



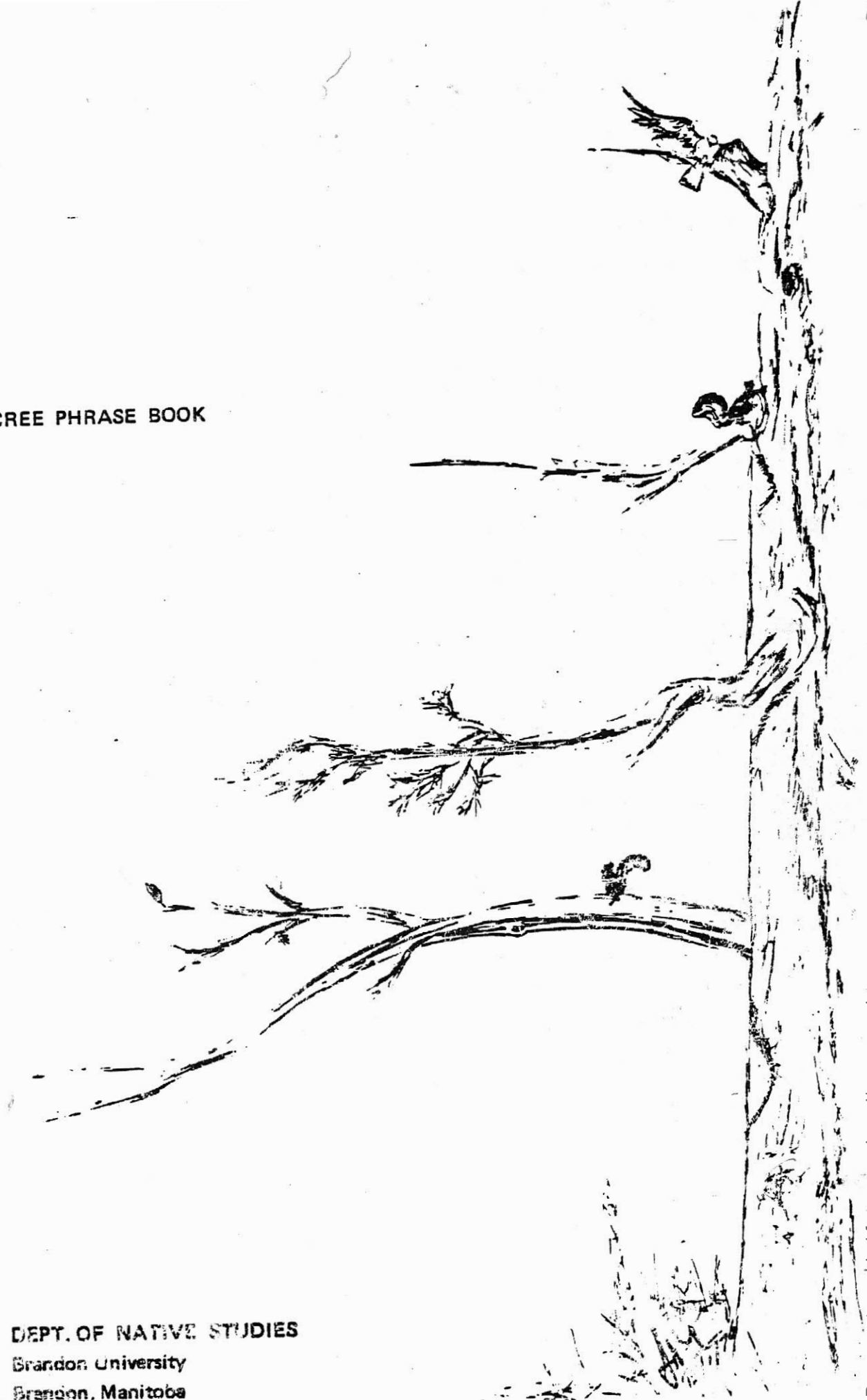
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A CREE PHRASE BOOK



DEPT. OF NATIVE STUDIES  
Brandon University  
Brandon, Manitoba

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*A Cree Phrase Book*  
*based on the dialects of Manitoba*

*A compilation of materials from the course "Introduction to the Cree Language" developed in the IMPACTE programme at Brandon University and first taught in the winter of 1972*

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Errata





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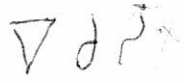
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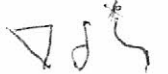










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## How to <sup>u</sup>se this book

This book is intended to help persons who do not speak the Cree language learn to speak some Cree. However, used by itself, this book cannot teach very much. The student should get someone who is a native speaker of Cree to be his teacher. The teacher and this book should form a teaching team.

The book performs the following services: (1) it organizes the material to be learned in order to make the learning as efficient and easy as possible, and (2) it offers explanations of Cree grammar. Neither of these services can be performed by a native speaker of this or any other language without special study or research.

The teacher has the following three duties:

(1) He should pronounce every word and phrase and sentence in a natural way and at a natural speed, for the student to imitate. Students often ask a teacher to "say it slowly." It is all right to help a student in this way as long as he is taught to say the word or phrase at normal speed as soon as he has learned to say it at slow speed.

(2) The teacher should correct the student's mistakes. The teacher should always base his corrections on what seems to him to be natural and proper Cree, even when it seems logical to say something in a different way, even when this book says it in a different way, and even if the teacher has previously

said it in a different way. It may sometimes seem illogical to say something in the correct way, because languages often require us to say things in illogical or complicated ways. The teacher may sometimes disagree with this book because this book may contain mistakes, and because this book almost certainly contains things that don't belong in the teacher's dialect. The teacher may change his mind about what is the correct way to say something, because a language class is an unnatural way to use a language, and even a native speaker of the language being taught can get confused in that situation.

(3) As soon as the student knows even a little bit of Cree, the teacher should start to speak in Cree to him as often as possible, using the words and phrases that he has studied. In the early stages, of course, this may require the teacher and student to converse in Cree about a lot of uninteresting things, and to say things in Cree that they would never waste time saying in English. It can be very frustrating to adults to have to talk foolishness, but the aim of studying Cree is, of course, <sup>o</sup>to learn Cree, not to make intelligent conversation. Languages are designed to be learned by little children, who are not ready for serious, intelligent speech. The student must learn Cree like a child before he can talk Cree like an adult.

Obviously, the three duties of the teacher cannot be performed by the book, so the teacher is essential for the successful use of the book.

The student's intention is, of course, to learn to speak some Cree. He should bear in mind some of the things that learning a language includes.

It is obvious to everyone that the words of different languages are different; therefore learning a language requires learning these words. But many people do not realize that there is more to it than this, because different languages also differ in several less obvious ways. For one thing, the ways in which words are arranged to make sentences also differ in different languages. These new arrangements also have to be learned in a new language. For another thing, many meanings are not represented by whole words at all, but only by sounds or syllables attached to other words. Such sounds and syllables are called affixes. An example of an affix is the s in English dogs, hats, rooms, and stones, which means "more than one" when attached to dog, hat, room, stone, and many other words, but which is a meaningless hiss or buzz when spoken alone. Affixes, their meanings, and their uses differ greatly from language to language, and must be learned anew in a new language.

When an affix is attached to the end of a word it is called a suffix. The s in the examples above is a suffix. Suffixes are written with a preceding hyphen in this book, thus -s 'more than one'. When an affix is attached at the beginning of a word, it is called a prefix. The un in English unexplained, unseen, untidy is a prefix meaning 'not'. Prefixes are written with a following hyphen in this book, thus un- 'not'. Within a word, the hyphen is generally dropped before a suffix, but retained after a prefix, in this book.

The student should memorize every word, phrase, and sentence in this book, for it is much easier to learn to use the affixes and word arrangements of a new language when examples of them are memorized!

The student should note that it is not really possible to teach a language; it is only possible to learn a language. In other words, the student must <sup>e</sup>expand most of the effort; he must strive to remember the Cree words, phrases, and sentences, and he must use them as correctly as he can as often as he can. There is no way for anyone or any machine to put a language into his head without his working hard at it himself. Fortunately, the task is not as formidable as it might be, for the human being is made for speaking, and his brain is designed to learn languages.

Time spent with the teacher should be used to speak and hear Cree. All exercises should be done orally in the teacher's presence so he can correct them immediately before errors are rehearsed and memorized. The student should avoid as much as possible questions about grammar. They use up valuable time in talking about Cree instead of talking Cree, and the teacher probably does not have the conscious knowledge to answer them correctly.

The Cree Language

The Cree language is spoken in many communities across north-central North America. Most of the Cree speakers live in central Alberta, Saskatchewan, and Manitoba, and in northern Ontario and Quebec, and they form a majority in the population of much of this area.

The Cree language is one of the most widely used North American Native languages.

Any language that is spoken over a wide area for a long while develops regional differences in pronunciation, grammar, and vocabulary. Such differences are already apparent in North American English, for example, the so-called accents of the United States, of Canada, of the Southern States, of Newfoundland, of New England, of New York City, etc. Note that the differences are most pronounced along the Atlantic coast where English has been spoken longest.

Cree was already widely spoken in North America before English was spoken here at all, so it is only natural that regional variation in Cree is greater than in North American English. A favorite illustration of the regional differences in Cree are the words for 'I' and 'you' which are (in the transcription used in this book) níya and kíya in most of Alberta and Saskatchewan, nína and kína in most of Manitoba and Ontario, nítha and kítha in part of Manitoba, níla and kíla in part of Ontario, and níya and cíya in part of Quebec.



The type of Cree, or English, or any other language, that is spoken in a given area is called the dialect of that area. This book is based on the Cree dialects of Manitoba. Where these dialects differ from one another, the dialect of Norway House (= kinoséwi sípíhk) is used, not because it is preferable, but only because most of the contributors to this book are from there. As much as possible, other Manitoba dialect forms are given also, with 'W.' or 'western' indicating dialects spoken west of Norway House, 'E.' or 'eastern' indicating dialects spoken east of Norway House, and 'N.' or 'northern' indicating dialects spoken north of Norway House. Many dialectal differences must have been missed, however, and it is up to the teacher to adapt the words, phrases, and sentences given here to his own dialect.

Cree pronunciation

(The student should read this section thoroughly, but most students will probably find that it is a formidable and unrewarding task to memorize the details. It is much more important to go on and learn some Cree, than to stop here and learn about Cree.)

Cree is a written language. The symbols used to write Cree are known as the Cree syllabics. They are altogether different from the letters of the Roman alphabet which are used to write English. It only makes the task of learning to speak a language more difficult when the student has to get used to unfamiliar letter shapes right at the beginning. Therefore, all the Cree words in this book are written in Roman letters. It must be emphasized that writing Cree in Roman letters has no official status. The only correct way to write Cree is in Cree syllabics.

The following letters are used here to write Cree: a, á, c, é, h, i, í, k, l, m, n, o, ó, p, r, s, t, w, y. No capital letters are used. It is very important to remember at all times that most of these letters are not pronounced the same in Cree as they are in English! In the following paragraphs the sounds of Cree will be compared with the sounds of English, but this information must be used with extreme caution, because many Cree

sounds just do not occur in English. The only good way to learn the pronunciation of these letters in Cree is to learn Cree words which contain the letters from the lips of native speakers of Cree. It should also be mentioned that English is pronounced differently in different places; the English pronunciations referred to below are those of native speakers of English in Manitoba, and may be even more misleading to persons from other parts of the English-speaking world, or to persons for whom English is a second language.

a, á, é, i, í, o, and ó are used to write vowel sounds.

a is pronounced somewhat like u in English cut, unless it follows w. After w it is pronounced more like o in French bonne 'good (feminine)', for example, niyánan 'five', atimwak 'dogs'.

á is pronounced somewhat like a in English cat, perhaps more like a in French table 'table', unless it follows w. After w it is pronounced more like aw in English saw. Examples: niyánan 'five', mitátaht 'ten', n(i)kotwásik 'six', niwápamáw 'I see him'.

(Dialects: mitáyaht for mitátaht W.)

é is pronounced somewhat like e in English bed by some speakers; others pronounce it somewhat like a in English made, more like é in French été 'summer', for example, péyak 'one', tépakohp 'seven'. (In the northern dialects é is pronounced exactly like í, below.)

i is pronounced somewhat like i in English sit, for example, nisto 'three'. In Cree, unlike English, this sound occurs even at the end of words, for example, api 'sit'.

í is pronounced somewhat like i in English machine, for example, níso 'two'.

o is pronounced somewhat like oo in English foot, for example, mispon 'it is snowing'. In Cree, unlike English, this sound occurs even at the end of words, for example, níso 'two'.

ó is pronounced somewhat like the o in English mode, for example, nitótém 'my friend'.

There is an important feature of the pronunciation of Cree vowels which has no parallel in English. The vowels with the acute accent, namely, á, é, í, and ó, are all somewhat drawled or extended or spoken slowly, while the vowels without the accent, namely, a, i, and o, are all somewhat hurried or spoken quickly. The former are like quarter notes (♩) in music, or like the dashes in Morse Code, while the latter are like eighth notes (♪) in music, or like the dots in Morse Code, for example:

api 'sit' ♩, ..  
níso 'two' ♩, -.  
itwé 'say, say it' ♩, .-  
kékác 'almost' ♩, --

The extended vowels are often called long, and the hurried vowels are often called short.

It must be remembered that this is what long and short refer to in Cree, namely, the length of time taken in saying the vowel. The terms long and short are used completely differently in talking about Cree and English.

The long and short vowels must be correctly distinguished, for many words are differentiated solely by the length of a vowel, for example:

nípiy 'leaf' and nipi<sup>y</sup> 'water'

nimasinahikán 'I am writing' and nimasinahikan 'my book'.

tán(i)s(i) étótamán 'what am I doing?' and tán(i)s(i) étótaman 'what are you (singular) doing?'

c, h, k, l, m, n, p, r, s, t, w, and y are used to write consonant sounds.

p is pronounced<sup>d</sup> somewhat like p in English pin, still more like p in French pas 'step' or like p in English spin; between vowels it is sometimes pronounced like b in English bin, especially after long vowels, for example, péyak 'one', tépakohp 'seven'.

t is pronounced somewhat like t in English tin, still more like t in French toi 'you' or like t in English sting; between vowels it is sometimes pronounced like d in English dull, especially after long vowels, for

example, tépakohp 'seven', mitátaht 'ten'.

c is pronounced somewhat like ts in English cats, or like ch in English chin, for example, kékác 'almost', mácíw 'he is hunting'.

k is pronounced somewhat like k in English kin, still more like c in French car 'because' or like k in English skin; between vowels it is sometimes pronounced like g in English good or, more often, like g in Spanish pagar, especially after long vowels, for example, kékác 'almost'.

s is pronounced much like s in English sing, for example, sísip 'duck'.

h between vowels is pronounced much like h in English hat, for example, wáskahikan 'house'.

h before p is also generally pronounced much like h in English hat, but in some eastern dialects hp is pronounced like f in English four, for example, tépakohp 'seven'

h before t is pronounced somewhat like th in English think, for example, mitátaht 'ten'.

h before c is pronounced much like s in English sing, for example, anohc 'today'.

hk is pronounced like ch in German lachen 'to laugh' or in Scotch English loch, for example, áhkosiw 'he is sick'.

