

Cree

Language of the Plains

nēhiyawēwin

paskwāwi-pīkiskwēwin

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Jean L. Okimāsis



University of Regina Press

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Cover and text design: John van der Woude, JVDW Designs

Library and Archives Canada Cataloguing in Publication

Okimāsis, Jean L., author

Cree, Language of the Plains = nēhiyawēwin, paskwāwi-pikiskwēwin / Jean L. Okimāsis.—New edition.

Includes bibliographical references. Includes text in English and Plains Cree. ISBN 978-0-88977-550-3 (PDF)

1. Cree language—Textbooks for second language learners—English speakers. I. Title.
- II. Title: nēhiyawēwin, paskwāwi-pikiskwēwin.

PM987 O38 2018 497'.323 C2017-907465-2



U OF R PRESS

University of Regina Press, University of Regina
Regina, Saskatchewan, Canada, S4S 0A2
tel: (306) 585-4758 fax: (306) 585-4699
web: www.uofrpress.ca

Funding for University of Regina Press's Open Textbook Publishing Program and all publications in this program was generously provided by the Government of Saskatchewan.



Contents

Open Access Publishing	vii
Foreword to the 2018 Edition	viii
Foreword to the 2004 Edition	x
Preface	xii
Acknowledgements	xiv

Chapter 1	Dialects	1
Chapter 2	Spelling and Sound System	3
Chapter 3	Minimal Pairs and Minimal Sets	8
Chapter 4	Nouns: An Overview	11
Chapter 5	Diminutives	22
Chapter 6	Word Order and Preverbs	25
Chapter 7	Pronouns	32
Chapter 8	Interrogative, Indefinite, and Demonstrative Pronouns	36
Chapter 9	Locatives and Prepositions	46
Chapter 10	Verbs: An Overview	53
Chapter 11	Animate Intransitive Verbs (VAI)	63
Chapter 12	Other Animate Intransitive Verbs	77
Chapter 13	Requests, Permissions, Questions, Answers and Negation	85
Chapter 14	Weather Terms – VII-1	92
Chapter 15	Seasons, Months, Weekdays and Time	106
Chapter 16	State and Colour Terms – VII-2	117

Chapter 17	Transitive Inanimate Verbs (VTI)	127
Chapter 18	Transitive Animate Verbs-1 (Regular Stems)	141
Chapter 19	Transitive Animate Verbs-2 (“Vw” Stems)	152
Chapter 20	Transitive Animate Verbs-3 (“Cw” Stems)	159
Chapter 21	Transitive Animate Verbs-4 (“t” Stems)	166
Chapter 22	Numbers and Money	174
Chapter 23	Inverse Form: Transitive Animate Verbs	179
Chapter 24	Inverse 1 – VTA-1 (Regular Stems) and VTA-4 (“t” Stems)	185
Chapter 25	Inverse 2 – VTA-2 (“Vw” Stems)	196
Chapter 26	Inverse 3 – VTA-3 (“Cw” Stems)	203
Chapter 27	The “You–Me” Set	209
Chapter 28	Unspecified Actor	222
Chapter 29	Reflexive Forms	234
Chapter 30	Auxiliary Verb	242
Chapter 31	Possession	249
Chapter 32	Conjunct Mode and Subordinate Clauses	272
Chapter 33	Conclusion	281

References 282

About the Author 283

Appendix A: Verb Charts 285

Appendix B: Vocabulary: Cree to English 306

Appendix C: Vocabulary: English to Cree 324

Appendix D: Verbs: Cree to English 344

Appendix E: Verbs: English to Cree 359

Open Access Publishing

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The Open Textbook Publishing Program would not be possible without the support and insight of many different stakeholders at the University of Regina.

- Tom Chase (Provost and Vice-President, Academic)
- Dena McMartin (Past Associate Vice-President, Academic and Research)
- Bruce Walsh (Publisher and Director, University of Regina Press)
- Cara Bradley, Christina Winter, Brad Doerksen, and James Holobetz (University of Regina Library)
- University of Regina Students Union
- Flexible Learning Division
- University of Regina Bookstore
- Elsa Johnston (Open Textbook Program Manager)

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, *nēhiyawēwin: 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 Research 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
sisīp	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.

sākahikan	a lake
sakahikan	a nail (for building)
niyānan	five
niyanān	us
miyaw	a body
miyāw.	S/he is given something.
kisitēw.	It is hot.
kīsītēw.	It is cooked.
tāniwā?	Where is s/he?
tāniwē?	Where is it?

wīcēwākan	a partner/friend
wīcēwāhkan	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.
ōma	this
ōta	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
nāpēw	a man
nātēw	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
maci	evil/bad (preverb)
māci	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 scarping 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.
kētītāsē.	Take off your pants.
kēcītāsē.	Take off your pants.

kētaskisinē.	Take off your shoes.
kētayiwiniisē.	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*)
 ākayāsimo (*speak English*) + -win = ākayāsimowin (*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. Artificial objects: + -ihkān/-ohkān

pīsim (*moon/sun*) + -ohkān = pīsimohkān (*a clock*)
 mōhcw- (*foolish*) + -ohkān = mōhcohkān (*a clown*)
 awāsis (*a child*) + -ihkān = awāsisihkān (*a doll*)
 pimiya (*oil/grease*) + -ihkān = pimiya (*pemmican*)

5. Buildings: + -wikamik

atāwē (*buy it*) + -wikamik = atāwēwikamik (*a store*)
 āhkosi (*be sick*) + -wikamik = āhkosiwikamik (*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 = mōsokāw (*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

maskasiy = a nail

asiniy = a stone

sīsīp = a duck

mīkis = a bead

ēmihkwān = a spoon

nāpēw = a man

astis = a mitten

iskwēw = a woman

ospwākan = a pipe

Plural

maskasiyak = nails

asiniyak = stones

sīsīpak = ducks

mīkidak = beads

ēmihkwānak = spoons

nāpēwak = men

astidak = mittens

iskwēwak = women

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

masinahikan = book

oyākan = dish

tēhtapiwin = a chair

iskwāhtēm = a door

astotin = a hat

cīmān = a canoe

misit = a foot

Plural

masinahikana = books

oyākana = dishes

tēhtapiwina = chairs

iskwāhtēma = doors

astotina = hats

cīmāna = canoes

misita = feet

2. Add “-wa” when the noun ends in “k”:

Singular

āhkosīwikamik = hospital

mistik = a stick/log

Plural

āhkosīwikamikwa = hospitals

mistikwa = sticks/logs

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

Singular

wāwi = an egg

askipwāwi = a potato

mihti = firewood

Plural

wāwa = eggs

askipwāwa = potatoes

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

minōs = a cat

oyākan = a dish

sīsīp = a duck

Diminutive Noun

minōsis = a little cat/kitten

oyākanis = a small dish

sīsīpisis = a little duck/duckling

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

Noun

mistikowat = a box

mistikwān = a head

astotin = a hat/cap

tēhtapiwin = a chair

iskwāhtēm = a door

Diminutive Noun

miscikowacis = a little box

miscikwānis = a little head

ascocinis = a little hat

cēhcapiwinis = a little chair

iskwāhcēmisis = 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

nāpēw = a man

iskwēw = a woman

pihēw = a grouse

āmow = a bee

pikiw = gum

Diminutive Noun

nāpēsis = a boy

iskwēsis = a girl

pihēsis = a little grouse (prairie chicken)

āmosis = a little bee

pikīs = a bit of gum

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

Noun

atim = a dog

mistatim = a horse

Diminutive Noun

acimosis = a little dog/puppy

miscacimosis = a little horse/pony

5. For some nouns, the diminutive suffix is “-os.”

Noun

sikāk = a skunk

kinēpik = a snake

Diminutive Noun

sikākos = a little skunk

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
		kihci-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 pre-nouns.

Here is a list of some preverbs:

<i>māci-</i>	begin/start
<i>nihtā-</i>	to have the ability to do well
<i>pēyako-</i>	only, alone
<i>pōni-</i>	to stop
<i>ati-</i>	beginning to
<i>nitawi-</i>	go and do something, e.g. eat
<i>pē-/pēci-</i>	an action coming towards the speaker
<i>nōhtē-</i>	to want to
<i>kakwē-</i>	to try to
<i>sāpo-</i>	through
<i>yōski-</i>	soft
<i>miyo-</i>	well/good/nice
<i>māyi-</i>	bad/evil
<i>sōhki-</i>	hard as in “work hard”
<i>pisci-</i>	doing something by mistake
<i>kihci-</i>	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 otākosihk 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-kiwān cī kiya? (Emphasis on kiya) | Are you going home? (you) |
| 2. niki-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 ciki wāskahikanihk?
Who were those that were playing near the house?
3. kīkwāy ē-nitawēyihhtaman?
What do you want?
4. kīkwāya anihī?
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 otākosihk 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-
āpaciha? | Which pail do you want to use? |
| 14. tānima? | Which one? (inanimate sg.) |
| 15. tānihi? | Which ones? (inanimate pl.) |
| 16. tānima masinahikan kā-
nitawēyhtaman? | 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
	pīkw āwiyak	—	everyone/anyone
	—	pīko kīkway	everything/anything
Plural	awiyakak	—	some people
	kīkwayak	kīkwaya	some things
	kahkiyaw awiyak	—	everybody
	—	kahkiyaw kīkwaya	everything/all thing

Here are some examples:

1. nīkī-wāpamāw awiyak nētē ē-papāmohtēt.
I saw somebody walking (around) over there.
2. kīkī-nakiskawāw cī awiyak ēkotē ē-pa-pimohtēt?
Did you meet someone (as s/he was) walking there?
3. kīkway cī kīkī-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 nīkī-nakiskawāw.
I met nobody/no one.
6. namōya nīkī-nakiskawāw awiyak.
I did not meet anyone.
7. nama kīkway ēkota.
There is nothing there.

8. namōya kīkway kīkī-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-ayācīk.
There are some people coming.
13. māka mīna awa nanātohk kīkwaya ē-nitawēyihthak.
As usual this one wants all sorts of things.
14. kahkiyaw awiyak kākikē ta-kī-kakwē-wīchihāt wīc-āyisiyīnīma.
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 wīya 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. ninitawēyihētēn 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) = “*kiskinwahamātowikamikohk*” (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 “-ihk” to those ending in “iy” but first delete the “iy.”

asiniy	a stone
asinihk	on the stone
nitisiy	my navel
nitisihk	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.

- sākahikanihk niyanān nikī-itohtānān otākosihk.
We went to the lake yesterday.
- 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-āpiyēk?
Were you (pl.) sitting in the cafe?
5. mīcisowikamikohk cī kiwī-itohtān?
Are you (sg.) going to the cafe/restaurant?
6. mīcisowikamikohk nikāwi 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
atāmpīhk	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
ciki	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. ciki sakahikan the lake nearby
2. ciki sakahikanihk 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:

ciki ōma sakahikan 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 *sakahikan* without a locative.

Directions are also part of this “locative” idea and like some of the prepositions they have “-ohk,” “-ihk,” 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
kihciniskēhk	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: kīkī-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 \emptyset indicates no object.

1. Intransitive Verbs Sentence Structure

Animate Intransitive

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

Inanimate Intransitive

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

2. Transitive Verbs Sentence Structure

Transitive Animate

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

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				
—	—				

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)

- a. kāsīhkwē. Wash your face.
- b. kāsīhkwēk. Wash your faces.
- c. mīcisotān. Let's eat.

Delayed Imperative

(mwēstas/later)

- a. kāsīhkwēhkan. Wash your face.
- b. kāsīhkwēhkēk. Wash your faces.
- c. mīcisohkakh. 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-āpiyān* – 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-āpiyān* – as I was sitting” and “*nikī-āpin* – I sat.” However, there are two forms of future tense. **Future definite** is marked by “*ka-*” as in “*nika-mīcison* – I will eat” and “*ta-*” as in “*kita-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 “*nīwī-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	_____ t̄an

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 takohtētawī.
Eat before they arrive.
2. mīcISOhkan ispīhk awāsisak takohtētawī.
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.) _____
2i	_____yahko	2i	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: $\forall AI$ “*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	takohtētawāwi	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 kōhkomīnaw.*
When you arrive here we will go and see our grandmother right away.
3. *takohtētawāwi ēkospīhk piko nika-māci-kīsiswāw pahkwēsikan.*
I'll start cooking the bannock only when they arrive.
4. *itohtēyāni atāwēwikamikohk, kīkwāy ē-nitawēyihṭaman?*
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. *mācikōtītān kīspoyici ocawāsīmisa ka-pōni-mātoyīwa.*
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*, *nōhtēhkwasī*, 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 “*ākayāsimo – 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 “e 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	<i>ninēhiyawān.</i>	1s	I speak Cree.
2s	<i>kinēhiyawān.</i>	2s	You (sg.) speak Cree.
3s	<i>nēhiyawēw.</i>	3s	He/she speaks Cree.
3’s	<i>nēhiyawēyiwa.</i>	3’s	His/her _____ speaks Cree.
1p	<i>ninēhiyawānān.</i>	1p	We (excl.) speak Cree.
21	<i>kinēhiyawānaw.</i>	21	We (incl.) speak Cree.
2p	<i>kinēhiyawānāwāw.</i>	2p	You (pl.) speak Cree.
3p	<i>nēhiyawēwak.</i>	3p	They speak Cree.
3’p	<i>nēhiyawēyiwa.</i>	3’p	Their _____ (pl.) speaks Cree.

Application of both the “e 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 “e 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	<i>atoskē</i>	work (you sg.)
2p	<i>atoskēk</i>	work (you pl.)
21	<i>atoskētān.</i>	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 **nikī**-mīcison. I ate already.
2. **kikī**-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	∅ wī-_____w	3p	∅ wī-_____wak
3's	∅ wī-_____yiwa	3'p	∅ 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:

- 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. **nikī**-sēsāwipahtān kíkisēp.
I jogged this morning.
3. **nikī-kakwē**-kawisimon wīpac tipiskohk.
I tried to go to bed early last night.
4. **ninōhtē**-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-kaskitēsīt | 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-sīpihkosiyyit	as his/her/its ____ is blue
ē-askihtakosiyyit	as his/her/its ____ is green
ē-wāposāwisiyyit	as his/her/its ____ is yellow
ē-osāwisiyyit	as his/her/its ____ is orange
ē-nīpāmāyātisiyyit	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-sīpihkosiyyit	as their ____ are blue
ē-askihtakosiyyit	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.

wāpamacī 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. *kika-kī-pē-wīcihin cī wāpahki?*

Can you (sg.) come help me tomorrow?

a2. *kika-kaskihtān cī ta-pē-wīcihiyan wāpahki?*

Will you (sg.) be able to come and help me tomorrow?

b1. *nika-kī-āpacihtān cī kimōhkomān?*

Can/may I use your knife?

b2. *kētahtawē nika-kaskihtān 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: kiki-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-kisipēkinikēyan 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.
āhkwaterin.	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.

kaskaniwipēstāki	if/when it drizzles
kaskaniwipēscāsiki	if/when it is misty
mispoki	if/when it snows
pīwahki	if/when it is drifting
yōtiki	if/when it is windy
sōhkiyowēki	if/when it is very windy
kipihciyowēki	if/when it stops being windy
wāsēskwahki	if/when it is clear/sunny
kimiwasiki	if/when it is drizzling
yīkwaskwahki	if/when it is cloudy
yīkowahki	if/when it is foggy
āhkwatiki	if/when it freezes
saskahki	if/when it is a chinook
tihkitēki	if/when it melts
kisitēki	if/when it is hot
kisāstēki	if/when it is hot
kisināki	if/when it is cold

tahkāyāki	if/when it is cold
kīsapwēyāki	if/when it is warm
wāpahki	if/when it is morning
kīsikāki	if/when it is day
tipiskāki	if/when it is dark/night
nīpāyāstēki	if/when it is moonlight
otākosiki	if/when it is evening
sīkipēstāki	if/when it is pouring rain
pahkipēstāki	if/when it showers
wīpāci-kīsikāki	if/when it is a nasty day
kōnipēstāki	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 *mison* / *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-kīsikāyīk* mōy awa kī-mētawēw wayawītimihk.
As **it** was a nasty day **s/he**, this one, *did not play* outside.
2. *ē-nīso-kīsikāyīk* kī-pē-takohtēw.
S/he arrived on *Tuesday*. (Literally: *When it was Tuesday s/he* arrived.)
3. *ē-misponiyīk* awa namōya kī-pē-kīwēw.
S/he, this one, did not come home *when it snowed*.
4. *ē-kisāstēyīk* ōki awāsisak kī-nitawi-pakāsīmowak otākosihk.
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
misoniyiki	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-kīsikāyiki* namōya ta-mētawēw **awa** wayawītimihk.
If **it** is a nasty day, **s/he, this one**, will not play outside.
2. *nīso-kīsikāyiki* māskōc ta-pē-takosinwak.
Perhaps **they** will arrive on *Tuesday*. (Literally: *When it is Tuesday* perhaps *they* will arrive.)
3. *misponiyiki* namōya ka-pē-kīwēw.
He/she will not come home *if it snows*.
4. **awāsisak** ta-nitawi-pakāsimowak wāpahki *kisāstēyiki*.
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**-āhkwatīn 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

kimiwan mēkwāc.
mōya kimiwan mēkwāc.

kisāstēw anohc.
namōya kisāstēw anohc.

kī-kimiwan otākosihk.
namōya kī-kimiwan otākosihk.

wī-tahkāyāw wāpahki.
namōya wī-tahkāyāw wāpahki.

