkacāp

F

fabric: (Sf) -ēkin
faint [condition]: (NI) kipatāhtāmowin

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Pv - preverb
Sf - suffix
sg - singular
vP - verbal particle

far: (P) wāhyaw
farm/field: (NI) kistikān
farther, a little: (P) wāhyawēs
faster: (P) sōhkēsīs
father, my: (NA) nōhtāwiy
father, your: (NA) kōhtāwiy
father-in-law/uncle: (NA) nisis
fear: (NA) mākwēyimowin
feather: (NA) mīkwan
February/Eagle Moon: (NA) mikisiwi-pīsim
fence: (NI) mēnikan
fever: (NI) kisisowin
field/farm: (NI) kistikān
fifteen: (P) niyānosāp
fifty: (P) niyānomitanaw
finally: (P) piyisk
finger: (NI) yiyīkicihcīs
finger, index/pointer: (NI) itwahikanicihcīs
finger, middle: (NI) tāwicihcīs
finger, ring: (NI) āhcaniwicihcīs
finger, the little: (NI) iskwēcihcīs
finger/toe nail: (NA) maskasiy
fire, there is a: (NI) iskotēw
firefly: (NA) kwāhkwāhkocēs
fireplace: (NI) kotawān/asiskīhkwān
firewood: (NI) mihta
first: (P) nistam
first before doing something: (P) pitamā
first/before/ahead: (P) nīkān
First Nations person/Indian person: (NA) iyiniw
fish [generic term]: (NA) kinosēw
fish, lots of: (vP) kinosēskāw
fish plant: (NI) kinosēwikamik
fish scales: (NA) wayakayak
five: (P) niyānan
five dollars: (P) niyānanwāpisk
floor, on the: (P) mohcihtakāhk
flower: (NI) wāpikwaniy
fly: (NA) ōcēw
Flying Up Moon/August: (NA) ohpahōwi-pīsim
food/groceries: (NI) mīciwin
fool, a: (NA) okakēpātis
foolishness: (NI) kakēpātisiwin
foolishness, in my own: (P) nikīskwēyāwinihk
foot: (NI) misit
foot, a big: (NI) mahkisit
forehead: (NI) miskahtik
fork: (NI) cīstahāsēpon
Fort Qu'Appelle, SK: (P) kipahikanihk
forty: (P) nēmitanaw
four: (P) nēwo
four brothers: (vP) nēwāpēwak
four dollars: (P) nēwāpisk
four times: (P) nēwāw
fourteen: (P) nēwosāp
fox: (NA) mahkēsīs

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freezer, a: (NI) āhkwatihcikan
French people/wood boat people: (NA) mistikōsiwak
frequently: (P) wā-wīpac
Friday: (vP) niyāno-kīsikāw
fridge: (NI) tahkascikan
friend(s), my: (NA) nitōtēm(ak)
friend/partner: (NA) wīcēwākan
frog: (NA) ayīkis
Frog Moon/April: (NA) ayīki-pīsim
from/for: (P) ohci
Frost Moon/November: (NA) ihkopiwi-pīsim/iyīkopiwi-pīsim
Frost-Exploding Moon/December: (NA) pawācakinasīsipīsim
frying pan: (NA) sāsāpiskisikan
futhermore, also, and: (P) mīna
future tense markers: (Pv) ka-/ta-

G

gas: (NI) pimiy
garbage/slop pail: (NA) wīnimahkahk
garden: (NI) kiscikānis
gee!: (P) wācistakāc
geese: (NA) niskak
gift: (NI) mēkiwin
gift/blessed: (NI) miyikowisiwin
girl, a little: (NA) iskwēsis
girl, young: (NA) oskinīkiskwēw
girlfriend/cousin: (NA) nīcimos
glass/mirror: (NI) wāpamon
glasses, eye: (NI) miskīsikohkāna
glove: (NI) yiyīkastis
Go! Get out of here: (P-sg) awas!
Go! Get out of here: (P-pl) awasitik!
go: (P-sg) niyā
go: (P-pl) niyāk
go and: (Pv) nitawi-
Get out of here!: (P-sg) awas!
Go on with you!: (P-sg) awas!
goldeye: (NA) wīpicīsis
good: (Pv) miyo-
good naturedness: (NI) miywātisiwin
goose/(geese): (NA) niska(k)
Goose Month/March: (NA) niski-pīsim
gooseberries: (NA) sāpōminak
gopher/squirrel: (NA) anikwacās
gossip, a: (NA) osāmitōn
grandfather(s), my: (NA) nimosōm(ak)
grandmother(s), my: (NA) nōhkom(ak)
Grandmother's Bay, SK: (NI) kōhkominānihk
grapes/raisins: (NA) sōminak
grass/hay: (NI) maskosiya/nīpiya
grass dance: (NI) pwātisimowin
grasshopper: (NA) kwāskohcīsis
grease: (NI) pimiy
Great Moon/January: (NA) kisē-pīsim
great/big/large: (Pv/Pn) kihci-
great/extremely: (Pv) kakwāhyaki-
grinder: (NI) sikopocikan
ground/floor [on the]: (P) mohcihk

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groundhog: (NA) wīnāsakatēhp [also wīnasakātihp]
grouse: (NA) pihēw
grouse, a birch: (NA) paspaskiw
guitar string: (NI) kitohcikanēyāpiy
gum: (NA) pikiw
gum, a bit: (NA) pikīs
gymnasium: (NI) mētawēwikamik

H

hair: (NI) mēscakāsa
hair off a hide: (NI) pīwaya
half: (P) āpihtaw
half past: (Ph) mīna āpihtaw
ham/pork: (NI) kohkōsiwiyās
hamburger/ground meat: (NI) sisikopicikaniwiyās
hand: (NI) micihciy
hard: (Pv) sōhki-
hardly, barely: (P) akāwāc
hat/cap: (NI) astotin
Hatching Moon/June: (NA) paskāwihowi-pīsim
hawk, a large: (NA) sākwahtamow
hawk: (NA) kēhkēhk
hay: (NI) maskosiya
head: (NI) mistikwān
head roach-regalia: (NI) sēskicēs
heart: (NI) mitēh
herb tea: (NI) maskihkīwāpoy
here take this: [Imperative only] nah
heel, a: (NI) mahkwan
heel, my : (NI) nahkwan
hide, a: (NI) pāhkēkin
highway: (NI) kihci-mēskanaw
hill: (NI) ispatinaw/waciy
him/her: (Pr) wiya
him/her too: (Pr) wīsta
hobble: (NI) napwahpison
home: (NI) mīkiwām
home, my: (NI) nīki
home, your: (NI) kīki
honey: (NI) amōmēyi
honey: (NI) amōsīsipāskwat
horse: (NA) misatim/mistatim
horse, a little: (NA) miscacimosis
horse collar: (NI) tāpiskākan
hospital: (NI) āhkosiwikamik
hour/measurement: (NI) tipahikan
house: (NI) wāskahikan
how? [in what way?]: (Pr) tānis īsi
how are you?: (Pr) tānisi?
how many? [numbers]: (Pr) tānitahto?
how many times?: (Pr) tānitahtwāw?
how much? [quantity]: (Pr) tāniyikohk?
how much? [quantity]: (Pr) tānimayikohk?
hunter: (NA) omācīw
hurry up: (P) kiyipa
husband, my: (NA) nināpēm/niwīkimākan

I

I/me: (Pr) niya
I suppose/maybe: (Ph) ahpō ētikwē
ice: (NA) miskwamiy

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if: (P) kīspin/kīsāspin
illness/sickness: (NI) āhkosiwin
immediately: (P) sēmāk
in the morning [tomorrow]: (vP) kīkisēpāki
index finger/pointer: (NI) itwahikanicihcīs
Indian agent: (NA) sōniyāwikimāw
Indian person: (NA) iyiniw
Indian Reserve/leftover: (NI) iskonikan
indicates a question: (P) cī
indoors/inside: (P) pīhcāyihk
inland [on the inside]: (P) nohcimihk
inside/indoors: (P) pīhtokamik
inside/indoors: (P) pīhcāyihk
instead: (P) nitawāc
intelligence: (P) iyinīsiwin
iron: (NI) pīwāpisk
iron, an [clothes]: (NA) sōskwahikan
it is all right/okay/never mind: (P) kiyām
it is a good thing: (Ph) takōtāni

J

jackrabbit: (NA) mistāpos
jail: (NI) kipahikan
January/Great Moon: (NA) kisē-pīsim
jar: (NI) mōtēyāpisk
jaw: (NI) mitāpiskan
juice/pop/kool aid: (NI) sīwāpoy/kisāstēwāpoy
July/Moulting Moon: (NA) paskowi-pīsim
June/Hatching Moon: (NA) paskāwihowi-pīsim
just like/similar: (P) tāpiskōc
just right amount: (P) nahiyikohk

K

kettle: (NA) sīsīp-askihk
key: (NI) āpāpiskahikan
killdeer: (NA) otāpiskākanēsīs
kindergarten pupils: (NA) okāsīcihkomēsak
kindness: (NI) kisēwātisiwin
king: (NA) kihc-ōkimāw
knee: (NI) mihcikwan
knife: (NI) mōhkamān
kool aid: (NI) sīwāpoy

L

lace, shoe: (NI) maskisinēyāpiy
ladder: (NI) kīhcēkosīwināhtik
lady, old: (NA) nōtokwēw
lake: (NI) sākahikan
lake trout: (NA) namēkos
lamp: (NI) wāsaskotēnikan
land/earth: (NI) askiy
lard, grease, oil, gas: (NI) pimiy
large/great/big: (Pn/Pv) kihci-
large/big/great: (Pn/Pv) misi-
lasso: (NI) tāpakwēwēpinikan
last night: (P) tipiskohk
last/last time/one: (P) iskwayāc
lately: (P) mastaw
later: (P) pātos
later [after]: (P) mwēstas

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Le Pas, MB: (P) opāskwēyāhk
leaf: (NI) nīpiy
leather: (NI) pahkēkin
left, to the/on the: (P) namahcīhk
leftover/Indian Reserve: (NI) iskonikan
leg: (NI) miskāt
leg, my: (NI) niskāt
legend/story: (NI) ātayōhkēwin
Let me see: (P) mahti
lettuce/leaves: (NI) nīpiya
lift [elevator], a: (NI) āmaciwēpicikan
lightning: (NI) wāwāsaskotēpayin/
wāwāstēpayin
like that: (Ph) ēkos īsi
line/cord/string: (Sf) -yāpiy/-ēyāpiy
lion: (NA) mistahkēsiw
liquids: (Sf) -āpoy
liquor: (NI) iskotēwāpoy
little bit, a: (P) apisīs/apisis
Lloydminister, SK: (P) pimicāskwēyāsihk
log, a: (NA) mistik
long underwear/longjohns: (NA)
pīhtawēskikanak/wīhkwēpānak
loon: (NA) mākwa
loss of breath: (NI) kipatāhtāmowin
lots [number]: (P) mihcēt
lots [quantity]: (P) mistahi
love: (NI) sākihitowin
lower: (P) capasīs/capasis

M

made of metal: (Sf) -āpisk
magpie: (NA) apisci-kāhkākīs
man/men: (NA) nāpēw/ak
man, husband/spouse, my: (NA) nināpēm
many/lots: (P) mihcēt
many times: (P) mihcētwāw
maple sugar: (NI) sīsipāskwat
March/Goose Moon: (NA) niski-pīsim
match: (NI) kocawākanis
Mating Moon/September: (NA)
nōcihitowi-pīsim
mattress: (NI) anāskāsimon
May/Budding Moon: (NA)
sākipakāwi-pīsim
maybe: (P) māskōc/(Ph) ahpō ētikwē/(P)
kēhcināc/(P) nānitaw
measurement: (NI) tipahikan
meat: (NI) wiyās
medicine: (NI) maskihkiy
medicine: (NI) maskihkīwāpoy
me: (Pr) niya
me too: (Pr) nīsta
meeting: (NI) nakiskātowin
meeting [conference]: (NI) māmawapiwin
metal, made of: (Sf) -āpisk
Metis people: (NA) āpihtawikosisānak
Metis person: (NA) āpihtawikosisān
microwave: (NI) kēsiskawihkasikan
midday/noon: (vP) āpihtā-kīsikāw
middle, in the: (Pp) tāwāyihk
midnight: (vP) āpihtā-tipiskāw
Migrating Moon/October: (NA)
pimihāwi-pīsim

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mile: (NI/P) tipahaskān
milk: (NI) tohtōsāpoy
minute: (NI) cipahikanis
mirror: (NI) wāpamon
mitt: (NA) astis
mixture of tree bark and leaves: (NI) kinikinik
mole: (NA) pōtācikēsīs
Mom: [Vocative only] nikā
Monday/the first day: (vP) pēyako-kīsikāw
money: (NA) sōniyāw
month: (NA) pīsim
moon: (NA) tipiskāwi-pīsim
moose: (NA) mōswa
moose hide: (NI) mōswēkin
moose, lots of : (vP) mōswaskāw
moose meat: (NI) mōsowiyās
more: (P) ayiwāk
morning, in the: (vP) kīkisēpāki
morning, it is: (vP) kīkisēpāyāw
morning, it is: (vP) wāpan
morning, this: (P) kīkisēp
mosquito: (NA) sakimēs
mosquitoes, lots of: (NA) sakimēskāw
mother, his/her: (NA) okāwiya
mother, my: (NA) nikāwiy
mother, my: (NA) nimāmā
motorized vehicle: (NA) pimipicēs
Moulting Moon/July: (NA) paskowi-pīsim
mouse: (NA) wāpakosīs
mouth: (NI) mitōn
mouth, (person with) a big: (NA) mahkitōn
movie: (NI) ācikāstēpayihcikan
much, that: (P) ēwakwayikohk
much/lots: (P) mistahi
mucus: (NA) mitakikom
mud/soil: (NI) asiskiy
mule: (NA) sōsowatim
musical instrument: (NI) kitohcikan
muskrat: (NA) wacask
muskrat root: (NI) wīhkēs

N

nail [building]: (NI) sakahikan
nail, finger/toe: (NA) maskasiy
name: (NI) wīhowin
name, my: (NI) niwīhowin
navel, my: (NI) nitisiy
near: (P) cīki
neck: (NI) mikwayaw
necktie: (NA) tāpiskākan
nest: (NI) waciston
net: (NA) ayapiy
never: (Ph) mōy wīhkāc
never mind: (P) kiyām
new/recent: (P) mastaw
news: (NI) ācimowin
newspaper: (NI) ācimowasinahikan
nice: (Pv) miyo-
night: (vP) tipiskāw
night after next: (vP) awasi-tipiskāki

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night before last: (P) awasi-tipiskohk
nightmare: (NI) kostācihkwāmiwin
nine: (P) kēkā-mitātaht
nineteen: (P) kēkāc-nīsitanaw
ninety: (P) kēkāc-mitātahtomitanaw
ninety-nine: (P) kēkāc-mitātahtomitanaw
no: (P) namōya/mwāc/mōy
nobody: (Pr) nam āwiyak
noon/midday: (vP) āpihtā-kīsikāw
north, in the: (P) kīwētinohk
nose: (NI) mikot
nose: (NI) miskiwan
nose, big: (NI) mahkikot
not even: (Ph) mwāc ahpō
not yet: (Ph) namōya cēskwa
nothing: (Pr) nama kīkway
November/Frost Moon: (NA) iyīkopiwi-pīsim
now: (P) ēkwa/mēkwāc
numbers: (NI) akihtāsona
nun: (NA) ayamihēwiskwēw
nurse: (NA) maskihkīwiskwēw
nut: (NA) pakān