In some dialects, h before a consonant is silent in certain positions in a word, and preceding a, i, or o are then pronounced like á, í, and ó respectively.

m is pronounced like m in English more, for example, mitátaht 'ten'.

n is pronounced like n in English now, for example, niyánan 'five'.

In some places where other Manitoba dialects have n, the northern dialects have a sound much like th in English this, for example, for the second (but not for the first) n in nína 'I'. Hereafter, the n's that are pronounced th in the northern dialects will be written  $\bar{n}$ , and the n's that are pronounced n in the northern dialects will be written n, for example, nína 'I'.

w is pronounced like w in English will, for example, niwápamáw 'I see him', itwé 'say, say it'. But after a consonant before a or á, w is almost or entirely silent, its presence indicated by the special sound of the a or á, for example, n(i)kotwáski 'six', atimwak 'dogs'.

y is pronounced like y in English yes, for example, ayéskosiw 'he is tired'.

l is pronounced much like l in English leaf, for example, alikwacás 'squirrel'.

r is pronounced much like r in English reach, for example, aríkis 'frog'.

r and l are very rare except in words taken from English or French.

(Dialects: anikwacás for alikwacás and añíkis for aríkis W. and N.)



Note the sounds of the vowels in combination with a following w: ow resembles o in English mode, for example, mícc(i)sow 'he is eating', mícc(i)sowak 'they are eating'.

áw resembles ow in English how, that is, it is the sound of Cree á followed by the sound of Cree w, for example, niwápamáw 'I see him', niwápamáwak 'I see them'.

aw, éw, and íw consist of the sound of Cree a, é, and í followed by the sound of Cree w. They resemble aw in English away, ay w in English stay well, and eew in English peewee, but in Cree these combinations are frequent at the ends of words, where they never occur in English. Examples: n(a)tohtaw 'listen to him', n(a)tohtawik 'listen to them', atoskéw 'he is working', atoskéwak 'they are working', máciw 'he is hunting', máciwak 'they are hunting'.

iw either resembles oo in English, or is pronounced exactly like Cree ow, for example, kawaciw 'he is cold', kawaciwak 'they are cold'.

Sounds dropped in rapid speech

Certain sounds in certain words are usually pronounced in slow, careful speech, but omitted in rapid, casual speech. Such sounds are usually written in parentheses in this book, for example, ka wáp(a)mit(i)nán 'we'll see you'.

In particular, the vowels a and i (but not á and í) are omitted between certain consonants in rapid casual speech. The consonants between which these words are omitted are the following:

p and m, e.g., niwáp(a)mison 'I am seen',  
p(i)minowáso 'cook!'.

t and s, e.g., kéhtéyát(i)sak 'old people'.

t and n, e.g., ka-wáp(a)mit(i)nán 'we'll see you!'.

c and s, e.g., míc(i)so 'eat!'.

s and s, e.g., n(i)kos(i)sak 'my sons'.

s and n, e.g. is(i)nihkásow 'his name is'.

m and p, e.g., pim(i)pahtáw 'he is running'.

n and p (and the n then sounds like m), e.g.,  
n(i)pápá 'my father' (pronounced mpápá).

n and t, e.g., óta n(i)tayán 'I'm right here.'

n and c, e.g., n(i)címán 'my boat'.

n and k, e.g., n(i)kí-itwán 'I said, I said it'.

n and s, e.g., tán(i)si 'how?'

n and n, e.g., nín(a)nan 'we', n(i)kí-pahkisin(i)nán  
'we fell'.

A vowel is not usually dropped in the last syllable of a word, e.g., kéhtéyátis 'old person', not kéhtéyát(i)s, n(i)kosis 'my son', not n(i)kos(i)s, niyánan 'five', not niyán(a)n.

A vowel is not usually dropped when the following consonant is followed by a dropped vowel, e.g., n(i) n(i)pim(i)pahtán 'I am running', not n(i)p(i)m(i)pahtán.

1. Greetings and polite formulas.

tán(i)si. 'Hello.', 'Hi.', 'How are you?', 'How are things?', literally 'How?'

móñ(a) nántaw. 'Hi.', 'Fine.' (in response to tán(i)si.)

kíña máka. 'And you?'

kinanáskomitin. 'Thank you.' (said to one person), literally 'I thank you.'

kinanáskomitináwáw. 'Thank you.' (said to more than one person), literally 'I thank you people.'

ékosi. 'That's how!', 'That's the way!', also very commonly used for 'Thank you.'

kíhtwám ka-wáp(a)mit(i)n. 'I'll see you again.' (said to one person)

kíhtwám ka-wáp(a)mit(i)náwáw. 'I'll see you people again.'

kíhtwám ka-wáp(a)mit(i)nán. 'We'll see you again.' (said to one or more persons)

The last three sentences are probably the most commonly used equivalents of 'Goodbye.'

NOTES

Greetings and polite formulas are among the first expressions most people seek translations for in another language. But many of these expressions are peculiar to European culture and therefore have no close equivalents in Native North American languages.

EXERCISES

Students and teachers should use these words and sentences with one another at every possible opportunity.

2. Numbers one through ten.

péyak. 'One.'

níso. 'Two.'

nisto. 'Three.'

néw., néwo., or néyo. 'Four.'

niyánan. 'Five.'

n(i)kotwásik. or kotwásik. 'Six.'

tépakohp. 'Seven.'

ayinánéw. 'Eight.' (Dialects: énanéw.)

kékác mitátaht. 'Nine.', literally 'Almost ten.'

mitátaht. 'Ten.'

(W. dialects: mitáyaht for mitátaht.)

## EXERCISES

Count the following aloud in Cree:

(1) The windows in the room.

(2) The doors in the room.

(3) The chairs in the room, or, if you are in a classroom, just count the students.

(4) The rooms in your house.

(5) The wires leading to the nearest hydro pole.

(6) The buttons on your shirt or dress.

(7) Anything else that seems to consist of ten or less. If you have to count beyond ten, get help from your teacher.

Name the numbers in the following in Cree, and write them down in figures so your teacher can check you: \*

(1) Your phone number.

(2) Your license plate (if you have one).

(3) Your house number, or room number, or post office box number.

(4) Your social insurance number.

(5) Anything else you can think of.

For 'zero', one can use *mwac kékwán* 'nothing'.



3. Comments on the weather.

kimiwan. 'It is raining.'

mispon. 'It is snowing.'

miño-kísikáw. 'It's nice weather.' , literally 'It's a good day.'

nótin. 'It's windy.'

nikwaskwan. 'It's cloudy.'

wáséskwan. 'It's clear or sunny.'

kisitéw. 'It's hot.'

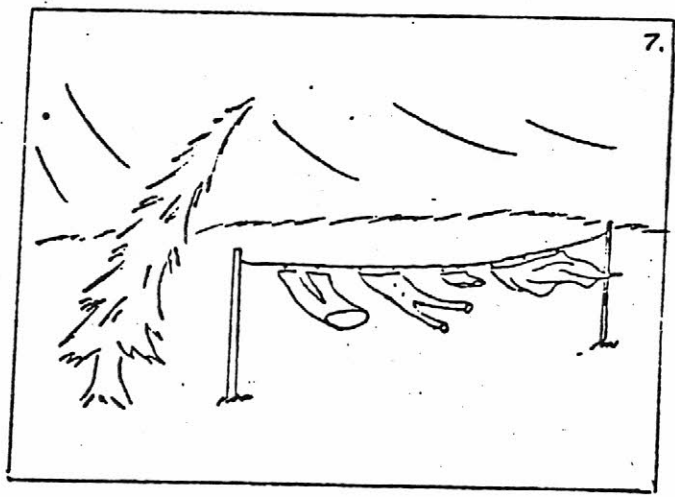
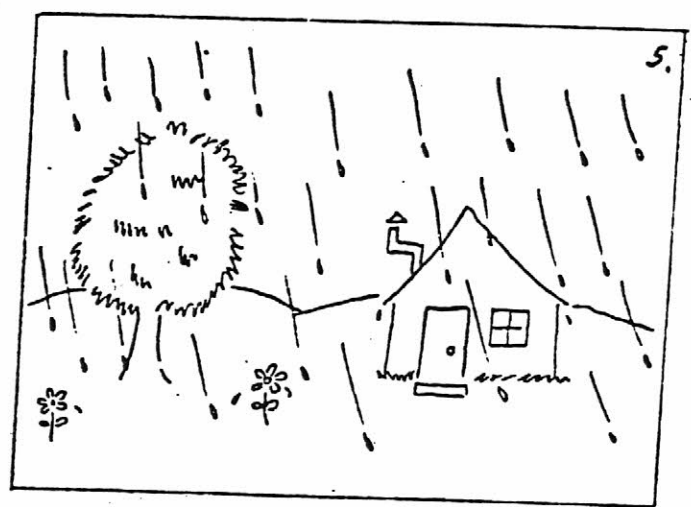
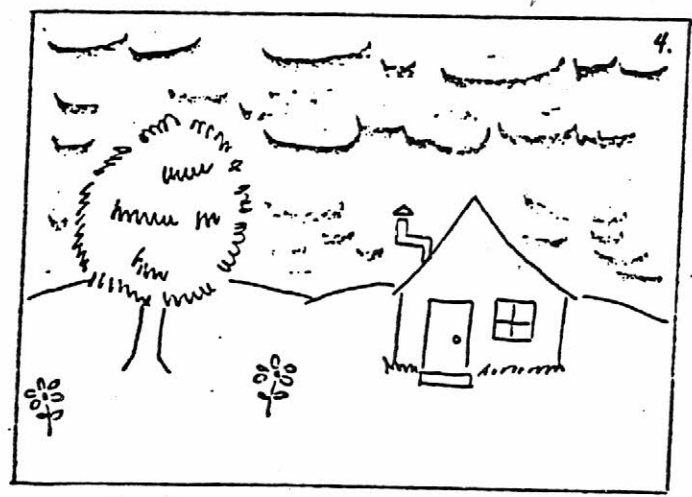
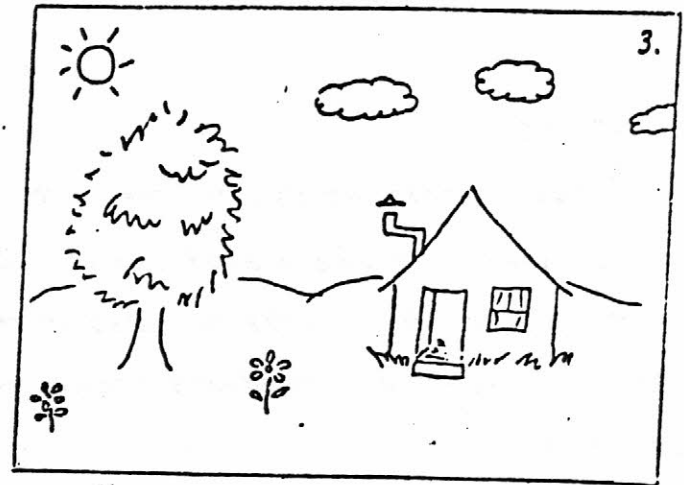
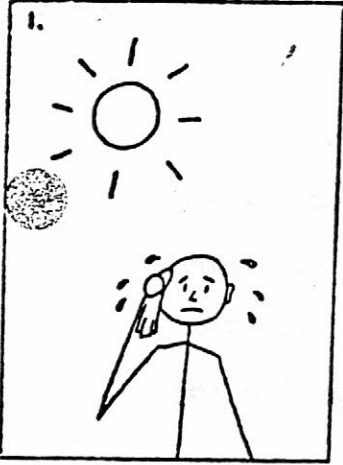
tahkáyáw. 'It's cold.'

kisináw. 'It's bitterly cold.'

(speaking of the weather or of the temperature of the air)

NOTES

These weather words, in Cree, are indicative verbs. An indicative verb can be used to make a statement, like the statements about the weather listed above. These verbs are also in the present tense, that is, they indicate events or situations occurring at the time of speaking, "in the present".



EXERCISES

Describe the weather as shown in each of the pictures above.

4. Further comments on the weather, past, present and future.

kí-kimiwan. 'It rained.' 0

kí-mispon. 'It snowed.'

wí-mispon. 'It's going to snow.'

wí-kisitéw. 'It's going to be hot.'

wí-tahkáyáw. 'It's going to be cold.'

wí-miño-kísikáw. 'It's going to be nice weather.'

ta-mispon. 'It will snow.'

x

tahkáyáw anohc. 'It's cold today.'

anohc tahkáyáw. ' ''

kimiwan anohc. 'It's raining today.' 0

[kí-kimiwan anohc. 'It rained today.' 0

anohc wí-mispon. 'It's going to snow today.'

kí-kimiwan otáhkosihk. 'It rained yesterday.' 0

wí-nótin wápahké. 'It's going to be windy tomorrow.'

ta-kimiwan wápahké. 'It will rain tomorrow.' 0

mékwác mispon. 'It's snowing right now.'

mispon mékwác. ' ''

kéyápic mispon. 'It's still snowing.'

kíhtwám kí-mispon. 'It snowed again.'

kí-mispon kíhtwám. ' ''

máskóc ta-mispon. 'Maybe it will snow.'

anohc kisináw. otáhkosihk mína kí-kisináw. 'It's bitterly cold today.  
It was also bitterly cold yesterday.'

NEW WORDS

Adverbs:

anohc 'today'

kéyápic 'still (referring to time)'

kihtwám 'again'

máskóc 'maybe, perhaps'

mékwác 'right now, at present'

mína 'also'

otáhkosíhk 'yesterday'

wápahké 'tomorrow'

## NOTES

*kí-* is placed before indicative verbs to make statements referring to past time, that is, statements that describe situations or events that occurred before the time of speaking. We say *kí-* forms the past tense of indicative verbs.