Negative

It is raining right now.
It is not raining right now.

It is hot today.
It is not hot today.

It rained yesterday.
It did not rain yesterday.

It is going to be cold tomorrow.
It is not going to be cold tomorrow.

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

- ēkāwiya*, *kāya*, *kāwiya* negate verbs in the Imperative mode.
- namōya*, *mōya* negate verbs in the Independent mode.
- ēkā* negates verbs in the Conjunct mode.
- 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. Similarly, 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 occurrence. 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.
sikwan.	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:

- 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.
- 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.



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 *okosisiwāwa*; another on the time, *miyoskamini-yiki*; and then on the verb *ka-nitawi-atoskēyiwa*.

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.
sikwanohk.	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-wāpamāyahnkik?
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)
ayiki-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)
pawācakināsisi-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 sakahikanihk.

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-nīsto-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
nīsto-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

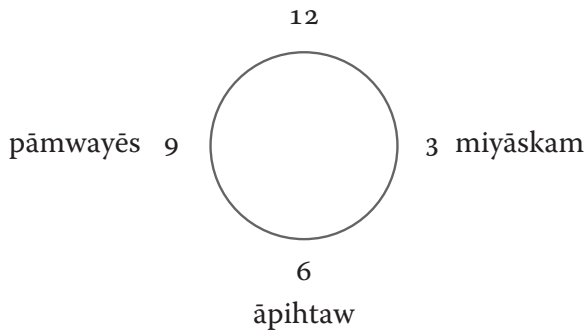
Let's take the first sentence in the example above and use it in the Future Conditional obviative form to observe the change in meaning.

ayamihēwi-kīsikāyiki kihtwām 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 *pīsimoḥkān* (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 apisis	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. nīsitānaw 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 ispihk nēwo tipahikan ispayiki.
I will go home today when it is four o'clock.

2. kīspin niyānan tipahikan ispayiki pāmwayēs takohtēci kika-wicētin.
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

miywāsin. It is nice.

pikopayin. It is broken.

miyopayin. It works/runs well.

Plural

miywāsinwa. They are nice.

pikopayinwa. They are broken.

miyopayinwa. They work/run well.

āhkwatīn.	It is frozen.	āhkwatīnwa.	They are frozen.
māyātan.	It is ugly.	māyātanwa.	They are ugly.
pahkihtīn.	It falls.	pahkihtīnwa.	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. miywāsīn anima astotīn. That hat is nice.
2. miywāsīn**wa** anihi miskotākaya. Those coats are nice.
3. āhkwatīn**wa** ēkwa sakahikana. The lakes are frozen now.
4. papakāsīn 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

ē-miywāsīk	as it is nice
ē-pīkopayīk	as it is broken
ē-miyopayīk	as it is running well
ē-āhkwatīk	as it is frozen
ē-māyātahk	as it is ugly

Plural

ē-miywāsīki	as they are nice
ē-pīkopayīki	as they are broken
ē-miyopayīki	as they are working well
ē-āhkwatīki	as they are frozen
ē-māyātahki	as they are ugly

Examples:

1. mētoni anihi maskisina ē-miywāsīki.
Those shoes are really nice.
2. ē-miywāsīk mīna anima astotīn.
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-āhkwatīk.
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. mācikōtītān 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. mācikōtītān 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
pikopayiniyikwāwi	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 chooses 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. wāpiskā wa anihi astotina. | Those hats are white. |
| 1. mi h kwāw anima papakiwayān. | That shirt is red. |
| 2. mi h kwā wa anihi papakiwayāna. | Those shirts are red. |
| 1. sīpi h kwāw anima nāpēwasākay. | That coat (men’s) is blue. |
| 2. sīpi h kwā wa anihi nāpēwasākaya. | Those coats (men’s) are blue. |
| 1. kaskitēwāw anima astotin. | The hat is black. |
| 2. kaskitēwā wa anihi astotina. | The hats are black. |
| 1. osāwāw miskotākay. | The coat is orange. |
| 2. osāwā wa miskotākaya. | 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

ē-wāpiskāk	as it is white
ē-mihkwāk	as it is red
ē-sīpihwāk	as it is blue
ē-kaskitēwāk	as it is black
ē-osāwāk	as it is orange

Plural

ē-wāpiskāki	as they are white
ē-mihkwāki	as they are red
ē-sīpihwāki	as they are blue
ē-kaskitēwāki	as they are black
ē-osāwāki	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-wāpiskāki astotina nikī-wāpahtēn.
I saw hats that were white. (I saw white hats.)

1. ē-mihkwāk papakiwayān nimiywēyhtēn.
I like a shirt that is red. (I like a red shirt.)
2. ē-mihkwāki papakiwayāna nimiywēyhtēn.
I like shirts that are red. (I like red shirts.)

1. ē-sīpihwāk 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-sīpihwāki nāpēwasākaya 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-kaskitēwāki maskisina 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-osāwāki miskotākaya 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

wāpiskāki	if/when it is white
mihkwāki	if/when it is red
sīpihkwāki	if/when it is blue
kaskitēwāki	if/when it is black
osāwāki	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

wāpiskāyiki	if/when his/her ____ is white
mihkwāyiki	if/when his/her ____ is red
sīpihkwāyiki	if/when his/her ____ is blue
kaskitēwāyiki	if/when his/her ____ is black
osāwāyiki	if/when his/her ____ is orange

Plural

wāpiskāyikwāwi	if/when his/her ____ are white
mihkwāyikwāwi	if/when his/her ____ are red
sīpihkwāyikwāwi	if/when his/her ____ are blue
kaskitēwāyikwāwi	if/when his/her ____ are black
osāwāyikwāwi	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
kīsisā	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	_____amohkakh

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

2s	nitohtamohkan.	Listen to it later.
2p	nitohtamohkēk.	Listen to it later.
21	nitohtamohkakh.	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-pikiskwēci 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 vA1s 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 kihtwām*

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:

osihtā	make it	kanācihtā	clean it
ayā	have it	kocihtā	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	kanācihtāk.	Clean it.
21	kanācihtātān.	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: “*kocihtā* – try/attempt it”

1s	nikocihtān.	1s	I try it.
2s	kikocihtān.	2s	You try it.
3s	kocihtāw.	3s	S/he tries it.
3's	kocihtāyiwa.	3's	His/her/its ____ tries it.
1p	nikocihtānān.	1p	We try it.
21	kikocihtānaw.	21	We try it.
2p	kikocihtānāwāw.	2p	You try it.
3p	kocihtāwak.	3p	They try it.
3'p	kocihtāyiwa.	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	<i>ē-kocihtāyān</i>	1s	as I try it
2s	<i>ē-kocihtāyan</i>	2s	as you try it
3s	<i>ē-kocihtāt</i>	3s	as s/he/it tries it
3's	<i>ē-kocihtāyit</i>	3's	as his/her/its ____ tries it
1p	<i>ē-kocihtāyāhk</i>	1p	as we try it
21	<i>ē-kocihtāyahk</i>	21	as we try it
2p	<i>ē-kocihtāyēk</i>	2p	as you try it
3p	<i>ē-kocihtācīk</i>	3p	as they try it
3'p	<i>ē-kocihtāyit</i>	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	<i>osīhtāyāni</i>	1s	if/when I make it
2s	<i>osīhtāyani</i>	2s	if/when you make it
3s	<i>osīhtāci</i>	3s	if/when s/he makes it
3's	<i>osīhtāyici</i>	3's	if/when his/her ____ makes it
1p	<i>osīhtāyāhki</i>	1p	if/when we (excl.) make it
21	<i>osīhtāyahko</i>	21	if/when we (incl.) make it
2p	<i>osīhtāyēko</i>	2p	if/when you (pl.) make it
3p	<i>osīhtātwāwi</i>	3p	if/when they make it
3'p	<i>osīhtāyici</i>	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	<i>mīci.</i>	Eat it.
2p	<i>mīcik.</i>	Eat it.
21	<i>mīcitān.</i>	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	<i>mīciyāni</i>	1s	if/when I eat it
2s	<i>mīciyani</i>	2s	if/when you eat it
3s	<i>mīcici</i>	3s	if/when s/he eat it
3's	<i>mīciyici</i>	3's	if/when his/her ____ eat it
1p	<i>mīciyāhki</i>	1p	if/when we (excl.) eat it
2i	<i>mīciyahko</i>	2i	if/when we (incl.) eat it
2p	<i>mīciyēko</i>	2p	if/when you (pl.) eat it
3p	<i>mīcitwāwi</i>	3p	if/when they eat it
3'p	<i>mīciyici</i>	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	
21	

ihk
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	wāpamāhkanik.	2s	See them later.
2p	wāpamāhkēkok.	2p	See them later.
21	wāpamāhkahkok.	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_____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_____nānak.	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.

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. kiki-mowāw wak cī osāwās wak ? | Did you (sg.) eat the oranges? |
| 5. nikī-mowāw wak ayōskan wak . | 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 nāpēwa.
He/she sees the man/men.
- 3p wāpamēwak nāpēwa.
They see the man/men.
- 3’s otānisa wāpamēyiwa iskwēwa.
His/her daughter/s see(s) the woman/women.
- 3’p otānisiwāwa wāpamēyiwa iskwēwa.
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 clarify 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 “wīcīh – help him/her/it”

1s	ē-wīcīhakik	1s	as I help them
2s	ē-wīcīhacik	2s	as you help them
3s	ē-wīcīhāt	3s	as he/she/it helps them
3's	ē-wīcīhāyit	3's	as his/her/its ___ helps them
1p	ē-wīcīhāyāhkik	1p	as we (excl.) help them
21	ē-wīcīhāyahkok	21	as we (incl.) help them
2p	ē-wīcīhāyēkok	2p	as you (pl.) help them
3p	ē-wīcīhācik	3p	as they help them
3'p	ē-wīcīhāyit	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	<i>kakwēcimakwāwi</i>	1s	if/when I ask them
2s	<i>kakwēcimatwāwi</i>	2s	if/when you (sg.) ask them
3s	<i>kakwēcimāci</i>	3s	if/when s/he asks them
3's	<i>kakwēcimāyici</i>	3's	if/when his/her ____ asks them
1p	<i>kakwēcimāyāhkwāwi</i>	1p	if/when we (excl.) ask them
21	<i>kakwēcimāyahkwāwi</i>	21	if/when we (incl.) ask them
2p	<i>kakwēcimāyēkwāwi</i>	2p	if/when you (pl.) ask them
3p	<i>kakwēcimātawāwi</i>	3p	if/when they ask them
3'p	<i>kakwēcimāyici</i>	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 v_{TA}-2 verbs follow the v_{TA}-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 – v_{TA}-2 “Vw” stem

Singular object (one person/object is affected)

2s _____

2p _____ **ihk**

21 _____ **ātān**

Example: v_{TA}-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 “*pētāmaw* – 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 “*pētāmaw* – bring it for him/her/it”

2s	pētamaw āhkanik .	2s	Bring it for them. (later)
2p	pētamaw āhkēkok .	2p	Bring it for them. (later)
21	pētamaw āhkahkok .	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
2i	_____āyahko	2i	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
2i	kaskikwātamawāyahko	2i	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	_____āyāhkawāwi	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	kaskikwātamawāyāhkawāwi	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:

sāsāpiskis w -	fry it
pakamah w -	hit it/him/her
cīstah w -	pierce it/him/her
pāskis w -	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_____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-3 “Cw” stem “kīsisw – cook it”

1s	nikīsiswāwak.	1s	I cook them.
2s	kikīsiswāwak.	2s	You cook them.
3s	kīsiswēw.	3s	He/she cooks them.
3’s	kīsiswēyiwa.	3’s	His/her ____ cooks them.
1p	nikīsiswānānak.	1p	We cook them. (excl.)
21	kikīsiswānawak.	21	We cook them. (incl.)
2p	kikīsiswāwāwak.	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-cīstahwācīk	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-____ akīk	1s	as I ____ them
2s	ē-____ acīk	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-____ āyāhkīk	1p	as we (excl.) ____ them
21	ē-____ āyahkōk	21	as we (incl.) ____ them
2p	ē-____ āyēkōk	2p	as you (pl.) ____ them
3p	ē-____ ācīk	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 īk	1s	as I pierce them
2s	ē-cīstahwac īk	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 īk	1p	as we (excl.) pierce them
21	ē-cīstahwāyahk ōk	21	as we (incl.) pierce them
2p	ē-cīstahwāyēk ōk	2p	as you (pl.) pierce them
3p	ē-cīstahwācīk	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	pakamahwātāwāwi	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	_____ātāwāwi	3p	if/when they _____them
3'p	_____āyici	3'p	if/when their _____them

Example: vTA-3 “Cw” stem “*pakamahw* – hit them”

1s	<i>pakamahwakwāwi</i>	1s	if/when I hit them
2s	<i>pakamahwatwāwi</i>	2s	if/when you (sg.) hit them
3s	<i>pakamahwāci</i>	3s	if/when he/she hits them
3's	<i>pakamahwāyici</i>	3's	if/when his/her ____ hits them
1p	<i>pakamahwāyāhkwāwi</i>	1p	if/when we (excl.) hit them
2i	<i>pakamahwāyahkwāwi</i>	2i	if/when we (incl.) hit them
2p	<i>pakamahwāyēkwāwi</i>	2p	if/when you (pl.) hit them
3p	<i>pakamahwātōwāwi</i>	3p	if/when they hit them
3'p	<i>pakamahwāyici</i>	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	nakas.	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	nakasik.	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____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-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
2i	nātāyahko	2i	if/when we (incl.) fetch him/her/it
2p	nātāyēko	2p	if/when you (pl.) fetch him/her/it
3p	nātātawāwi	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
2i	____āyahkwāwi	2i	if/when we (incl.) ____ them
2p	____āyēkwāwi	2p	if/when you (pl.) ____ them
3p	____ātawāwi	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	nātātawāwi	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
2i	nātāyahkwāwi	2i	if/when we (incl.) fetch them
2p	nātāyēkwāwi	2p	if/when you (pl.) fetch them
3p	nātātawāwi	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
nīsitānaw	twenty

nīsitānaw pēyakosāp	twenty-one
nīsitānaw nīsosāp	twenty-two
nīsitānaw nīstosāp	twenty-three
nīsitānaw nēwosāp	twenty-four
nīsitānaw niyānanosāp	twenty-five
nīsitānaw nīkotwāsosāp	twenty-six
nīsitānaw tēpakohposāp	twenty-seven
nīsitānaw ayēnānēwosāp	twenty-eight
kēkāc-nīstomītanaw	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:

nīsitānaw	twenty
nīsitānaw ayiwāk pēyak	twenty-one
nīsitānaw ayiwāk nīso	twenty-two
nīsitānaw ayiwāk nīsto	twenty-three
nīsitānaw ayiwāk nēwo	twenty-four
nīsitānaw ayiwāk niyānan	twenty-five
nīsitānaw ayiwāk nīkotwāsīk	twenty-six
nīsitānaw ayiwāk tēpakohp	twenty-seven
nīsitānaw ayiwāk ayēnānēw	twenty-eight
kēkāc-nīstomītanaw	twenty-nine

For the multiples of ten from thirty to ninety, the suffix “*-mitānaw*” is attached to those base numbers which end with an “-o.” For those numbers that end with a consonant, “*-omītanaw*” 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-mitātahtomitanaw 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:

nīsitānaw pēyakosāp	twenty-one
nīsitānaw 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 monetary 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.