O

oatmeal: (NA) manōmin
October/Migrating Moon: (NA) pimihāwi-pīsim
of course: (Ph) māka mīna/(P) cikēmā
offering: (NI) macostēhamānakēwin
oh: (P) āh
oil: (NI) pimiy
Ojibway reserve/region: (P) nahkawiyinīnāhk
Ojibway, Saulteaux person/people: (NA) nahkawiyiniw
old lady: (NA) nōtokwēw
on top of: (P) tahkohc
once: (P) pēyakwāw
once upon a time/one time: (Ph) pēyakwāw ēsa
one: (P) pēyak
one dollar: (P) pēyakwāpisk
one hundred: (P) mitātahtomitanaw
one thousand: (P) pēyakwāw kihci-mitātahtomitanaw
onion: (NA) wīhcēkaskosīs
onion soup: (NA) wīhcēkaskosīs-mīcimāpoy
only: (P) piko/tēpiyāhk
opposite: (P) naspāc
or: (P) ahpō
or else: (Ph) ahpō cī
orange: (NA) osāwās
orange juice/pop: (NI) osāwāpoy
other: (Pr) kotak
others: (Pr) kotakak
otter: (NA) nikik
out of: (P) ohci
outer space: (NI) kihci-kīsik
outside/outdoors: (P) wayawītimihk
oven: (NA) sēkowēpināpisk
over again: (Ph) āsay mīna
over there: (P) ēkotē

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overshoe: (NI) waskitaskisin
owl: (NA) ōhow

P

paddle: (NA) apoy
pail: (NA) askihk
pants: (NA) mitās
paper: (NI) masinahikanēkin
park, at the [Cree-ized word]: (P) parkihk
partner/friend: (NA) wīcēwākan
partridge: (NA) pihēw
pelican: (NA) cahcahkiw
pemmican: (NI) pimīhkān
pencil: (NA/NI) masinahikanāhcikos
penny: (NA) pīwāpiskos
pepper: (NI) askīwi-sīwihtākan/pēskōmina/wīsakat
perhaps: (P) ētokē
perhaps: (P) kēhcināc
perhaps/I wonder: (Ph) matwān cī
perhaps/maybe: (Ph) ahpō ētikwē/(P) māskōc/(P) nānitaw
person: (NA) ayisiyiniw
person who talks too much: (NA) osāmitōn
pickerel: (NA) okāw
pig: (NA) kohkōs
pile of bones/Regina, SK: (vP) oskana kā-asastēki
pillow: (NI) aspiskwēsimon
pills: (NI) maskihkīsa
pipe: (NA) ospwākan
plate: (NI) napakiyākan
platter: (NI) mistiyākan
please/let's see: (P) mahti
pliers/screwdriver: (NI) wāskāhikan
pointed-lips: (NI) cīpotōn
poison: (NI) piscipowin
policeman: (NA) simākanis
pony: (NA) miscacimosis
pop: (NI) sīwāpoy/kisāstēwāpoy
popcorn: (NI) wīhtikōhkāni-mīciwin
porcupine: (NA) kākwa
pork: (NI) kohkōsiwiyās
pot: (NA) askihkos
potato(es): (NI) napatāk(wa)
potatoes: (NI) askipwāwa/kistikāna
pounded meat/fish: (NA) yīwahikanak
prairie chicken: (NA) pihēw
prayer: (NI) mawimoscikēwin
preacher/priest: (NA) ayamihēwiyiniw
present/gift: (NI) mēkiwin
presently: (P) mēkwāc
pretend: (Sf) -kāso
Prince Albert, SK: (P) kistapinānihk
province: (vP) kā-piskatahastāhk askiy
Punnichy, SK: (P) panicāyisihk
puppy/little dog: (NA) acimosis
purposely: (P) ohcitaw

Q

quarter: (NA) pēyak sōniyās
quarters, two: (NA) nīso sōniyās
quarters, three: (NA) nisto sōniyās

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queen: (NA) kihc-ōkimāskwēw
question marker: (P) cī
questions: (NI) kakwēcihkēmowina
quickly: (P) kēsiskaw
quit/stop: (Pv) pōni-

R

rabbit: (NA) wāpos
rabbit, a big: (NA) mistāpos
rabbitskin: (NA) wāposwayān
raccoon: (NA) pisiskēs
radio: (NI) kitohcikan kā-natohtamihk/kā-nitohtamihk
raincoat: (NI) kimiwanasākay
rainwater: (NI) kimiwanāpoy
raisins/grapes: (NA) sōminak
raspberry: (NA) ayōskan
rather/instead: (P) yāyaw
really/true: (P) tāpwē
really/surely/very: (P) mētoni
red willows: (NI) mihkopēmakwa
refrigerator: (NI) tahkascikan
Regina, SK: (vP) oskana kā-asastēki
relative, my: (NA) niwāhkōmākan
Reserve, Indian: (NI) iskonikan/askīhk
ribbon: (NA) sēnapān
rice: (NA) wāpinōmin
rifle: (NI) pāskisikan
right now: (P) sēmāk
right, to the/on the: (P) kihciniskēhk
right/true/correct: (P) kwayask
ring: (NA) āhcanis
ring finger: (NI) āhcaniwicihcīs
river: (NI) sīpiy
road: (NI) mēskanaw
robin: (NA) pihpihciw
rock/stone: (NA) asiniy
rope: (NI) pīminahkwān
rose: (NI) mihkokwaniy
rose hips/rosebush berries: (NA) okiniyak
round dance: (NI) wāskāsimowin
Round dance: (NI) pīcicīwin
rubber boot: (NI) pikiwaskisin

S

saddle/chair: (NA) tēhtapiwin
sage: (NI) paskwāwīhkwaskwa
salad [literally "leaves"]: (NI) nīpiya
saliva/spittle: (NI) sihkowin
salt: (NI) sīwihtākan
same: (P) pēyakwan
sand: (NI) yēkaw
sandals: (NI) kisē-manitowaskisina
satin/silk fabric: (NI) sēnapānēkin
Saturday: (vP) nikotwāso-kīsikāw
Saulteaux reserve: (P) nahkawiyinīnāhk
Saulteaux person: (P) nahkawiyiniw
sausages: (NI) micakisīsa
saw, a: (NI) kīskipocikan
scarf, a warm: (NA) kīsowahpison
scarf/necktie: (NA) tāpiskākan
school: (NI) kiskinwahamātowikamik
scissors: (NI) mōswākan

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screwdriver: (NI) wāskāhikan
secretly: (P) kīmōc
seizures: (NI) ocipitikowin
separation [as in marriage]: (NI) paskēwihitowin
September/Autumn Moon: (NA) takwāki-pīsim
seven: (P) tēpakohp
seventeen: (P) tēpakohptahtosāp
seventy: (P) tēpakohptahtomitanaw
shawl: (NA) akwanān
sheep: (NA) māyatihk
sheet: (NI) anāskān
shirt/blouse: (NI) papakiwayān
shoe: (NI) maskisin
shoelace: (NI) maskisinēyāpiy
shorts: (NA) kīskimitās
shoulder: (NI) mitihtiman
shoulder blade: (NI) mitīhikan
sibling/s, my: (NA) nītisān/ak
similar: (P) tāpiskōc
since: (P) aspin
sinew: (NI) astisiy
sink/basin: (NI) kāsīhkwēwiyākan
Sioux people: (NA) pwātak
Sioux reserve: (P) pwātināhk
sister [my older]: (NA) nimis
sister [your older]: (NA) kimis
sister-in-law, my [used by female only]: (NA) nicāhkos
six: (P) nikotwāsik
sixteen: (P) nikotwāsosāp
sixty: (P) nikotwāsomitanaw
skirt: (NI) kīskasākay
skirt, little: (NI) kīskasākās
skunk: (NA) sikāk
sky: (NI) kīsik
sled/car: (NA) otāpānāsk
slowly: (P) nasihkāc/papēyāhtak
snake: (NA) kinēpik
snare: (NI) tāpakwān
snow: (NA) kōna
snow water: (NI) kōniwāpoy
snowshoe: (NA) asām
so: (P) ēkosi
soap: (NI) kisīpēkinikan
sock: (NA) asikan
soft: (Pv) yōski-
soil/mud: (NI) asiskiy
soldier: (NA) simākanis
some: (P) ātiht
something: (Pr-sg) kīkway
some things: (Pr-pl): kīkwaya
someone: (Pr-sg) awiyak
some people: (Pr-pl) awiyakak
son, my: (NA) nikosis
soon/early: (P) wīpac
soot/ashes: (NI) pihko
soup: (NI) mīcimāpoy
south, in the: (P) sāwanohk
spider: (NA) ayapihkēsīs
spittle/saliva: (NI) sihkowin
spoon: (NA) ēmihkwān
spoon, a little: (NA) ēmihkwānis

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spring fever: (NI) sīkwanāspinēwin
squirrel/gopher: (NA) anikwacās
Stanley Mission, SK: (P) āmaciwīspimowinihk
star: (NA) acāhkos
start/begin: (Pv) ati-
still/yet/more: (P) kēyāpic
stocking: (NA) asikan
stomach/belly: (NI) matay
stone: (NA) asiniy
stop: (Pv) pōni-
store: (NI) atāwēwikamik
story: (NI) ātayōhkēwin/ācimowin
stove: (NA) kotawānāpisk
strawberry: (NI) mitēhimin
string, violin/guitar: (NI) kitohcikanēyāpiy
string: (NI) tahkopicikanēyāpiy
string: (Sf) -yāpiy/-ēyāpiy
striped gopher: (NA) sāsākawāpiskos
student: (NA) kiskinwahamawākan
sturgeon, a fish: (NA) namēw
suckerfish, a: (NA) namēpin
suddenly: (P) sisikoc/sisikwac
sugar: (NA) sīwinikan
suitcase: (NI) pōsiwat
suitcase: (NI) pōsiwas
sun: (NA) kīsikāw-pīsim
Sunday: (vP) ayamihēwi-kīsikāw
surely/true: (P) tāpwē
surprise/wonder [exclamation]: (P) māmaskāc
swan: (NA) wāpisiw
sweater: (NI) pīswēsākas/sīpēkiskāwayān/sīpēkiskāwisākās
sweet baked goods: (NA) sīwihkasikanak
sweetgrass: (NI) wīhkwaskwa
swine: (NA) kohkōs

T

table: (NI) mīcisowināhtik
tea: (NI) nihtiy
tea, herbal(NI) maskihkīwāpoy
teddy bear: (NA) maskohkān
television: (NI) cikāstēpayihcikan
ten: (P) mitātaht
tent: (NI) pakwānikamik
that much: (P) ēkwayikohk/iyikohk
that one: (Pr-A/sg) ana
that one: (Pr-I/sg) anima
that same one: (Pr-I/sg) ēwakw ānima
that same one: (Pr-A/sg) ēwakw āna
that's enough/right/all: (P) ēkosi
that's the one: (Pr) ēwako
that's too bad: (P) wiyakāc
that one yonder: (Pr-A/sg) nāha
that yonder: (Pr-I/sg) nēma
them: (Pr) wiyawāw
them too: (Pr) wīstawāw
then: (Ph) ēkosi mīna/(P) ēkosi
there, a specific place: (P) ēkota
there are four brothers: (vP) nēwāpēwak
there is room/come in: (vP) tawāw
these: (Pr-A/pl) ōki

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these: (Pr-I/pl) ōhi
they too: (Pr) wīstawāw
thigh: (NI) mipwām
thimble: (NA) kaskikwāsonāpisk
things: (NI) kīkwaya
thirteen: (P) nistosāp
thirty: (P) nistomitanaw
this: (Pr-I/sg) ōma
this morning: (P) kīkisēp
this one: (Pr-A/sg) awa
this same one: (Pr-A/sg) ēwakw āwa
this same one: (Pr-I-/sg) ēwakw ōma
this way: (P) omisīsi
those: (Pr-A/pl) aniki
those: (Pr-I/pl) anihi
those same ones: (Pr-A/pl) ēwakw āniki
those same ones: (Pr-I/pl) ēwakw ānihi
those yonder: (Pr-A/pl) nēki
those yonder: (Pr-I/pl) nēhi
thoughts: (NI) māmitonēyihcikana
thousand: (P) kihci-mitātahtomitanaw
thread: (NA) asapāp
threat, a: (NI) mākohikēwin
three: (P) nisto
three dollars: (P) nistwāpisk
three quarters: (NA) nisto sōniyās
three times/thrice: (P) nistwāw
through: (Pv/Pn) sāpo-
thumb: (NI) misicihcān
thunderbird: (NA) piyēsiw
Thursday: (vP) nēwo-kīsikāw
tipi: (NI) mīkiwāhp
tipi smoke opening: (P) sāpahcikanihk
toast: (NA) pihkasikan
toboggan: (NA) napakitāpānāsk
today: (P) anohc
today: (vP) anohc kā-kīsikāk
toe: (NI) yiyīkisitān
toe nail/finger nail: (NA) maskasiy
together: (Pv) māmawi-
to go and: (Pv) nitawi-
to want: (Pv) nōhtē
toilet bowl: (NI) mīsīwoyākan
toilet paper: (NI) kimisāhowinēkin
tomato: (NA) kihc-ōkiniy
tomorrow: (vP) wāpahki
tonight: (vP) tipiskāki
tooth: (NI) mīpit
tooth, my: (NI) nīpit
toothache: (NI) tēwāpitēwin
top of, on: (P) tahkohc
town: (NI) ōtēnaw
town, a small: (NI) ōcēnās
toy: (NI) mētawākan
train: (NA) iskotēwotāpānāsk
trapper: (NA) owanihikēw
treaty/constitution: (NI) ostēsimāwasinahikēwin
tree: (NA) mītos
tree, chokecherry: (NA) takwahiminānāhtik
trousers: (NA) mitās
trout, lake: (NA) namēkos
true: (P) tāpwē/kwayask
truly: (P) tāpwē

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try: (Pv) kakwē-
Tuesday: (vP) nīso-kīsikāw
tullabee: (NA) otōnapiy
turnip: (NA) otisīhkān
turtle: (NA) mihkināhk
twelve: (P) nīsosāp
twenty: (P) nīstanaw
twice: (P) nīswāw
two: (P) nīso
two dollars: (NA) nīswāpisk
two hundred: (P) nīswāw-mitātahtomitanaw

U

uncle, my [also father-in-law]: (NA) nisis
uncle [father's brother]: (NA) nōhcāwīs
under: (P) atāmihk/sīpāhk
underclothes: (NI) atāmayiwinisa
undershorts: (NA) pīhtawētās
underwater: (P) atāmipīhk
underwear, long/longjohns: (NA) pīhtawēskikanak/wīhkwēpānak
United States: (P) kihci-mōhkomānināhk/(NI) akāmi-tipahaskān
university: (NI) kihci-kiskinwahamātowikamik
until: (Cj) ispī
up to a distance: (P) isko
up/upstairs: (P) ispimihk
us (inclusive) too/also: (Pr) kīstanaw
us (exclusive) too/also: (Pr) nīstanān
us/we: (Pr) kiyānaw
us/we: (Pr) niyanān
usually/used to: (P) māna