*wí-* 'going to', and *ta-* 'will' are placed before indicative verbs to make statements referring to the future, that is, statements that describe situations or events that are going to occur, or will occur, after the time of speaking. We say *wí-* and *ta-* form future tenses of indicative verbs.

Some speakers feel that *ta-* is too definite to be applied to anything as unpredictable as the weather, as one person said, "Only God could say *ta-mispon.*"

Adverbs are used with verbs to provide certain additional information about a situation. Most Cree adverbs usually precede the verb, but some of them can also follow it.

EXERCISES

(1) How was the weather yesterday? Answer in Cree.

(2) Using the pictures on page 3-3, answer the question above as you would have if yesterday's weather had been as shown in each picture, for example, you could say 'It rained yesterday.' for picture 5.

(3) Using the pictures on page 3-3, predict tomorrow's weather as you would if you expected it to be as shown in each picture, for example, you could say 'It's going to snow tomorrow.' for picture 6.

5. Yes and no.

kimiwan na. 'Is it raining?'

kéyápic na kimiwan. 'Is it still raining?'

kí-kimiwan na otáhkosihk. 'Did it rain yesterday?'

éhé. 'Yes.'

móña. 'No.'

mwac. 'No.'

(Dialects: (na)mwac and (na)móña for mwac and móña.)

mwac n(i)kiskéñ(ih)tén. 'I don't know.', 'I don't know it.'

móña n(i)kiskéñ(ih)tén. ' '

móña kimiwan. 'It's not raining.'

mwac kimiwan. ' '

mwac ohci-kimiwan otáhkosihk. 'It didn't rain yesterday.'

mwac céskwa kimiwan. 'It's not raining yet.'

móña céskwa kimiwan. ' '

tán(i)si ési-kísikák. 'How is the weather?', literally 'How is the day?'

tán(i)si ká-isi-kísikák. 'How was the weather?', literally 'How was the day?'

tán(i)si ká-isi-kísikák otáhkosihk. 'How was the weather yesterday?'

NEW ADVERBS

na indicator of a yes-or-no question

móña or mwac 'not, no'

céskwa 'yet'



## NOTES

Yes-or-no questions are questions to which the answer may be 'yes' or 'no'. In Cree, yes-or-no questions are formed from statements by placing the word in question at the beginning of the sentence, and then putting *na* after the word (sentences 1-3).

A situation is denied by using *mwac* or *móña* 'not' with an indicative verb (sentences 1-3).

When *mwac* or *móña* is used with a verb in the past tense, the prefix *kí-* is changed to *ohci-* (sentence 11).

Supplementary questions are questions formed with the words 'who?', 'what?', 'which?', 'when?', 'where?', 'why?', or 'how?' (sent's. 14-16). How such questions are made up in Cree will be described later.

Note: when *i* is followed by *é*, only the *é* is pronounced sometimes. Thus *tán(i)si ési-kísikák* may be pronounced as *tán(i)s ési-kísikák*.

## EXERCISES

Using the pictures on page 3-3, the teacher should ask the student questions about the weather shown in the various pictures. The teacher should vary the questions, using both 'How is the weather?' and yes-or-no questions like 'Is it raining?', 'Is it snowing?', etc. The yes-or-no questions should be asked so that the student must answer 'yes' to some and 'no' to others.

The student should answer as honestly as possible. If the answer to a question is 'no', then the student should tell what kind of weather the picture really shows.

Continue until the student shows by his answers that he understands all the questions.

Sample questions:

picture 1 kimiwan na.

" 2 tán(i)si ési-kísikák.

" 3 mispon na.

" 4 ñikwaskwan na.

" 5 kimiwan na.

" 6 mispon na.

" 7 tán(i)si ési-kísikák.

6. Some useful commands.

píhtikwé. 'Enter!', 'Go inside!' (said to one person)

(Dialects: píhtoké or píhtiké for píhtikwé.)

píhtikwék. 'Enter, you people!'

(Dialects: píhtokék or píhtikék for píhtikwék.)

These words are used where English uses 'Come in!' to invite someone at the door into a building or room. Otherwise, a more exact translation of 'Come in!' is pé-píhtikwé or pé-píhtikwék.

api. 'Sit (down)!' (said to one person)

apik. 'Sit (down), you people!'

wañawí. 'Go out!', 'Go outside!' (said to one person)

wañawík. 'Go out(side), you people!'

kíwé. 'Go home!' (said to one person)

kíwék. 'Go home, you people!'

itwé. 'Say it!' (said to one person)

kíhtwám itwé. 'Say it again!' (said to one person)

kíhtwám itwék. 'Say it again, you people!'

péhkác itwé. 'Say it slowly!', 'Say it carefully!' (said to one)

n(i)síhkác itwé. ' " '

akihtáso. 'Count!' (to one)

akihtások. 'Count, you people!'

kawiña api. 'Don't sit (down)!' (to one)

kawiña apik. 'Don't sit (down), you people!'

kawiña kíwé. 'Don't go home.' (to one)

kawiña céskwa pé-píhtikwé. 'Don't come in yet!' (to one)

kawiña pé-píhtikwé céskwa. ' " '

(E. dial. káña for kawiña.)

awas. 'Go away!', 'Get away!'

ástam. 'Come here!'

IV

NEW ADVERBS

- kawiña 'don't' → th
- n(i)sihkác 'carefully, slowly'
- péhkác 'carefully, slowly'

NOTES

Words like 'go', 'go in', 'go out', 'sit', 'count' are verbs.

In Cree, as in English, most verbs, when spoken alone, express commands. In Cree, however, these command-forms are singular, that is, they are only used in speaking to one person.

In giving a command to more than one person, the plural command-form of a verb must be used. This is formed for many verbs, including those above, by adding -k.

káwiña 'don't' is used in place of móña or mwac with command-forms.

Note: when a or á is followed by a or á, the two vowels are sometimes pronounced like one á. Thus kawiña api is sometimes pronounced as kawiñápi.

awas and ástam are not verbs in Cree, though they can be translated into English by commands containing verbs.

EXERCISES

The best way to practice these commands is to have your teacher say some of them to you for you to obey. To avoid the expense of time and energy involved in going out and coming in, sitting down and getting up, put a couple coins or something on the table to indicate a door and let your fingers do the walking.

Always use 'say it again' in Cree when you want your teacher to repeat something.

## 7. Let's.

píhtikwétán. 'Let's go in(side)!', 'Let's enter!'

(Dialects: píhtokétán or píhtikétán for píhtikwétán.)

apitán 'Let's sit (down)!'

akih<sup>h</sup>tásdtán. 'Let's count!'

wañawítán. 'Let's go out(side)!'

kíwétán. 'Let's go home!'

kíhtwárm itwétán. 'Let's say it again!'

kawiña kíwétán. 'Let's not go home!'

## NOTES

'Let's' is expressed with many verbs, including all those given in section 7, by the suffix -tán.

8. What is this or that? , Who is this or that?

kékwán óma. 'What is this?'

kékwán anima. 'What is that?'

kékwán néma. 'What is that in the distance?'

awéna awa. 'Who is this?'

awéna ana. 'Who is that?'

awéna náha. 'Who is that in the distance?'

wáskahikan anima. 'That is a house.'

wáskahikan óma. 'This is a house.'

iskwáhtém anima. 'That is a door.'

masinahikan óma. 'This is a book.'

nápéw ana. 'That is a man.'

nápéw awa. 'This is a man.'

iskwéw ana. 'That is a woman.'

átim náha. 'That is a dog in the distance.'

písim ana. 'That is the sun or the moon.'

The Cree language acknowledges the similarity between the sun and the moon, namely, that they are the only heavenly bodies that appear to the unaided eye as discs rather than as pinpoints of light, by giving them one name. The distinction can be expressed if desired by using kísikáwi-písim 'the sun', literally 'the daytime-písim' and tipiskáwi-písim 'the moon', literally 'the nighttime-písim'.

wacahkos ana. 'That is a star.'

(Dialects: acahkos or acáhk for wacahkos.)

n(i)pápá awa. 'This is my father.'

nimámá ana. 'That is my mother.'

Instead of n(i)pápá, some people use nóhtáwi, and instead of nimámá, some people use neiikáwi. Those who use them often consider nóhtáwi and neiikáwi to be more correct, and consider n(i)pápá and

*nimámá* to be slang, but other speakers use only the latter two words.

*n(i)kosis awa.* 'This is my son.'

*n(i)tánis náha.* 'That's my daughter in the distance.'

*Mary ana.* 'That's Mary.'

*címán na óma.* 'Is this a boat?'

*óma na címán.* ' " '

### NEW WORDS

#### Nouns :

*açáhk* 'a star' (in some dialects)

*acahkos* 'a star' (in some dialects)

*atim* 'a dog'

*címán* 'a boat'

*iskwáhtém* 'a door'

*iskwéw* 'a woman'

*kísikáwi-písim* 'the sun'

*masinahikan* 'a book'

*nápéw* 'a man'

*n(i)káwiy* 'my mother'

*n(i)kosis* 'my son'

*nimámá* 'my mother'

*n(i)pápá* 'my father'

*n(i)tánis* 'my daughter'

*nóhtáwiy* 'my father'

*písim* 'the sun or moon'

*tipiskáwi-písim* 'the moon'

*wacahkos* 'a star' (in some dialects)

*wáskahikan* 'a house'



*Demonstrative pronouns:*

awa, óma 'this'

ana, anima 'that'

náha, néma 'that in the distance'

*Interrogative pronouns:*

awéna 'who?'

kékwán 'what?'

NOTES

Nouns are words like 'a star', 'a dog', 'a boat', 'a door', 'Mary', etc.

Demonstrative pronouns are the words 'this' and 'that', and interrogative pronouns are 'who?' and 'what?'.

A Cree demonstrative pronoun can be placed after a noun to form a statement meaning 'This is ...', 'That is ...' (sent's. 7-21).

A Cree demonstrative pronoun can be placed after or before a noun, with *na* between the two, to make a yes-or-no question meaning 'Is this ...?', 'Is that ...?' (sent's. 22, 23).

A Cree demonstrative pronoun can be placed after an interrogative pronoun to make a supplementary question, 'What is this?', etc. (sent's. 1-6).

Note that Cree has two words each for 'this', 'that', and 'that in the distance'. They are used as follows:

(1) awa, ana, and náha are used with all nouns that denote living things (sent's. 11-14, 17-21).

(2) óma, anima, and néma are used with most, but not quite all, nouns that denote non-living things (sent's. 7-10, 22, 23).

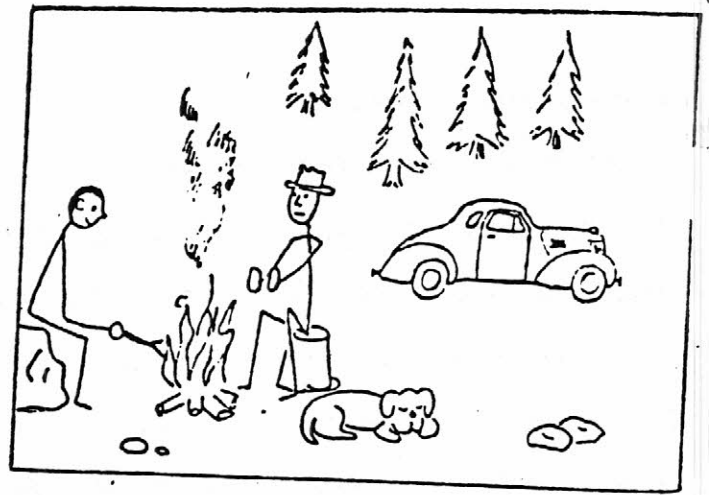
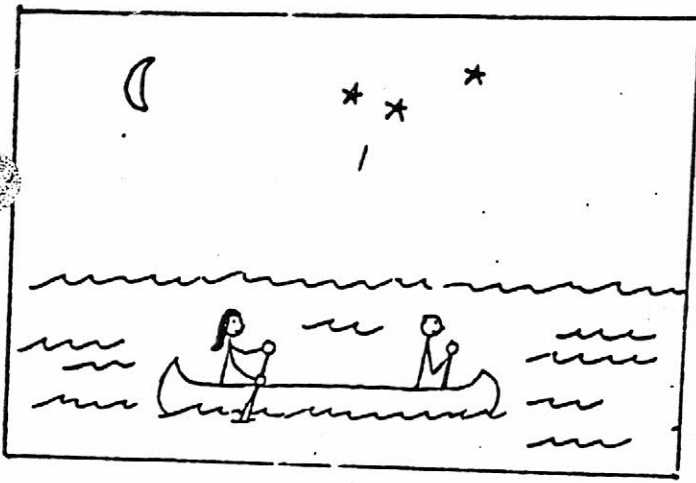
(3) awa, ana, and náha are used with the remaining nouns even though those nouns name non-living things. Such nouns include *wacáhkos* and *písim*.

in this section (sent's. 15-16).

Nouns that are used with *awa*, *ana*, and *náha*, whether they refer to living or to non-living things, are called animate nouns. Nouns that are used with *óma*, *anima*, and *néma* are called inanimate nouns.

(Few students at this point can resist the temptation to speculate that the Cree people use *písim* and *wacáhkos* and the names of a few other non-living things with *awa*, *ana*, and *náha*, because, in fact, the Crees believe these items are in some sense alive. And many a Cree speaker will collaborate to some extent in this speculation. So it should be pointed out here that the origin of this use of *awa*, *ana*, and *náha* lies in the remote and hidden past; to modern Cree people it is merely a habit of speech, and they know perfectly well what is alive and what isn't. Similarly, in French, *la maison* 'the house' is called feminine because it takes *la* like *la fille* 'the girl', and *le magasin* 'the store' is called masculine because it takes *le* like *le garçon* 'the boy', but the French don't think houses are girls and stores are boys.)

The student can use the questions in sentences 1-6 to get the name of anything he can point at, and thereby increase his vocabulary of nouns, but he should be warned of one variation in usage. Many people use *awéna* for persons and *kékwán* for everything else, just as 'who?' and 'what?' are used in English. Other people feel that *awéna* should be used to ask about anything that is named with an animate noun, whether it is living or not. Of course, if the student does not yet know the name of a non-living thing, he cannot know if it is designated by an animate noun, so he must use *kékwán*. He may then have his question corrected before he gets his answer, if he happens to seek an animate noun from one of the latter group of speakers.



### EXERCISES

The teacher can use the pictures above and those on page 3-3 to ask the student 'What is this?' and 'Is this (a)...'.

9. What are these or those? , Who are these or those people?

kékwána óho. 'What are these?'

kékwána néhi. 'What are those in the distance?'

awénikik ókok. 'Who are these people?'