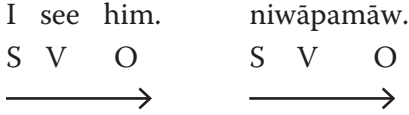
One very important feature of the Inverse form is that it *does not* have an Imperative mode. Refer to Chapter 27 which discusses the “you-me” set. There is an Imperative for this particular set which may be mistakenly referred to as the Imperative for the Inverse.

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.



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 v_{TA-1} Regular Stems

Singular object (one person/object is affected)

Example: v_{TA-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 anihī iskwēwa. S/he sees that woman.	3s → 3's/3'p
3's wāpamēyiwa anihī okimāwa. His/her ____ sees that chief.	3's → 3's/3'p
1p nikī-wāpamānān ana maskihkīwiyiwiw. We saw that doctor.	1p → 3s
21 kikī-wāpamānaw ana maskihkīwiskwēw. We saw that nurse.	21 → 3s
2p kikī-wāpamāwāw ana nahkawiyiwiw. You saw that Saulteaux person.	2p → 3s
3p kī-wāpamēwak anihī mitāsa. They saw those trousers.	3p → 3's/3'p
3'p kī-wāpamēyiwa anihī 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	niwāpamāw ak awāsis ak . I see the children.	1s → 3p
2s	kiwāpamāw ak aniki nāpēw ak . You see those men.	2s → 3p
3s	wāpamēw anihi nāpēwa. S/he sees those man/men.	3s → 3's/3'p
3's	wāpamēyiwa anihi atimwa. His/her ____ sees those dogs.	3's → 3's/3'p
1p	niwāpamānān ak aniki iyiniw ak . We see those people.	1p → 3p
21	kiwāpamānaw ak aniki maskihkiwiyi niwak . We see those doctors.	21 → 3p
2p	kiwāpamāwāw ak aniki piyēsīs ak . You see those birds.	2p → 3p
3p	wāpamēw ak anihi maskihkiwiyi niwa . They see those doctors.	3p → 3's/3'p
3'p	wāpamēyiwa anihi minōsa. 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.

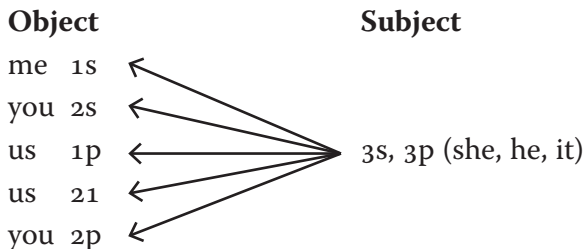
vTA–Direct

I see him.	niwāpamāw.
S V O	S V O
—————→	—————→

vTA–Inverse

me sees He	niwāpamik.
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	pāhpihikow.	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	pāhpihikowak.	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	<i>ē-wīsāmit</i>	as s/he invites me along	1s ← 3s
2s	<i>ē-wīsāmisk</i>	as s/he invites you along	2s ← 3s
3s	<i>ē-wīsāmikot</i>	as s/he is invited along by him/her	3s ← 3's/3'p
3's	<i>ē-wīsāmikoyit</i>	as his/her ___ is invited along by him/her	3's ← 3's/3'p
1p	<i>ē-wīsāmikoyāhk</i>	as s/he invites us (excl.) along	1p ← 3s
21	<i>ē-wīsāmikoyahk</i>	as s/he invites us (incl.) along	21 ← 3s
2p	<i>ē-wīsāmikoyēk</i>	as s/he invites you along	2p ← 3s
3p	<i>ē-wīsāmikocik</i>	as s/he is invited along by him/her/it	3p ← 3's/3'p
3'p	<i>ē-wīsāmikoyit</i>	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	<i>ē-___icik</i>	as they ___ me	1s ← 3p
2s	<i>ē-___iskik</i>	as they ___ you	2s ← 3p
3s	<i>ē-___ikot</i>	as he/she/it is ___ by them	3s ← 3's/3'p
3's	<i>ē-___ikoyit</i>	as his/her/its ___ is ___ by them	3's ← 3's/3'p
1p	<i>ē-___ikoyāhkik</i>	as they ___ us (excl.)	1p ← 3p
21	<i>ē-___ikoyahkok</i>	as they ___ us (incl.)	21 ← 3p
2p	<i>ē-___ikoyēkok</i>	as they ___ you	2p ← 3p
3p	<i>ē-___ikocik</i>	as they are ___ by them	3p ← 3's/3'p
3'p	<i>ē-___ikoyit</i>	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 “*wisām* – invite him/her along”

1s	ē-wisāmicik	as they invite me	1s ← 3p
2s	ē-wisāmiskik	as they invite you	2s ← 3p
3s	ē-wisāmikot	as he/she/it is invited by them	3s ← 3's/3'p
3's	ē-wisāmikoyit	as his/her/its ____ is invited by them	3's ← 3's/3'p
1p	ē-wisāmikoyāhkik	as they invite us (excl.)	1p ← 3p
21	ē-wisāmikoyahkok	as they invite us (incl.)	21 ← 3p
2p	ē-wisāmikoyēkok	as they invite you	2p ← 3p
3p	ē-wisāmikocik	as they are invited by them	3p ← 3's/3'p
3'p	ē-wisāmikoyit	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 Conjoint 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- <i>nakasit</i>	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-natikocik	as they are left by him/her/it	3p ← 3’s/3’p
3’p	ē-natikoyit	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- nakasicik	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-natikocik	as they are left by them	3p ← 3's/3'p
3'p	ē-natikoyit	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<i>ici</i>	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	nakasitwāwi	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	ninitohtāk ^w ak.	They listen to me.	1s ← 3p
2s	kinitohtāk ^w ak.	They listen to you.	2s ← 3p
3s	nitohtāk ^w ow.	S/he is listened to by them.	3s ← 3's/3'p
3's	nitohtāk ^w oyiwa.	His/her ___ is listened to by them.	3's ← 3's/3'p
1p	ninitohtāk ^w onānak.	They listen to us. (excl.)	1p ← 3p
21	kinitohtāk ^w onawak.	They listen to us. (incl.)	21 ← 3p
2p	kinitohtāk ^w owāwak.	They listen to you.	2p ← 3p
3p	nitohtāk ^w owak.	They are listened to by them.	3p ← 3's/3'p
3'p	nitohtāk ^w oyiwa.	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- nitohtawit	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- nitohtawicik	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<i>ici</i>	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	___ākoyāhkāwāwi	when/if they ___ us (excl.)	1p ← 3p
21	___ākoyahkāwāwi	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: v_{TA}-2 “Vw” stem “*nitohtaw* – listen to him/her/it”

1s	nitohtawitwāwi	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	nitohtākoyāhkāwāwi	when/if they listen to us (excl.)	1p ← 3p
21	nitohtākoyahkāwāwi	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.

pakamah hw-	strike/hit him/her/it
pistis w-	cut him/her/it accidentally
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	<i>pakamahotwāwi</i>	when/if they strike me	1s ← 3p
2s	<i>pakamahoskwāwi</i>	when/if they strike you	2s ← 3p
3s	<i>pakamahokoci</i>	when/if he/she/it is struck by them	3s ← 3's/3'p
3's	<i>pakamahokoyici</i>	when/if his/her/its ____ is struck by them	3's ← 3's/3'p
1p	<i>pakamahokoyāhwāwi</i>	when/if they strike us (excl.)	1p ← 3p
21	<i>pakamahokoyahkwāwi</i>	when/if they strike us (incl.)	21 ← 3p
2p	<i>pakamahokoyēkwāwi</i>	when/if they strike you	2p ← 3p
3p	<i>pakamahokotwāwi</i>	when/if they are struck by them	3p ← 3's/3'p
3'p	<i>pakamahokoyici</i>	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	wīcihikan.	Help me. (later)	2s → 1s
2s/2p	wīcihikhāhk.	Help us. (later)	2s/2p → 1p
2p	wīcihikhēk.	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 – v_{TA-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: v_{TA-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: v_{TA-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 – v_{TA-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: v_{TA-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_____ātīn.	I _____ you.	2s ← 1s
1p	ki_____ātīnān.	We _____ you.	2s/2p ← 1p
1s	ki_____ātīnāwāw.	I _____ you.	2p ← 1s

Example: v_{TA-2} “Vw” stem “*nitohtaw* – listen to him/her/it”

1s	kinitohtātīn.	I listen to you.	2s ← 1s
1p	kinitohtātīnān.	We listen to you.	2s/2p ← 1p
1s	kinitohtātīnāwāw.	I listen to you.	2p ← 1s

Note: The “-aw” was dropped from the stem in the Independent Inverse.

Conjunct Mode – v_{TA-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: v_{TA-2} “Vw” stem “*nitohtaw* – listen to him/her/it”

2s	ē-nitohtawīyan	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: v_{TA-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-nitohtātākok	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 “-*nāniwīw*” 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	mīcison nāniwīw	There is eating going on.
Independent	mīcison 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 niwīw	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	māton nāniwīw	There was crying going on.
Independent	māton 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 niwīw	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	nīpēpināniwiw	There is a wake being held.
Independent	nīpēpināniwan	There is a wake being held.
Conjunct	ē-nīpēpihk	as there is a wake being held
Future Conditional	nīpēpihki	if/when there is a wake
6. Independent	itwāniwiw	It is said.
Independent	itwāniwan	It is said.
Conjunct	ē-itwēhk	as it is said
Future Conditional	itwēhki	if/when it is said
7. Independent	nōtinitonāniwiw	There is fighting/war going on.
Independent	nōtinitonāniwan	There is fighting/war going on.
Conjunct	ē-nōtinitohk	as there is fighting/war going on
Future Conditional	nōtinitohki	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 otēnāhk 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-mīcīsohk 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-itēyihitamihk.”
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.)
2i	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-itācimikawiyān	as you were talked about
3s	ē-kī-itācimihci	as s/he/it was talked about
3's	ē-kī-itācimimihci	as his/her/its ____ was talked about
1p	ē-kī-itācimikawiyāhk	as we were talked about (excl.)
21	ē-kī-itācimikawiyāhk	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-itācimimihci	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	itācimikawiyāni	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	itācimikawiyāhki	if/when we are talked about (incl.)
2p	itācimikawiyēko	if/when you are talked about
3p	itācimihciwāwi	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-pēhtākawiyān	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.)
2i	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.)
2i	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-pasastēhokawiyān	as you were whipped
3s	ē-kī-pasastēhoht	as s/he/it was whipped
3's	ē-kī-pasastēhomih	as his/her/its ____ was whipped
1p	ē-kī-pasastēhokawiyāhk	as we were whipped (excl.)
21	ē-kī-pasastēhokawiyāhk	as we were whipped (incl.)
2p	ē-kī-pasastēhokawiyēk	as you were whipped
3p	ē-kī-pasastēhohtcik	as they were whipped
3'p	ē-kī-pasastēhomih	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	pasastēhokawiyāni	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	pasastēhokawiyāhki	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-nawaswātikawiyān	as you were chased
3s	ē-kī-nawaswātiht	as s/he/it was chased
3’s	ē-kī-nawaswātimih	as his/her/its ____ was chased
1p	ē-kī-nawaswātikawiyāhk	as we were chased (excl.)
21	ē-kī-nawaswātikawiyāhk	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-nawaswātimih	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.)
2i	nawaswātikawiyahki	if/when we are chased (incl.)
2p	nawaswātikawiyēko	if/when you are chased
3p	nawaswāihtwāwi	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 +	-ikatēw →	wēpinikatēw.
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

wēpinikatēw.	It is thrown away.
wēpinikatēwa.	They are thrown away.
wēpinikatēyiw.	His/her/its ____ is thrown away.
wēpinikatēyiwa.	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 VT1-1 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 “*wīcisimōmiso*” 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
2i	_____tān

Immediate Imperative – VAI “*wīcisimōmiso* – dance by/with yourself”