V

very: (P) mētoni

W

wagon: (NA) otāpān
wait a minute/wait: (P) cēskwa
want to/to: (Pv) nōhtē-
washtub: (NI) kisīpēkinikēwimahkahk
watch, a: (NA) pīsimohkānis
water: (NI) nipiy
we/us (exclusive) too/also: (Pr) nīstanān
we/us (inclusive) too/also: (Pr) kīstanaw
we/us (exclusive): (Pr) niyanān
we/us (inclusive): (Pr) kiyānaw
weasel: (NA) sihkos
Wednesday: (vP) nisto-kīsikāw
well: (Pv) miyo-
well, a: (NI) mōnahipān
well, do it: (Pv) nihtā-/miyo-
west, to the: (P) nakahpēhanohk
west, to the: (P) pahkisimotāhk
whale: (NA) wahpamēk
what?: (Pr-sg) kīkwāy
what?: (Pr-I/pl) kīkwāya
what kind?: (Pr) tānitowahk
when/at that time?: (Pr) ispīhk/ispī
when?: (Pr) tānispīhk
when it happens/comes to be: (vP) ispayiki

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where?: (Pr) tānitē
where are they?: (Pr-I/pl) tāniwēhā
where are they?: (Pr-A/pl) tāniwēhkāk
where is he/she?: (Pr-A/sg) tāniwā
where is it?: (Pr-I/sg) tāniwē
which one?: (Pr-A/sg) tāna
which one?: (Pr-I/sg) tānima
which ones?: (Pr-I/pl) tānihi
which ones?: (Pr-A/pl) tāniki
while: (P) ēskwa, mēkwāc
whitefish: (NA) atihkamēk
who?: (Pr-A/sg) awīna
who?: (Pr-A/pl) awīniki
whooping crane: (NA) wāpicāhk
why?: (Pr) tānēhki
wife/husband, my: (NA) niwīkimākan
wild rice: (NA) manōmin/maskosīminak
window: (NI) wāsēnamān/wāsēnikan
wine: (NI) sōmināpoy
wing, a: (NI) mitahtahkwan
winter coat: (NI) piponasākay
with: (P) asici
woman: (NA) iskwēw
woman/wife, my: (NA) nitiskwēm
woman's coat: (NI) iskwēwasākay
wood, a piece of/stick: (NI) mihti
wood [fire]: (NI) mihta
wooden: (Sf) -āhtik
wooden boat: (NI) mistikōsi
worm: (NA) mohtēw

X

x-ray: (NI) sāpwāpahcikan

Y

year: (NI) askīwin
yearly: (P) tahto-pipon
yeast: (NA) ohpihkasikan
yes: (P) ēha/āha
yesterday: (P) otākosīhk
yet another: (Ph) kotak mīna
yet/still/more: (P) kēyāpic
you (pl): (Pr-pl) kiyawāw
you (sg): (Pr-sg) kiya
you/too/also: (Pr-sg) kīsta
you/too/also: (Pr-pl) kīstawāw
young man [adolescent]: (NA) oskinīkiw
young woman: (NA) oskinīkiskwēw
younger brother/sister: (NA) nisīmis
your aunt [mother's sister]: (NA) kikāwīs
your brother: (NA) kisīmis
your cousin: (NA) kisīmis
your home: (NI) kīki
your older sister: (NA) kimis
youth/young people: (NA) osk-āyak

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Appendix D
Verbs: Cree to English

a

ahi VTA-1 (irreg): place him/her/it
ahkamēyimo VAI: persevere/keep trying
akāwāt VTA-4: desire him/her/it
akāwāta VTI-1: desire it, wish for it
akihcikē VAI: count
akihta VTI-1: count them
akimik VTA-1: count them
akot VTA-4: hang it
akotā VTI-2: hang it
akwātaskinēw VII-2: it is overfilled
api VAI: sit/be at home
apisīsisi VAI: little, (be)
apwē VAI: roast over a fire [spit]
apwēpahtā VAI: sweat as you run
apwēsi VAI: sweat, perspire
asam VTA-1: feed him/her/it
asamiso VAI: feed yourself
asawēyihta VTI-1: be careful of it
asēhtē VAI: walk backwards
asēn VTA-1: refuse him/her
asēnamaw VTA-1: return it to him/her
asēpayi VAI: drive backwards
askihtakonākosiw VAI: it appears green
askihtakosiw VAI: it is green
askihtakwāw VII-2: it is green
askowēh VTA-1: follow him/her
astā VTI-2: put it here/there
atamiskaw VTA-2: shake his/her hand/ greet him/her
atāwē VAI: buy
atāwēstamaw VTA-2: buy it for him/her
atimikāpawi VAI: stand with your back to me
atimipahtā VAI: run [away from speaker]
atisa VTI-1: tan it
atiso VAI: be tanned
atisw VTA-3: tan it
atoho VAI: choke on food/liquid
atoskah VTA-1: hire him/her
atoskaw VTA-2: work for him/her
atoskāta VTI-1: work at it
atoskē VAI: work

atot VTA-4: hire him/her
awas (Imperative only): go away!
awih VTA-1: loan it to him/her
ayami VAI: talk
ayamihā VAI: pray
ayamihcikē VAI: read
ayamihēstamaw VTA-2: pray for him
ayamihtā VTI-2: read it
ayapinikē VAI: turn everything upside down
ayā VAI: be
ayā VTI-2: have it
ayāsīhta VTI-1: respond to it [statement, letter]
ayāw VTA-1: have it
ayēskosi VAI: be exhausted/tired
ayiwēpi VAI: stop and have a rest

ā

ācimo VAI: tell a story/inform
ācimostaw VTA-2: tell him/her a story/inform him/her
āhcipici VAI: move camp
āhkosi VAI: be sick
āhkwaci VAI: freeze
āhkwakihtēw VII-2: it is expensive
āhkwakiso VAI: (be) expensive
āhkwatihtā VTI-2: freeze it
āhkwatin VII-2: frozen, it is
āhkwatisim VTA-1: freeze it
ākayāsīmo VAI: speak English
ākayasīmototaw VTA-2: speak English to him/her
āmaciwē VAI: climb up/walk up
āmaciwēpahtā VAI: run up
ānwēhta VTI-1: doubt it/reject it/deny it
ānwēhtaw VTA-2: doubt him/her/reject him
āpacih VTA-1: use it
āpacihtā VTI-2: use it
āpocikwānī VAI: somersault
āsowaha VTI-1: cross over [by water]
āsōwīhtamaw VTA-2: pass a message to him/her
āstam [Imperative only]: come here
āstawēha VTI-1: extinguish the fire
āstawēhikē VAI: extinguish the fire
āstawēnikē VAI: extinguish the light
āstēpayi VAI: feel better
āstēsini VAI (irreg): rest
ātota VTI-1: tell about it
āyiman VII-2: it is difficult

c

canawī VAI: be busy
cāstapī VAI: hurry up
cēcēmipahtā VAI: trot
cī (P): question marker
cihcīkwanapi VAI: kneel
cīhkēyihta VTI-1: like it
cīhkēyim VTA-1: like him/her
cīkaha VTI-1: chop it
cīkahikē VAI: chop
cīkahw VTA-3: chop him/her/it
cīposa VTI-1: sharpen it [stick]
cīstaha VTI-1: pierce it
cīstahw VTA-3: pierce him/her

i

isi VTA-4: gives a direction
isitisaha VTI-1: send it
isitisahw VTA-3: send him/her
isiyihkāso VAI: be named/called
iskwāhtawī VAI: climb
ispahtā VAI: run over there [yonder]
ispayi VAI: ride to/drive to

ispākonakāw VII-1: the snow is deep
ispīhtisī VAI: reach a certain age [he is __ years old]
itahtopiponē VAI: be a certain age [he is __ years old]
itakihtēw VII-2: cost [so much]
itakiso VAI: cost [so much]
itakocini VAI (irreg): travel to
itamahciho VAI: feel [as in health]
itācim VTA-2: talk about him/her so
itāmo VAI: flee towards a specific direction/place
itāpi VAI: look over there
itēyihta VTI-1: think so about it [assess]
itēyim VTA-1: think so about him/her [assess]
itihtākwan VII-2: it sounds like so
itisaha VTI-1: send it
itisahw VTA-3: send him/her/it
itasināso VAI: be colored so
itasinātēw VII-2: it is colored so
itohtah VTA-1: take him there
itohtatamaw VTA-2: take it there for him/her
itohtatā VTI-2: take it there
itōta VTI-1: do it
itōtamaw VTA-2: do [it for him]
itwahamaw VTA-2: point it out to him
itwē VTI-3: say it
itwēstamākē VAI: interpret

k

kahkwēyihta VTI-1: jealous, (be)
kahkwēyim VTA-1: jealous of him/her, (be)
kakāyawisī VAI: industrious, (be)
kakēpātisi VAI: foolish, (be)
kakēskim VTA-1: preach/counsel to him
kakēskimāwaso VAI: counsel your children
kakēskimiwē VAI: preach/counsel
kakwātakih VTA-1: distress/torment him/her
kakwātakihtā VAI: distressed, (be)
kakwēcihkēmo VAI: ask
kakwēcim VTA-1: ask him/her
kakwēciyāho VAI: hurry
kakwēyācih VTA-1: get him/her/it ready
kakwēyācihtā VTI-2: get it ready
kanawāpahta VTI-1: look at it/watch it
kanawāpam VTA-1: look at him/her/it; watch him/her
kanawēyihta VTI-1: keep it
kanawēyihtamaw VTI-1: keep it for him/her
kanawēyim VTA-1 keep him/her/it
kanawēyimāwaso VAI: keep the children/ babysit
kanācih VTA-1: clean him/her/it
kanācihtā VTI-2: clean it
kanātan VII-2: it is clean
kapā VAI: go ashore
kapēsi VAI: camp
kapēsīstaw VTA-2: camp with him/her
kaskanawipēscāsin VII-1: it is drizzling
kaskanawipēstāw VII-1: it is misty
kaskāpahtēw VII-2: it is smoking [as in smoke emitting from a chimney]
kaskēyihta VTI-1: be lonesome
kaskēyim VTA-1: miss/yearn for him/her
kaskiho VAI: escape
kaskihtā VTI-2: be able to do it
kaskikwāso VAI: sew
kaskikwāt VTA-4: sew it
kaskikwāta VTI-1: sew it
kaskikwātamaw VTA-2: sew it for him/ her

kaskitēsiw VAI: s/he/it is black
kaskitēwāw VII-2: it is black
kaskitēwinākosiw VAI: s/he/it appears black
kaskitēwinākwan VII-2: it appears black
kawaci VAI: cold, (be)
kawacihkwāmi VAI: be cold as you sleep
kawatim VTA-1: cold [make him/her]
kawatin VII-2: cold [it is]
kawāhkatoso VAI: be skinny
kawāsi VAI: be blown down (e.g.: a tree)
kawihkwasi VAI: doze off
kawisimo VAI: bed down/go to bed
kāhcitin VTA-1: catch hold of him/her/it
kāhcitina VTI-1: catch it
kāhcitiniwē VAI: catch, be the one to
kāsāpitē VAI: have sharp teeth
kāsīcihcē VAI: wash [hands]
kāsīha VTI-1: wipe it
kāsīhkwē VAI: wash [face]
kāsīhw VTA-3: wipe him/her/it
kāsīyākanē VAI: wipe dishes
kāskipāso VAI: shave
kāsō VAI: hide
kāsōstaw VTA-2: hide [from him]
kāspahcikē VAI: chew [with a crunching noise]
kāt VTA-4: hide him/her
kātamaw VTA-2: hide it for him/her
kātā VTI-2: hide it
kēcikon VTA-1: take it off
kēcikona VTI-1: take it off
kēcikoska VTI-1: take it off (clothing)
kēcikoskaw VTA-2: take it off (animate clothing)
kēhcināho VAI: make sure
kēsiyākē VAI: cheat
kēsiyohw VTA-3: cheat him/her
kētasākē VAI: take off your coat, undress
kētasikanē VAI: take off your socks
kētaskisinē VAI: take off your shoes
kētastisē VAI: take off your mitts
kētastotinē VAI: take off your hat/cap
kēyakicēn VTA-1: tickle him/her
kēyakicihcē VAI: itchy [hands] have
kēyakihtawakē VAI: itchy [ear] have an
kēyakisitē VAI: itchy [feet], have
kēyakisī VAI: itch
kēyakistikwānē VAI: itchy [head], have an
kihcēyihta VTI-1: think highly of it; be proud of it
kihcēyim VTA-1: think highly of him/her; be proud of him/her
kihtimi VAI: be lazy
kimiwan VII-1: it is raining
kimiwasin VII-1: it is drizzling
kinosi VAI: tall, (be)
kinwāniskwē VAI: have long hair
kinwāw VII-2: it is long
kipaha VTI-1: close it
kipahw VTA-3: imprison him
kipahw VTA-3: close him/her in
kipāpiskaha VTI-1: lock it
kipāpiskahikē VAI: lock up
kipihciyowēw VII-1: It stopped being windy.
kipotēkāta VTI-1: knock it over
kisākamisa VTI-1: heat the water/liquid
kisākamisikē VAI: heat water to make tea
kisākamitēw VII-2: the liquid is hot
kisāstēw VII-1: it is hot [weather]
kisāta VTI-1: stay put/stay with it
kisēwātisi VAI: be kind
kisināw VII-1: it is cold
kisiso VAI: have a fever
kisitēw VII-1: it is hot [temperature]
kisiwaskatē VAI: have indigestion