(Dialects awéniki for awénikik and óko for ókok.)

masinahikana anihí. 'Those are books.'

iskwéwak anikik. 'Those are women.'

(Dialects aniki for anikik.)

nápéwak ókok. 'These are men.'

atimwak anikik. 'Those are dogs.'

wacahkosak anikik. 'Those are stars.'

wáskahikana. 'Houses.'

iskwáhtéma. 'Doors.'

címána. 'Boats.'

písimwak. 'The sun and moon.'

n(i)kos(i)sak. 'My sons.'

n(i)tán(i)sak. 'My daughters.'

A FEW ADDITIONAL USEFUL NOUNS

nápésis 'a boy', nápés(i)sak 'boys'

iskwésis 'a girl', iskwés(i)sak 'girls'

acimosis 'a puppy, a little dog', acimos(i)sak 'puppies, little dogs'

atáwikamik 'a store', atáwikamikwa 'stores'

otápánásk 'a sled, a car', otápánáskwak 'sleds, cars'

wasko 'cloud', waskoya 'clouds'

(Dialects: waskoy for wasko.)

nipiy 'water'

iskotéw 'fire'

asiniy 'a stone', asiniyak 'stones'

mistik 'a tree, a stick', mistikwak 'trees', mistikwa 'sticks'

NOTES

The nouns in section 9 were all singular nouns, that is, they refer to a single item or mass. To refer to more than one item, a suffix is added to a noun in both English and Cree. Such a suffix is called a plural suffix, and a noun with a plural suffix is called a plural noun.

In English, the plural suffix is usually -s or -es (pronounced -s, -z, or -ɪz).

In Cree, the plural suffix is usually -ak or -a, used as follows:

-ak is used with animate nouns (sent's. 5-8, 12-14).

-a is used with inanimate nouns (sent's. 4, 9-11).

Some nouns insert w before the plural suffixes, namely, atim, písim, atáwikamik, otápánásk, and mistik among those given up to now.

wasko adds y before -a.

The plural demonstrative pronouns are:

animate	inanimate	
ókok*	óho	'these'
anikik*	anihi	'those'
nékik*	néhi	'those in the distance'

The interrogative pronouns also have plurals, unlike English:

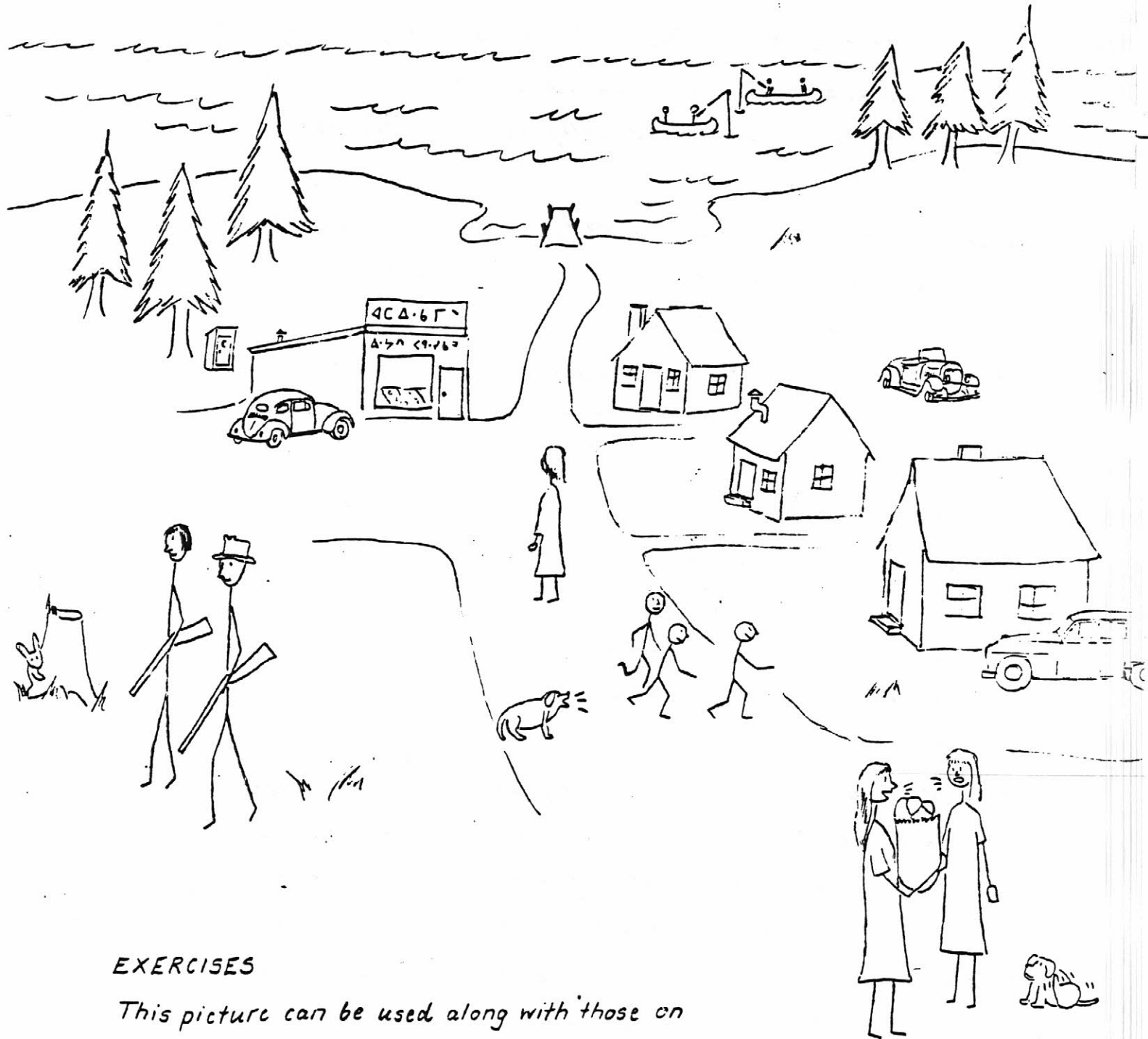
awéniki(k) 'who? (referring to more than one), what people?'

kékwána 'what? (referring to more than one), what things?'

Remember, animate and inanimate are only grammatical terms indicating which demonstrative pronouns and plural suffixes a noun occurs with. Animate nouns include the names of some non-living things.

\* Dialects: óko, aniki, néki for ókok, anikik, nékik.

\*\*\*\*\*



### EXERCISES

This picture can be used along with those on pages 8-5 and 3-3 for the teacher to ask the student 'What are these?' and 'Are these ...?'.

\*\*\*\*\*

10. A few ailments and discomforts.

n(i)kawacin. 'I'm cold.'

kikawacin na. 'Are you cold?'

kéyápic na kikawacin. 'Are you still cold?'

kawaciw. 'He is cold.', 'She is cold.'

kawaciw na. 'Is he cold?', 'Is she cold?'

n(i)kisison. 'I'm hot.'

kikisison na. 'Are you hot?'

kisisow. 'He or she is hot.'

kisisow na. 'Is he or she hot?'

n(i)táhkosin. 'I'm sick.'

kitáhkosin na. 'Are you sick?'

áhkosiw. 'He or she is sick.'

áhkosiwak. 'They are sick.'

n(i)tótakikomin. 'I have a cold.'

(W. dialects: nótakikomin for n(i)tótakikomin.)

kitótakikomin na. 'Do you have a cold?'

(W. dialects; kótakikomin for kitótakikomin.)

otakikomiw. 'He or she has a cold.'

nimiño-ayán. 'I am well (after an illness).', 'I have recovered.'

kimiño-ayán na. 'Have you recovered?'

miño-ayáw. 'He or she has recovered.'

miño-ayáwak. 'They have recovered.'

kikískwépán. 'You're drunk.'

kískwépéw. 'He or she is drunk.'

kískwépéwak. 'They are drunk.'

\*\*\*\*\*



NEW VERBS

kawaci 'be cold'

kisiso 'be hot'

áhkosi 'be sick'

otakikomi 'have a cold'

miño-ayá 'be well (after an illness), be recovered'

kískwépé 'be drunk'

\*\*\*\*\*

## NOTES

In Cree, as in English, when a verb is used in some way other than to make a command, various additional words and affixes have to occur with it, and sometimes even the verb itself is changed. For example, in English, 'Go home!' is a command. Among the additions which are used with this verb to make statements are the following:

'I am ... -ing' in 'I am going home.'

'He is ... -ing' in 'He is going home.'

'I will ...' in 'I will go home.'

'He will ...' in 'He will go home.'

And with 'go' changed to 'went':

'I ...' in 'I went home.'

'He ...' in 'He went home.'

Other additions make questions:

'Is he ... -ing' in 'Is he going home?'

'Will he ...' in 'Will he go home?'

'Did he ...' in 'Did he go home?'

Similarly, in Cree, when a verb is used to make a statement or to ask a question, it must take certain additions and changes.

Note in the English examples just above that the words and affixes added to the verb, and the change in the verb, give three kinds of information:

(1) The words 'I' and 'he' tell who is doing the going. These words are called personal pronouns. (The rest of the English personal pronouns are 'we', 'she', 'it', 'they' and 'you'.) All the other added words, the affixes, the change from 'go' to 'went', and even the very order of the words in some cases, either —

(2) tell the time at which the going takes place, namely, in the past, present or future, or —

(3) distinguish the statements from the questions.

How some of this information is expressed in Cree has already been described, namely:

Indicative verbs are used to make statements and yes-or-no questions. Yes-or-no questions are distinguished from statements by the addition of the word *na*.

*kí-* (and *ohci-* after *mwac* or *móña*) indicates past time, and *wí-* and *ta-* indicate future time. The absence of these tense prefixes indicates present time.

(The student should review sections 3 through 6 if any of these statements are unclear.)

The Cree personal pronouns still have to be presented. When used with a verb to express the one who does something or is something, the Cree personal pronouns are all affixes. The affixes that are used with a verb to make a statement or ask a yes-or-no question are called indicative personal affixes, because a verb with an indicative personal affix is an indicative verb.

The following indicative personal affixes are illustrated in the sentences:

*ni-... -n* 'I'

*ki-... -n* 'you (singular)', that is 'you' in speaking to only one person.

*-w* 'he' or 'she'

*-wak* 'they (animate)'.

Before a vowel, *t* is inserted after *ni-* and *ki-* (sent's. 10, 11), and *o* is replaced by *ó* after this *t* (sent's. 14, 15). (In the western dialects *o* is replaced by *ó* and *nit-* and *kit-* are then replaced by *n-* and *k-* (sent's. 14, 15).)

Verbs ending in *é* change the *é* to *á* before *-n* (sent. 21).

\*\*\*\*\*

## EXERCISES

Say the six new verbs of this lesson with each of the four indicative personal affixes.

In Cree, as in any language *ki-...-n* 'you' occurs more frequently in yes-or-no questions than in statements, and *ni-...-n* 'I' occurs more frequently in statements than in yes-or-no questions. Thus, we are more likely to say 'I'm cold.' and 'Are you cold?' than 'Am I cold?' and 'You are cold.' Therefore, it is a good idea in doing exercises like this one to use *ki-...-n* with *na*, and to avoid *na* with *ni-...-n*, but *-w* 'he, she', and *-wak* 'they' should be practiced in both statements and yes-or-no questions.

## 11. At home and away

n(i)kiwán. 'I am going home.', 'I am on the way home.'

kikiwán na. 'Are you going home?', 'Are you on the way home?'

kiwéw. 'He or she is going home.', 'He or she is on the way home.'

kiwéw na. 'Is he or she going home?', 'Is he or she on the way home?'

5 kiwéwak. 'They are going home.', 'They are on the way home.'

n(i)ki-kiwán. 'I went home.'

ki-kiwéw. 'He or she went home.'

kíhtwám kí-kiwéw. 'He or she went home again.'

mwac ohci-kiwéw. 'He or she didn't go home.'

0 niwí-kiwán. 'I'm going to go home.', 'I want to go home.'

sémák na kiwí-kiwán 'Are you going to go home right now?', 'Do you want to go home immediately?'

wí-kiwéw. 'He or she is going to go home.', 'He or she wants to go home.'

mwac wí-kiwéw. 'He or she doesn't want to go home.'

kiki-apin na otáhkosiík. 'Were you in yesterday?', 'Were you at home yesterday?'

15 kí-apiw otáhkosiík. 'He or she was in yesterday.'

otáhkosiík kí-apiw. ' '

ka-apin na anohc. 'Will you be in today?'

n(i)ka-apin. 'I'll be in.'

kitatoskán na. 'Are you working?'

20 n(i)tatoskán. 'I'm working.'

kéyápic atoskéw. 'He or she is still working.'

mwac n(i)tóhci-atoskán otáhkosiík. 'I didn't work yesterday.'

(W. dialects: nóhci- for n(i)tóhci-.)

mwac n(i)ka-atoskán wápahké. 'I won't work tomorrow.'

ninóhté-atoskán. 'I want to work.'

\*\*\*\*\*

15 nóhté-atoskéw. 'He or she wants to work.'

ta-atoskéw. 'He or she will work.'

niwí-mácín. 'I'm going to go hunting.', 'I want to go hunting.'

kiwí-mácín na. 'Are you going to go hunting.', 'Do you want to go hunting?'

wápahké na ta-máciwak. 'Will they go hunting tomorrow?'

30 n(i)kosis kí-kíwéw. 'My son went home.'

kí-kíwéw n(i)tánis. 'My daughter went home.'

n(i)pápá kí-apiw otáhkosíhk. 'My father was in yesterday.'

otáhkosíhk n(i)pápá kí-apiw. ' '' '

wápahké na anikik nápéwak ta-máciwak. 'Will those men hunt tomorrow?', 'Is it tomorrow that those men will hunt?'

35 anikik na nápéwak ta-máciwak wápahké. ['Will those men hunt tomorrow?', 'Is it those men who will hunt tomorrow?']

otakikomniwak na ókok iskwés(i)sak. 'Do these girls have colds.'

ókok iskwés(i)sak otakikomniwak. 'These girls have colds.'

NEW WORDS

Verbs:

api 'sit; be in, be at home'

atoské 'work'

máci 'hunt, go hunting'

Adverbs

sémák 'right now, immediately'

\*\*\*\*\*

## NOTES

ni- and ki- in the indicative personal affixes go before the tense prefixes kí-, ohci-, and wí- (sent's. 6, 10, 11, 14, 22, 27, 28). ni- and ki- plus ohci- yield n(i)tóhci- and kitóhci-. (W. dialects nóhci- and kóhci-.)(sent. 23).

ni- plus ta- results in n(i)ka- (sent's. 18, 24).

ki- plus ta- results in ka- (sent. 17).