2s	<i>wīcisimōmiso</i> .	Dance by/with yourself.
2p	<i>wīcisimōmisok</i> .	Dance by/with yourselves. (individually)
2i	<i>wīcisimōmisotān</i> .	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	asamisohkakh.	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	kīsisamāsoṭān.	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-kīsisamāso.	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-kīsisamāso	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-kīsisamāsoyocik	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	kīsisamāsoṭwāwi	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	sīkahosohkakh.	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 mēskanāsīhk.
“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-ayāwak.
They **were** there also.
- e. awīniki kahkiyaw ēkota ē-kī-ayācik?
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 sīpēyih tamwak.
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. okakēpātisi wiya ēwako. That one **is** a fool.
- b. maskihkiwiskwēw 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 “*okakēpātisi*” 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 arriving** this evening.
- b. ē-kī-pakāsimocik aniki kā-āpihtā-kīsikāyik.
They **were swimming** this afternoon.
- c. kihtwām kiwī-kanawāpahtēnānaw anima kakwēcihkēmowimasinahikan anohc.
We (incl.) **are reviewing** that proposal again today.
- d. mēkwāc ōma ē-mīcisoyān māka wīpac ēkotē nika-kī-takosinin.
I **am eating** right now but I can be there shortly.
- e. mīcisowikamikohk awa niwikimākan ē-wī-nakiskawāyāhk.
We **are meeting** 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.)
2i	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
2i	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	nimaskisina	my shoes
2s	kimaskisina	your shoes
3s	omaskisina	his/her/its shoe(s)
3's	omaskisiniyiwa	his/her/its ____'s shoe(s)
1p	nimaskisinināna	our shoes (excl.)
2i	kimaskisininawa	our shoes (incl.)
2p	kimaskisiniwāwa	your shoes
3p	omaskisiniwāwa	their shoe(s)
3'p	omaskisiniyiwa	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	otasikana	his/her/its sock(s)
3's	otasikaniyiwa	his/her/its ____'s sock(s)
1p	nitasikaninān	our sock (excl.)
2i	kitasikaninaw	our sock (incl.)
2p	kitasikaniwāw	your sock
3p	otasikaniwāwa	their sock(s)
3'p	otasikaniyiwa	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	nitasikanak	my socks
2s	kitasikanak	your socks
3s	otasikana	his/her/its sock(s)
3’s	otasikaniyiwa	his/her/its ____’s sock(s)
1p	nitasikaninānak	our socks (excl.)
2i	kitasikaninawak	our socks (incl.)
2p	kitasikaniwāwak	your socks
3p	otasikaniwāwa	their sock(s)
3’p	otāsikaniyiwa	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	nipahkwēsikanim	my bannock
2s	kipahkwēsikanim	your bannock
3s	opahkwēsikanima	his/her/its bannock(s)
3’s	opahkwēsikanimiyiwa	his/her/its ____’s bannock(s)
1p	nipahkwēsikaniminān	our bannock (excl.)
2i	kipahkwēsikaniminaw	our bannock (incl.)
2p	kipahkwēsikanimiwāw	your bannock
3p	opahkwēsikanimiwāwa	their bannock(s)
3’p	opahkwēsikanimiyiwa	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	opahkwēsikanima	his/her/its bannock(s)
3’s	opahkwēsikanimiyiwa	his/her ____’s bannock(s)
1p	nipahkwēsikaniminā nak	our bannocks (excl.)
21	kipahkwēsikaniminaw ak	our bannocks (incl.)
2p	kipahkwēsikanimiwā wak	your bannocks
3p	opahkwēsikanimiwāwa	their bannock(s)
3’p	opahkwēsikanimiyiwa	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 oma	his/her/its rabbit(s)
3's	owāpos omi yiwa	his/her/its ____'s rabbit(s)
1p	niwāpos omin ān	our rabbit (excl.)
2i	kiwāpos omin aw	our rabbit (incl.)
2p	kiwāpos omi wāw	your rabbit
3p	owāpos omi wāwa	their rabbit(s)
3'p	owāpos omi yiwa	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 oma	his/her/its rabbit(s)
3's	owāpos omi yiwa	his/her/its ____'s rabbit(s)
1p	niwāpos omin ānak	our rabbits (excl.)
2i	kiwāpos omin awak	our rabbits (incl.)
2p	kiwāpos omi wāwak	your rabbits
3p	owāpos omi wāwa	their rabbit(s)
3'p	owāpos omi yiwa	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.

iskwēw	a woman	→	nitiskwēm	my woman
nāpēw	a man	→	nināpēm	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	nīpitiinān	our tooth
21	kīpitiinaw	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	nahkwaniṅān	our heel (excl.)
2i	kahkwaniṅaw	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	nahkwaniṅāna	our heels (excl.)
2i	kahkwaniṅawa	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	ospitoniyyw	his/her/its ____ arm
1p	nispitoninān	our arm (excl.)
21	kispitonāninaw	our arm (incl.)
2p	kispitoniwāw	your arm
3p	ospitoniwāw	their arm
3’p	ospitoniyyw	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	ospitoniyywa	his/her/its ____ arms
1p	nispitonināna	our arms (excl.)
21	kispitoninawa	our arms (incl.)
2p	kispitoniwāwa	your arms
3p	ospitoniwāwa	their arms
3’p	ospitoniyywa	their ____’s arms

These are the changes which occurred in the declension for possession/ownership of the dependent inanimate noun “*mispiṭon* – 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	otāsa	his/her/its pants
3’s	otāsiyiwa	his/her/its ____ pants
1p	nitāsinān	our pants (excl.)
21	kitāsinaw	our pants (incl.)
2p	kitāsiwāw	your pants
3p	otāsiwāwa	their pants
3’p	otāsiyiwa	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	nitāsak	my pants
2s	kitāsak	your pants
3s	otāsa	his/her/its pants
3's	otāsiyiwa	his/her/its ____ pants
1p	nitāsinānak	our pants (excl.)
2i	kitāsinawak	our pants (incl.)
2p	kitāsiwāwak	your pants
3p	otāsiwāwa	their pants
3'p	otāsiyiwa	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	otēma	his/her dog(s)
3's	otēmiyiwa	his/her ____'s dog(s)
1p	nitēminān	our dog (excl.)
2i	kitēminaw	our dog (incl.)
2p	kitēmiwāw	your dog
3p	otēmiwāwa	their dog(s)
3'p	otēmiyiwa	their ____'s dog(s)

Example: Dependent Animate Noun (plural) “*atimwak* – dogs”

1s	nitēm ak	my dogs
2s	kitēm ak	your dogs
3s	otē ma	his/her dog(s)
3’s	otēmiyi wa	his/her ____’s dog(s)
1p	nitēminān ak	our dogs (exc.)
21	kitēminaw ak	our dogs (incl.)
2p	kitēmiwāw ak	your dogs
3p	otēmiwā wa	their dog(s)
3’p	otēmiyi wa	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- = your (sg.)	ki- = our (incl.)
o- = his/her	ki- = your (pl.)
o- = his/her ____'s	o- = their
	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	okāwiya	his ____'s mother(s)
1p	nikāwīnān	our mother (excl.)
2i	kikāwīnaw	our mother (incl.)
2p	kikāwīwāw	your mother
3p	okāwīwāwa	their mother(s)
3'p	okāwīya	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	otānisiya	his/her ____'s daughter(s)
1p	nitānisinān	our daughter (excl.)
2i	kitānisinaw	our daughter (incl.)
2p	kitānisiwāw	your daughter
3p	otānisiwāwa	their daughter(s)
3'p	otānisiya	their ____'s daughter(s)

“*okosisimāw* – a son” (dependent stem “-*kosis-*”)

1s	<i>nikosis</i>	my son
2s	<i>kikosis</i>	your son
3s	<i>okosisa</i>	his/her son(s)
3's	<i>okosisiwiwa</i>	his/her ____'s son(s)
1p	<i>nikosisinān</i>	our son (excl.)
2i	<i>kikosisinaw</i>	our son (incl.)
2p	<i>kikosisiwāw</i>	your son
3p	<i>okosisiwāwa</i>	their son(s)
3'p	<i>okosisiwiwa</i>	their ____'s son(s)

“*nāpēw* – a man” (dependent stem “-*nāpēm-* – a husband”)

1s	<i>nināpēm</i>	my husband
2s	<i>kināpēm</i>	your husband
3s	<i>onāpēma</i>	her husband
3's	<i>onāpēmiwiwa</i>	his/her ____'s husband
1p	<i>nināpēminānak</i>	our husbands (excl.)
2i	<i>kināpēminawak</i>	our husbands (incl.)
2p	<i>kināpēmiwāwak</i>	your husbands
3p	<i>onāpēmiwāwa</i>	their husbands
3'p	<i>onāpēmiwiwa</i>	their ____'s husbands

“*ohtāwīmāw* – a father” (dependent stem “-*htāwi-*”)

1s	<i>nōhtāwi</i>	my father
2s	<i>kōhtāwi</i>	your father
3s	<i>ohtāwiya</i>	his/her father(s)
3's	<i>ohtāwiwiwa</i>	his/her ____'s father(s)
1p	<i>nōhtāwīnān</i>	our father (excl.)
2i	<i>kōhtāwīnaw</i>	our father (incl.)
2p	<i>kōhtāwīwāw</i>	your father
3p	<i>ohtāwīwāwa</i>	their father(s)
3'p	<i>ohtāwiwiwa</i>	their ____'s father(s)

“*wikimākan* – a spouse”

1s	niwikimākan	my spouse
2s	kiwikimākan	your spouse
3s	owikimākana	his/her spouse
3's	owikimākaniyiwa	his/her ____'s spouse
1p	niwikimākaninānak	our spouses (excl.)
21	kiwikimākaninawak	our spouses (incl.)
2p	kiwikimākaniwāwak	your spouses
3p	owikimākaniwāwa	their spouses
3'p	owikimākaniyiwa	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	nisīmisiinān	our younger sibling (excl.)
21	kisīmisiinaw	our younger sibling (incl.)
2p	kisīmisiwāw	your younger sibling
3p	osīmisiwāwa	their younger sibling(s)
3'p	osīmisiyiwa	their ____'s younger sibling(s)

“*ostēsīmāw* – 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	nistēsīnān	our older brother (excl.)
2i	kistēsīnaw	our older brother (incl.)
2p	kistēsīwāw	your older brother
3p	ostēsīwāwa	their older brother(s)
3’p	ostēsīyiwa	their ___’s older brother(s)

“*omisīmāw* – 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	nimisiṅān	our older sister (excl.)
2i	kimisiṅaw	our older sister (incl.)
2p	kimisiwāw	your older sister
3p	omisiwāwa	their older sister(s)
3’p	omisiyiwa	their ___’s older sister(s)

“*ōhkomīmāw* – 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.)
2i	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	<i>nimosōm</i>	my grandfather
2s	<i>kimosōm</i>	your grandfather
3s	<i>omosōma</i>	his/her grandfather(s)
3's	<i>omosōmiyiwa</i>	his/her ____ grandfather(s)
1p	<i>nimosōminān</i>	our grandfather (excl.)
2i	<i>kimosōminaw</i>	our grandfather (incl.)
2p	<i>kimosōmiwāw</i>	your grandfather
3p	<i>omosōmiwāwa</i>	their grandfather(s)
3'p	<i>omosōmiyiwa</i>	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.

<i>nikāwīs</i>	my aunt (mother's sister)
<i>nisīs</i>	my uncle (mother's brother, also father-in-law)
<i>nisikos</i>	my aunt (father's sister, also mother-in-law)
<i>nōhcāwīs</i>	my uncle (father's brother)
* <i>niciwām, niciwāmis</i>	my cousin
<i>nistēs, nisīmis</i>	my cousin (father's brother's sons)
<i>nimis, nistēs</i>	my cousin (father's brother's daughters)
* <i>nīstāw, nisīmis</i>	my cousin (also brother-in-law) if you are male
* <i>nītim, nīcimos</i>	my cousin (mother's brother's sons, if you are female; or father's sister's daughters, if you are male)
* <i>nicāhkos</i>	my cousin (also sister-in-law) if you are female
<i>nōsisim</i>	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 especially 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: “*nitih̄tāwāw* – 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 “*kitih̄tāwāw* – 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 ispihk kā-itohtēyāhk sakahikanihk.*
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:

<i>kā-</i>	→	indicates the present
<i>kē-</i>	→	indicates the future
<i>kā-kī-</i>	→	indicates the past tense

For example:

- | | |
|--------------------------------|---------------------------|
| 1. tānihi kē-atāwēyan? | Which ones will you buy? |
| 2. anihī 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-nitawēyihhtaman cī anihī maskisina **kā**-mihkwāki?
Do you want those shoes **that** are red? (Literally: You want those shoes **which/that** are red?)
3. ēwakoni cī anihī maskisina **kā**-mihkwāki **kā**-nitawēyihhtaman?
Are those shoes **that** are red the ones **that** you want?
4. kīkī-wāpamāwak cī anihī 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 anihī 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
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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 Sauteaux (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 (<i>e.g.</i> : his friend/s)
1p	indicates	the first person plural (we, exclusive)
2i	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 (<i>e.g.</i> : 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			∅
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			amohkék
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			∅
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-				yahk
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			∅
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			∅	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	∅
3's						ēyiwa	∅
1p	ni					ānān	ak
21	ki					ānaw	ak
2p	ki					āwāw	ak
3p						ēwak	∅
3'p						ēyiwa	∅

Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				ak	ik
2s	ē-				at*	cik
3s	ē-				āt	∅
3's	ē-				āyit	∅
1p	ē-				āyāhk	ik
21	ē-				āyahk	ok
2p	ē-				āyēk	ok
3p	ē-				ācik	∅
3'p	ē-				āyit	∅

* 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
2i			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
2i			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	∅
3's						ikoyiwa	∅
1p	ni					ikonān	ak
21	ki					ikonaw	ak
2p	ki					ikowāw	ak
3p						ikowak	∅
3'p						ikoyiwa	∅

Inverse Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				it*	cik
2s	ē-				isk	ik
3s	ē-				ikot	∅
3's	ē-				ikoyit	∅
1p	ē-				ikoyāhk	ok
21	ē-				ikoyahk	ok
2p	ē-				ikoyēk	ik
3p	ē-				ikocik	∅
3'p	ē-				ikoyit	∅

* 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	∅
3's						ākoyiwa	∅
1p	ni					ākonān	ak
21	ki					ākonaw	ak
2p	ki					ākowāw	ak
3p						ākwak	∅
3'p						ākoyiwa	∅

Inverse Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				it*	cik
2s	ē-				āsk	ik
3s	ē-				ākot	∅
3's	ē-				ākoyit	∅
1p	ē-				ākoyāhk	ik
21	ē-				ākoyahk	ok
2p	ē-				ākoyēk	ok
3p	ē-				ākocik	∅
3'p	ē-				ākoyit	∅

* 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	∅
3's						okoyiwa	∅
1p	ni					okonān	ak
21	ki					okonaw	ak
2p	ki					okowāw	ak
3p						okowak	∅
3'p						okoyiwa	∅

Inverse Conjunct Mode

person	ē-	tense-	preverb-	verb stem	+ singular suffix	+ plural suffix
1s	ē-				ot**	cik
2s	ē-				osk	ik
3s	ē-				okot	∅
3's	ē-				okoyit	∅
1p	ē-				okoyāhk	ik
21	ē-				okoyahk	ok
2p	ē-				okoyēk	ok
3p	ē-				okocik	∅
3'p	ē-				okoyit	∅

* 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-				ikawiyān
3s	ē-				iht
3's	ē-				imiht
1p	ē-				ikawiyāhk
21	ē-				ikawiyāhk
2p	ē-				ikawiyēk
3p	ē-				ihtik
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-				ākawiyān
3s	ē-				āht
3's	ē-				āmiht
1p	ē-				ākawiyāhk
21	ē-				ākawiyāhk
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-				okawiyān
3s	ē-				oht
3's	ē-				omiht
1p	ē-				okawiyāhk
21	ē-				okawiyāhk
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-				iyān		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			iyāni		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-				iyān		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			iyāni		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
 apisis/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
 asiskihkwān/kotawān (NI): fireplace
 askihk (NA): pail
 askihkos (NA): a pot
 askipwāwa (NI): potatoes
 askipwāwi (NI): potato
 askiy (NI): earth/land
 askihk (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
 atāmayiwīnisa (NI): underclothes
 atāmihk (P): bottom/under
 atāmipihk (P): underwater

Appendix Abbreviation Key

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	

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-otākosihk (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
 awasispihk (P): before then
 awasitik! (P-pl): Go! Get out of here!
 awāsis (NA): child
 awāsisak (NA): children
 awāsisihkān (NA): doll
 awiyak (Pr): someone
 awiyakak (Pr): some people
 awīna (Pr): who (sg)
 awīniki (Pr): who (pl)
 ayamihēwi-kisikāw (vP): Sunday
 ayamihēwiskwēw (NA): nun
 ayamihēwiyiwiw (NA): preacher/priest
 ayapiy (NA): net
 ayapīhkēsīs (NA): spider
 ayēnānēw (P): eight
 ayēnānēwomitānaw (P): eighty
 ayēnānēwosāp (P): eighteen
 ayisiyiwiw (NA): person
 ayisk (Cj): because/but

ayiwāk (P): more
 ayiwinisa (NI): clothes
 ayiki-pīsim (NA): Frog Moon/April
 ayikis (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
 āhcaniwicīhcīs (NI): ring finger
 āhkosiwikamik (NI): hospital
 āhkosiwin (NI): sickness
 āhkwatīhcikan (NI): freezer/fridge
 -āhtik (Sf): wooden
 ākayāsīmowin (NI): English
 āmaciwēpicikan (NI): elevator/lift
 āmaciwispimowinihk (P): Stanley
 Mission, sK
 āmow (NA): bee
 āmōmēyi (NI): honey
 āmōsis (NA): a little bee
 āmōsisipāskwat (NI): honey
 āpacihcikana (NI): appliances
 āpahkwēwikamik (NI): big top (tent)
 āpāpiskahikan (NI): key
 āpihtaw (P): half
 āpihtawikosisān (NA): Metis person