kisiwāsi VAI: angry, (be)
kisiwāsīstaw VTA-2: angry at him/her
kisīpēkihtakinikē VAI: wash [floor]
kisīpēkikwayawē VAI: wash [neck]
kisīpēkin VTA-1: bathe/wash him/her/it
kisīpēkina VTI-1: wash it
kisīpēkinamaw VTA-2: wash it for him/her
kisīpēkinikē VAI: wash clothes
kisīpēkiniso VAI: bathe/wash yourself
kisīpēkisitē VAI: wash [feet]
kisīpēkistikwānē VAI: wash [head/hair]
kisīpēkiyākanē VAI: wash dishes
kisīwē VAI: speak loudly
kiskēyihta VTI-1: know it
kiskēyihtākwan VII-2: it is known
kiskēyim VTA-1: know him
kiskim VTA-1: make appointment with him/remind him/her
kiskimo VAI: make an appointment
kiskinohamaw VTA-2: show him/her how
kiskinohtah VTA-1: show him the way [direction]
kiskinwahamaw VTA-2: teach him/her
kiskinwahamākē VAI: teach/educate
kiskisi VAI: remember it
kisowikanawāpahta VTI-1: frown at it
kisowikanawāpam VTA-1: frown at him/her
kisowinākosi VAI: frown
kispakāw VII-2: it is thick
kistikē VAI: farm/seed
kitamw VTA-3: eat all of it
kitā VTI-3: eat all of it
kitānawē VAI: eat all your food
kitāpahta VTI: look at it
kitāpam VTA-1: look at him/her
kitimākēyim VTA-1: have pity on him/ her
kitimākim VTA-1: belittle him/her
kitimākinaw VTA-2: have pity on him/her
kitimākisi VAI: poor/unfortunate, (be)
kitohcikē VAI: make music
kiyāmapi VAI: quiet, (be)
kiyāski VAI: lie [falsehood]
kiyāskīm VTA-1: lie to him/her
kiyāskīstaw VTA-2: lie to him/her
kiyokaw VTA-2: visit him/her
kiyokē VAI: visit
kīhcēkosī VAI: climb [on horse or other object]
kīkisēpāyāw VII-1: it is morning
kīmwē VAI: whisper
kīsapwēyāw VII-1: it is hot weather
kīsih VTA-1: finish it
kīsihtā VTI-2: finish it
kīsikāw VII-1: it is day, it is daylight
kīsikāyāstēw VII-1: it is moonlight
kīsisa VTI-1: cook it
kīsisw VTA-3: cook it
kīsitēpo VAI: cook
kīskosī VAI: whistle
kīskwē VAI: be mad (insane)
kīskwēpē VAI: be drunk
kīsowākamin VII-2: the liquid is warm
kīsowāw VII-1: it is warm
kīsowēyāw VII-1: it is warm weather
kīspo VAI: be full from eating
kīwē VAI: go home
kīwēhtacikē VAI: take things home
kīwēhtah VTA-1: take him/her home
kīwēhtatā VTI-2: take it home
kīwēpahtā VAI: run home [towards home]
kocihtā VTI-2: try it
kocispit VTA-4: taste it

kocispita VTI-1: taste it
kohcipayihtā VTI-1: swallow it
kosikwan VII-2: it is heavy
kosikwati VAI: be heavy
koskon VTA-1: awaken him/her
koskowātapi VAI: sit still
koskwēyihta VTI-1: be surprised about it
koskwēyim VTA-1: be surprised about him/her
kost VTA-4: be afraid of him
kosta VTI-1: be afraid of it
kostāci VAI: afraid/scared, (be)
kotikosini VAI (irreg): sprain [joint]
kōkī VAI: dive
kwahtohtē VAI: to wander far away
kwatapiska VTI-1: knock it over
kwatapiskaw VTA-2: knock it over
kwāskohti VAI: jump
kwāskwēpicikē VAI: fish [with a rod/angle]
kwēskātisi VAI: repent
kwēskin VTA-1: turn him/her/it
kwēskina VTI-1: turn it
kwēskī VAI: turn
kwēyakon VTA-1: take him/her/it out
kwēyakona VTI-1: take it out
kwēyakopit VTA-4: pull him/her out
kwēyakopita VTI-1: pull it out
kwēyaskokāpawi VAI: stand straight
kwēyātapi VAI: be ready
kwēyātisi VAI: be ready
kwihtawēyihta VTI-1: miss/yearn for it
kwihtawēyim VTA-1: miss/yearn for him/her/it

m

macastawēha VTI-1: set it on fire
macastawēpayi VAI: fall [into the fire]
macastawēpin VTA-1: throw him/her in the fire
macastawēpina VTI-1: throw it in the fire
macātisi VAI: be bad/evil
macēyihtākosi VAI: be mean/difficult/nasty
maci-kīsikāw VII: it is a nasty day
maci-pīkiskwē VAI: speak evil
macispakosiw VAI: it tastes bad
macispakwan VII-2: it tastes bad
macī VAI: hunt
mahkāpitē VAI: have big teeth
mamāhpinē VAI: moan
mamāyī VAI: inefficient, (be)
mamēhcikāpahta VTI-1: stare in awe
mamihcimiso VAI: brag about yourself
mamihcimo VAI: brag
mamisim VTA-1: to tell on/to rat on him/her
manisa VTI-1: cut it
manisw VTA-3: cut it
masinaha VTI-1: write it
masinahamaw VTA-2: owe him/her, write it for him/her
masinahikē VAI: owe/write
masinahikēh VTA-1: hire him/her
masināso VAI: be striped
masināstēw VII-2: it is striped
maskam VTA-1: take it away from him/ her
maskawāw VII-2: it is strong
maskawisī VAI: be strong
maskisinihkē VAI: make moccasins
matwēhkwāmi VAI: snore
mawihkāt VTA-4: cry for him/her
mawihkāta VTI-1: cry for it
mawinēskom VTA-1: challenge him/her
mawiso VAI: pick berries
mācihtā VTI-2: start doing it

mācī VAI: hunt
māhtin VTA-1: move him/her/it
māhtina VTI-1: move it
mākwahcikē VAI: chew
mākwahta VTI-1: chew it
mākwam VTA-1: chew it
māmaskātēyihtākwan VII: it is amazing
māmitonēyihta VTI-1: think about it
māmitonēyim VTA-1: think of him/her
mānokē VAI: camp [make/set up camp]
māsīh VTA-1: fight/wrestle someone
māskih VTA-1: maim him/her
māskikātē VAI: have a lame [leg]
māskipayi VAI: limp
māskisi VAI: be lame
māskisitē VAI: lame foot, (have a)
māto VAI: cry
māwasakon VTA-1 gather them
māwasakona VTI-1: gather them [things]
māwasakonamāso VAI: gather them for yourself
māyātan VII: it is bad/ugly
māyātisi VAI: bad/ugly in appearance, (be)
māyi-kīsikāw VII: it is not a nice day
māyimahciho VAI: feel poorly
māyinākwan VII-1: it appears ugly/bad [weather]
māyispakosiw VII-2: it tastes bad
māyispakwan VII-2: it tastes bad
mēki VAI: give [it away]
mēscih: VTA-1: annihilate [them]
mēscipita VTI-2: use all/exhaust all sources
mēskocī VAI: changes clothes
mēskotayiwinisē VAI: change clothes
mēskotāsiyānēh VTA-1: change his/her diaper
mēskwacipayin VII-2: it changes
mēstawih VTA-1: exhaust his/her resources
mētawē VAI: play
mihkawakī VAI: be a fast runner
mihkonākosiw VAI: it appears red
mihkonākwan VII-2: it appears red
mihkosiw VAI: it is red
mihkwāw VII-2: it is red
mihtāt VTA-4: mourn/feel sorry/grieve for him/her/it
mihtāta VTI-1: mourn/feel sorry/grieve
mikisimo VAI: bark [like a dog]
mikoskācih VTA-1: bother him/her
mikoskācihtā VTI-2: bother it
mikoskātisi VAI: bothersome, (be)
minah VTA-1: drink [give him a]
minihkwē VAI: drink
misāw VII-2: it is large/big
misikiti VAI: be big/large
miska VTI-1: find it
miskaw VTA-2: find him/her
miskwamiy pahkisin VAI (irreg): it is hailing
mispon VII-1 it is snowing
mistakihtēw VII-2: it is expensive
mistakiso VAI: expensive, (be)
miy VTA-1: give it to him
miyawēsi VAI: be hairy
miyāhta VTI-1: smell it
miyākwan VII-2: it smells
miyām VTA-1: smell him/her/it
miyāska VTI-1: pass it by
miyāskaw VTA-2: pass him/her/it
miyēstawē VAI: have a beard
miyo-kīsikāw VII-2: it is a nice day
miyohkwāmi VAI: sleep well
miyohtwā VAI: be kind

miyomahciho VAI: feel well
miyonākosi VAI: be beautiful
miyonākwan VII: it is beautiful
miyopayin (sg) VII-2: it works/runs well
miyopayinwa (pl) VII-2: they work/run well
miyosi VAI: be nice
miyosisi VAI: be nice
miyoskamin VII-1: it is spring
miyospakosiw VAI: it tastes nice
miyospakwan VII-2: it tastes nice
miyw-āyā VAI: well, (be)
miywasinahikē VAI: write well
miywatoskē VAI: work well
miywāsin VII-2: it is nice
miywēyihta VTI-1: like it/be happy
miywēyihtamih VTA-1: please him/her
miywēyihtākwan VII-2: it is enjoyable
miywēyim VTA-1: like him/her
mīci VTI-3: eat
mīcimāpohkē VAI: make soup
mīciso VAI: eat
mīkisīstahikē VAI: beadwork [do]
mīskon VTA-1: feel/examine him/her/it
mīskona VTI-1: feel/examine it
mīskoniso VAI: feel/examine yourself
mīskotāsiyānēh VTA-1: change his/her diaper
mostāpēkasē VAI: be bare/naked/nude
mostohtē VAI: go [but walk rather than riding]
mow VTA-1: eat it
mōcikihtā VAI: have fun
mōh VTA-1: cry [make someone]
mōhcohkāso VAI: act foolishly
mōhkiciwanipēw VII-2: spring [water]
mōminē VAI: eat berries while picking
mōsahkin VTA-1: pick it up
mōsahkina VTI-1: pick it up
mōsāpēwi VAI: bachelor, (be a)
mōsiskwēwi VAI: single lady, (be a)
mōskom VTA-1: move him/her to tears
mwēstasisini VAI: late, (be)

n

nah: here, take this [Imperative only]
nahapi VAI: sit down
nahascikē VAI: tidy up
nahastā VTI-2: place/put it in order
nahēyihta VTI-1: be satisfied with it
nahihta VTI-1: listen well/heed
nakat VTA-4: leave him/her
nakata VTI-1: leave it
nakin VTA-1: stop him/her
nakiska VTI-1: meet it
nakiskamohtaw VTA-1: introduce him/her
nakiskaw VTA-2: meet him/her/it
nakī VAI: stop
nakwāt VTA-4: snare it
nanamaci VAI: shiver
nanamiskwēyi VAI: nod/shake your head
nanāskomo VAI: be grateful
nanātawih VTA-1: heal him/her/it
nanōyacih VTA-1: tease him/her/it
napācihtā VTI-2: fix/repair it
napwahpit VTA-4: hobble it [usually horse]
natona VTI-1: look for it
natonaw VTA-2: look for him/her/it
nawacī VAI: bake
nawakī VAI: bend over
nawaswāsiwē VAI: chase
nawaswāt VTA-4 : run after/chase him/her
nawaswāta VTI-1: run after/chase it

nawatin VTA-1: grab him/her/it
nawatina VTI-1: grab it
nākatēyihta VTI-1: care for it
nākatēyim VTA-1: care for him/her/it
nāpēhkāso VAI: act brave
nāt VTA-4: fetch/get him/her/it
nāta VTI-1: fetch/get it
nātamaw VTA-2: fetch [for him]
nātāmostaw VTA-1: seek advice from him/her
nātāmototaw VTA-2: seek help, advice from him/her
nātisaha VTI-1: send/order for it
nātisahw VTA-1: send for him/her
nēhiyawē VAI: speak Cree
nēhpēmastā VTI-2: place it nearby
nēsowisi VAI: weak, (be)
nēstosi VAI: tired, (be)
nikamo VAI: sing
nikamoski VAI: sing [habitually]
nikohtē VAI: get firewood
nipah VTA-1: kill him/her/it
nipahāhkatē VAI: be extremely hungry/perish from hunger
nipahāskwaci VAI: freeze to death
nipahipāwanī VAI: be skinny/lean
nipā VAI: sleep
nipāhkāso VAI: pretend to sleep
nipākwēsimo VAI: dance [Rain Dance]
nipāski VAI: sleeps, (likes to)
nipātwēwita VAI: talk constantly
nipēpayi VAI: doze off
nisitawēyihta VTI-1: recognize it
nisitawēyim VTA-1: recognize him/her/it
nisitohta VTI-1: understand it
nisitohtaw VTA-1: understand him/her/it
nisiwanācih VTA-1: ruin him/her/it
nisiwanācihtā VTI-2: ruin it
nisiwanātisi VAI: perish/die
nitawēyihta VTI-1: want it
nitawēyim VTA-1: want it/him/her
nitohta VTI-1: listen to it
nitohtaw VTA-2: listen to him/her/it
nitom VTA-1: invite him/her
niyā [Imperative only]: Go!
nīhtaciwē VAI: go down stairs
nīhtaciwēpahtā VAI: run down [stairs/hill]
nīhtāhtawī VAI: climb [off of something]
nīhtin VTA-1: take him/her down/off
nīhtina VTI-1: take/lift it off/down
nīmā VAI: carry a lunch
nīmi VAI: dance
nīmihito VAI: dance
nīminikē VAI: pray over the food [as in a feast]
nīpāmāyātan VII-2: it is purple
nīpāmāyātisiw VAI: it is purple
nīpawi VAI: stand up
nīpāyāstēw VII-1: it is moonlight
nīpēpi VAI: be at a wake
nīpin VII-1: it is summer
nōcih VTA-1: hunt it
nōcikinosēwē VAI: fish
nōcisipē VAI: hunt ducks
nōh VTA-1: breastfeed him/her
nōhtēhkatē VAI: hungry, (be)
nōhtēhkwasi VAI: sleepy, (be)
nōhtēpayi VAI: run out of it [as in food]
nōhtēsini VAI: exhausted, (be)
nōhtēyāpākwē VAI: thirsty, (be)
nōkosi VAI: appear/come into view
nōkwan VAI: it appears/comes into view
nōni VAI: nursing/breast feeding
nōtin VTA-1: fight [him]
nōtinikē VAI: fight

nōtinikēski VAI: be always wanting to fight

o

ocēhta VTI-1: kiss it
ocēm VTA-1: kiss him/her/it
ocipit VTA-4: pull him/her
ocipita VTI-1: pull it
ocipohkasa VTI-1: shrivel it [with heat]
ohcī VAI: be from someplace
ohpiki VAI: grow
ohpikih VTA-1: grow him/her/it [as in raise]
ohpikihtā VTI-2: grow it
ohpin VTA-1: lift him/her/it
ohpina VTI-1: lift it
onāpēmi VAI: have a husband
osāmakocini VAI (irreg): drive past destination
osāmitōni VAI: gossip, (be a)
osāpahtēw VII-2: It is hazy. [due to smoke from a fire somewhere]
osāwāw VII-2: It is orange.
osāwisiw VAI: It is orange.
osipēha VTI-1: write it
osīh VTA-1: make it
osīhtā VTI-2: make it
osīhtamaw VTA-2: make it for him/her
oskāyiwi VAI: young, (be)
ostostota VTI-1: cough
otahowē VAI: win
otākosin VII-1: it is evening
otāpāso VAI: ride a vehicle (e.g. wagon)
otin VTA-1: take him
otina VTI-1: take it
oyascikē VAI: set the table
oyōyo VAI: howl [like a coyote]