---

Note that api has two meanings, 'sit' (section 6) and 'be at home, be in'.

Note that wí- has two meanings, 'going to' and 'want to'. To avoid ambiguity the prefix nóhté- can be used in place of wí- in the meaning 'want to' (sent's. 24, 25).

---

In Cree, as in English, a noun can be used with a verb in a sentence where the noun tells the one who does something or is something, and the verb tells what the noun does or is (sent's. 30-37). A noun used in this way is called the subject of the verb. Thus, in sentences 30-37, 'my son', 'my daughter', 'my father', 'those men' and 'these girls' are subjects of 'went home', 'was in', 'will hunt' and 'have colds'.

In Cree, such sentences are different from their English translations in the following two ways:

(1) In English, the subject noun generally comes before the verb. In Cree you say first whichever you think of first, or whichever you feel contains the most important or novel information.

(2) In Cree, the verb must have a personal pronoun affix: 'he or she' when the subject is animate singular, 'it' when the subject is inanimate singular, 'they (animate)' when the subject is animate plural, and 'they (inanimate)' when the subject is inanimate plural. Accordingly, literal translations of sentences 30-37 are:

\*\*\*\*\*



'My son, he went home.'

'My daughter, she went home.'

'My father, he was in yesterday.'

'Those men, will they hunt tomorrow?'

'These girls, do they have colds?'

'These girls, they have colds.'

---

A Cree demonstrative pronoun can be placed before a noun; the meaning is the same as when an English demonstrative pronoun precedes a noun, for example:

awa nápéw 'this man'

ana nápéw 'that man'

ókok iskwés(i)sak 'these girls' (sent's. 36, 37)

anikik nápéwak 'those men' (sent's. 34, 35).

## EXERCISES

(1) Say all the verbs in this lesson with each of the four indicative personal affixes. Include *kíwé* in addition to the three new verbs. Say them in all four tenses.

(2) Take sentences 8, 9, 13-17, 21-24, and 30-37, and replace the verb in each by various other verbs from this and previous sections, for example, sentence 33, 'My father was in yesterday.' can be changed to 'My father worked yesterday.', 'My father hunted yesterday.', etc.

Warning: *kí-áhkosi-* 'was or were sick' is often used for 'had a baby, gave birth'.

\*\*\*\*\*

12. Departure and arrival.

ta-sipwéhtéw. 'He will leave.'

wápahké wí-sipwéhtéw. 'He is going to leave tomorrow.', 'He wants to leave tomorrow.'

sipwéhtéw. 'He (just now) left.'

kí-sipwéhtéw. 'He left (some time ago).'

sipwéhtétán. 'Let's leave.'

takosin. 'He (just now) arrived.'

kí-takosin na. 'Did he arrive (some time ago)?'

kikí-takosinin na. 'Did you arrive (some time ago)?'

mwéhci n(i)takosinin. 'I just now arrived.'

wápahké ta-takosinwak. 'They will arrive tomorrow.'

píhtikwéw. 'He went in (just now).'

kí-píhtikwéw. 'He went in (some time ago).'

pé-píhtikwéw. 'He (just now) came in.'

kí-pé-píhtikwéw. 'He came in (some time ago).'

wañawíw. 'He went out (just now).'

ásay kí-sipwéhtéw n(i)pápá. 'My father has already left.'

sipwéhtéw kipápá. 'Your father left (just now).'

mwéhci takosin kimámá. 'Your mother just now arrived.'

kimámá mwéhci pé-takosin. 'Your mother just now arrived (here).'

ta-takosinwak awás(i)sak wápahké. 'The children will arrive tomorrow.'

wápahké ta-takosinwak awás(i)sak. ' " ' >

mwac ta-pé-kíwéw n(i)pápá wápahké. 'My father won't come home tomorrow.'

\*\*\*\*\*

NEW WORDS

Nouns:

awásis 'child'

awás(i)sak 'children'

kimámá 'your mother'

kipápá 'your father'

Verbs:

sipwéhté 'leave'

takosini 'arrive'

Adverbs:

ásay 'now, already'

mwéhci 'just now'

## NOTES

There are two important differences in the way the Cree and English present tenses are used.

(1) In English, the present tense is often used for future time, especially when other words make the time clear. For example, to express the meaning of sentences 2 and 20-22, the English-speaking person can just as well say 'He is leaving tomorrow.', 'The children are arriving tomorrow.', and 'My father isn't coming home tomorrow.'

In Cree, the present tense can never refer to future time! *wi-* or *ta-* must always be used with a verb referring to future time!

(2) On the other hand, Cree uses the present tense not only for something that is happening right now, but also for something that has just now happened (sent's. 3, 6, 9, 11, 13, 15, 17-19). The past tense in Cree is used only for something that happened longer ago than just now (sent's. 4, 7, 8, 12, 14, 16).

(No attempt is made in the remainder of this work to specify both of the possible meanings of each verb in the present tense, nor to remind the student with each past tense that it refers to events happening longer ago than just now.)

The verbs that end in *sini*, like *takosini* 'arrive', are slightly irregular. Instead of taking the suffix *-w* 'he, she', they drop the final *i* (sent. 6), and they also drop the *i* before *-wak* 'they' (sent. 10).

A verb of going is changed to a verb of coming by adding the prefix *pe-*, thus *píhtikwé* 'go in', *pé-píhtikwé* 'come in', *kíwé* 'go home', *pé-kíwé* 'come home', *takosin* 'arrive (there)', *pé-takosin* 'arrive (here)'. Note that *pé-* follows the other prefixes.

Beginning with this section, usually only 'he' is written in translations, but it should be understood that 'she' is equally possible.

\*\*\*\*\*

## EXERCISES

(1) Say all the verbs in this lesson with each of the four indicative pronoun affixes. Say them all in the present; then say one each in the past and future.

(2) Take sentences 16 - 22 and replace the subject noun in each by the by the Cree for each of the following:

'my sons'

'this child'

'that man'

'those dogs'

(3) Do the same with sentences 30 - 37 in section 11.

## Word list for sections 1-12

(The number of the section in which each word first appears follows the meaning.)

## Nouns

(The plural suffix is given after each noun.)

- acáhk -wak, acahkos -ak 'star' 8      nóhtáwiy 'my father' 8  
 acimosis -ak 'puppy, little dog' 9      otápánásk -wak 'car, sled' 9  
 atáwikamik -wa 'store' 9      písím -wak 'sun, moon' 8  
 atim -wak 'dog' 8      tipiskáwi-písím 'the moon' 8  
 asiniy -ak 'stone' 9      wacahkos -ak 'star' 8  
 awásis -ak 'child' 12      wáskahikan -a 'house' 8  
 címán -a 'boat' 8      wasko -ya, waskoy -a 'cloud' 9  
 iskotéw 'fire' 9  
 iskwáhtém -a 'door' 8  
 iskwésis -ak 'girl' 9  
 iskwéw -ak 'woman' 8  
 kimámá 'your mother' 12  
 kidápá 'your father' 12  
 kísikáwi-písím 'the sun' 8  
 masinahikan -a 'book' 8  
 mistik -wa 'stick' 9  
 mistik -wak 'tree' 9  
 nápésis -ak 'boy' 9  
 nápéw -ak 'man' 8  
 n(i)káwiy 'my mother' 8  
 n(i)kosis -ak 'my son' 8  
 nimámá 'my mother' 8  
 n(i)pápá 'my father' 8  
 nipiý 'water' 9  
 n(i)tánis -ak 'my daughter' 8

\*\*\*\*\*

## Demonstrative and interrogative pronouns

	singular		plural	
	animate	inanimate	animate	inanimate
'this, these'	awa	óma	óko, ókok	óho
'that, those'	ana	anima	aniki, anikik	anihi
'that or those in the distance'	náha	néma	néki, nékik	néhi
'who?, what?'	awéna	kékwán	awéniki, awénikik	kékwána



## Verbs

- kosi 'be sick' 10  
 akihtáso 'count' 6  
 api 'sit; be in, be at home' 6, 11  
 atoské 'work' 11  
 ... isi-kísikáw 'the weather is...' 5  
 itwé 'say, say it' 6  
 kawaci 'be cold' 10  
 ka-wáparmitin 'I will see you' 1  
 ka-wáparmitinán 'we will see you (people)' 1  
 ka-wáparmitináwáw 'I will see you (people)' 1  
 kimiwan 'it's raining' 3  
 kinaráskomitin 'I thank you' 1  
 kinaráskomitináwáw 'I thank you people' 1  
 kisináw 'it's bitterly cold' 3  
 kisiso 'be hot' 10  
 kisitéw 'it's hot' 3  
 kiskwépé 'be drunk' 10  
 kíwé 'go home' 3  
 máci 'hunt' 11  
 miño-ayá 'be well (after an illness)' 10  
 miño-kísikáw 'it's nice weather' 3  
 mispon 'it's snowing' 3  
 ñ(i)kiskéñ(ih)tén 'I know (it)' 5  
 ñikwaskwan 'it's cloudy' 3
- ñótin 'it's windy' 3  
 otakikomi 'have a cold' 10  
 píhtiké, píhtikwé, píhtoké 'enter, go in(side)' 6  
 sipwéhté 'leave' 12  
 tahkáyáw 'it's cold' 3  
 takosini 'arrive' 12  
 wañawí 'go out(side)' 6  
 wáséskwan 'it's clear or sunny' 3

\*\*\*\*\*

## Adverbs and other words

hc 'today' 4  
 ásay 'already' 12  
 ástam 'come here' 6  
 awas 'go away, get away' 6  
 ayinánéw 'eight' 2  
 céskwa 'yet' 5  
 éhé 'yes' 5  
 ékosi 'thus, that's how, that's the way';  
 thank you' 1  
 énánéw 'eight' 2  
 kawīā, káā 'don't' 6  
 kékác 'almost' 2  
 kékác mitátaht 'nine' 2  
 kéyápic 'still (referring to time)' 4  
 kíhtwám 'again' 1, 4  
 kīna máka 'and you?' 1  
 kotwásik 'six' 2  
 máskóc 'maybe, perhaps' 4  
 mékwác 'right now, at present' 4  
 mína 'also' 4  
 mitátaht, mitáyaht 'ten' 2  
 móā 'no, not' 5  
 móā(a) nántaw 'fine, hi' 1  
 mwac 'no, not' 5  
 mwéhci 'just now' 12  
 Ⓜ. sign of a yes-or-no question 5  
 móā 'no, not' 5  
 (na)mwac 'no, not' 5

néw, néwo, néyo 'four' 2  
 n(i)kotwásik 'six' 2  
 n(i)sihkác 'carefully, slowly' 6  
 níso 'two' 2  
 nisto 'three' 2  
 otáhkosihk 'yesterday' 4  
 péhkác 'carefully, slowly' 6  
 péyak 'one' 2  
 sémək 'right now, immediately' 11  
 tán(i)si 'how?; hi, hello, how are you?,  
 how are things?' 1  
 tépakohp 'seven' 2  
 wápahké 'tomorrow' 4

## Affixes

- a inanimate plural 9
- ak animate plural 9
- k plural command 6
- ka- 'will' future tense 11
- ki- past tense 4
- ki-... -n 'you (singular)' indicative 10
- ni-... -n 'I' indicative 10
- nóhte- 'want to' 11
- ohci- past tense 5, 11
- pé- 'come' 6, 12
- ta- 'will' future tense 4, 11
- tán 'let's' 7
- w 'he, she' indicative 10
- wa inanimate plural 9
- wak animate plural 9, 'they (animate)'  
indicative 10
- wí- 'going to, want to' future tense 4,  
11

13. What's your name?

tán(i)si és(i)ñihkásoyan. 'What's your name.', literally 'How are you named?'

William n(i)tis(i)ñihkáson. 'My name is William.', literally 'I am named William.'

móñā James n(i)tis(i)ñihkáson. 'My name isn't James.'

móñā ékosi n(i)tis(i)ñihkáson. 'That's not my name.', literally 'I am not named that way.'

Mary na kitis(i)ñihkáson. 'Is your name Mary?'

tán(i)si és(i)ñihkásoyán. 'What's my name?'

James kitis(i)ñihkáson. 'Your name is James.'

tán(i)si és(i)ñihkásot 'What's his name?', 'What's her name?'

Thomas is(i)ñihkásow. 'His name is Thomas.'

Alice na is(i)ñihkásow. 'Is her name Alice?'

tán(i)si és(i)ñihkásot kikáwiw. 'What is your mother's name?'

tán(i)si és(i)ñihkásot kóhtáwiw. 'What is your father's name?'

tán(i)si és(i)ñihkásot awa. 'What is this one's name?'

Mary is(i)ñihkásow nimámá. 'My mother's name is Mary.'

McKay is(i)ñihkásowak ókok. 'These ones are named McKay.'

## NEW WORDS

## Nouns:

kikáwiy 'your mother'

kóhtáwiy 'your father'

Again, some speakers consider these more correct than *kimámá* and *kipápá*, but other speakers rarely or never use them.

## Verbs:

... *is(i)ñihkáso* 'be named ...'

## NOTES

A Verb in a supplementary question in Cree requires personal affixes that are very different from the indicative personal affixes. They are called the subjunctive personal affixes, and a verb with a subjunctive personal affix is called a subjunctive verb.

The subjunctive personal affixes are all suffixes. The following are illustrated in the sentences:

-yán 'I' (sent. 6)

-yan 'you (singular)' (sent. 1) (N. dialects -yin for -yan)

-t 'he, she' (sent's. 8, 11-13).

---

In supplementary questions, verbs that begin with *is* or *it* change the *i* to *é* in the present tense.

---

Note that the demonstrative pronouns can be used without a noun; then they are often to be translated by 'this one', 'that one', etc. in English:

• 'What is my name?' (sent. 6) is, of course, not a very useful question in most situations, but it may be handy for language-class practice.

## EXERCISES

This lesson offers a good opportunity for classmates to get acquainted

(1) Someone should ask the person next to him 'What's your name?' and get an answer. Then the person who was asked should ask the next person, and so on until everyone has both asked and answered.

(2) Now, beginning again, the first speaker should ask the second speaker for some third classmate's name, saying 'What's that man's name?' or 'What's that woman's name?', and get the answer 'His or her name is ...', and so on around the room until everyone has both asked and answered.