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A - animate	P - particle	Pp - pre-particle	sg - singular
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I - inanimate	pl - plural	Pv - preverb	
N - noun	Pn - prenoun	Sf - suffix	

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
 capasī/capasis (P): below/lower
 cēhcapiwinis (NI): little chair
 cēska (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
 ēska (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/iyikopiwi-pīsim (NA):
 Frost Moon/November
 -imina (Sf): denotes berries

Appendix Abbreviation Key

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	

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
 iskwēcihcis (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
 ispihk (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
 iyinisiwin (NI): intelligence
 iyikopiwi-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
 kāsihkewiyākan (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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kēsiskawihkasikan (NI): microwave	kipatāhtāmowin (NI): loss of breath, faint [condition]
kēyāpic (P): still/yet/more	kisāstēwāpoy/siwāpoy (NI): pop
kicawāsimis (NA): child, your	kiscikānis (NI): garden
kicawāsimisak (NA): children, your	kisē-manitowaskisina (NI): sandals
kihc-ōkimāskwēw (NA): queen	kisē-pīsim (NA): Great Moon/January
kihc-ōkimāw (NA): king	kisipanohk (P): against the wall
kihc-ōkiniy (NA): tomato	kisisowin (NI): fever
kihc-ōtēnaw (NI): city	kisīmis (NA): your (sg.) younger brother/ sister or cousin
kihci- (Pv/Pn): big/large/great	kisīpēkastēwimahkakh (NI): bathtub
kihci-kiskinwahamātowikamik (NI): university	kisīpēkinikan (NI): soap
kihci-kīsik (NI): outer space	kisīpēkinikēwimahkakh (NI): washtub
kihci-mēskanaw (NI): highway	kisīpēkiyākanikan (NI): dishwasher
kihci-mitāhtomitanaw (P): a thousand	kiskinwahamawākan (NA): student
kihci-mōhkomānināhk (P)/ akāmitipahaskān (NI): United States	kiskinwahamātowikamik (NI): school
kihciniskēhk (P): on/to the right	kistapinānihk (P): Prince Albert, Sk
kihiw/mikisiw (NA): eagle	kistikān (NI): field/farm
kikāwis (NA): your (sg.) aunt (mother's sister)	kistikāna/askipwāwa (NI): potatoes
kimis (NA): your (sg.) older sister	kitānis (NA): your daughter
kimisāhowinēkin (NI): toilet paper	kitihtāwāw (NA): your co-in-law
kimiwanāpoy (NI): rain water	kitohcikan (NI): musical instrument
kimiwanasākay (NI): raincoat	kitohcikan kā-natohtamihk (NI): radio
kinēpik (NA): snake	kitohcikanēyāpiy (NI): guitar string
kinikinik (NI): mixture of tree bark and leaves	kiya (Pr): you (sg)
kinosēskāw (vP): lots of fish	kiyawāw (Pr): you (pl)
kinosēw (NA): fish [generic term]	kiyām (P): nevermind/it's alright/doesn't matter/So what!
kinosēwikamik (NI): fish plant	kiyānaw (Pr): we (incl)
kipahikanihk (NI): Cree name for Fort Qu'Appelle, sk	kiyipa (P): hurry up
	kihčēkosīwināhtik (NI): ladder
	kihkwētakāk (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-pīsīm (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
 kostācihwāmiwin (NI): nightmare
 kotak (Pr): other/another
 kotak mīna (Ph): yet another
 kotakak (Pr): others

kotawān/asiskīhwān (NI): fireplace
 kotawānāpisk (NA): stove
 kōhkominānihk (P): Grandmother's Bay, s.k.
 kōhtāwiw (NA): your father
 kōna (NA): snow
 kōniwāpoy (NI): snow water
 kwayask (P): right/correct
 kwāhkwhākcōs (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
 mahkīminakāw (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	māmāskāc: [<i>exclamation indicating surprise, wonder/amazement</i>]
maniway (NI): a cheek	māmawapiwin (NI): meeting, a conference
manōmin (NA): oatmeal/wild rice	māmawi- (Pv): together
masinahikan (NI): book	māmitonēyihcikana (NI): thoughts
masinahikanāhcikos (NA/NI): pencil	māna (P): usually/used to
masinahikanēkin (NI): paper	māskikan (NI): a chest or breast
maskasiy (NA): finger/toe nail	māskōc (P): perhaps/maybe
maskēkomina (NI): cranberries	māyatihk (NA): sheep
maskihkiy (NI): medicine	māyi- (Pv/Pn): bad, evil
maskihkīsa (NI): pills	mēkiwin (NI): gift/present
maskihkīwāpoy (NI): herb tea/medicine	mēkwāc (P): presently
maskihkīwiskwēw (NA): nurse	mēnikan (NI): fence
maskihkīwiyniw (NA): doctor	mēscakāsa (NI): hair
maskimocisak (NA): beans [little bags]	mēskanaw (NI): road
maskimot (NI): bag	mēstacākanis (NA): coyote
maskisin (NI): shoe	mētawākan (NI): toy
maskisinēyāpiy (NI): shoelace	mētoni (P): really, surely, very
maskohkān (NA): teddy bear	micakisīsa (NI): sausages
maskosiya (NI): grass/hay	micihciy (NI): hand
maskosīminak (NA): wild rice	mihcēt (P): many, lots
maskwa/wākayōs (NA): bear/brown bear	mihcētawāw (P): many times
mastaw (P): new, recently, lately	mihcikwan (NI): knee
matay (NI): stomach/belly	mihkināhk (NA): turtle
matwān cī (Ph): perhaps/I wonder	mihko (NI): blood
mayawāc (P): as soon as	mihko-piscipowin (NI): blood poison
mawimoscikēwin (NI): prayer	mihkokwaniy (NI): a red rose [flower]
māci- (Pv): begin, start	mihkwāpēmakwa (NI): red willows
māka (Cj): but	mihta (NI/pl): firewood
māka mīna (Ph): as usual/of course	mihtawakay (NI): ear
mākohikēwin (NI): a threat	
mākwa (NA): loon	
mākwēyimowin (NI): fear, fright	

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mihti (NI/sg): a piece of wood	mistanask (NA): badger
mikisiw/kihiw (NA): eagle	mistāpos (NA): a jackrabbit/big rabbit
mikisiwi-pisim (NA): Eagle Moon/ February	mistik (NA): log
mikot (NI): nose	mistikowacis (NI): little/small box
mikwayaw (NI): neck	mistikowat (NI): box
mikwāskonēw (NI): chin	mistikōsi (NI): wooden boat
minihkwācikan (NI): cup	mistikōsiwak (NA): French people <i>[Literally: wood boat people]</i>
minihkwākan (NI): cup	mistikwaskihk (NA): drum
minōs/pōsis (NA): cat	mistikwān (NI): head
mipwām (NI): thigh	mistiyākan (NI): platter
misacimosi (NA): a little horse/pony	mitahtahkwan (NI): wing
misatim/mistatim (NA): horse	mitakikom (NA): mucus
misawāc (P): anyway, at any rate, in any rate	mitāpiskan (NI): jaw
misāskwatōmina (NI): saskatoon berries	mitās (NA): pants/trousers
misi- (Pv/Pn): big, large; greatly	mitātaht (P): ten
misicihcān (NI): thumb	mitātahtomitanaw (P): one hundred
misit (NI): foot	mitēh (NI): heart
misiwē/misiwēite (P): all over/everywhere	mitēhimin (NI): strawberry
miskāhtik (NI): forehead	mitihtikon (NI): armpit
miskāt (NI): leg	mitihtiman (NI): shoulder
miskiwan (NI): nose	mitihikan (NI): shoulder blade
miskisik (NI): eye	mitohtōsim (NA): breast/teat
miskisikohkāna (NI): eye-glasses	mitōn (NI): mouth
miskotākay (NI): coat or dress	mitōskwan (NI): elbow
miskwamiy (NA): ice	miyaw (NI): body
misōkan (NI): buttocks	miyikowisiwin (NI): gift/blessed with a talent
mispiskwan (NI): back [body part]	miyo- (Pv/Pn): good/nice/well
mispiton (NI): arm	miywātisiwin (NI): good naturedness
mistahi (P): lots [quantity]	mīcimāpoy (NI): soup
mistahkēsiv (NA): lion	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
 mīsiwoyākan (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
 mōsoscāw (vP): lots of moose
 mōsowiyās (NI): moose meat
 mōswa (NA): moose
 mōswākan (NI): scissors
 mōswēkin (NI): moose hide
 mōtēyāpisk (NI): jar
 mōy wihkāc (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
 namahcihk (P): to/on the left
 namēkos (NA): lake trout
 namōya/mwāc (P): no
 namōya cēska (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
 naskwēwasihwēwina (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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nānapēc (P): all of a sudden, suddenly	nikik (NA): otter
nānitaw (P): about (approximately)/ perhaps	nikiskwēyāwinihk (P): in my own foolishness
nāpēsis (NA): boy	nikosis (NA): my son
nāpēw (NA): man	nikotwāsik (P): six
nāpēwasākay (NI): a man's coat	nikotwāso-kisikāw (vP): Saturday
nāskikan (NI): my chest	nikotwāsomitanaw (P): sixty
nāspic (P): continuous, forever	nikotwāsosāp (P): sixteen
nāway (P): behind/at the back/end	nikotwāswāpisk (P): six dollars
nēhi (Pr-I/pl): those yonder	nimāmā (NA): my mother
nēhiyaw (NA): Cree person	nimis (NA): my older sister
nēhiyaw-mawimoscikēwin (NI): Cree ceremony	nimosōm(ak) (NA): my grandfather(s)
nēhiyawēwin (P): Cree language	nināpēm/niwikimākan (NA): my man/ my husband
nēhiyānāhk (P): Cree country/region	nipēwin (NI): bed
nēma (Pr-I/sg): that yonder	nipiy (NI): water
nēmitanaw (P): forty	nisikos (NA): my aunt/my mother-in-law [father's sister]
nēwāpēwak (vP): there are four brothers	nisis(ak) (NA): my uncle(s) [mother's brother/also father-in-law]
nēwāpisk (P): four dollars	nisimis (NA): my younger brother/sister
nēwāw (P): four times	niska(k) (NA): goose/geese
nēwo (P): four	niskāt (NI): my leg
nēwo-kisikāw (vP): Thursday	niski-pīsim (NA): Goose Moon/March
nēwosāp (P): fourteen	nistam (P): first
nicawāsimis(ak) (NA): my child(ren)	nistēs (NA): my older brother
nicāhkos (NA): my sister-in-law [used by females only]	nisto (P): three
nihtā- (Pv): ability to do something well/ do something well	nisto sōniyās (NA): three quarters
nihtiy/maskihkīwāpoy (NI): tea	nisto-kisikāw (vP): Wednesday
nikā (NA): Mom [vocative only]	nistomitanaw (P): thirty
nikāwi (NA): my mother	nistosāp (P): thirteen
nikāwis (NA): my aunt [mother's sister]	nistwāpisk (P): three dollars

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nistwāw (P): thrice/three times
 nitawāc (P): instead
 nitawi- (Pv): go and ...
 nitānis (NA): my daughter
 nitēm (NA): my dog
 nitih̄tāwāw (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
 niwihowin (NI): my name
 niwikimākan (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-kisikāw (vP): Friday
 niyānomitanaw (P): fifty
 niyānosāp (P): fifteen
 nīcimos (NA): my boyfriend/cousin
 [sweetheart]
 niñc-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-kisikāw (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)
 nōhtāwi (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-pisim (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]
 omāciw (NA): hunter
 omisisi (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)
 oskinikiskwēw (NA): young woman
 [adolescent]
 oskinikiw (NA): young man [adolescent]
 ospwākan (NA): pipe
 ostēsīmāwasinahikan (NI): treaty/
 constitution
 ostēsīmāwiyasiwēwin (NI): constitution
 otāhk (P): at the back/behind
 otākosihk (vP): yesterday
 otāpān (NI): wagon
 otāpiskākanēsīs (NA): killdeer
 otēhimin (NI): strawberry
 otisihkān (NI): turnip
 otōnapiy (NA): tullabee
 owanihikēw (NA): trapper
 owikihtow (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
 paskwāwihkwaskwa (NI): sage
 paspaskiw (NA): birch grouse
 pawācakināsisi-pīsim (NA): Frost-
 Exploding Moon/December
 pāhkahāhkwan (NA): chicken [domestic]
 pāhkahāhkwanīwiyās (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-kisikāw (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-mitāhtomitanaw (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
 pimiya (NI): lard/grease/oil/gas/cooking oil
 pimiyaakan/pimihākan (NI): aeroplane
 pimihkān (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
 pīciciwin (NI): Round dance
 pīhcāyihk (P): indoors/inside
 pīhtawēskikanak/wihkwēpānak (NA):
 long underwear/longjohns
 pīhtawētās (NI): undershorts

Appendix Abbreviation Key

A - animate	P - particle	Pp - pre-particle	sg - singular
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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-kisikāw (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
 pwātīnāhk (P): Sioux reserve/country

s

sakahikan (NI): nail [for building]
 sakimēs (NA): mosquito
 sakimēskāw (vP): a lot of mosquitoes
 sakahikan (NI): lake
 sākihītowin (NI): love
 sākipakāwi-pīsim (NA): The Budding
 Moon/May

sākitawāhk (P): Buffalo Narrows, sk
 sākwahtamow (NA): large hawk
 sāpahcikanīhk (P): tipi smoke opening
 sāpo- (Pv): through
 sāpōminak (NA): gooseberries
 sāpwāpahcikan (NI): x-ray
 sāsākawāpiskos (NA): chipmunk
 sāsākawāpiskos (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
 sēsīkicēs (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
 sisīkoc/sisīkwac (P): suddenly/all of a
 sudden
 sisīkopicikaniwiyās (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
 sīsip (NA): duck
 sīsip-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-pīsīm (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
 wacyi (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
 wāwis (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

Appendix Abbreviation Key

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wiyitihp (NI): brain	wīnimahkahk (NA): garbage/slop pail
wī (Pv): intentive, prospective aspect	wīpac (P): soon/early
wīhcēkaskosīs (NA): onion	wīpicīsīs (NA): goldeye
wīhcēkaskosīwi-mīcimāpoy (NI): onion soup	wīsakat (NI): pepper
wīhkaskwa (NI): sweetgrass	wīsta (Pr): her/him too
wīhkāc (P): ever	wīstawāw (Pr): them too
wīhkēs (NI): muskrat root	y
wīhkihkasikan (NA): cake, sweet baked goods	-yāpiy (Sf): denotes cords/strings/lines
wīhkwasika/wīhkaskwa (NI): sweet grass	yāyaw (P): rather/instead
wīhkwehtakāw (vP): corner	yēkaw (NI): sand
wīhkwepanak (NA): long underwear/ longjohns	yiikastis (NA): glove
wīhowin (NI): name	yiikicihcīs (NI): finger
wīhtikōhkāni-mīciwin (NI): popcorn	yiikisitān (NI): toe
wīnasakātihp/wīnasakātēhp (NA): groundhog	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) kihtwām/āsay mīna

again and again: (Ph) kā-kihtwām/

kāh-kihtwām

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) kēkac

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

Appendix Abbreviation Key

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

answers: (NI) naskwēwasihtwēwina
 ant: (NA) ēyikos
 antelope: (NA) apistacihkos
 anyway: (P) misawāc
 anywhere: (P) pokwītē
 apple: (NA) picikwās
 appliances: (NI) āpacičcikana
 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) asinīwipwatak/
 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) cikahikan
 axe handle: (NI) cikahikanāhtik