ō

ōhōsimo VAI: dance the Owl Dance

p

pacipayi VAI: miss [e.g. take a wrong turn]
pacisīkina VTI-1: miss [when pouring liquid]
pahkihtin VII-2: it falls
pahkipēstāw VII-1: big drops of rain are falling
pahkisimon VII-2: sunset
pahkisini VAI (irreg): fall
pahkon VTA-1: skin it
pahkonikē VAI: to skin something
pahkwēpayin VII-1: a piece breaks off
pahkwēpit VTA-4: break a piece off
pahkwēpita VTI-1: break a piece off
pahkwēsikanihkē VAI: make bannock
pakahatowē VAI: play ball
pakamaha VTI-1: hit it
pakamahw VTA-3: hit him/her/it
pakastawēpayi VAI: fall into the water
pakastawēpin VTA-1: throw him/her/it in the water
pakastawēpina VTI-1: throw into the water
pakāhtā VTI-2: boil it
pakāsim VTA-1: boil it
pakāsimo VAI: bathe/swim
pakitahwā VAI: fish [with a net]
pakitin VTA-1: allow/let go of [him/her]
pakitina VTI-1: allow/let go/put it down
pakosēyimo VAI: have expectation/desire
pakwāt VTA-4: dislike him/her
pakwāta VTI-1: hate it
pakwātamaw VTA-2: hate/dislike it for him/her

pamihcikē VAI: drive
paminawaso VAI: cook/prepare a meal
papakāsin VII-2: it is thin
papāmipahtā VAI: run around/about
papāmipayi VAI: ride around
papāmitisahw VTA-3: run/follow after someone
papāmohtē VAI: walk around/about
papāsī VAI: hurry
papēcī VAI: slow, (be)
papēskwatāstan VII-1: the snow is drifting into snowbanks
papimohtē VAI: walk along
pasakwāpi VAI: close your eyes
pasastēhw VTA-3: strap/whip someone
pasihkwētahw VTA-3: slap his/her face
pasikō VAI: arise/stand up
paskostikwānē VAI: be bald
paspāpi VAI: look out the window
paspī VAI: escape
pataha VTI-1: miss a/your target
patahw VTA-3: miss a/your target
pawāt VTA-4: dream about him/ her
pawāta VTI-1: dream about it
pāhkwaha VTI-1: dry it
pāhkwahw VTA-3: dry/wipe him/her/it
pāhpi VAI: laugh
pāhpih VTA-1: laugh at him/her/it
pāhpihkwē VAI: smile
pāhpihtā VTI-2: laugh at it
pāhpinākosi VAI: smile
pāsa VTI-1: dry it
pāskisa VTI-1: shoot it
pāskisw VTA-3: shoot him
pāsoso VAI: dry yourself
pāstām VTA-1: curse him/her
pāstāmiso VAI: bring a curse on self
pāstāmo VAI: bring a curse on self
pāsw VTA-3: dry him/her/it
pēh VTA-1: wait for him/her/it
pēho VAI: wait
pēhta VTI-1: hear it
pēhtaw VTA-2: hear him/her/it
pēhtākwan VII: it is audible
pēsiw VTA-1: bring him/her
pētamaw VTA-2: bring it for him
pētā VTI-2: bring it
pētāpan VII-1: it is (coming) daylight
pihkohkē VAI: make ashes/cinders
pihkwan VII-2: it is coarse
pimācih VTA-1: save him
pimāsi VAI: sail
pimātakā VAI: swim [making a "v"]
pimātisi VAI: alive, (be)
pimihā VAI: fly
piminawaso VAI: cook a meal
piminawat VTA-4: cook/prepare a meal for him/her
pimipahcāsi VAI: trot
pimipahtā VAI: run
pimipayihtā VTI-2: run or drive something
pimisini VAI (irreg): lie [down]
pimitisaha VTI-1: follow it
pimitisahw VTA-3: follow him/her/it
pimohtah VTA-1: take [along]
pimohtatā VTI-2: take [along]
pimohtē VAI: walk
pimohtēho VAI: travel
pimowih VTA-1: take him/her along
pimowitā VTA-2: take it along
pipon VII-2: it is winter
piscipo VAI: be poisoned
piscipoh VTA-1: poison him/her/it
pisiskēyihcikē VAI: regard/look after it
piskwāw VII-2: it is lumpy

pisosini VAI (irreg): stumble/trip
pistisa VTI-1: cut it [accidentally]
pistisoso VAI: cut oneself [accidentally]
pistisw VTA-3: cut him/her [accidentally]
pīcicī VAI: dance [Round Dance]
pīhcipayi VAI: fall [into]
pīhtokwē VAI: come in/enter/go in
pīhtokwēyāmo VAI: flee/run into building
pīhtwā VAI: smoke [cigarette]
pīhtwāh VTA-1: give [him a smoke]
pīkiskāta VTI-1: feel sad
pīkiskwē VAI: speak/talk
pīkon VTA-1: break it
pīkona VTI-1: break it
pīkwēyihta VTI-1: be distressed
pīkwēyihtamih VTA-1: distress him/her
pīskatahikē VAI: make kindling
pīswēhkasikanihkē VAI: make bread
pīwan VII-1: it is drifting [snow]
poscitāsē VAI: put pants on
postasākē VAI: put on clothes/coat
postasikanē VAI: put socks on
postaskisinē VAI: put on shoes
postastisē VAI: put mitts on
postastotinē VAI: put on a hat
postayiwinisē VAI: put on clothes
postiska VTI-1: put it on
postiskaw VTA-2: put it on
pōmē VAI: be discouraged
pōmēh VTA-1: discourage him/her
pōnēyihta VTI-1: forget it
pōnēyihtamaw VTA-2: forgive him
pōnēyim VTA-1: forget him/her
pōnih VTA-1: leave [him alone]
pōnihtā VTI-2: leave it be/quit
pōnipayin VII-2: it stops/quits
pōnwēwita VTI-1: quit talking
pōsi VAI: board
pōsih VTA-1: put him/her/it on board
pōsihtā VTI-2: put it on board
pōtācikē VAI: blow
pōtāt VTA-4: blow on him/her/it
pōtāta VTI-1: blow it
pōyo VAI: quit
pwākamo VAI: vomit
pwātisimo VAI: dance [Sioux dance]
pwēkito VAI: fart

s

sakahpit VTA-4: tie him/her/it
sakahpita VTI-1: tie it
sakapwē VAI: roast over a fire [hang]
sakicihcēn VTA-1: shake hands with him/ her
sakwāskwaha VTI-1: fasten/zipper it up
samatapi VAI: sit up
sasākisī VAI: be stingy
sasīpihta VTI-1: disobedient, (be)
sasīpihtawakē VAI: disobedient, (be)
saskaha VTI-1: kindle/ignite it
saskahw VTA-3: kindle/ignite it
saskan VII-1: it is melting
sawahamaw VTA-2: spread it for him/her
sawēyim VTA-1: love him/her
sākaskinah VTA-1: fill it
sākaskinahtā VTI-2: fill it
sākaskinahtamaw VTA-2: fill [it for him]
sākih VTA-1: love him/her
sākihtā VTI-2: love it
sākihtā VTI-2: be stingy/selfish of it
sākohcim VTA-1: convince him/her
sāpohkwāmi VAI: sleep in/over sleep
sāpohtē VAI: walk through it

sāsāpiskisa VTI-1: fry it
sāsāpiskisikē VAI: fry
sāsāpiskisw VTA-3: fry it
sāsisa VTI-1: fry it
sāsisw VTA-3: fry it
sēkih VTA-1: scare him/her
sēkisi VAI: scared, (be)
sēsāwipahtā VAI: jog
sipwēhtē VAI: start to leave
sipwēpahtā VAI: start to run away
sipwēyāmo VAI: flee
sisikwacih VTA-1: startle him/her/it
sīhkiskaw VTA-1: incite/encourage
sīhtahpit VTA-4: tie him/her/it tightly
sīhtahpita VTI-1: tie it tightly
sīhtatoskāta VTI-1: work hard at something
sīkahāhtaw VTA-2: splash/sprinkle him/her
sīkaho VAI: comb your hair
sīkahoso VAI: comb your hair for yourself
sīkahw VTA-3: comb his/her hair
sīkina VTI-1: pour it
sīkipita VTI-1: pour/spill it
sīkohkina VTI-1: empty it
sīkwan VII-2: it is spring
sīpihkonākosiw VII-2: it appears blue
sīpihkonākwan VII-2: it appears blue
sīpihkosiw VII-2: it is blue
sīpihkwāw VII-2: it is blue
sōhkan VII-2: it is strong
sōhkēpahtā VAI: run fast
sōhkēyimo VAI: brave, (be)
sōhkisi VAI: strong, (be)
sōskopayi VAI: to slip
sōskoyāpawi VAI: ski
sōskwaciwē VAI: slide down hill
sōskwaha VTI-1: iron [clothing]
sōskwahikē VAI: iron [clothing]
sōskwahw VTA-3: iron [clothing]
sōskwātahikē VAI: skate

t

tahkākamin VII-2: it is cold [liquid]
tahkāyāw/kisināw VII-1: it is cold
tahkipēstāw VII-1: cold rain
tahkiska VTI-1: kick it
tahkiskaw VTA-2: kick him/her
tahkiskācikē VAI: kick
tahkohtastā VTI-2: put it on top of
tahkohtastēw VII-2: it sits on top of
tahkopit VTA-4: tie him/her/it
tahkopita VTI-1: tie it
tahkoskaw VTA-2: step on him/her/it
tahkoskāta VTI-1: step on it
takohtē VAI: arrive
takona VTI-1: include it/add it to st
takopahtā VAI: arrive running
takopayi VAI: arrive by vehicle/horse
takosini VAI (irreg): arrive
takwaha VTI-1: crush it
takwahw VTA-3: crush it
takwākin VII-2: it is fall
tapasī VAI: run away
taswēkastā VTI-2: spread it [e.g. blanket]
tāhcipo VAI: fat, (become)
tāpakwē VAI: set a snare
tāpwēhta VTI-1: believe it/agree with it
tāpwēhtaw VTA-2: believe him/her/it/agree
tāpwēski VAI: speak the truth always
tāstapī VAI: hurry up
tāwati VAI: open your mouth
tēhcipayiho VAI: jump on top of
tēpakēyimo VAI: be willing

tēpēyimo VAI: agree
tēpwāt VTA-4: call him/her
tēpwē VAI: call/yell/shout
tēwāpitē VAI: ache [tooth], (have an)
tēwihtawakē VAI: ache [ear] (have an)
tēwikanē VAI: ache [bones] (have an)
tēwikotē VAI: ache [nose] (have an)
tēwipitonē VAI: ache [arms] (have an)
tēwisitē VAI: ache [feet] (have an)
tēwistikwanē VAI: ache [head] (have an)
tihkisa VTI-1: melt it
tihkisw VTA-3: melt it
tihkitēw VII-2: it is melting
timikoniw VII-1: it is deep snow
tipaha VTI-1: measure/pay for it
tipahamaw VTA-2: pay him
tipahikē VAI: pay
tipahw VTA-3: measure it/pay it for him/her
tipahiskwēyi VAI: put your head down
tipēyimiso VAI: independent, (be)
tipiskāw VII-1: it is dark/night
tohkāpi VAI: open your eyes wide
tōmin VTA-1: grease it
tōmina VTI-1: grease it
twēho VAI: to land
twēhōmakan VII-2: land [the plane lands]

w

wanām VTA-1: interrupt and confuse him/her
wanāmo VAI: lose train of thought while speaking
wanascikē VAI: misplace things
wanastā VTI-2: misplace it
wanih VTA-1: lose him/her/it
wanihikē VAI: trap [muskrats]
wanihitōta VAI: sin
wanihkē VAI: forget
waniho VAI: lost, (be)
wanihtā VTI-2: lose it
wanikiskisi VAI: faint/forget
waninē VAI: mad/delirious [disoriented]
waniskā VAI: arise from bed
wanitipiskāw VII-1: it is very dark/night
wawēyī VAI: get dressed
wawiyatēyihtākosi VAI: amusing, (be)
wawiyatēyihtākwan VII-2: it is amusing
wawiyēsim VTA-1: smooth-talk him/her
wawīpitāpiskanēpayi VAI: chattering teeth, (have)
wayawī VAI: go outside
wayawīkocini VAI (irreg): fly out
wayawīkotin VII-2: it flies out as in being thrown out
wayawīpahtā VAI: run out of a building
wayawītisahw VTA-3: send someone outside
wayawīyāmo VAI: flee outdoors
wākin VTA-1: bend it
wākina VTI-1: bend it
wākipayin VII-2: it bends
wāpahta VTI-1: see it
wāpahtah VTA-1: show it to him/her
wāpam VTA-1: see him/her/it
wāpan VII-1: it is daylight/it is morning
wāpi VAI: see [to have sight]
wāpinākwān VII-2: it appears white
wāpiskāw VII-2: it is white
wāpiskisiw VAI: be white
wāsakāmē VAI: go around an object
wāsakāmēpahtā VAI: run around an object
wāsakāmēpihā VAI: fly in circle
wāsaskotēnikē VAI: turn the lights on

wāsēskwan VII-1 it is sunny/clear
wātihkē VAI: dig a hole
wāyinohtah VTA-1: take him/her back [to a place]
wāyinohtatā VTI-2: take it back [to a place]
wēhcasin VII-2: it is easy
wēhtan VII-2: it is easy
wēpin VTA-1: throw him away
wēpina VTI-1: throw it away
wiyino VAI: fat, (be)
wiyipātan VII-2: it is dirty
wīcēw VTA-1: go with him/her
wīcih VTA-1: help him/her
wīcihiso VAI: help yourself
wīcihtāso VAI: be helpful
wīcisimōm VTA-1: dance with him/her
wīcisimōmiso VAI: dance by/with yourself
wīhkipw VTA-3: like the taste of
wīhkista VTI-1: like the taste of
wīhkohkē VAI: feast, (make a)
wīhkwaciho VAI: escape
wīhta VTI-1: tell/inform about it
wīhtamaw VTA-2: tell/inform him/her
wīkihto VAI: married, (be)
wīkim VTA-1: marry [him/her]
wīnēyihta VTI-1: loathe it
wīnēyim VTA-1: loathe him/her because of uncleanliness
wīpācikīsikāw VII-1: it is wet weather
wīsakahw VTA-3: hurt him/her/it
wīsakastēhw VTA-3: strap/whip him/her harshly
wīsakatahw VTA-3: hurt him by a blow
wīsakēyihta VTI-1: be sore
wīsakisini VAI (irreg): be injured by a fall
wīsakistikwānē VAI: have a hurting head
wīsām VTA-1: invite him/her
wītapim VTA-1: sit with/by him/her
wītisānīhito VAI: related to one another as family [genealogy/ bloodline]
wīwi VAI: married [have a wife], (be)

y

yāhkasin VII-2: it is light in weight
yāyikipit VTA-4: tear it
yāyikpita VTI-1: tear it
yiyīkwatin VII-1: there is hoar frost
yīkowan VII-1: it is foggy
yōhtēkotā VTI-2: leave it ajar
yōhtēna VTI-1: open it
yōhtēnamaw VTA-2: open to him
yōskātisi VAI: gentle/meek, (be)
yōskāw VII-2: it is soft
yōskisi VAI: be soft
yōtin VII-1: it is windy