Note that in Cree, as in every other language, there is a tendency to answer supplementary questions with just a word or two: 'What's your name? Bill.' This is the most natural conversational style, but it provides poor language practice, so supplementary questions in language class should be answered with "full sentences": 'What's your name? My name is Bill.'

In a class of only one student, student and teacher can ask each other their names, and then ask the name of someone in a picture.

(3) In classes large or small, students and teacher can ask for the names of one another's mother and father.

\*\*\*\*\*

14. What did you say?

tán(i)si étwéyan. 'What did you (just now) say?', 'What are you saying?'  
mispon, na(it)itwán. 'I (just now) said, "it's snowing."'

tán(i)si étwét. 'What did he (just now) say?'

mispon, itwéw. 'He (just now) said, "it's snowing."', 'He says, "it's snowing."'

wí-mispon, itwéw. 'He says or (just now) said, "it's going to snow."'

tán(i)si étwécik. 'What did they (just now) say?', 'What are they saying?'

tán(i)si ká-(kí-)itwéyan. 'What did you say (some time ago)?'

tán(i)si ká-(kí-)itwét. 'What did he say (some time ago)?'

mispon, kí-itwéw. 'He said, "it's snowing."'

tán(i)si (ká-)wí-itwéyan. 'What are you going to say?'

tán(i)si (ká-)wí-itwét. 'What is he going to say?'



## NOTES

Another subjunctive personal affix:

-cik 'they (animate)' (sent. 6).

---

In supplementary questions, many speakers use a prefix *ká-* before the past tense prefix *kí-*, and before the future prefix *wí-*.

Other speakers replace *kí-* with *ká-*, and omit *ká-* before *wí-*.

There is a third possibility: some speakers replace *kí-* with *ká-*, and change *wí-* to *wá-*.

This results in the following three patterns of tense prefixes for subjunctive verbs:

	pattern 1	pattern 2	pattern 3	written here
past	<i>ká-kí-</i>	<i>ká-</i>	<i>ká-</i>	<i>ká-(kí-)</i>
'going to'	<i>ká-wí-</i>	<i>wí-</i>	<i>wá-</i>	<i>(ká-)wí-</i>

The student should use the pattern used by his teachers and by the Cree speakers in his community, but he will have to determine their usage by observation, of course, because it is very unlikely that he will find anyone with the conscious knowledge to describe the use of these prefixes, or to answer questions about it. Moreover, many well-travelled speakers seem to be able to use both patterns, and to adjust their own speech to what they hear.

---

Note: when *i* or *í* is followed by *i* or *í*, the two vowels are sometimes pronounced like one *í*. Thus *kí-itwéw* is sometimes pronounced as *kítwéw*.

## EXERCISES

Below is an outline for a conversation between two people identified as A and B. Let one student speak for A, and another speak for B, and make a conversation in Cree in accordance with the outline. (If there is only one student, the teacher can speak for the other person in the conversation.) Note that some of the statements in the outline will allow more than one correct Cree sentence:

The setting: B appears at the door of A's house.

The conversation:

A greets B.

B responds to the greeting.

A invites B to come in and sit down.

B comments on the weather.

A comments on yesterday's weather.

B asks A whether he worked yesterday.

A doesn't hear; he asks B what he said, or requests him to repeat.

B repeats his question.

A says that he didn't work. He says that he had a cold.

B says he is going to leave or go home already.

A says goodbye to him.

15. What are you doing?

kékwán tótaman. 'What are you doing?'

kékwáñiw tótahk. 'What is he doing?'

kékwáñiw tótahkik. 'What are they doing?' \*

kékwán tótamán. 'What am I doing?'

5 kékwán nócihtáyan. 'What are you working on?'

kékwáñiw nócihtát. 'What is he working on?'

kékwáñiw nócihtácik. 'What are they working on?'

kékwán nócihtáyán. 'What am I working on?'

kékwán (ká-)wí-tótaman wápahké. 'What are you going to do tomorrow?'

10 kékwán ké-tótaman wápahké. 'What will you do tomorrow?'

kékwán ká-(kí-)tótaman otáhkósihk. 'What did you do yesterday?'

kékwán ká-(kí-)nócihtáyan otáhkósihk. 'What did you do yesterday?'

kékwáñiw mwéhci tótahk Alice. 'What is Alice doing just now?'

kékwáñiw ana tótahk. 'What is that one doing?'

15 kékwáñiw nócihtát ana iskwéw. 'What is that woman working on?'

kékwáñiw tótahkik anikik awásti)sak. 'What are those children doing?' \*

(W. dialects: kékwán for kékwáñiw.)

\* (N. dialects: tótahkwá for tótahkik.)

\*\*\*\*\*

## NEW VERBS

nócihtá 'work on it'

tóta 'do it'

## NOTES

The verbs that end in a (but not á), like tóta, take the following subjunctive personal affixes:

-mán 'I' (sent. 4) instead of -yán

-man 'you (singular)' (sent's. 1, 9-11) instead of -yan

-hk 'he, she' (sent's. 2, 13, 14) instead of -t

-hkik 'they (animate)\*' (sent's. 3, 16) instead of -cik.

Some of the other affixes which occur with these verbs are also a little different from those which occur with other verbs, as will be seen in later sections.

In supplementary questions, ta- 'will' is replaced by ké- (sent. 10).

Note that in many Manitoba dialects kékwáñiw is used instead of kékwán in any sentence containing 'he', 'she', or 'they'.

The student can use the questions in sentences 1-8 to increase his vocabulary of verbs, indeed, 'What am I doing?' and 'What am I working on?' could hardly be used for any other purpose, except perhaps also in classroom drill.

\* (N. dialects -hkwá.)

Sentences 1-8 do not include all the possible ways to say 'What are you doing?' in Cree. The following are used in some areas:

tán(i)si étótaman. 'What are you doing?'

tán(i)si étótahk. 'What is he doing?'

tán(i)si étótahkik. 'What are they doing?'

tán(i)si étótamán. 'What am I doing?'

But in an appropriate context these sentences mean 'How did you do it?' or 'What did you do to it?', etc., and will be so understood in some regions.

In eastern Manitoba, the above expressions may be used with táni in place of tán(i)si.

The student must be alert to the usage of his teachers or his community and imitate them.

16. Some answers to 'What are you doing?', 'What is he doing?', etc.

*n(i)pimohtán.* 'I'm walking.'

*n(i)pim(i)pahtán.* 'I'm running.'

*ninímin.* 'I'm dancing.'

*n(i)tayamin.* 'I'm talking.'

*n(i)takihtáson.* 'I'm counting.'

*nimas(i)nahikán.* 'I'm writing.'

*niwí-nipán.* 'I'm going to sleep.', 'I want to sleep.'

*kipim(i)pahtán na.* 'Are you running?'

*kiwí-nímin na.* 'Are you going to dance?'

*pimohtéw.* 'He is walking.'

*pim(i)pahtáw.* 'He is running.'

*kí-nímiw* 'He danced.'

*ayamiw.* 'He is talking.'

*akihtásow.* 'He is counting.'

*nikamow.* 'He is singing.'

*mas(i)nahikéw.* 'He is writing.'

*míc(i)sow mékwác.* 'He is eating right now.'

*nipáw.* 'He is sleeping.'

*pimohtéwak.* 'They are walking.'

*ayamiwak.* 'They are talking.'

*nipáwak.* 'They are sleeping.'

pakitahwáw ana nápéw. 'That man is fishing with a net.'

ana nápéw pakitahwáw. ' " '

kwáskwépíckéw awa nápéw. 'This man is fishing with a hook and line.'

awa nápéw kwáskwépíckéw. ' " '

mikisimow atim. 'A dog (just now) barked.'

atim mikisimow. ' " '

kí-mikisimow atim. 'A dog barked (some time ago).'

anikik nápés(i)sak pim(i)pahtáwak. 'Those boys are running.'

pim(i)pahtáwak anikik nápés(i)sak. ' " '

anikik awás(i)sak métawéwak. 'Those children are playing.'

mwac ohci-mikisimowak atimwak. 'The dogs didn't bark.'

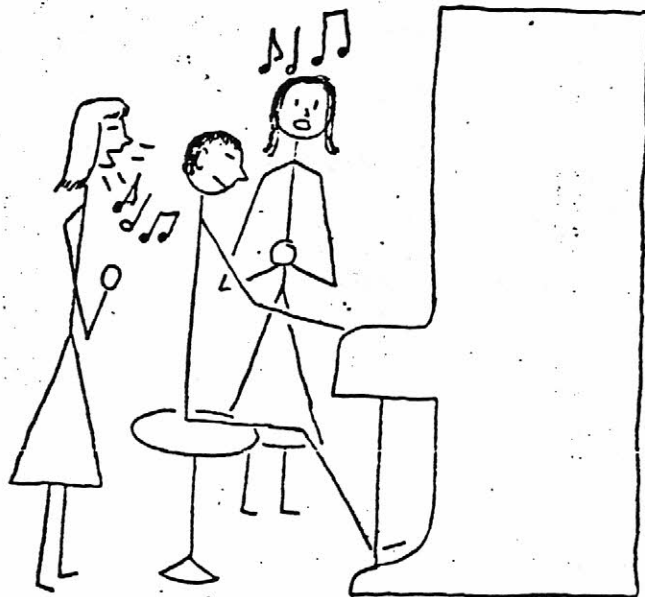
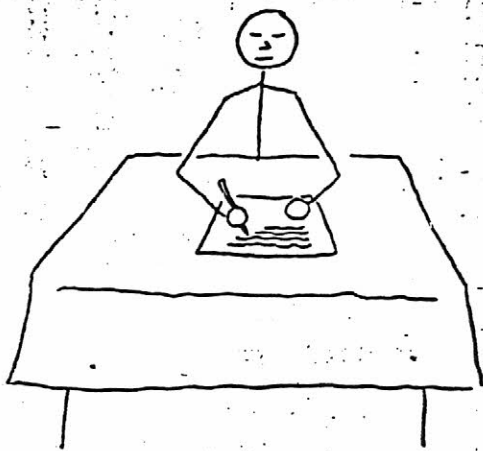
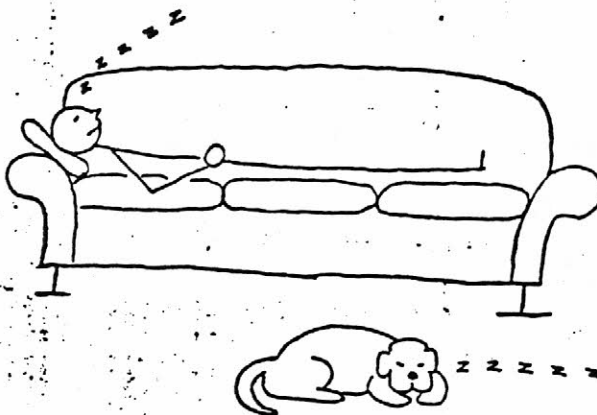
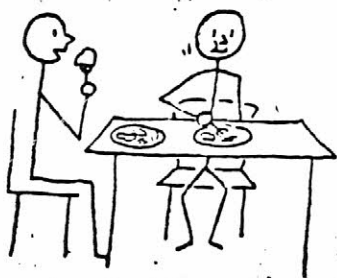
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NEW VERBS

- ayami 'talk'
- kwáskwépiciké 'fish with a hook and line'
- mas(i)nahiké 'write'
- métawé 'play'
- míc(i)so 'eat'
- mikisimo 'bark'
- nikamo 'sing'
- ními 'dance'
- nipá 'sleep'
- pakitahwá 'fish with a net'
- pim(i)pahtá 'run'
- pimohté 'walk'

\*\*\*\*\*





### EXERCISES

- (1) The pictures above and also the picture on page 9-4 can be used for the teacher to ask the student what the various people and dogs are doing.
- (2) Say each of the new verbs with the four indicative personal affixes.

\*\*\*\*\*

17. Family and friends

n(i)pápá , nóhtáwiý 'my father'

kipápá , kóhtáwiý 'your father'

opápáwa , óhtáwiya 'his or her father'

nimámá , n(i)káwiý 'my mother'

kimámá , kikáwiý 'your mother'

omámáwa , okáwiya 'his or her mother'

n(i)kosis 'my son'

n(i)kos(i)sak 'my sons'

kikosis 'your son'

kikos(i)sak 'your sons'

okos(i)sa 'his or her son or sons'

n(i)tánis 'my daughter'

n(i)tán(i)sak 'my daughters'

kitánis 'your daughter'

kitán(i)sak 'your daughters'

otán(i)sa 'his or her daughters'

nistéś 'my older brother'

nimisak 'my older sisters'

kistéśak 'your older brothers'

kimis 'your older sister'

ostéśa 'his or her older brother(s)'

omisa 'his or her older sister(s)'

nisím , nisímis 'my younger brother or sister'

kisímak , kisímisak 'your younger brothers and/or sisters'

osíma , osímisa 'his or her younger brother(s) or sister(s)'

nimosóm 'my grandfather'

nóhkóm 'my grandmother' , kóhkóm 'your grandmother' , óhkómia 'his or her grandmother(s)'

\*\*\*\*\*

nós(i)simak 'my grandchildren', kós(i)sim 'your grandchild', ós(i)sima 'his or her grandchild or grandchildren'

n(i)tótém 'my friend', kitótémak 'your friends', otótéma 'his or her friend or friends'

wápahké na ta-apiw kipápá. 'Will your father be home tomorrow?'

kisté na atoskéw. 'Is your older brother working?'

25 kisímis na iskóliwiw. 'Is your younger brother (or sister) attending school?'

pétohtéwak n(i)tán(i)sak. 'My daughters are coming.'

kí-kíwéwak nistéwak. 'My older brothers went home.'

tán(i)té opápáwa. kí-kíwéniwa. 'Where is his father? He went home.'

pétohténiwa otán(i)sa. 'His daughter is coming.', 'His daughters are coming.'

30 kí-kíwéniwa ostésa. 'His older brother(s) went home.'

péyak otán(i)sa otakikomiñiwa. 'One of his daughters has a cold.'

nísc otán(i)sa otakikomiñiwa. 'Two of his daughters have colds.'

kahkiñaw okos(i)sa apiñiwa. 'All his sons are at home.'

awa nápéw opápáwa áhkosiñiwa. 'This man's father is sick.'

5 tán(i)si és(i)ñihkásonit Mary óhtáwiya. Thomas is(i)ñihkásoniwa óhtáwiya. 'What is Mary's father's name? Her father's name is Thomas.'

(E. dialects: és(i)ñihkásonici for és(i)ñihkásonit.)