B

back [part of body]: (NI) mispiskwan
 back [direction], at the: (P) nāway/otāhk
 back [up against the wall]: (P)
 kisipanohk
 bacon: (NI) kohkōsiwiyiin
 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) kāsihkewiyākan
 bath tub: (NI) kisipēkistēwimahkahk
 bead: (NA) mikis
 beadwork: (NI) mikisistahikēwin
 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) misīwoyākan
 bee: (NA) āmow
 bee, a little: (NA) āmōsis

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beef: (NI) mostosowiyās	bird: (NA) piyēsīs
beer: (NI) iskwēsīsāpoy	blackbird: (NA) cahcahkāyow
beets: (NI) kā-mihkwaskwāhki	blanket: (NI) akohp
before: (Cj) pāmwayēs	blessed/gift: (NI) miyikowisiwin
before [then]: (Pp) awasi-, awasispihk	blood: (NI) mihko
before/ahead: (P) nīkān [<i>used when referring to position, but may be used to refer to time</i>]	blood poison: (NI) mihkopiscipowin
begin/start: (Pv) māci-	blouse/shirt: (NI) papakiwayān
beginning to/in process of: (Pv) ati-	blue heron: (NA) mōhkahosiw
behind [at the back/end]: (P) nāway/otāhk	blueberries: (NI) iyinimina
belief: (NI) tāpwēhtamowin	boat(s): (NI) ōsi/(ōsa)
belly/stomach: (NI) matay	body: (NI) miyaw
belly, a big: (NI) mahkatay	bone: (NI) oskan
below/lower: (P) capasīs	book: (NI) masinahikan
belt: (NI) pakwahtēhon	boot, rubber: (NI) pikiwaskisin
beneath/under: (P) atāmihk	bottom: (P) atāmihk
berries [denotes]: (Sf) -imina	bow (i.e. bow and arrow): (NA) ahcāpiy
berries, a large patch of: (vP) mahkiminakāw	box: (NI) mistikowat
berries, saskatoon: (NI) misāskwatōmina	box, a little: (NI) miscikowacis
beside: (P) asicāyihk	boy: (NA) nāpēsīs
besides: (P) pāskac	boyfriend/cousin, my: (NA) nīcimos
better/more by comparison: (P) nawac	brain: (NI) wiyitihp
between: (P) tastawāyihk	bread: (NA) pīswēhkasikan
big/large: (Pv/Pn) misi-	breast/teat: (NA) mitohtōsim
big/large/great: (Pv/Pn) kihci-	bridegroom: (NA) owikihtow
big mouth/a mouthy person: (NA) papayēkitōn/osāmitōn	brother, older: (NA) nistēs
big top tent: (NI) āpahkwēwikamik	brown bear: (NA) maskwa/wākāyōs
birch grouse: (NA) paspaskiw	Budding Moon/May: (NA) sākīpakāwi-pīsim
birch tree: (NA) waskwayāhtik	buffalo: (NA) paskwāmostos/(NA) iyinito-mostos
	buffalo meat: (NI) paskwāmostosowiyās
	Buffalo Narrows, s.k.: (P) sākītwāhk

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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/wihkihkasikan
 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/pōsis
 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) pāhkahākwān
 chicken hawk (little): (NA) pipon-āyis
 chicken meat: (NI) pāhkahākwāniwiwās
 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) kanātēyih tamowin
 clock: (NA) pīsimo hkān
 cloth [fabric]: (NI) papakiwayānēkin
 cloth, made of: (Sf) -ēkin
 clothes: (NI) ayiwini sa
 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) nitih̄tāwāw
 co-in-law, your: (NA) kitih̄tāwāw
 collar: (NI) tāpiskākan
 come: (P) āstam
 come here: (Ph) āstam ōta
 come: (Pv) pē-/pēci-
 come in: (Ph) tawāw
 constitution: (NI) ostēsīmāwiyasiwēwin
 continuous: (P) nāspic, tahkinē, kākikē
 cooking oil: (NI) pimiȳ
 cord/string: (Sf) -ēȳāpiȳ/-ȳāpiȳ
 corn: (NA) mahtāmin
 corner: (vP) wiħkwēhtakāw (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-otākosihk
 day, all: (P) kapē-kīsik
 December/Frost-Exploding Moon: (NA) pawācakanāsisi-pīsīm
 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) kisipēkiȳākanikan
 doctor: (NA) maskihkiȳiniw
 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) capasī
 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) wihkāc
 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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far: (P) wāhyaw	first/before/ahead: (P) nikān
farm/field: (NI) kistikān	First Nations person/Indian person: (NA) iyiniw
farther, a little: (P) wāhyawēs	fish [generic term]: (NA) kinosēw
faster: (P) sōhkēsīs	fish, lots of: (vP) kinosēsikāw
father, my: (NA) nōhtāwi	fish plant: (NI) kinosēwikamik
father, your: (NA) kōhtāwi	fish scales: (NA) wayakayak
father-in-law/uncle: (NA) nisis	five: (P) niyānan
fear: (NA) mākwēyimowin	five dollars: (P) niyānanwāpisk
feather: (NA) mīkwan	floor, on the: (P) mohcihtakāhk
February/Eagle Moon: (NA) mikisiwi-pīsim	flower: (NI) wāpikwaniy
fence: (NI) mēnikan	fly: (NA) ōcēw
fever: (NI) kisowin	Flying Up Moon/August: (NA) ohpahōwi-pīsim
field/farm: (NI) kistikān	food/groceries: (NI) mīciwin
fifteen: (P) niyānosāp	fool, a: (NA) okakēpātis
fifty: (P) niyānomitanaw	foolishness: (NI) kakēpātisiwin
finally: (P) piyisk	foolishness, in my own: (P) nikiskwēyāwinihk
finger: (NI) yiyīkicihcīs	foot: (NI) misit
finger, index/pointer: (NI) itwahikanicihcīs	foot, a big: (NI) mahkisit
finger, middle: (NI) tāwicihcīs	forehead: (NI) miskahitik
finger, ring: (NI) āhcaniwicihcīs	fork: (NI) cīstahāsēpon
finger, the little: (NI) iskwēcihcīs	Fort Qu'Appelle, sk: (P) kipahikanihk
finger/toe nail: (NA) maskasiy	forty: (P) nēmitanaw
fire, there is a: (NI) iskotēw	four: (P) nēwo
firefly: (NA) kwāhkwāhkocēs	four brothers: (vP) nēwāpēwak
fireplace: (NI) kotawān/asiskīhkwan	four dollars: (P) nēwāpisk
firewood: (NI) mihta	four times: (P) nēwāw
first: (P) nistam	fourteen: (P) nēwosāp
first before doing something: (P) pitamā	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-kisikāw
 fridge: (NI) tahkascikan
 friend(s), my: (NA) nitōtēm(ak)
 friend/partner: (NA) wīcēwākan
 frog: (NA) ayīkis
 Frost Moon/April: (NA) ayiki-pīsim
 from/for: (P) ohci
 Frost Moon/November: (NA)
 ihkopiwi-pīsim/iyīkopiwi-pīsim
 Frost-Exploding Moon/December: (NA)
 pawācakināsīpīsim
 frying pan: (NA) sāsāpiskisikan
 furthermore, also, and: (P) mīna
 future tense markers: (Pv) ka-/ta-

G

gas: (NI) pīmiy
 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) oskinikiskwēw
 girlfriend/cousin: (NA) nīcimos
 glass/mirror: (NI) wāpamon

glasses, eye: (NI) miskisikohkāna
 glove: (NI) iyīkastis
 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) wipicīsis
 good: (Pv) miyo-
 good naturedness: (NI) miywātisiwin
 goose/(geese): (NA) niskak
 Goose Month/March: (NA) niski-pīsim
 gooseberries: (NA) sāpōminak
 gopher/squirrel: (NA) anikwacās
 gossip, a: (NA) osāmītōn
 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) pwātisiwōwin
 grasshopper: (NA) kwāskohcīsis
 grease: (NI) pīmiy
 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
wīnāsakātihp]
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) mikiwām
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) omāciw
hurry up: (P) kiyipa
husband, my: (NA) nināpēm/niwikimākan

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) āhkosiwīn
 immediately: (P) sēmāk
 in the morning [tomorrow]: (vP)
 kīkisēpāki
 index finger/pointer: (NI) itwahikanicīhčīs
 Indian agent: (NA) sōniyāwikimāw
 Indian person: (NA) iyiniw
 Indian Reserve/leftover: (NI) iskonikan
 indicates a question: (P) cī
 indoors/inside: (P) pīhčāyihk
 inland [on the inside]: (P) nohcimihk
 inside/indoors: (P) pīhtokamik
 inside/indoors: (P) pīhčāyihk
 instead: (P) nitawāc
 intelligence: (P) iyinīsiwīn
 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) siwāpoy/
 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) sisip-askihk
 key: (NI) āpāpiskahikan
 killdeer: (NA) otāpiskākanēsīs
 kindergarten pupils: (NA)
 okāsīchkomēsak
 kindness: (NI) kisēwātisiwīn
 king: (NA) kihc-ōkimāw
 knee: (NI) mihcikwan
 knife: (NI) mōhkamān
 kool aid: (NI) siwāpoy

L

lace, shoe: (NI) maskisinēyāpiy
 ladder: (NI) kihcēkosiwīnāhtik
 lady, old: (NA) nōtokwēw
 lake: (NI) sākahikan
 lake trout: (NA) namēkos
 lamp: (NI) wāsaskotēnikan
 land/earth: (NI) askiy
 lard, grease, oil, gas: (NI) pimiyy
 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 isi
 line/cord/string: (Sf) -yāpiy/-ēyāpiy
 lion: (NA) mistahkēsīw
 liquids: (Sf) -āpoy
 liquor: (NI) iskotēwāpoy
 little bit, a: (P) apīsīs/apīsī
 Lloydminister, SK: (P) pimicāskwēyāsīhk
 log, a: (NA) mistik
 long underwear/longjohns: (NA)
 pīhtawēskikanak/wīhkwpānak
 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) mihcētawāw
 maple sugar: (NI) sīsipāskwat
 March/Goose Moon: (NA) niski-pīsim
 match: (NI) kocawākanis
 Mating Moon/September: (NA)
 nōcihitowi-pīsim
 mattress: (NI) anāskāsīmon
 May/Budding Moon: (NA)
 sākipakāwi-pīsim
 maybe: (P) māsīkōc/(Ph) ahpō ētikwē/(P)
 kēhcināc/(P) nānitaw
 measurement: (NI) tipahikan
 meat: (NI) wiyās
 medicine: (NI) maskihkiy
 medicine: (NI) maskihkiwāpoy
 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) tāwāyīhk
 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) pōtācikēsis
 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) kikisēpāki
 morning, it is: (vP) kikisēpāyāw
 morning, it is: (vP) wāpan
 morning, this: (P) kikisēp
 mosquito: (NA) sakimēs
 mosquitoes, lots of: (NA) sakimēskāw
 mother, his/her: (NA) okāwiya
 mother, my: (NA) nikāwiya
 mother, my: (NA) nimāmā
 motorized vehicle: (NA) pimipicēs
 Moulting Moon/July: (NA)
 paskowī-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) wihkēs

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 wihkāc
 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	Ojibway reserve/region: (P)
nightmare: (NI) kostācihkwāmiwin	nahkawiyiniñāhk
nine: (P) kēkā-mitātaht	Ojibway, Saulteaux person/people: (NA)
nineteen: (P) kēkāc-nīsitānaw	nahkawiyiniw
ninety: (P) kēkāc-mitātahtomitanaw	old lady: (NA) nōtokwēw
ninety-nine: (P) kēkāc-mitātahtomitanaw	on top of: (P) tahkohc
no: (P) namōya/mwāc/mōy	once: (P) pēyakwāw
nobody: (Pr) nam āwiyak	once upon a time/one time: (Ph)
noon/midday: (vP) āpihtā-kīsikāw	pēyakwāw ēsa
north, in the: (P) kīwētinohk	one: (P) pēyak
nose: (NI) mikot	one dollar: (P) pēyakwāpisk
nose: (NI) miskiwan	one hundred: (P) mitātahtomitanaw
nose, big: (NI) mahkikot	one thousand: (P) pēyakwāw kihci-
not even: (Ph) mwāc ahpō	mitātahtomitanaw
not yet: (Ph) namōya cēsikwa	onion: (NA) wiñcēkaskosīs
nothing: (Pr) nama kīkway	onion soup: (NA) wiñcēkaskosīs-
November/Frost Moon: (NA)	mīcimāpoy
iyikopiwi-pīsim	only: (P) piko/tēpiyāhk
now: (P) ēkwa/mēkwāc	opposite: (P) naspāc
numbers: (NI) akihtāsona	or: (P) ahpō
nun: (NA) ayamihēwiskwēw	or else: (Ph) ahpō cī
nurse: (NA) maskihkīwiskwēw	orange: (NA) osāwās
nut: (NA) pakān	orange juice/pop: (NI) osāwāpoy
	other: (Pr) kotak
O	others: (Pr) kotakak
oatmeal: (NA) manōmin	otter: (NA) nikik
October/Migrating Moon: (NA)	out of: (P) ohci
pimihāwi-pīsim	outer space: (NI) kihci-kīsik
of course: (Ph) māka mīna/(P) cikēmā	outside/outdoors: (P) wayawītimihk
offering: (NI) macostēhamānakēwin	oven: (NA) sēkowēpināpisk
oh: (P) āh	over again: (Ph) āsay mīna
oil: (NI) pimiy	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) pimihkân
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) cipotōn
poison: (NI) piscipowin
policeman: (NA) simākanis
pony: (NA) miscacimosis
pop: (NI) sīwāpoy/kisāstēwāpoy
popcorn: (NI) wihtikōhkāni-mīciwin
porcupine: (NA) kākwa
pork: (NI) kohkōsiyiyās
pot: (NA) askihkos
potato(es): (NI) napatāk(wa)
potatoes: (NI) askipwāwa/kistikāna
pounded meat/fish: (NA) yīwahikanak
prairie chicken: (NA) pihēw
prayer: (NI) mawimosikēwin
preacher/priest: (NA) ayamihēwiyniw
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) āhcaniwicīhcīs
 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) pīcīciwin
 rubber boot: (NI) pikiwaskisin