Appendix E
Verbs: English to Cree

A

able to do it, (be) VTI-2: kaskihtā
accompany/go with him/her VTA-2: wīcēw
ache [arms] VAI: tēwipitonē
[bones] VAI: tēwikanē
[ear] VAI: tēwihtawakē
[feet] VAI: tēwisitē
[head] VAI: tēwistikwānē
[nose] VAI: tēwikotē
[tooth] VAI: tēwāpitē
act brave VAI : nāpēhkāso
add/include it with something VTI-1: takona
afraid, (be) VAI: kostāci
afraid of him/her, (be) VTA-4: kost
afraid of it, (be) VTI-1: kosta
age, be a certain [he is __ years old] VAI: itahtopiponē
age, reach a certain [he is __ years old] VAI: ispīhtisī
agree VAI: tēpēyimo
alive, (be) VAI: pimātisi
allow/let go of him/her VTA-1: pakitin
allow/let it go VTI-1: pakitina
amazing VII-2: māmaskātēyihtākwan
amusing, (be) VAI: wawiyatēyihtākosi
amusing, consider it VTI-1: wawiyatēyihta
amusing, it is VII-2: wawiyatēyihtākwan
angle [fishing] VAI: kwāskwēpicikē
angry, (be) VAI: kisiwāsi
angry at him/her, (be) VTA-2: kisiwāsīstaw
annihilate them VTA-1: mēscih
appear [come into view] VAI: nōkosi
appears/comes into view, it VII-2: nōkwan
appointment, make an VAI: kiskimo
appointment, make with him/her VTA-1: kiskim
arise/stand up VAI: pasikō
arise from bed VAI: waniskā
arrive VAI (irreg): takosini

arrive [by foot] VAI: takohtē
arrive by vehicle/horse VAI: takopayi
arrive running VAI: takopahtā
ashes, (make) VAI: pihkohkē
ask VAI: kakwēcihkēmo
ask him/her VTA-1: kakwēcim
audible, it is VII-2: pēhtākwan
awaken him/her VTA-1: koskon

B

babble/be mouthy VAI: osāmitoni
baby-sit VAI: kanawēyimāwaso
bachelor, (be a) VAI: mōsāpēwi
bad/evil, (be) VAI: macātisi
bad/ugly [in appearance] VAI: māyātisi
bad/ugly, it is VII-2: māyātan
bake/cook VAI: nawacī
bald, (be) VAI: paskostikwānē
bark [like a dog] VAI: mikisimo
bathe/swim VAI: pakāsimo
bathe/wash him/her VTA-1: kisīpēkin
bathe/wash oneself VAI: kisīpēkiniso
be [there] VAI: ayā
beadwork, do VAI: mīkisistahikē
bearded, (be) VAI: miyēstawē
beautiful, (be) VAI: miyonākosi
bed down VAI: kawisimo
bed, (go to) VAI: kawisimo
believe/agree with him/her VTA-2: tāpwēhtaw
believe/agree with it VTI-1: tāpwēhta
belittle him/her VTA-1: kitimākim
bend it VTA-1: wākin
bend it VTI-1: wākina
bend over VAI: nawakī
bends, it VII-2: wākipayin
big, (be) VAI: misikiti
big, it is VII-2: misāw
big teeth, (have) VAI: mahkāpitē
black, it appears VAI: kaskitēwinākosiw
black, it appears VII-2: kaskitēwinākwan
black, it is VAI: kaskitēsiw
black, it is VII-2: kaskitēwāw
blow VAI: pōtācikē
blow on him/her/it VTA-4: pōtāt
blow on it VTI-1: pōtāta
blown down, (be) VAI: kawāsi
blue, it appears VAI: sīpihkonākosiw
blue, it appears VII-2: sīpihkonākwan
blue, it is VAI: sīpihkosiw
blue, it is VII-2: sīpihkwāw
board VAI: pōsi
board, put him/her on VTA-1: pōsih
board, put it on VTI-1: pōsihtā
boil it VTI-2: pakāhtā
boil it VTA-1: pakāsim
bother him/her VTA-1: mikoskācih
bother it VTI-2: mikoskācihtā
bothersome, (be) VAI: mikoskātisi
brag VAI: mamihcimo
brag about oneself VAI: mamihcimiso
brave, (be) VAI: sōhkēyimo
break into pieces VTA-4: pahkwēpit
break it VTA-1: pīkon
break it VTI-1: pīkona
break it into pieces VTI-1: pahkwēpita
breaks into pieces, it VII-2: pahkwēpayin
breastfeed VTA-1: nōh
breastfeeding VAI: nōni
bring it VTI-2: pētā
bring it/him/her VTA-2: pēsiw
bring it for him VTA-2: pētamaw
busy, (be) VAI: canawī
buy VAI: atāwē
buy it for him VTA-2: atāwēstamaw

C

call/yell/shout VAI: tēpwē
call him/her VTA-4: tēpwāt
camp VAI: kapēsi
camp [make camp] VAI: mānokē
camp with him/her VTA-2: kapēsīstaw
careful of it, (be) VTI-1: asawēyihta
care for him/her VTA-1: nākatēyim
care for it VTI-1: nākatēyihta
catch, be the one to VAI: kāhcitiniwē
catch him/her VTA-1: kāhcitin
catch it VTI-1: kāhcitina
carry a lunch VAI: nīmā
carry him/her/it VTA-1: pimohtah
carry it VTI-2: pimohtatā
carry it with you VTA-1: pimowih
challenge him/her VTA-1: mawinēskom
change clothes VAI: mēskocī
change clothes VAI: mēskotayiwinisē
change his/her diapers VTA-1: mīskotāsiyānēh
changes, it VII-2: mēskwacipayin
chase VAI: nawaswāsiwē
chase him/her/it VTA-4: nawaswāt
chase it VTI-1: nawaswāta
chattering teeth, (have) VAI: wawīpitāpiskanēpayi
cheat VAI: kēsiyākē
cheat him/her VTA-3: kēsiyohw
cherish/love him/her VTA-1: sawēyim
chew VAI: mākwahcikē
chew [with a crunching noise] VAI: kāspahcikē
chew it VTI-1: mākwahta
chew it VTA-1: mākwam
choke on food/liquid VAI: atoho
chop VAI: cīkahikē
chop him/her VTA-3: cīkahw
chop it VTI-1: cīkaha
cinders, make VAI: pihkohkē
clean, it is VII-2: kanātan
clean it VTI-2: kanācihtā
clean it/him/her VTA-1: kanācih
climb VAI: iskwāhtawī
climb [off of something] VAI: nīhtāhtawī
climb [on horse or other object] VAI: kīhcēkosī
climb/walk up VAI: āmaciwē
close him/her in VTA-3: kipahw
close it VTI-1: kipaha
close your eyes VAI: pasakwāpi
coarse, it is VII-2: pihkwan
cold, (be) VAI: kawaci
cold, have a VAI: otakikomi
cold, it is VII-2: kawatin
cold, it is VII-1: kisināw/tahkāyāw
cold, make him/her VTA-1: kawatim
cold as you sleep, (be) VAI: kawacihkwāmi
cold water/liquid, it is VII-2: tahkikamin
coloured so, (be) VAI: itasināso
coloured so, it is VII-2: itasināstēw
comb one's hair VAI: sīkaho
comb someone's hair VTA-3: sīkahw
comb your hair for yourself VAI: sīkahoso
come here [Imperative only]: āstam
come in VAI: pīhtokwē
convince him/her VTA-1: sākohcim
cook VAI: paminawaso
cook VAI: piminawaso
cook VAI: kīsitēpo
cook for someone VTA-4: piminawat
cook it VTA-3: kīsisw
cook it VTI-1: kīsisa
cost [so much] VAI: itakiso

costs [so much], it VII-2: itakihtēw
cough VTI-1: ostostota
counsel VAI: kakēskimiwē
counsel your child/ren VAI: kakēskimāwaso
counsel him/her VTA-1: kakēskim
count VAI: akihcikē
count them VTA-1: akimik
count them VTI-1: akihta
cross over [by water] VTI-1: āsowaha
crush it VTA-3: takwahw
crush it VTI-1: takwaha
cry VAI: māto
cry, make someone VTA-1: mōh
cry for him/her/it VTA-4: mawihkāt
cry for it VTI-1: mawihkāta
curse him/her VTA-1: pāstām
curse [bring curse on self] VAI: pāstāmiso
curse [bring a curse on self] VAI: pāstāmo
cut him/her [accidentally] VTA-3: pistisw
cut it [accidentally] VTI-1: pistisa
cut it VTA-3: manisw
cut it VTI-1: manisa
cut oneself [accidentally] VAI: pistisoso

D

dance VAI: nīmi
dance VAI: nīmihito/nīmi
dance [Owl dance] VAI: ōhōsimo
dance [Rain dance] VAI: nipākwēsimo
dance [Round dance] VAI: pīcicī
dance [Sioux dance] VAI: pwātisimo
dance by yourself VAI: wīcisimōmiso
dance with him/her VTA-1: wīcisimōm
dark/night, it is VII-1: tipiskāw
dark/night, it is a very VII-1: wanitipiskāw
daylight, it is VII-1: wāpan
daylight, it is coming VII-1: pētāpan
deep, the snow is VII-1: timikoniw/ispāhkonakāw
deny him/her VTA-2: ānwēhtaw
deny it VTI-1: ānwēhta
desire him/her VTA-4: akāwāt
desire it VTI-1: akāwāta
die VAI: nisiwanātisi
difficult, it is VII-2: āyiman
dig a hole VAI: wātihkē
dirty, it is VII-2: wiyipātan
discourage him/her VTA-1: pōmēh
discouraged, (be) VAI: pōmē
dislike it VTI-1: pakwāta
dislike it for someone VTA-2: pakwātamaw
dislike someone VTA-4: pakwāt
disobedient, (be) VAI: sasīpihtawakē
disobedient, (be) VTI-1: sasīpihta
distress him/her VTA-1: kakwātakih
distress him/her VTA-1: pīkwēyihtamih
distressed, (be) VAI: kakwātakihtā
distressed, (be) VTI-1: pīkwēyihta
dive VAI: kōkī
do it VTI-1: itōta
do it for him VTA-2: itōtamaw
doubt/reject him/her VTA-2: ānwēhtaw
doubt it VTI-1: ānwēhta
doze off VAI: kawihkwasi
doze off VAI: nipēpayi
dream about him/her VTA-4: pawāt
dream about it VTI-1: pawāta
dressed, get VAI: wawēyī
drifting, it is (snow) VII-1: pīwan
drifting into snowbanks, it is VII-1: papēskwatāstan
drink VAI: minihkwē

drink, give him a VTA-1: minah
drive VAI: pamihcikē
drive backwards VAI: āsēpayi
drive past destination VAI (irreg): osāmakocini
drive/run it VTI-2: pimipayihtā
drizzling, it is VII-1: kaskanawipēscāsin
drizzling, it is VII-1: kimiwasin
drunk, (be) VAI: kīskwēpē
dry [yourself] VAI: pāsoso
dry him/her VTA-3: pāsw
dry it VTI-1: pāsa
dry/wipe him/her/it VTA-3: pāhkwahw
dry/wipe it VTI-1: pāhkwaha

E

earache, have an VAI: tēwihtawakē
easy, it is VII-2: wēhcasin
easy, it is VII-2: wēhtan
eat VAI: mīciso
eat [all of it] VTI-2: kitā
eat [all of it] VTA-3: kitamw
eat all your food VAI: kitāniwē
eat berries while picking VAI: mōminē
eat it VTA-1: mow
eat it VTI-3: mīci
educate/teach VAI: kiskinwahamākē
educate/teach him/her VTA-2: kiskinwahamaw
empty it VTI-1: sīkohkina
enjoyable, it is VII-2: miywēyihtākwan
enter VAI: pīhtokwē
escape VAI: paspī
escape VAI: wīhkwaciho
escape VAI: kaskiho
evening, it is VII-1: otākosin
exhaust own resources VAI: mēstawihikē
exhausted, (be) VAI: nōhtēsini
exhausted, (be) VAI: ayēskosi
expect/expectation, have VAI: pakosēyimo
expensive, (be) VAI: āhkwakiso
expensive, it is VII-2: āhkwakihtēw
extinguish the fire VTI-1: āstawēha
extinguish the fire/light VAI: āstawēhikē
extinguish the light VAI: āstawēnikē

F

fall VAI (irreg): pahkisini
fall [into] VAI: pīhcipayi
fall [into the fire] VAI: macostawēpayi
fall [into the water] VAI: pakastawēpayi
fall, it is VII-1: takwākin
falls, it VII-2: pahkihtin
farm/seed VAI: kistikē
fart VAI: pwēkito
fast runner, (be a) VAI: mihkawakī
fasten/zipper it VTI-1: sakwāskwaha
fat, (be) VAI: wiyino
fat, (become) VAI: tāhcipo
feast, make a VAI: wīhkohkē
feed him/her VTA-1: asam
feed oneself VAI: asamiso
feel [as in health] VAI: itamahciho
feel better VAI: āstēpayi
feel/examine him/her/it VTA-1: mīskon
feel/examine it VTI-1: mīskona
feel/examine oneself VAI: mīskoniso
feel poorly/ill VAI: māyimahciho
feel sad VTI-1: pīkiskāta
feel well VAI: miyomahciho
fetch him/her VTA-4: nāt
fetch it VTI-1: nāta
fetch it for him VTA-2: nātamaw
fever, (have a) VAI: kisiso
fight VAI: nōtinikē

fight, s/he always wants to VAI: nōtinikēski
fight him/her VTA-1: nōtin
fill it VTA-1: sākaskinah
fill it VTI-2: sākaskinahtā
fill it for him VTA-2: sākaskinahtamaw
find him/her VTA-2: miskaw
find it VTI-1: miska
finish it VTA-1: kīsih
finish it VTI-1: kīsihtā
fish VAI: nōcikinosēwē
fish [with a net] VAI: pakitahwā
fish [with a rod] VAI: kwāskwēpicikē
fix it VTI-2: napācihtā
flee VAI: sipwēyāmo
flee VAI: tapasī
flee indoors VAI: pīhtokwēyāmo
flee outdoors VAI: wayawīyāmo
flee towards a specific area VAI: itāmo
flies out, it [as in being thrown out] VII-2: wayawīkotin
fly VAI: pimihā
fly in a circle VAI: wāsakāmēpihā
fly out VAI (irreg): wayawīkocini
foggy, it is VII-1: yīkowan
follow him/her VTA-3: pimitisahw
follow him/her VTA-1: askowēh
follow him/her around VTA-3: papāmitisahw
follow it VTI-1: pimitisaha
foolish, (act) VAI: mōhcohkāso
foolish, (be) VAI: kakēpātisi
forget VAI: wanihkē/wanikiskisi
forget him/her VTA-1: pōnēyim
forget it VTI-1: pōnēyihta
forgive him VTA-2: pōnēyihtamaw
freeze VAI: āhkwaci
freeze it VTI-2: āhkwatihtā
freeze it VTA-1: āhkwatisim
freeze to death (colloq) VAI: nipahāskwaci
from some place, (be) VAI: ohcī
frown VAI: kisowinākosi
frown at him/her VTA-1: kisowikanawāpam
frown at it VTI-1: kisowikanawāpahta
frozen, it is VII-2: āhkwatin
fry VAI: sāsāpiskisikē
fry it VTI-1: sāsisa
fry it VTA-3: sāsisw
fry it VTI-1: sāsāpiskisa
fry it VTA-3: sāsāpiskisw
full from eating, (be) VAI: kīspo
fun, have VTI-2: mōcikihtā