\*\*\*\*\*

## NEW WORDS

## Verbs:

*iskóliwi* 'attend school'*pétohté* 'come'

## Adverbs:

*tán(i)té* 'where?'

## Quantity-words:

*kahkiñaw* 'all (of a number), each, every'

## A FEW ADDITIONAL USEFUL WORDS DENOTING QUANTITIES

*misiwé* 'all (of a mass), the whole of'*mihcét* 'many, a lot of (a number)'*mistahi* 'much, a lot of (a mass)'*átiht* 'a few'*apisís* 'a little bit of'

\*\*\*\*\*

## NOTES

'My', 'your', 'his', and 'her' are possessive pronouns.

In Cree, the nouns denoting relatives and 'friend' do not occur without possessive pronouns.

Cree possessive pronouns include the following prefixes:

ni- 'my'

ki- 'your' (speaking to one person)

o- 'his, her'.

With a few nouns, these are replaced by nó-, kó-, ó- (lines 1-3, 20, 21).

An animate noun with the prefixes ni- or ki- (or nó- or kó-) can occur with or without the plural suffix -ak just like any other animate noun.

But an animate noun with o- (or ó-) must take a special suffix called the obviative suffix! A noun with the obviative suffix is called an obviative noun.

The obviative suffix for animate nouns is -a for both singular and plural! (Singular and plural can be distinguished, of course, by using additional words which denote quantities (sent's. 31-33).) Some nouns insert w before the obviative suffix (lines 3, 6). Those which insert w before -ak, do so also before -a, and vice versa.

Note that the inanimate plural suffix, and the animate obviative suffix, are identical.

-ñiwa is an indicative personal affix. It is used in place of -w or -wak when the subject is obviative, or when 'he', 'she', or 'they (animate)'<sup>2</sup> refer to an obviative noun (sent's. 28-35),

-ñit is a subjunctive personal affix. It is used in place of -t or -cik when the subject is obviative, or when 'he', 'she', or 'they (animate)'<sup>2</sup> refer to an obviative noun (sent. 35).

(E. dialects -ñici for -ñit.)

\*\*\*\*\*

When a singular noun is used with a noun with o- (or ó-), the former is the possessor of the latter. In other words, Cree expresses 'the man's father' or 'the father of the man' by saying, literally, 'the man, his father', for example:

n(i)pápá otótéma 'my father, his friend(s)' = 'my father's friend(s)'

nimámá opápáwa 'my mother, her father' = 'my mother's father'

Mary óhtáwiya 'Mary, her father' = 'Mary's father' (sent. 35)

ana nápéw opápáwa 'that man, his father' = 'that man's father' (sent.

34).

## EXERCISES

(1) In sentences 23-27, replace ki- 'your' and ni- 'my' with o- 'his, her'.

(2) In sentences 28-31, replace o- 'his, her' with ni- 'my'.

(3) In sentences 32-35, replace o- 'his, her' with ki- 'your'.

\*\*\*\*\*

18. Where?, here, and there.

tán(i)té éyáyan. 'Where are you?', 'Where are you living?'

tán(i)té éyát. 'Where is he?', 'Where is he living?'

tán(i)té wíkiyan. 'Where is your home?'

tán(i)té wíkit. 'Where is his home?'

tán(i)té ká-(kí-)ayáyan. 'Where were you?'

tán(i)té (ká-)atoskéyan. 'Where are you working?'

tán(i)té ká-(kí-)nipáyan. 'Where did you sleep?'

tán(i)té ká-(kí-)nipát. 'Where did he sleep?'

tán(i)té ká-(kí-)nipácik. 'Where did they sleep?'

tán(i)té kipápá. 'Where is your father?'

tán(i)té émihkvának. 'Where are the spoons?'

tániwa. 'Where is he?'

tániwékák. 'Where are they (animate)?'

tániwé. 'Where is it?'

tániwéhá. 'Where are they (inanimate)?'

tániwa kimármá. 'Where is your mother?'

tániwa kipápá. 'Where is your father?'

tániwa otápánásk. 'Where is the sled or car?'

tániwékák otápánáskwak. 'Where are the sleds or cars?'

tániwé wiyás. 'Where is the meat?'

tániwéhá mas(i)nahikana. 'Where are the books?'

óta n(i)tayán. 'I'm right here.'

an(i)té wíkiw. 'His home is over there.'

nété ayáw. 'He's over there in the distance.'

nété astéwa. 'They (inanimate) are over there in the distance.'



## NEW WORDS

## Nouns:

émihkwán 'spoon'

émihkwának 'spoons'

wiyás 'meat'

## Verbs:

ayá 'be (at a place); live (at a place)'

wíki 'live (at a place)', ... wíkiw 'his

home is ...'

astéw 'it is (at a place)'

## Adverbs of place:

óté 'over here'

óta 'right here'

an(i)té 'over there'

an(i)ta 'right there'

nété 'over there in the distance'

néta 'right there in the distance'

tán(i)té 'where?'

\*\*\*\*\*

## NOTES

Note that *tán(i)té* can be used without any verb; it then means 'where is?', 'where are?' (sent's. 10, 11)

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More indicative personal affixes:

-w 'it'

-wa 'they (inanimate)'

Note that these suffixes are not used with *ayá* 'be (at a place)', but with another verb, *asté*, which has the same meaning as *ayá*. This is a typical Cree pattern: there are two verbs for many meanings. One is used with the animate affixes 'he, she', 'they (animate)' and with 'I' and 'you'. The other is used with the inanimate affixes 'it' and 'they (inanimate)'.

A verb used with 'he' is called an animate verb, and one used with 'it' is called an inanimate verb.

Inanimate verbs have no command forms (to make a command, use the animate verb of the same meaning), so they will be cited in the present indicative form with 'it'.

---

*ayá* changes to *éyá* in the present tense in supplementary questions, just like the verbs beginning with is or it.

isi-ayá and isi-wíki are sometimes used instead of plain ayá and

wíki, for example:

tán(i)si ési-ayáyan. 'Where are you?', 'Where are you living?'

tán(i)si ési-wíkit. 'Where is his home?'

Note: when é is followed by é, the two vowels are sometimes pronounced like one é. Thus, tán(i)té éyáyan is sometimes pronounced tán(i)téyáyan.

\*\*\*\*\*

## EXERCISES

Provide an answer to each of the questions in sentences 1-19, saying that the person(s) or thing(s) in question are here or there. Include the verb in your answer, saying for example 'It is here.', not just 'Here.'.

19. At, in, and on.

*n(i)kí-kapásimon sákahikanihk.* 'I swam in the lake.'

*kapásimo sákahikanihk.* 'Swim in the lake!'

*ásokanihk n(i)ka-n(a)t(a)wé-apin.* 'I'll go sit on the dock.'

*atáwikamikohk n(i)pápá ayáw.* 'My father is at or in the store.'

*atáwikamikohk ayáw n(i)pápá ' ' '*

*sípíhk kapásimow.* 'He is swimming in the river.'

*n(a)t(a)wé-kapásimotán sípíhk.* 'Let's go swim in the river.'

*kinoséwi-sípíhk ayáw.* 'He is at Norway House.', 'He is living at Norway house.'

*kinoséwi-sípíhk wíkiw.* 'His home is at Norway House.'

*kinoséwi-sípíhk niwíkin.* 'My home is at Norway House.'

*míc(i)sowináhtikohk astéw wiyás.* 'The meat is on the table.'

*míc(i)sowináhtikohk astéw móhkomán.* 'The knife is on the table.'

*míc(i)sowináhtikohk astéwa móhkomána.* 'The knives are on the table.'

*akocikanihk astéwa oñákana.* 'The dishes are on the shelf.'

*n(a)t(a)wé-api píhtikwamihk.* 'Go sit in the house!'

*píhtotak n(i)tapin.* 'I'm sitting in the boat.'

*api óta téhtapiwinihk.* 'Sit on this chair!', literally 'Sit right here on the chair!'

\*\*\*\*\*

píhci mistikowahkih astéw. 'It's inside the box.'

tákoc mistikowahkih astéw. 'It's on top of the box.'

ásay ayáwak awás(i)sak otápánáskohk. 'The children are already in the car.'

ásay ayáwak píhci otápánáskohk awás(i)sak. 'The children are already inside the car.'

wakic otápánáskohk astéwa masinahikana. 'The books are on top of the car.'



## SOME OTHER NAMES OF CREE COMMUNITIES IN MANITOBA

misi-páwastik 'Grand Rapids', locative: misi-páwastikohk

móso-sákahikan 'Moose Lake', locative: móso-sákahikanihk

nisicowásíhk 'At Nelson House'

opáskwiyáw 'The Pas', locative: opáskwiyáhk

panipáwi-nipiy 'Oxford House', locative: panipáwi-nipíhk

p(i)micikamáw 'Cross Lake', locative: p(i)micikamáhk

tátáskwiyáw 'Split Lake', locative: tátáskwiyáhk



## NOTES

'At', 'in', or 'on' placed before a noun in English is expressed by a suffix added to a noun in Cree. This suffix is called the locative suffix, and a noun with the locative suffix is called a locative noun. Such a noun is an adverb of place.

The locative suffix is -ihk (sent's. 1-3, 14, 17-19), with the following exceptions:

For nouns that add w before -ak and/or -a, the locative suffix is -ohk (sent's. 4, 5, 11-13, 20-22).

When a noun ends in w or y, -hk replaces the w or y, and if the preceding vowel is short, it becomes long (sent's. 6-10).

As a rule, the locative suffix means 'in' when it is suffixed to a noun denoting a natural container, such as a house, automobile, pail, pot, box, or bag (sent's. 1, 2, 4-7, 20), and it means 'on' when it occurs with the name of a natural supporting surface, such as a table or chair (sent's. 3, 11-14, 17).

If one wants to be more specific, píhci and táhkoc or wakic can be used, indeed, táhkoc or wakic must be used if something is on top of a natural container (sent's. 18, 19, 21, 22).

píhtikwamihk and píhtotak are common replacements for wáskahikanihk and címánihk (sent's. 15, 16)

Note that adverbs of place may either precede or follow verbs, though they seem to precede somewhat more frequently.

Inanimate nouns occur as the subjects of inanimate verbs. As usual, the subject can precede or follow the verb, and the verb retains the personal affix, 'it' when the subject is singular, 'they' when it is plural. Accordingly, literal translations of sentences 11-14 are:

'The meat, it is on the table.'

'The knife, it is on the table.'

'The knives, they are on the table.'

'The dishes, they are on the shelf.'

---

*n(a)t(a)wé-* 'go and ...', like *pé-* is a prefix to verbs, and follows any tense prefixes, *ni-*, or *ki-* (sent's. 3, 7, 15). There are a number of such prefixes. They are called preverbs.

In rapid speech *nté-* may occur instead of *ntwe-*.

(Dialects: *nta-* for *nté-*.)

## EXERCISES

(1) Here is another outline of a conversation between A and B. It should be handled like the previous one (page 14-3):

The setting: A and B meet on the road.

The conversation:

A greets B.

B responds to the greeting.

They exchange comments on the weather.

A asks B where he is living.

B points out his house, saying that he lives there.

A mentions a name, asking B whether that is his father's name.

B says it is.

A asks whether B's father is at home.

B says he's sitting on the dock.

A asks what he's doing.

B says he's fishing.

(2) Make a number of different Cree sentences by taking sentence 11 'The meat is on the table.' and making the following substitutions:

In place of 'the meat' say:

'the knife'

'the knives'

'the spoon'

'the spoons'

'the dish'

'the dishes'

'the box'

'the boxes'

In place of 'on the table' say:

'on the shelf'

'on the chair'

'on the dock'

'in the box'

'in the house'

'in the store'

'in the car'

'in the boat'

\*\*\*\*\*

20. Where are you going?, Where are you coming from?

tán(i)té étohtéyan. 'Where are you going?'

atáwikamikohk n(i)titohtán. 'I'm going to the store.'

tán(i)té (ká-)wí-itohtéyan. 'Where are you going to go?', 'Where do you want to go?'

atáwikamikohk niwí-itohtán. 'I'm going to go to the store.', 'I want to go to the store.'

ihtáwinihk niwí-itohtán. 'I'm going to go to town.'

tán(i)té ká-(kí-)itohtéyan. 'Where did you go?'

tán(i)té étohtét. 'Where is he going?'

tán(i)té étohtét kimámá. 'Where is your mother going?'

tán(i)té kimámá étohtét. " "

atáwikamikohk itohtéw. 'She's going to the store.'

tán(i)té ká-(kí-)itohtét. 'Where did he go?'

tán(i)té ká-(kí-)itohtét kipápá. 'Where did your father go?'

atáwikamikohk kí-itohtéw. 'He went to the store.'

tán(i)té étohtécik. 'Where are they going?'

tán(i)té étohtécik kistésak. 'Where are your older brothers going?'

tán(i)té ká-(kí-)itohtéñit okos(i)sa. 'Where did his son(s) go?'

an(i)té itohté. 'Go over there!'

\*\*\*\*\*

tánci)té ohtohtéyan. 'Where are you coming from?'

atáwikamikohk n(i)tóhtohtán. 'I'm coming from the store.'

(W. dialects: nóhtohtán for n(i)tóhtohtán.)

tánci)té kirmámá ká-(kí-)ohtohtét. 'Where did your mother come from.'

kinoséwi-sípíhk ohtohtéwak. 'They (just now) came from Norway House.'

tán(i)té étohtét. kinoséwi-sípíhk. 'Where is he going? (To) Norway House.'

tánci)té ohtohtécik. kinoséwi-sípíhk. 'Where are they coming from?  
(From) Norway House.'

\*\*\*\*\*

## NEW WORDS

## Nouns:

*ih táwin* 'town'*ih táwina* 'towns'

## Verbs:

*itohté* 'go to'*ohtóhté* 'come from'

## NOTES

*itohté* and *ohtóhté* are used with adverbs of place indicating the place to which one is going or from which one is coming.

---

Some speakers change *o* to *wé* in verbs beginning with *ohc* or *oht* in the present tense in supplementary questions. Other speakers leave this *o* unchanged (sent's. 18, 23)

---

A question involving 'where to?' or 'where from?' is generally answered by an adverb of place alone, with 'to' or 'from' unexpressed (sent's. 22, 23).