S

saddle/chair: (NA) tēhtapiwin
 sage: (NI) paskwāwīhkwaskwa
 salad [literally “leaves”]: (NI) nīpiya
 saliva/spittle: (NI) sihkowin
 salt: (NI) siwihtākan
 same: (P) pēyakwan
 sand: (NI) yēkaw
 sandals: (NI) kisē-manitowaskisina
 satin/silk fabric: (NI) sēnapānēkin
 Saturday: (vP) nikitwāso-kisikāw
 Saulteaux reserve: (P) nahkawiinināhk
 Saulteaux person: (P) nahkawiiniw
 sausages: (NI) micakisisa
 saw, a: (NI) kiskipocikan
 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) nītīsān/ak
 similar: (P) tāpiskōc
 since: (P) aspin
 sinew: (NI) astisiy
 sink/basin: (NI) kāsihkewiyākan
 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) kisipēkinikan
 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) sikwanāspinēwin
 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) pīswēsakas/
 sīpēkiskāwayān/sīpēkiskāwisākās
 sweet baked goods: (NA) siwihkasikanak
 sweetgrass: (NI) wihkwaskwa
 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	tipi smoke opening: (P) sāpahcikanihk
they too: (Pr) wīstawāw	toast: (NA) pihkasikan
thigh: (NI) mipwām	toboggan: (NA) napakitāpānāsk
thimble: (NA) kaskikwāsonāpisk	today: (P) anohc
things: (NI) kikwaya	today: (vP) anohc kā-kīsikāk
thirteen: (P) nistosāp	toe: (NI) yīyikisitān
thirty: (P) nistomitanaw	toe nail/finger nail: (NA) maskasiy
this: (Pr-I/sg) ōma	together: (Pv) māmawi-
this morning: (P) kīkisēp	to go and: (Pv) nitawi-
this one: (Pr-A/sg) awa	to want: (Pv) nōhtē
this same one: (Pr-A/sg) ēwakw āwa	toilet bowl: (NI) mīsiwoyākan
this same one: (Pr-I-/sg) ēwakw ōma	toilet paper: (NI) kimisāhowinēkin
this way: (P) omisīsi	tomato: (NA) kihc-ōkīniy
those: (Pr-A/pl) aniki	tomorrow: (vP) wāpahki
those: (Pr-I/pl) anihī	tonight: (vP) tipiskāki
those same ones: (Pr-A/pl) ēwakw āniki	tooth: (NI) mīpit
those same ones: (Pr-I/pl) ēwakw ānihī	tooth, my: (NI) nīpit
those yonder: (Pr-A/pl) nēki	toothache: (NI) tēwāpitēwin
those yonder: (Pr-I/pl) nēhī	top of, on: (P) tahkohc
thoughts: (NI) māmītonēyihcikana	town: (NI) ōtēnaw
thousand: (P) kihci-mitātahtomitanaw	town, a small: (NI) ōcēnās
thread: (NA) asapāp	toy: (NI) mētawākan
threat, a: (NI) mākohikēwin	train: (NA) iskotēwotāpānāsk
three: (P) nisto	trapper: (NA) owanihikēw
three dollars: (P) nistwāpisk	treaty/constitution: (NI)
three quarters: (NA) nisto sōniyās	ostēsīmāwasinahikēwin
three times/thrice: (P) nistwāw	tree: (NA) mītos
through: (Pv/Pn) sāpo-	tree, chokecherry: (NA) takwahiminānāhtik
thumb: (NI) misicīhān	trousers: (NA) mitās
thunderbird: (NA) piyēsiw	trout, lake: (NA) namēkos
Thursday: (vP) nēwo-kīsikāw	true: (P) tāpwē/kwayask
tipi: (NI) mikiwāhp	truly: (P) tāpwē

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try: (Pv) kakwē-
 Tuesday: (vP) nīso-kīsikāw
 tullabee: (NA) otōnapiy
 turnip: (NA) otisihkān
 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/sipāhk
 underclothes: (NI) atāmayiwīnisa
 undershorts: (NA) pīhtawētās
 underwater: (P) atānipīhk
 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) kisipēkinikēwimahkahk
 watch, a: (NA) pīsimohkānis
 water: (NI) nipi
 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) kikwāy
 what?: (Pr-I/pl) kikwāya
 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) otākosihk
 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) kiki
 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
atimpahtā VAI: run [away from speaker]
atisa VTI-1: tan it
atiso VAI: be tanned
atish 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
 āhčipici VAI: move camp
 āhkosi VAI: be sick
 āhkwači 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
 ākayāsimo VAI: speak English
 ākayasimototaw 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

āpaciḥ VTA-1: use it
 āpacihtā VTI-2: use it
 āpocikwānī VAI: somersault
 āsowaha VTI-1: cross over [by water]
 āsōwihtamaw 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
 cihčikwanapi VAI: kneel
 cihkēyihta VTI-1: like it
 cihkēyim VTA-1: like him/her
 cikaha VTI-1: chop it
 cikahikē VAI: chop
 cikahw 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]
 itahtoponē 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]
 itihtākwān 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)
 kakwēcikhēmo 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
 kanawēyihitamaw 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
 kapēsistaw 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
 kāšāpitē VAI: have sharp teeth
 kāšicihcē VAI: wash [hands]
 kāsiha VTI-1: wipe it
 kāsihwē VAI: wash [face]
 kāsihw VTA-3: wipe him/her/it
 kāsiyākanē VAI: wipe dishes
 kāskipāso VAI: shave
 kāso VAI: hide
 kāsoṣtaw VTA-2: hide [from him]
 kāspahcikē VAI: chew [with a crunching
 noise]
 kāt VTA-4: hide him/her
 kāmaw 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
 kēyaticēn VTA-1: tickle him/her
 kēyaticihcē 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)	kitimākim VTA-1: belittle him/her
kisiwāsistaw VTA-2: angry at him/her	kitimākinaw VTA-2: have pity on him/her
kisipēkihtakinikē VAI: wash [floor]	kitimākisi VAI: poor/unfortunate, (be)
kisipēkikwayawē VAI: wash [neck]	kitohcikē VAI: make music
kisipēkin VTA-1: bathe/wash him/her/it	kiyāmapī VAI: quiet, (be)
kisipēkina VTI-1: wash it	kiyāski VAI: lie [falsehood]
kisipēkinamaw VTA-2: wash it for him/her	kiyāskim VTA-1: lie to him/her
kisipēkinikē VAI: wash clothes	kiyāskistaw VTA-2: lie to him/her
kisipēkiniso VAI: bathe/wash yourself	kiyokaw VTA-2: visit him/her
kisipēkisitē VAI: wash [feet]	kiyokē VAI: visit
kisipēkistikwānē VAI: wash [head/hair]	kihcēkosī VAI: climb [on horse or other object]
kisipēkiyākanē VAI: wash dishes	kikisēpāyāw VII-1: it is morning
kisiwē VAI: speak loudly	kimwē VAI: whisper
kiskēyihta VTI-1: know it	kisapwēyāw VII-1: it is hot weather
kiskēyihākwan VII-2: it is known	kisih VTA-1: finish it
kiskēyim VTA-1: know him	kisihtā VTI-2: finish it
kiskim VTA-1: make appointment with him/remind him/her	kisikāw VII-1: it is day, it is daylight
kiskimo VAI: make an appointment	kisikāyāstēw VII-1: it is moonlight
kiskinohamaw VTA-2: show him/her how	kisisa VTI-1: cook it
kiskinohtah VTA-1: show him the way [direction]	kisisw VTA-3: cook it
kiskinwahamaw VTA-2: teach him/her	kisitēpo VAI: cook
kiskinwahamākē VAI: teach/educate	kiskosī VAI: whistle
kiskisi VAI: remember it	kiskwē VAI: be mad (insane)
kisowikanawāpahta VTI-1: frown at it	kiskwēpē VAI: be drunk
kisowikanawāpam VTA-1: frown at him/her	kisowākamin VII-2: the liquid is warm
kisowinākosi VAI: frown	kisowāw VII-1: it is warm
kispakāw VII-2: it is thick	kisowēyāw VII-1: it is warm weather
kistikē VAI: farm/seed	kispo VAI: be full from eating
kitamw VTA-3: eat all of it	kīwē VAI: go home
kitā VTI-3: eat all of it	kīwēhtacikē VAI: take things home
kitānawē VAI: eat all your food	kīwēhtah VTA-1: take him/her home
kitāpahta VTI: look at it	kīwēhtatā VTI-2: take it home
kitāpam VTA-1: look at him/her	kīwēpahtā VAI: run home [towards home]
kitimākēyim VTA-1: have pity on him/her	kocihtā VTI-2: try it
	kocispit VTA-4: taste it

kocispita VTI-1: taste it
 kohcipayih̄tā VTI-1: swallow it
 kosikwan VII-2: it is heavy
 kosikwati VAI: be heavy
 koskon VTA-1: awaken him/her
 koskowātapi VAI: sit still
 koskwēyih̄ta 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
 kwihtawēyih̄ta 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
 macēyih̄tākosi 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)
 mamēh̄cikāpahta VTI-1: stare in awe
 mamih̄cimiso VAI: brag about yourself
 mamih̄cimo 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
 masinahikēh̄ 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
 maskisinih̄kē VAI: make moccasins
 matwēh̄kwāmi VAI: snore
 mawih̄kāt VTA-4: cry for him/her
 mawih̄kāta VTI-1: cry for it
 mawinēskom VTA-1: challenge him/her
 mawiso VAI: pick berries
 mācihtā VTI-2: start doing it

mācī VAI: hunt	mēskwacipayin VII-2: it changes
māhtin VTA-1: move him/her/it	mēstawih VTA-1: exhaust his/her resources
māhtina VTI-1: move it	mētawē VAI: play
mākwahcikē VAI: chew	mihkawakī VAI: be a fast runner
mākwahta VTI-1: chew it	mihkonākosiw VAI: it appears red
mākwmam VTA-1: chew it	mihkonākwan VII-2: it appears red
māmaskātēyihākwan VII: it is amazing	mihkosiw VAI: it is red
māmitonēyihā VTI-1: think about it	mihkwāw VII-2: it is red
māmitonēyim VTA-1: think of him/her	mihtāt VTA-4: mourn/feel sorry/grieve for him/her/it
mānokē VAI: camp [make/set up camp]	mihtāta VTI-1: mourn/feel sorry/grieve
māsīh VTA-1: fight/wrestle someone	mikisimo VAI: bark [like a dog]
māskih VTA-1: maim him/her	mikoskācih VTA-1: bother him/her
māskikātē VAI: have a lame [leg]	mikoskācihtā VTI-2: bother it
māskipayi VAI: limp	mikoskātisi VAI: bothersome, (be)
māskisi VAI: be lame	minah VTA-1: drink [give him a]
māskisitē VAI: lame foot, (have a)	minihkwē VAI: drink
māto VAI: cry	misāw VII-2: it is large/big
māwasakon VTA-1 gather them	misikiti VAI: be big/large
māwasakona VTI-1: gather them [things]	miska VTI-1: find it
māwasakonamāso VAI: gather them for yourself	miskaw VTA-2: find him/her
māyātan VII: it is bad/ugly	miskwamiy pahkisin VAI (irreg): it is hailing
māyātisi VAI: bad/ugly in appearance, (be)	mispon VII-1 it is snowing
māyi-kīsikāw VII: it is not a nice day	mistakihtēw VII-2: it is expensive
māyimahciho VAI: feel poorly	mistakiso VAI: expensive, (be)
māyīnākwan VII-1: it appears ugly/bad [weather]	miy VTA-1: give it to him
māyispakosiw VII-2: it tastes bad	miyawēsi VAI: be hairy
māyispakwan VII-2: it tastes bad	miyāhta VTI-1: smell it
mēki VAI: give [it away]	miyākwan VII-2: it smells
mēscih: VTA-1: annihilate [them]	miyām VTA-1: smell him/her/it
mēscipita VTI-2: use all/exhaust all sources	miyāska VTI-1: pass it by
mēskocī VAI: changes clothes	miyāskaw VTA-2: pass him/her/it
mēskotayiwinišē VAI: change clothes	miyēstawē VAI: have a beard
mēskotāsiyānēh VTA-1: change his/her diaper	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
 miywēyih tamih VTA-1: please him/her
 miywēyih tākwan 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]
 mōhcohkāsō 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
 nanamacī VAI: shiver
 nanamiskwēyi VAI: nod/shake your head
 nanāskomo VAI: be grateful
 nanātawih VTA-1: heal him/her/it
 nanōyacihi 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
 nīpah VTA-1: kill him/her/it
 nīpahāhkatē VAI: be extremely hungry/
 perish from hunger
 nīpahāskwaci VAI: freeze to death
 nīpahīpāwanī VAI: be skinny/lean
 nīpā VAI: sleep
 nīpāhkāso VAI: pretend to sleep
 nīpākwēsimo VAI: dance [Rain Dance]
 nīpāski VAI: sleeps, (likes to)
 nīpātewēwita VAI: talk constantly
 nīpēpayi VAI: doze off
 nīsitawēyihta VTI-1: recognize it
 nīsitawēyim VTA-1: recognize him/her/it
 nīsitohta VTI-1: understand it
 nīsitohtaw VTA-1: understand him/her/it
 nīsiwanācih VTA-1: ruin him/her/it
 nīsiwanācihtā VTI-2: ruin it

nīsiwanātisi VAI: perish/die
 nītawēyihta VTI-1: want it
 nītawēyim VTA-1: want it/him/her
 nītohta VTI-1: listen to it
 nītohtaw VTA-2: listen to him/her/it
 nītom VTA-1: invite him/her
 nīyā [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
 nīpawī 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
 nōcikinōsēwē VAI: fish
 nōcisipē VAI: hunt ducks
 nōh VTA-1: breastfeed him/her
 nōhtēhkatē VAI: hungry, (be)
 nōhtēhkwasī 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

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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
osāmītōni VAI: gossip, (be a)
osāphtēw 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
osiḥ VTA-1: make it
osihtā VTI-2: make it
osihtamaw VTA-2: make it for him/her
oskāyiwī 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]