G

gather for oneself VAI: māwasakonamāso
gather things VTA-1: māwasakon
gather things VTI-1: māwasakona
gentle, (be) VAI: yōskātisi
get dressed VAI: wawēyī
get firewood VAI: nikohtē
get him/her VTA-4: nāt
get him/her ready VTA-1: kakwēyācih
get it VTI-1: nāta
get it ready VTI-2: kakwēyācihtā
get up [from bed] VAI: waniskā
give him/her a smoke VTA-1: pīhtwāh
give it away VAI: mēki
give it to him VTA-1: miy
glad, (be) VTI-1: miywēyihta
go [Imperative only]: niyā
go [around an object] VAI: wāsakāmē
go [but walk rather than ride] VAI: mostohtē
go ashore VAI: kapā
go away [Imperative only]: awas

go down stairs VAI: nīhtaciwē
go home VAI: kīwē
go inside VAI: pīhtokwē
go outside VAI: wayawī
go through [bush, door, hall] VAI: sāpohtē
go with him/her VTA-2: wīcēw
gossip/talk too much VAI: osāmitōni
grab him/her/it VTA-1: nawatin
grab it VTI-1: nawatina
grateful, (be) VAI: nanāskomo
grease it VTA-1: tōmin
grease it VTI-1: tōmina
green, it appears VAI: askihtakonākosiw
green, it is VAI: askihtakosiw
green, it is VII-2: askihtakwāw
grieve for someone VTA-4: mihtāt
grieve/long/sorry for it VTI-1: mihtāta
grow VAI: ohpiki
grow him/her [as in raise] VTA-1: ohpikih
grow it VTI-2: ohpikihtā

H

hailing, it is VAI (irreg): miskwamiy pahkisin
hairy, (be) VAI: miyawēsi
hang it/him/her VTA-4: akot
hang it VTI-2: akotā
happy/like it VTI-1: miywēyihta
hate him/her VTA-4: pakwāt
hate it VTI-2: pakwāta
have big teeth VAI: mahkāpitē
have expectation/desire VAI: pakosēyimo
have him/her/it VTA-1: ayāw
have a husband VAI: onāpēmi
have a wife VAI: wīwi
have it VTI-2: ayā
have sharp teeth VAI: kāsāpitē
heal VTA-1: nanātawih
hear him/her VTA-2: pēhtaw
hear it VTI-1: pēhta
heat the liquid VTI-1: kisākamisa
heat the water to make tea VAI: kisākamisikē
heavy, (be) VAI: kosikwati
heavy, it is VII-2: kosikwan
help him/her VTA-1: wīcih
help yourself VAI: wīcihiso
helpful, (be) VAI: wīcihtāso
here, take this [Imperative only]: nah
hide VAI: kāsō
hide from him/her VTA-2: kāsōstaw
hide him/her/it VTA-4 : kāt
hide it VTI-2: kātā
hide it from/for him/her VTA-2: kātamaw
hire him/her VTA-1: atoskah
hire him/her VTA-4: atot
hire him/her VTA-1: masinahikēh
hit him/her/it VTA-3: pakamahw
hit it VTI-1: pakamaha
hoar-frost, (there is) VII-1: yiyīkwatin
hobble it [horse] VTA-4: napwahpit
hot, it is [temperature] VII-1: kisitēw
hot, it is [weather] VII-1: kisāstēw
hot liquid, it is VII-2: kisākamitēw
hot weather, it is VII-1: kīsapwēyāw
howl like a coyote VAI: oyōyo
hungry, (be) VAI: nōhtēhkatē
hungry, be extremely VAI: nipahahkatē
hunt VAI: mācī
hunt ducks VAI: nōcisipē
hunt it VTA-1: nōcih
hurry VAI: kakwēciyāho
hurry VAI: papāsī

hurry up VAI: tāstapī
hurry up VAI: cāstapī
hurt him/her VTA-3: wīsakahw
hurt him/her [with a blow] VTA-3: wīsakatahw
hurting head, (have a) VAI: wīsakistikwānē

I

imprison VTA-3: kipahw
incite him/her VTA-2: sīhkiskaw
include/add it VTI-1: takona
independent, (be) VAI: tipēyimiso
indigestion, (have) VAI: kisiwaskatē
industrious, (be) VAI: kakāyawisī
inefficient, (be) VAI: mamāyī
inform/tell about it VTI-1: wīhta
inform/tell him/her VTA-2: wīhtamaw
injured [by a fall], (be) VAI (irreg): wīsakisini
insane, mad (be) VAI: kīskwē
interpret VAI: itwēstamākē
interrupt/confuse him/her VTA-1: wanām
introduce him/her VTA-2: nakiskamohtaw
invite him/her VTA-1: nitom
invite him/her VTA-1: wīsām
iron [clothing] VAI: sōskwahikē
iron it VTA-3: sōskwahw
iron it VTI-1: sōskwaha
itch VAI: kēyakisi
itchy [ear] VAI: kēyakihtawakē
[feet] VAI: kēyakisitē
[hands] VAI: kēyakicihcē
[head] VAI: kēyakistikwānē

J

jealous of him/her, (be) VTA-1: kahkwēyim
jealous of it, (be) VTI-1: kahkwēyihta
jog VAI: sēsāwipahtā
jump VAI: kwāskohti
jump on top of VAI: tēhcipayiho

K

keep him/her/it VTA-1: kanawēyim
keep it VTI-1: kanawēyihta
keep it for him VTA-2: kanawēyihtamaw
keep the children/babysit VAI: kanawēyimāwaso
kick VAI: tahkiskācikē
kick him/her VTA-2: tahkiskaw
kick it VTI-1: tahkiska
kill him/her/it VTA-1: nipah
kind, (be) VAI: kisēwātisi
kind, (be) VAI: miyohtwā
kindle/ignite VTA-3: saskahw
kindle/ignite it VTI-1: saskaha
kindling, make VAI: pīskatahikē
kiss him/her VTA-1: ocēm
kiss it VTI-1: ocēhta
kneel VAI: cihcīkwanapi
knock him/her/it over VTA-2: kwatapiskaw
knock it over VTI-1: kipotēkāta
knock it over VTI-1: kwatapiska
know him VTA-1: kiskēyim
know it VTI-1: kiskēyihta
known, it is VII-2: kiskēyihtākwan

L

lame, (be) VAI: māskisi
lame, (be) [foot] VAI: māskisitē
lame [leg] VAI: māskikātē

land VAI: twēho
lands, it VII-2: twēhōmakan
large, it is VII-2: misāw
late, (be) VAI: mwēstasisini
laugh VAI: pāhpi
laugh at him/her VTA-1: pāhpih
laugh at it VTI-2: pāhpihtā
lazy, (be) VAI: kihtimi
leave/depart VAI: sipwēhtē
leave him VTA-4: nakat
leave him be VTA-1: pōnih
leave it VTI-1: nakata
leave it ajar VTI-2: yōhtēkotā
leave it be VTI-2: pōnihtā
let go of him/her VTA-1: pakitin
let it go VTI-1: pakitina
lie [falsehood] VAI: kiyāski
lie to him/her VTA-1: kiyāskīm
lie [to him] VTA-2: kiyāskīstaw
lie down VAI (irreg): pimisini
lift him/her VTA-1: ohpin
lift it VTI-1: ohpina
light [in weight], it is VII-2: yāhkasin
like him/her VTA-1: miywēyim
like him/her VTA-1: cīhkēyim
like it VTI-1: miywēyihta
like it VTI-1: cīhkēyihta
like the taste of it VTA-1: wīhkipw
like the taste of it VTI-1: wīhkista
limp, [to] VAI: māskipayi
listen to him/her VTA-2: natohtaw
listen to it VTI-1: natohta
listen well/heed VTI-1: nahihta
little, (be) VAI: apisīsisi
loan it to him/her VTA-1: awih
loathe him/her [because of uncleanliness] VTA-1: wīnēyim
loathe it VTI-1: wīnēyihta
lock it VTI-1: kipāpiskaha
lock up VAI: kipāpiskahikē
lonesome, (be) VAI: kaskēyihta
long hair, (have) VAI: kinwāniskwē
long, it is VII-2: kinwāw
look after it VAI: pisiskēyihcikē
look at him/her VTA-1: kitāpam
look at him/her VTA-1: kanawāpam
look at it VTI-1: kitāpahta
look at it VTI-1: kanawāpahta
look for him/her VTA-2: natonaw
look for it VTI-1: natona
look [out of window] VAI: paspāpi
look over there VAI: itāpi
lose it VTI-2: wanihtā
lose it/her/him VTA-1: wanih
lose train of thought VAI: wanāmo
lost, (be) VAI: waniho
love him/her VTA-1: sākih
love him/her VTA-1: sawēyim
love it VTI-2: sākihtā
lumpy, it is VII-2: piskwāw

M

mad, insane (be) VAI: kīskwē
mad/delirious [disoriented] VAI: waninē
maim VTA-1: māskih
make [bannock] VAI: pahkwēsikanihkē
[bread] VAI: pīswēhkasikanihkē
[moccasins] VAI: maskisinihkē
[music] VAI: kitohcikē
make an appointment VAI: kiskimo
make an appointment with him VTA-1: kiskim
make ashes VAI: pihkohkē
make it VTA-1: osīh
make it VTI-2: osīhtā
make it [for him] VTA-2: osīhtamaw

make soup VAI: mīcimāpōhkē
make sure VAI: kēhcināho
married, (be) VAI: wīkihto
married [to have a wife] VAI: wīwi
marry him/her VTA-1: wīkim
mean/nasty/difficult, (be) VAI: macēyihtākosi
measure it VTA-3: tipahw
measure it VTI-1: tipaha
meek, (be) VAI: yōskātisi
meet him/her VTA-2: nakiskaw
meet it VTI-1: nakiska
melt it VTA-3: tihkisw
melt it VTI-1: tihkisa
melting, it is VII-2: tihkitēw
melting, it is [spring] VII-1: saskan
misplace it VTI-2: wanastā
misplace things VAI: wanascikē
miss [as in target] VTA-3: patahw
miss [chair] VAI: pascipayi
miss it VTI-1: pataha
miss target [when pouring liquid] VTI-1: pacisīkina
miss him/her VTA-1: kaskēyim
miss him/her VTA-1: kwihtawēyim
miss it VTI-1: kwihtawēyihta/ kaskēyihta
misty, it is VII-1: kaskanawipēstāw
moan VAI: mamāhpinē
moonlight, it is VII-1: nīpāyāstēw/ kīsikāyāstēw
morning, it is VII-1: kīkisēpāyāw
morning/daylight, it is VII-1: wāpan
mourn/cry for him/her VTA-4: mawihkāt
mourn/cry for it VTI-1: mawihkāta
mournful/sorry about it VTI-1: mihtāta
mournful/sorry for him/her, (be) VTA-4: mihtāt
move camp VAI: āhcipici
move him/her VTA-1: māhtin
move him/her VTA-1: waskawin
move it VTI-1: waskawina/māhtina
move to tears VTA-1: mōskom

N

naked/nude, (be) VAI: mostāpēkasē
named/called, (be) VAI: isiyihkāso
nasty day, (be a) VII-1: maci-kīsikāw
nice, (be) [in appearance] VAI: miyosisi
nice, it is VII-2: miywāsin
nice day, it is a VII-1: miyo-kīsikāw
night, it is VII-1: tipiskāw
nod [shake your head] VAI: nanamiskwēyi
not a nice day, it is VII-1: māyi-kīsikāw
nurse/breast feed VAI: nōni
nurse/breast feed him/her/it VTA-1: nōh

O

open it VTI-1: yōhtēna
open it for him/her VTA-2: yōhtēnamaw
open your eyes VAI: tōhkāpi
open your mouth VAI: tāwati
orange, it appears VAI: osāwinākosiw
orange, it appears VII-2: osāwinākwan
orange, it is VAI: osāwisiw
orange, it is VII-2: osāwāw
overfilled, it is VII-2: akwātaskinēw
owe VAI: masinahikē
owe him/her VTA-2: masinahamaw

P

pass a message to him/her VTA-2: āsōwīhtamaw
pass him/her VTA-2: miyāskaw
pass it VTI-1: miyāska

pay VAI: tipahikē
pay for it VTI-1: tipaha
pay him/her VTA-2: tipahamaw
perish/die VAI: nisiwanātisi
perish from hunger/be extremely hungry VAI: nipahāhkatē
persevere VAI: ahkamēyimo
perspire VAI: apwēsi
pick berries VAI: mawiso
pick it up VTA-1: mōsahkin
pick it up VTI-1: mōsahkina
pierce him/her [with sharp object] VTA-3 : cīstahw
pierce it VTI-1: cīstaha
pity him/her VTA-1: kitimākēyim
pity on him/her, (have) VTA-2: kitimākinaw
place him/her/it VTA-1 (irreg): ahi
place it in order VTI-2: nahastā
place it nearby VTI-2: nēhpēmastā
play VAI: mētawē
play ball VAI: pakahatowē
please him/her VTA-1: miywēyihtamih
point out to him/her VTA-2: itwahamaw
poison him/her VTA-1: piscipoh
poisoned, (be) VAI: piscipo
ponder/think of him/her VTA-1: māmitonēyim
ponder [think about it] VTI-1: māmitonēyihta
poor/unfortunate, (be) VAI: kitimākisi
pour it VTI-1: sīkina
pour/spill it VTI-1: sīkipita
pow-wow [dance] VAI: pwātisimo
pray VAI: ayamihā
pray for him VTA-2: ayamihēstamaw
pray over the food [feast] VAI: nīminikē
preach VAI: kakēskimiwē
preach to him VTA-1: kakēskim
preach to own children VAI: kakēskimāwaso
prepare/cook a meal VAI: paminawaso
pretend to sleep VAI: nipāhkāso
proud of it, (be) VTI-1: kihcēyihta
proud of him/her, (be) VTA-1: kihcēyim
pull him/her VTA-4: ocipit
pull him/her out VTA-4: kwēyakopit
pull it VTI-1: ocipita
pull it out VTI-1: kwēyakopita
purple, it is VII-2: nīpāmāyātan
purple, it is VAI: nīpāmāyātisiw
put it [here/there] VTA-1 (irreg): ahi
put it [here/there] VTI-2: astā
put it on VTI-1: postiska
put it on VTA-2: postiskaw
put it on top of VTI-2: tahkohtastā
put on clothes VAI: postayiwinisē
put on coat/clothes VAI: postasākē
put on hat VAI: postastotinē
put on mitts VAI: postastisē
put on pants VAI: poscitāsē
put on shoes VAI: postaskisinē
put on socks VAI: postasikanē
put your head down VAI: tipahiskwēyi

Q

quiet, (be) VAI: kiyāmapi
quit VAI: pōyo
quit bothering/doing that VTI-2: pōnihtā
quit talking VAI: pōnwēwita