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ōhōsimo VAI: dance the Owl Dance

p

pacipayi VAI: miss [e.g. take a wrong turn]
pacisikina 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
pahkwēsikanikhē 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
pakāsīm 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	pāsw VTA-3: dry him/her/it
paminawaso VAI: cook/prepare a meal	pēh VTA-1: wait for him/her/it
papakāsin VII-2: it is thin	pēho VAI: wait
papāmpahtā VAI: run around/about	pēhta VTI-1: hear it
papāmpipayi VAI: ride around	pēhtaw VTA-2: hear him/her/it
papāmitisahw VTA-3: run/follow after someone	pēhtākwan VII: it is audible
papāmohtē VAI: walk around/about	pēsiw VTA-1: bring him/her
papāsī VAI: hurry	pētamaw VTA-2: bring it for him
papēcī VAI: slow, (be)	pētā VTI-2: bring it
papēskwatāstan VII-1: the snow is drifting into snowbanks	pētāpan VII-1: it is (coming) daylight
papimohtē VAI: walk along	pihkohkē VAI: make ashes/cinders
pasakwāpi VAI: close your eyes	pihkwan VII-2: it is coarse
pasastēhw VTA-3: strap/whip someone	pimācih VTA-1: save him
pasihkwētahw VTA-3: slap his/her face	pimāsi VAI: sail
pasikō VAI: arise/stand up	pimātakā VAI: swim [making a “v”]
paskostikwānē VAI: be bald	pimātisi VAI: alive, (be)
paspāpi VAI: look out the window	pimihā VAI: fly
paspī VAI: escape	piminawaso VAI: cook a meal
pataha VTI-1: miss a/your target	piminawat VTA-4: cook/prepare a meal for him/her
patahw VTA-3: miss a/your target	pimipahcāsi VAI: trot
pawāt VTA-4: dream about him/ her	pimipahtā VAI: run
pawāta VTI-1: dream about it	pimipayihtā VTI-2: run or drive something
pāhkwha VTI-1: dry it	pimisini VAI (irreg): lie [down]
pāhkwhaw VTA-3: dry/wipe him/her/it	pimitisaha VTI-1: follow it
pāhpi VAI: laugh	pimitisahw VTA-3: follow him/her/it
pāhpih VTA-1: laugh at him/her/it	pimohtah VTA-1: take [along]
pāhpihkwē VAI: smile	pimohtatā VTI-2: take [along]
pāhpihtā VTI-2: laugh at it	pimohtē VAI: walk
pāhpinākosi VAI: smile	pimohtēho VAI: travel
pāsa VTI-1: dry it	pimowih VTA-1: take him/her along
pāskisa VTI-1: shoot it	pimowitā VTA-2: take it along
pāskisw VTA-3: shoot him	pipon VII-2: it is winter
pāsoso VAI: dry yourself	piscipo VAI: be poisoned
pāstām VTA-1: curse him/her	piscipoh VTA-1: poison him/her/it
pāstāmiso VAI: bring a curse on self	pisiskēyihcikē VAI: regard/look after it
pāstāmo VAI: bring a curse on self	piskwāw VII-2: it is lumpy

pīsoṣini VAI (irreg): stumble/trip
 pīstisa VTI-1: cut it [accidentally]
 pīstisoso VAI: cut oneself [accidentally]
 pīstisw VTA-3: cut him/her
 [accidentally]
 pīciṣi VAI: dance [Round Dance]
 pīhṣipayi 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
 pīkōna VTI-1: break it
 pīkwēyihta VTI-1: be distressed
 pīkwēyihṣamih VTA-1: distress him/her
 pīskatahikē VAI: make kindling
 pīswēhkasikanihkē VAI: make bread
 pīwan VII-1: it is drifting [snow]
 pōscitāsē VAI: put pants on
 pōstasākē VAI: put on clothes/coat
 pōstasikanē VAI: put socks on
 pōstaskisinhē VAI: put on shoes
 pōstastisē VAI: put mitts on
 pōstastotinē VAI: put on a hat
 pōstayiwiniṣē VAI: put on clothes
 pōstiska VTI-1: put it on
 pōstiskaw VTA-2: put it on
 pōmē VAI: be discouraged
 pōmēh VTA-1: discourage him/her
 pōnēyihta VTI-1: forget it
 pōnēyihṣamaw 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]
 sākīh VTA-1: love him/her
 sākīhtā VTI-2: love it
 sākīhtā 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
 sāsisiw 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
 sihkiskaw VTA-1: incite/encourage
 sihtaḥpit VTA-4: tie him/her/it tightly
 sihtaḥpita VTI-1: tie it tightly
 sihtatoskāta VTI-1: work hard at
 something
 sikahāhtaw VTA-2: splash/sprinkle him/
 her
 sikaho VAI: comb your hair
 sikahoso VAI: comb your hair for
 yourself
 sikahw VTA-3: comb his/her hair
 sikina VTI-1: pour it
 sikipita VTI-1: pour/spill it
 sikohkina VTI-1: empty it
 sikwan VII-2: it is spring
 sīpikonākosiw VII-2: it appears blue
 sīpikonākwān VII-2: it appears blue
 sīpikhosiw VII-2: it is blue
 sīpikwāw 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
 tāpwēsiki 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)
 tēwikānē 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
 tihkisiw 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
 wawēyi VAI: get dressed
 wawiyatēyihtākosi VAI: amusing, (be)
 wawiyatēyihtākwan VII-2: it is amusing
 wawiyēsīm VTA-1: smooth-talk him/her
 wawipitāpiskanēpayi 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

wāsēsquan 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 uncleanness

wīpācikisikāw 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
wīsam VTA-1: invite him/her
wītapim VTA-1: sit with/by him/her
wītisānihito 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: māmaskātēyihākwan

amusing, (be) VAI: wawiyatēyihākosi

amusing, consider it VTI-1:

wawiyatēyihta

amusing, it is VII-2: wawiyatēyihākwan

angle [fishing] VAI: kwāskwēpicikē

angry, (be) VAI: kisiwāsi

angry at him/her, (be) VTA-2:

kisiwāsistaw

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: kisipēkin
 bathe/wash oneself VAI: kisipēkiniso
 be [there] VAI: ayā
 beadwork, do VAI: mikisistahikē
 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: kaskitēsiv
 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: sipihkonākosiw
 blue, it appears VII-2: sipihkonākwan
 blue, it is VAI: sipihkosiw
 blue, it is VII-2: sipihkwāw
 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: pakāsimo
 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: pikon
 break it VTI-1: pikona
 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: pēsiv
 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: kapēsistaw
 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: mēskotayiwinišē
 change his/her diapers VTA-1:
 miskotāsiyānēh
 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: mākwhcikē
 chew [with a crunching noise] VAI:
 kāspahcikē
 chew it VTI-1: mākwahta
 chew it VTA-1: mākwham
 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: nihtāhtawī
 climb [on horse or other object] VAI:
 kihcēkosī
 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: pihtokwē
 convince him/her VTA-1: sākohcim
 cook VAI: paminawaso
 cook VAI: piminawaso
 cook VAI: kīsitépo
 cook for someone VTA-4: piminawat
 cook it VTA-3: kīsishw
 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: takwawh
 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: pīcīcī
 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: pīkwēyih tamih
 distressed, (be) VAI: kakwātakihtā
 distressed, (be) VTI-1: pīkwēyih ta
 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: kiskwēpē
 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: sikhkina
 enjoyable, it is VII-2: miywēyihākwan
 enter VAI: pihtokwē
 escape VAI: paspī
 escape VAI: wīhkwacihō
 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: pihcpayī
 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: wīhkhokē
 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: pikiskāta
 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: nōcikinōsēwē
 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: wayawikotin
 fly VAI: pimihā
 fly in a circle VAI: wāsakāmēpihā
 fly out VAI (irreg): wayawikocini
 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: wanikhē/wanikiskisi
 forget him/her VTA-1: pōnēyim
 forget it VTI-1: pōnēyihta
 forgive him VTA-2: pōnēyhtamaw
 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: sāsīsw
 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: nihtaciwē
 go home VAI: kiwē
 go inside VAI: pihtokwē
 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: atos
 hire him/her VTA-1: masinahikēh
 hit him/her/it VTA-3: pakamahw
 hit it VTI-1: pakamaha
 hoar-frost, (there is) VII-1: yiyikwatin
 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: kisapwēyāw
 howl like a coyote VAI: oyōyo
 hungry, (be) VAI: nōhtēhkatē
 hungry, be extremely VAI: nipahahkatē
 hunt VAI: mēcī
 hunt ducks VAI: nōcisipē
 hunt it VTA-1: nōcih
 hurry VAI: kakwēcīyāho
 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: sihkiskaw
 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: wihta
 inform/tell him/her VTA-2: wihtamaw
 injured [by a fall], (be) VAI (irreg):
 wīsakisini
 insane, mad (be) VAI: kiskwē
 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: tēhcupayihō

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: tahkiskācīkē
 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: kiskēyihākwan

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: apisisisi
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: pīsiskēyihcikē
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: osih
make it VTI-2: osihtā
make it [for him] VTA-2: osihtamaw

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:
 macēyhtākosi
 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:
 pacisikina
 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: mamāhpine
 moonlight, it is VII-1: nīpāyāstēw/
 kisikāyāstēw
 morning, it is VII-1: kīkispāyāw
 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: āhicipici
 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: isiyhkāso
 nasty day, (be a) VII-1: maci-kisikāw
 nice, (be) [in appearance] VAI: miyosisi
 nice, it is VII-2: miywāsin
 nice day, it is a VII-1: miyo-kisikāw
 night, it is VII-1: tipiskāw
 nod [shake your head] VAI:
 nanamiskwēyi
 not a nice day, it is VII-1: māyi-kisikāw
 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: masinhamaw

P

pass a message to him/her VTA-2:
 āsōwihtamaw
 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: miywēyitamih
 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: sikina
 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: nīpāmāyātān
 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: takhohtastā
 put on clothes VAI: postayiwinišē
 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:
 wītisānihito
 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:
 pihtokwēyāmo
 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	single lady, (be a) VAI: mōsiskwēwi
send/order for it VTI-1: nātisaha	sit/be at home VAI: api
send for him/her/it VTA-3: nātisahw	sit down VAI: nahapi
send him/her/it VTA-3: itisahw	sit on top of VII-2: tahkohtastēw
send him/her out of building VTA-3: wayawītisahw	sit still VAI: koskowātapi
send it VTI-1: itisaha	sit up VAI: samatapi
send it VTI-1: isitisaha	sit with/by him VTA-1: wītapim
send him/her/it VTA-3: isitisahw	skate VAI: sōskwātahikē
set it on fire VTI-1: macastawēha	ski VAI: sōskoyāpawi
set the table VAI: oyascikē	skin, to VAI: pahkonikē
sew VAI: kaskikwāso	skin it VTA-1: pahkon
sew it for him/her VTA-2: kaskikwātamaw	skinny, (be) VAI: kawāhkatoso
sew it VTA-4: kaskikwāt	skinny, (be) VAI: nipahipāwanī
sew it VTI-1: kaskikwāta	slap him/her on the face VTA-3: pasihkwētahw
shake hands with him/her VTA-1: sakicihcēn	sleep VAI: nipā
shake his hand/greet him/her VTA-2: atamiskaw	sleep, (like to) VAI: nipāsiki
shake/nod your head VAI: nanamiskwēyi	sleep, pretend to VAI: nipāhkāso
sharp teeth, have VAI: kāsāpitē	sleep in VAI: sāpohkwāmi
sharpen it [stick] VTI-1: cīposa	sleep in/oversleep VAI: osāmihkwāmi
shave VAI: kāskipāso	sleep well VAI: miyohkwāmi
shiver VAI: nanamacī	sleepy, (be) VAI: nōhtēhkwasi
shoot him/her VTA-3: pāskisw	slide [downhill] VAI: sōskwaciwē
shoot it VTI-1: pāskisa	slip VAI: sōskopayi
show him/her directions VTA-1: kiskinohtah	slow, (be) VAI: papēci
show him/her how VTA-2: kiskinohamaw	smell him/her VTA-1: miyām
show it to him/her VTA-1: wāpahtah	smell it VTI-1: miyāhta
shrivel [with heat] VTI-1: ocipohkasa	smells [it] VII-2: miyākwan
sick, (be) VAI: āhkosi	smile VAI: pāhpīnākosi
sin VAI: wanihitōta	smile VAI: pāhpihkwe
sing VAI: nikamo	smoke [cigarette] VAI: pihtwā
sing habitually VAI: nikamoski	smoke, give him/her a VTA-1: pihtwāh
	smokes, it [chimney] VII-2: kaskāpahtēw
	smooth-talk him/her VTA-1: wawiyēsīm
	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: pikiskwē
 speak Cree VAI: nēhiyawē
 speak English VAI: ākayāsimo
 speak English to him/her VTA-2:
 ākayāsimotoṭaw
 speak evil VAI: maci-pikiskwē
 speak loudly VAI: kisiwē
 speak the truth always VAI: tāpwēsiki
 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: sasākisi
 stingy/selfish of it, (be) VTI-2: sākihtā

stop VAI: naki
 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: wāsēsқан
 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: kohcipayihṭā
 sweat VAI: apwēsī
 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 : nihtin
 take him/her home VTA-1: kiwēhtah
 take him/her out VTA -1: kwēyakon
 take him/her/it VTA-1: otin

take him/her/it back VTA-1: wāyinohtah	tastes nice, it VII-2: miyospakwan
take him/her there VTA-1: itohtah	tattle on him/her VTA-1: mamisim
take it VTI-1: otina	teach VAI: kiskinwahamākē
take it along VTI-2: pimohtatā	teach him/her VTA-2: kiskinwahamaw
take it away from him/her VTA-1: maskam	tear it VTA-4: yāyikipit
take it back VTI-2: wāyinohtatā	tear it VTI-1: yāyikipita
take it home VTI-2: kīwēhtatā	tease him VTA-1: nanōyaciḥ
take it off VTA-1: kēcikon	tell about it VTI-1: wihta
take it off VTI-1: kēcikona	tell about it VTI-1: ātota
take it off VTI-1: kēcikoska	tell a story/inform VAI: ācimo
take it off/down VTI-1: nihtina	tell him/her VTA-2: wihtamaw
take it out VTI-1: kwēyakona	tell him/her a story/inform him/her VTA-2: ācimostaw
take it there VTI-2: itohtatā	thick, it is VII-2: kispakāw
take it there for him VTA-2: itohtatamaw	thin, it is VII-2: papakāsin
take off your coat/clothes [undress] VAI: kētasākē	think about him VTA-1: māmitonēyim
take off your hat/cap VAI: kētastotinē	think about it VTI-1: māmitonēyihta
take off your mitts VAI: kētastisē	think highly of him/her VTA-1: kihcēyim
take off your shoes VAI: kētaskisinē	think highly of it VTI-1: kihcēyihta
take off your socks VAI: kētasikanē	think so about him [assess] VTA-1: itēyim
take things home VAI: kīwēhtacikē	think so about it [assess] VTI-1: itēyihta
take this/here [Imperative only]: nah	thirsty, (be) VAI: nōhtēyāpākūwē
talk VAI: ayami	throw him/her/it away VTA-1: wēpin
talk VAI: pikiskwē	throw him/her in the fire VTA-1: macastawēpin
talk about him/her so VTA-1: itācim	throw him/her/it in the water VTA-1: pakastawēpin
talk constantly VTI-1: nipātūwēwita	throw it away VTI-1: wēpina
tall, (be) VAI: kinosi	throw it in the fire VTI-1: macastawēpina
tall/long VII-2: kinwāw	throw it in the water VTI-1: pakastawēpina
tan it VTA-3: atisw	tickle him/her VTA-1: kēyaticēn
tan it VTI-1: atisa	tidy up VAI: nahascikē
tanned, (be) VAI: atiso	tie him/her VTA-4: tahkopit
taste it VTI-1: kocispita	tie it VTA-4: sahaḥpit
taste it VTA-4 : kocispit	tie it VTI-1: sahaḥpita/tahkopita
tastes bad, it VII-2: macispakosiw	
tastes bad, it VII-2: macispakwan	
tastes nice, it VII-2: miyospakosiw	

tie him/her/it tightly VTA-4: sihtahpit
 tie it tightly VTI-1: sihtahpita
 tired/exhausted, (be) VAI: nēstosi
 tired/exhausted, (be) VAI: ayēskosi
 torment, to VTA-1: kakwātakih
 trap VAI: wanihikē
 travel VAI: pimohētēho
 travel to VAI (irreg): itakocini
 trot VAI: pimipahcāsi
 trot VAI: cēcēmipahtā
 try it VTI-2: kocihā
 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:
 māyinākwān
 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: āpaciḥ
 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: pimohētē
 walk [rather than riding] VAI: mostohtē
 walk about VAI: papāmohtē
 walk along VAI: papimohētē
 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 VTI-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: kāsīciḥcē
 wash your head/hair VAI:
 kisīpēkistikwānē
 wash your neck VAI: kisīpēkikwayawē
 wash yourself VAI: kisīpēkiniso
 watch him/her VTA-1: kanawāpahta
 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: kiskosī
 white, it appears VII-2: wāpinākwān
 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: sihtatoskāta
 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 VTI-1: kwihtawēyihta
 yell/shout VAI: tēpwē
 yellow, it appears VAI: wāposāwinākosiw
 yellow, it appears VII-2:
 wāposāwinākwān
 yellow, it is VAI: wāposāwisiw
 yellow, it is VII-2: wāposāwāw
 young, (be) VAI: oskāyiwi