R

rain, cold VII-1: tahkipēstāw
rain, large drops of VII-1: pahkipēstāw
raining, it is VII-1: kimiwan

read VAI: ayamihcikē
read it VTI-2: ayamihtā
ready, (be) VAI: kwēyātapi/kwēyātisi
ready, get him/her VTA-1: kakwēyācih
ready, (get it) VTI-1: kakwēyācihtā
recognize him/her VTA-1: nisitawēyim
recognize it VTI-1: nisitawēyihta
red, it appears VAI: mihkonākosiw
red, it appears VII-2: mihkonākwan
red, it is VAI: mihkosiw
red, it is VII-2: mihkwāw
refuse him/her VTA-1: asēn
regard/look after it VAI: pisiskēyihcikē
reject/deny him VTA-2: ānwēhtaw
reject/deny it VTI-1: ānwēhta
related to one another as family [genealogy/bloodline] VAI: wītisānīhito
remember it VAI: kiskisi
remind VTA: kiskim
repent VAI: kwēskātisi
respond to it [statement, letter] VTI-1: ayāsīhta
rest VAI (irreg): āstēsini
rest [stop and have a rest] VAI: aywēpi
return it to him/her VTA-2: asēnamaw
rid of them, get VTA-1: mēscih
ride a vehicle VAI: otāpāso
ride around VAI: pāmipayi
ride to/drive to VAI: ispayi
roast it over a fire [hang] VAI: sakapwē
roast over a fire [spit] VAI: apwē
ruin it VTI-2: nisiwanācihtā
ruin it/him/her VTA-1: nisiwanācih
run VAI: pimipahtā
run/drive it VTI-2: pimipayihtā
run/flee VAI: tapasī
run after/chase him/her VTA-4: nawaswāt
run after/chase it VTI-1: nawaswāta
run after someone/follow VTA-3: papāmitisahw
run around VAI: papāmipahtā
run around an object VAI: wāsakāmēpahtā
run [away from speaker] VAI: atimipahtā
run down [stairs/hill] VAI: nīhtaciwēpahtā
run fast VAI: sōhkēpahtā
run home [towards home] VAI: kīwēpahtā
run into building in fear VAI: pīhtokwēyāmo
run out of building VAI: wayawīpahtā
run out of it [be in need] VAI: nōhtēpayi
run over there [yonder]VAI: ispahtā
run up [hill/stairs] VAI: āmaciwēpahtā
run when you go home VAI: ati-kīwēpahtā
runner, (be) a fast VAI: mihkawakī

S

sail VAI: pimāsi
satisfied with it, (be) VTI-1: nahēyihta
save him VTA-1: pimācih
say it VTI-3: itwē
scare him/her VTA-1: sēkih
scared, (be) VAI: sēkisi
scared/afraid, (be) VAI: kostāci
scared of him/her, (be) VTA-4: kost
scared of it, (be) VTI-1: kosta
see [to have sight] VAI: wāpi
see him VTA-1: wāpam
see it VTI-1: wāpahta
seed VAI: kistikē
seek advice from him/her VTA-2: nātāmostaw

seek help, advice from him/her VTA-2: nātāmototaw
send/order for it VTI-1: nātisaha
send for him/her/it VTA-3: nātisahw
send him/her/it VTA-3: itisahw
send him/her out of building VTA-3: wayawītisahw
send it VTI-1: itisaha
send it VTI-1: isitisaha
send him/her/it VTA-3: isitisahw
set it on fire VTI-1: macastawēha
set the table VAI: oyascikē
sew VAI: kaskikwāso
sew it for him/her VTA-2: kaskikwātamaw
sew it VTA-4: kaskikwāt
sew it VTI-1: kaskikwāta
shake hands with him/her VTA-1: sakicihcēn
shake his hand/greet him/her VTA-2: atamiskaw
shake/nod your head VAI: nanamiskwēyi
sharp teeth, have VAI: kāsāpitē
sharpen it [stick] VTI-1: cīposa
shave VAI: kāskipāso
shiver VAI: nanamaci
shoot him/her VTA-3: pāskisw
shoot it VTI-1: pāskisa
show him/her directions VTA-1: kiskinohtah
show him/her how VTA-2: kiskinohamaw
show it to him/her VTA-1: wāpahtah
shrivel [with heat] VTI-1: ocipohkasa
sick, (be) VAI: āhkosi
sin VAI: wanihitōta
sing VAI: nikamo
sing habitually VAI: nikamoski
single lady, (be a) VAI: mōsiskwēwi
sit/be at home VAI: api
sit down VAI: nahapi
sit on top of VII-2: tahkohtastēw
sit still VAI: koskowātapi
sit up VAI: samatapi
sit with/by him VTA-1: wītapim
skate VAI: sōskwātahikē
ski VAI: sōskoyāpawi
skin, to VAI: pahkonikē
skin it VTA-1: pahkon
skinny, (be) VAI: kawāhkatoso
skinny, (be) VAI: nipahipāwanī
slap him/her on the face VTA-3: pasihkwētahw
sleep VAI: nipā
sleep, (like to) VAI: nipāski
sleep, pretend to VAI: nipāhkāso
sleep in VAI: sāpohkwāmi
sleep in/oversleep VAI: osāmihkwāmi
sleep well VAI: miyohkwāmi
sleepy, (be) VAI: nōhtēhkwasi
slide [downhill] VAI: sōskwaciwē
slip VAI: sōskopayi
slow, (be) VAI: papēcī
smell him/her VTA-1: miyām
smell it VTI-1: miyāhta
smells [it] VII-2: miyākwan
smile VAI: pāhpinākosi
smile VAI: pāhpihkwē
smoke [cigarette] VAI: pīhtwā
smoke, give him/her a VTA-1: pīhtwāh
smokes, it [chimney] VII-2: kaskāpahtēw
smooth-talk him/her VTA-1: wawiyēsim
snare, set a VAI: tāpakwē
snare him/her/it VTA-4: nakwāt
snore VAI: matwēhkwāmi
snow is deep, (the) VII-2: ispākonakāw

snowing, it is VII-1: mispon
soft, it is VII-2: yōskāw
soft, (be) VAI: yōskisi
somersault VAI: āpocikwānī
sore, (be) VTI-1: wīsakēyihta
sounds like so, it VII-2: itihtākwan
speak VAI: pīkiskwē
speak Cree VAI: nēhiyawē
speak English VAI: ākayāsīmo
speak English to him/her VTA-2: ākayāsīmototaw
speak evil VAI: maci-pīkiskwē
speak loudly VAI: kisīwē
speak the truth always VAI: tāpwēski
splash/sprinkle him/her VTA-2: sīkahāhtaw
sprain [joint] VAI (irreg): kotikosini
spread it [e.g. blanket] VTI-2: taswēkastā
spread it for him/her [e.g. butter] VTA-2: sawahamaw
spring, it is VII-1: miyoskamin
spring, it is VII-1: sīkwan
spring [as in spring-water] VII-2: mohkiciwanipēw
stand straight VAI: kwēyaskokāpawi
stand up VAI: nīpawi/pasikō
stand with your back to me VAI: atimikāpawi
stare in awe VTI-2: mamēhcikāpahta
start doing it VTI-2: mācihtā
start to leave VAI: sipwēhtē
start to run away VAI: sipwēpahtā
startle him/her VTA-1: sisikwacih
stay put/with it VTI-1: kisāta
step on him/her/it VTA-2: tahkoskaw
step on it VTI-1: tahkoskāta
stingy, (be) VAI: sasākisī
stingy/selfish of it, (be) VTI-2: sākihtā
stop VAI: nakī
stop him VTA-1: nakin
stopped [It suddenly stopped being windy.] VII: kipihciyowēw
stopped, it VII-2: pōnipayin
strap/whip him/her harshly VTA-3: wīsakastēhw
striped, (be) VAI: masināso
striped, it is VII-2: masināstēw
strong, (be) VAI: maskawisī
strong, (be) VAI: sōhkisi
strong, it is VII-2: maskawāw
strong, it is VII-2: sōhkan
stumble/trip VAI: pisosini
summer, it is VII-1: nīpin
sunny, it is VII-1: wāsēskwan
sunset VII-1: pahkisimon
sure, (be) VAI: kēhcināho
surprised about him/her, (be) VTA-1: koskwēyim
surprised about it, (be) VTI-1: koskwēyihta
swallow it VTI-2: kohcipayihtā
sweat VAI: apwēsi
sweat as you run VAI: apwēpahtā
swim VTI-1: yāhyāna
swim [making a "v"] VAI: pimātakā
swim/have a bath VAI: pakāsimo

T

take/carry him/her/it with you VTA-1: pimowih
take/carry it with you VTI-2: pimowitā
take him/her along VTA-1: pimohtah
take him/her down/off of VTA-1 : nīhtin
take him/her home VTA-1: kīwēhtah
take him/her out VTA -1: kwēyakon
take him/her/it VTA-1: otin

take him/her/it back VTA-1: wāyinohtah
take him/her there VTA-1: itohtah
take it VTI-1: otina
take it along VTI-2: pimohtatā
take it away from him/her VTA-1: maskam
take it back VTI-2: wāyinohtatā
take it home VTI-2: kīwēhtatā
take it off VTA-1: kēcikon
take it off VTI-1: kēcikona
take it off VTI-1: kēcikoska
take it off/down VTI-1: nīhtina
take it out VTI-1: kwēyakona
take it there VTI-2: itohtatā
take it there for him VTA-2: itohtatamaw
take off your coat/clothes [undress] VAI: kētasākē
take off your hat/cap VAI: kētastotinē
take off your mitts VAI: kētastisē
take off your shoes VAI: kētaskisinē
take off your socks VAI: kētasikanē
take things home VAI: kīwēhtacikē
take this/here [Imperative only]: nah
talk VAI: ayami
talk VAI: pīkiskwē
talk about him/her so VTA-1: itācim
talk constantly VTI-1: nipātwēwita
tall, (be) VAI: kinosi
tall/long VII-2: kinwāw
tan it VTA-3: atisw
tan it VTI-1: atisa
tanned, (be) VAI: atiso
taste it VTI-1: kocispita
taste it VTA-4 : kocispit
tastes bad, it VII-2: macispakosiw
tastes bad, it VII-2: macispakwan
tastes nice, it VII-2: miyospakosiw
tastes nice, it VII-2: miyospakwan
tattle on him/her VTA-1: mamisim
teach VAI: kiskinwahamākē
teach him/her VTA-2: kiskinwahamaw
tear it VTA-4: yāyikipit
tear it VTI-1: yāyikipita
tease him VTA-1: nanōyacih
tell about it VTI-1: wīhta
tell about it VTI-1: ātota
tell a story/inform VAI: ācimo
tell him/her VTA-2: wīhtamaw
tell him/her a story/inform him/her VTA-2: ācimostaw
thick, it is VII-2: kispakāw
thin, it is VII-2: papakāsin
think about him VTA-1: māmitonēyim
think about it VTI-1: māmitonēyihta
think highly of him/her VTA-1: kihcēyim
think highly of it VTI-1: kihcēyihta
think so about him [assess] VTA-1: itēyim
think so about it [assess] VTI-1: itēyihta
thirsty, (be) VAI: nōhtēyāpākwē
throw him/her/it away VTA-1: wēpin
throw him/her in the fire VTA-1: macastawēpin
throw him/her/it in the water VTA-1: pakastawēpin
throw it away VTI-1: wēpina
throw it in the fire VTI-1: macastawēpina
throw it in the water VTI-1: pakastawēpina
tickle him/her VTA-1: kēyakicēn
tidy up VAI: nahascikē
tie him/her VTA-4: tahkopit
tie it VTA-4: sakahpit
tie it VTI-1: sakahpita/tahkopita

tie him/her/it tightly VTA-4: sīhtahpit
tie it tightly VTI-1: sīhtahpita
tired/exhausted, (be) VAI: nēstosi
tired/exhausted, (be) VAI: ayēskosi
torment, to VTA-1: kakwātakih
trap VAI: wanihikē
travel VAI: pimohtēho
travel to VAI (irreg): itakocini
trot VAI: pimipahcāsi
trot VAI: cēcēmipahtā
try it VTI-2: kocihtā
turn VAI: kwēskī
turn everything upside down VAI: ayapinikē
turn him/her/it VTA-1: kwēskin
turn it VTI-1: kwēskina
turn on the lights VAI: wāsaskotēnikē

U

ugly, (be) [in appearance] VAI: māyātisi
ugly, it is VII-1: māyātan
ugly/bad, it appears [weather] VII-1: māyinākwan
understand him/her VTA-2: nisitohtaw
understand it VTI-1: nisitohta
unfortunate/poor, (be) VAI: kitimākisi
use all/exhaust sources VTI-1: mēscipita
use it VTA-1: āpacih
use it VTI-2: āpacihtā

V

visit VAI: kiyokē
visit him VTA-2: kiyokaw
vomit VAI: pwākamo

W

wait VAI: pēho
wait for him VTA-1: pēh
wake, (be at a) VAI: nīpēpi
walk VAI: pimohtē
walk [rather than riding] VAI: mostohtē
walk about VAI: papāmohtē
walk along VAI: papimohtē
walk backwards VAI: asēhtē
walk through it VAI: sāpohtē
walk up VAI: āmaciwē
wander far away VAI: kwāhtohtē
want him VTA-1: nitawēyim
want it VTI-1: nitawēyihta
warm VII-1: kīsowēyāw
warm, it is VII-1: kīsapwēyāw
warm, it is VII-2: kīsowāw
warm liquid, it is a VII-2: kīsowākamin
wash clothes VAI: kisīpēkinikē
wash dishes VAI: kisīpēkiyākanē
wash/bathe him/he/it VTA-1: kisīpēkin
wash it VT1-1: kisīpēkina
wash it for him/her VTA-2: kisīpēkinamaw
wash the floor VAI: kisīpēkihtakinikē
wash your face VAI: kāsīhkwē
wash your feet VAI: kisīpēkisitē
wash your hands VAI: kāsīcihcē
wash your head/hair VAI: kisīpēkistikwānē
wash your neck VAI: kisīpēkikwayawē
wash yourself VAI: kisīpēkiniso
watch him/her VTA-1: kanawāpam
watch it VTI-1: kanawāpahta
weak, (be) VAI: nēsowisī
well, (be) VAI: miywāyā
wet weather VII-1: wīpācikīsikāw
whip him VTA-3: pasastēhw
whip/strap him/her harshly VTA-3: wīsakastēhw
whisper VAI: kīmwē

whistle VAI: kīskosī
white, it appears VII-2: wāpinākwan
white, it is VAI: wāpiskisiw
white, it is VII-2: wāpiskāw
willing, (be) VAI: tēpakēyimo
win VAI: otahowē
windy, it is VII-1: yōtin
winter, it is VII-1: pipon
wipe him/her VTA-3: kāsīhw
wipe it VTI-1: kāsīha
wipe the dishes VAI: kāsīyākanē
work VAI: atoskē
work at/on it VTI-1: atoskāta
work for him/her VTA-2: atoskaw
work hard at VTI-1: sīhtatoskāta
work well VAI: miywatoskē
work well, they VII-2: miyopayinwa
works well, it VII-2: miyopayin
works well, it VAI: miyopayiw
wrestle him VTA-1: māsīh
write VAI: masinahikē
write it VTI-1: masinaha
write it VTI-1: osipēha
write to/for him VTA-2: masinahamaw
write well VAI: miywasinahikē

Y

yearn for him/her VTA-1: kaskēyim
yearn for him/her VTA-1: kwihtawēyim
yearn for it VT1-1: kwihtawēyihta
yell/shout VAI: tēpwē
yellow, it appears VAI: wāposāwinākosiw
yellow, it appears VII-2: wāposāwinākwan
yellow, it is VAI: wāposāwisiw
yellow, it is VII-2: wāposāwāw
young, (be) VAI: oskāyiwi