\*\*\*\*\*

## 21. To and from.

kinoséwi-sípíhk n(i)kí-isi-kíwán. 'I went home to Norway House.'

kinoséwi-sípíhk n(i)kí-ohci-kíwán. 'I went home from Norway House.'

kinoséwi-sípíhk n(i)kí-pé-ohci-kíwán. 'I came home from Norway House.'

sipwéyáhtaká ásokanihk ohci. 'Swim away from the dock!'

atáwikamikohk ispahtá. 'Run to the store!'

atáwikamikohk kí-ispahátáw. 'He ran to the store.'

atáwikamikohk n(i)tóhcipahátán. 'I (just now) ran from the store.'

(W. dialects: nóhcipahátán for n(i)tóhcipahátán.)

atáwikamikohk kí-ohcipahátáw. 'He ran from the store.'

ásokanihk itáhtaká. 'Swim to the dock!'

ásokanihk kí-itáhtakáw. 'He swam to the dock.'

panipáwi-nipíhk n(i)tóhcín. 'I'm from Oxford house.'

(W. dialects: nóhcín for n(i)tóhcín.)

tán(i)té wéhci-kiskéñ(ih)taman. 'How do you know (it)?', literally  
'Where do you know it from?' \*

tán(i)té wéhci-kiskéñ(ih)tahk. 'How does he know it?' \*

tán(i)té ohci. 'Where from?'

\* Some speakers use ohci- instead of wéhci- here.

\*\*\*\*\*

## NEW WORDS

## Verbs:

ispahtá 'run to'

itáhtaká 'swim to'

kiskéñ(ih)ta 'know, know it'

ohci 'be from'

ohcipahtá 'run from'

sipwéyáhtaká 'swim away'

## Adverbs:

isi 'to'

ohci 'from'

\*\*\*\*\*



## NOTES

*isi* 'to' and *ohci* 'from' regularly follow a noun or adverb denoting the place to or from which some movement takes place, and a noun used this way must take the locative suffix (sent's. 4, 14).

The verb denoting the movement often follows the adverb or locative noun with *isi* or *ohci*. Such verbs are treated in the following two ways:

(1) *isi* and *ohci* are prefixed as preverbs to many verbs, thus *isi-kíwé* 'go home to' and *ohci-kíwé* 'go home from' (sent's. 1-3).

(2) *isi* and *ohci* combine with the other verbs, *isi* usually being represented by *is* or *it* at the beginning of a verb, and *ohci* by *ohc* or *oht*.

Examples:

*itohté* 'go to' (section 20), *ohtóhté* 'go from' (section 20).

*ispahtá* 'run to' (sent's. 5, 6), *ohcipahtá* 'run from' (sent's. 7, 8).

*itáhtaká* 'swim to' (sent's. 9, 10).

Note that many verbs consist of two parts, an adverbial part followed by a verbal part, for example, additional verbs with *-ohté* 'go, walk', *-(i)pahtá* 'run', and *-áhtaká* 'swim':

with *pim* ... 'along':

*pimohté* 'walk (along)', *pim(i)pahtá* 'run (along)', *pimáhtaká* 'swim along'.

with *sipwé* ... 'away':

*sipwéhté* 'leave', *sipwéyáhtaká* 'swim away', *sipwépahtá* 'run away'.

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22. Open the door. Close the window.

pás(kih)téna iskwáhtém. 'Open the door.'

kipaha. 'Close it.', 'Close them (inanimate).'

pás(kih)téna anima iskwáhtém. 'Open that door.'

pás(kih)téna wásénamáwin. 'Open the window.'

(Dialects: paspápiwin for wásénamáwin.)

kawiña pás(kih)téna anihí wásénamáwina. 'Don't open those windows.'

kipaha. 'Close it or them (inanimate).'

kipaha wásénamáwin. 'Close the window.'

kipaha iskwáhtém. 'Close the door.'

n(a)t(a)wé - kipaha iskwáhtém. 'Go close the door.'

sémák kipaha anima iskwáhtém. 'Close that door immediately.'

kawiña kipaha anima iskwáhtém. 'Don't close that door.'

pás(kih)ténamok wásénamáwina. 'Open the windows, you people.'

kipahamok. 'Close it or them (inanimate), you people.'

kipahétán wásénamáwina. 'Let's close the windows.'

\*\*\*\*\*

NEW WORDS

Nouns:

wásenamáwin 'window'      wásenamáwina 'windows'

(Dialects: paspápiwin 'windows', plural: -a.)

Verbs

kipaha 'close it'

pás(kih)téna 'open it'

## NOTES

Many verbs refer to doing something to someone or something. Such verbs are called transitive verbs. English examples of transitive verbs include 'open', 'close', 'see', 'hear', 'eat', 'drink', 'know', 'love', 'kill'.

The one who does what the verb refers to, for example, the one who opens, closes, sees, hears, etc., is called the subject of the verb, as mentioned before in section 11. The one that it is done to, for example, the one that gets opened, closed, seen, heard, etc., is called the object of the verb.

Many Cree transitive verbs mean 'do something to it or them (inanimate)'. In other words, an object 'it or them (inanimate)' is included in the meaning of these verbs. Such a verb is called a transitive inanimate verb.

Note: 'it or them (inanimate)' is often abbreviated to mere 'it' in the translations of transitive inanimate verbs in this book, so kipaha 'close it' and pás(kih)téna 'open it' in the list of new words above. Remember 'them (inanimate)' is still an equally possible translation.

Many transitive inanimate verbs end in a. The subjunctive personal affixes used after a appeared in section 15. The command-forms of verbs ending in a occur in this section:

The plural command form adds -mok instead of -k (sent's. 12, 13).

'Let's' is expressed by -tán, but the preceding a is changed to é (sent. 14)!

\*\*\*\*\*

Inanimate nouns can be the objects of transitive inanimate verbs. Such phrases differ from their English translations in two ways:

(1) In English, the object noun generally comes after the verb. In Cree, you say first whichever you think of first, or whichever you feel contains the most important or novel information.

(2) In Cree, the object 'it or them (inanimate)' is included in the meaning of the verb. Therefore, literal translations of sentence 1, above, and of sentences 1, 18, and 19 of section 23 are:

'Open it, the door.'

'Did you close it, the door?'

'The children, they didn't close them, the windows.'

'My father, his friend, he closed it, the door.'

23. Did you close the door? Did you open it?'

kíkí-kipahén na iskwáhtém. 'Did you close the door?'

kíkí-pás(kih)ténén na. 'Did you open it or them (inanimate)?'

ásay na kíkí-pás(kih)ténén. 'Did you already open it or them (inanimate)?'

n(i)kipahén iskwáhtém. 'I (just now) closed the door.'

n(i)kíkí-kipahén iskwáhtém. 'I closed the door (some time ago).'

ásay n(i)kíkí-kipahén iskwáhtém. 'I already closed the door.'

n(i)kíkí-pás(kih)ténén. 'I opened it or them (inanimate).'

mwac n(i)tóhci-pás(kih)ténén. 'I didn't open it or them (inanimate).'

(W. dialects: nóhci- for n(i)tóhci-.)

n(i)ka-n(a)t(a)wé-oás(kih)ténén wásenamáwina. 'I'll go open the windows.'

kíkí-kipaham. 'He closed it or them (inanimate).'

kíkí-pás(kih)ténam. 'He opened it or them (inanimate).'

kíkí-kipaham iskwáhtémiñiw. 'He closed the door.' \*

kíkí-kipaham na wásenamáwina. 'Did he close the windows?'

wásenamáwina na kíkí-kipaham. ' " '

n(i)pápá kíkí-kipaham iskwáhtémiñiw. 'My father closed the door.' \*

kíkí-kipahamwak. 'They closed it or them (inanimate).'

kistésak kíkí-n(a)t(a)wé-kipahamwak iskwáhtémiñiw. 'Your older brothers went to close the door.'

awás(i)sak mwac ohci-kipahamwak wásenamáwina. 'The children didn't close the windows.'

n(i)pápá otótéma kíkí-kipahamiñiwa iskwáhtémiñiw. 'My father's friend(s) closed the door.' \*

\* (W. dialects: iskwáhtém for iskwáhtémiñiw.)

\*\*\*\*\*

## NOTES

Indicative personal affixes used with verbs ending in a :

ni-... -n 'I'

ki-... -n 'you (singular)' (sent's. 1-9).

-m 'he, she' instead of -w (sent's. 10-15).

-mwak 'they (animate)' instead of -wak (sent's. 16-18).

-miñiwa 'he, she, or they (obviative)' instead of -ñiwa. (sent. 19).

} And the final a of the verb is changed to é

When a singular inanimate noun is object of a verb with the affixes for 'he, she' or 'they (animate)', the noun takes a special suffix -iñiw (sent's. 12, 15, 17). Plural inanimate nouns take the usual plural suffix in this situation (sent's. 13, 14, 18).

This suffix -iñiw is another obviative suffix, so a noun with it can be called a singular inanimate obviative noun!

(This suffix is not used some western dialects.)

The first i in -iñiw is treated just like the i of -ihk. Therefore we get -oñiw and -ñiw with some nouns.

\*\*\*\*\*

## EXERCISES

Here is another outline of a conversation between A and B. It should be handled like the previous ones (pages 14-3, 19-8).

The setting: A and B are sitting together in a room.

The conversation:

A mentions that he is cold. He asks B whether B is cold also.

B tells A whether he is cold or not. Then he asks A whether he opened the door.

A says he did not, and then he mentions someone else, saying that perhaps that person opened it.

B says he'll go close it.

A tells B to close the windows too.

B says he already closed them.

\*\*\*\*\*



24. Who did it?

awéna (ká-) ayamit. 'Who is talking?', 'Who (just now) spoke?'

awéna (ká-) sipwéhtét. 'Who (just now) left?'

awéna ká-(kí-) kískwépét. 'Who was drunk?'

awéna (ká-) pétohtét. 'Who is coming?'

5 awéna óta ká-(kí-) ayát otáhkosihk. 'Who was here yesterday?'

awéna ké-apit anohc. 'Who will be home today?'

awénikik ké-apicik. 'Who (plural) will be home?' \*

awéna ká-(kí-) pás(kih) ténahk kahkiñaw wásénamáwina. 'Who opened all the windows?'

níña 'I (did).', 'Me.'

10 níña n(i)kí-pás(kih) ténén. 'I opened it or them (inanimate).'

wíña kí-pás(kih) ténam. 'He opened it or them (inanimate).'

kíña kíkí-kipahén. mwac níña n(i)tóhci-kipahén. 'You closed it. I didn't.'

awéna kíña. 'Who are you?'

William níña. 'I'm William.'

\* (Dialects: awéniki for awénikik.)

## NEW WORDS

Independent personal pronouns:

níñā 'I'

kíñā 'you (singular)'

wíñā 'he, she'

wíñáwáw 'they (animate)'

\*\*\*\*\*

## NOTES

awéna and awéniki(k) can be the subject of a verb, but since they form supplementary questions, the verb must be subjunctive.

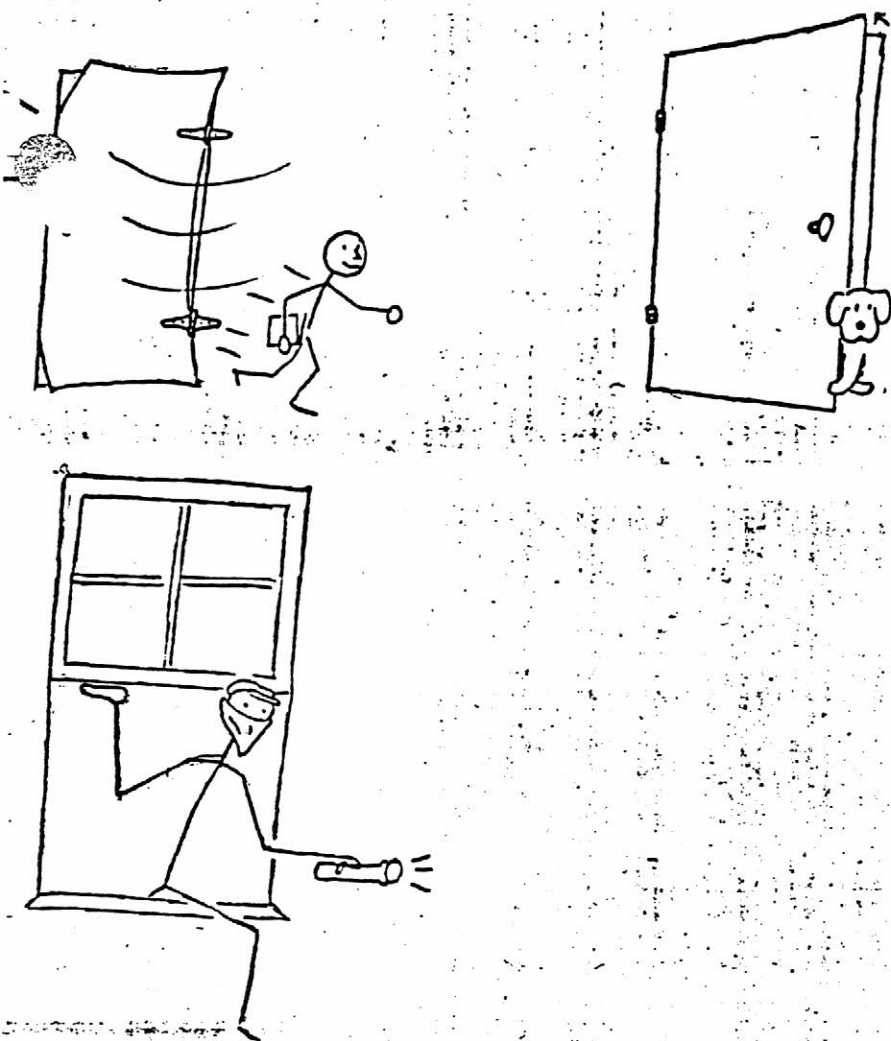
Speakers who use ká-kí- and ká-wí- for past and future tenses in supplementary questions (section 14), generally prefix ká- to the present tense of any verb in a supplementary question that does not change the first vowel. The speakers who use ká- for past and wí- or wá- for the future, use no prefix for the present. In this book, this variation is represented in writing by (ká-) (sent's. 1, 2, 4).

Independent personal pronouns are used in several ways.

(1) They are used alone, particularly in answer to supplementary questions (sent. 9).

(2) They are used with nouns and interrogative pronouns to make statements and questions, just like demonstrative pronouns (sent's: 13, 14).

(3) They are used along with the personal affixes with verbs when the pronoun is especially emphasized (sent's. 10, 11), or when it is contrasted with another pronoun (sent. 12). In such instances, in English, the pronouns are spoken louder than other words in the sentence (indicated in writing by underlining here), but in Cree, words can never be emphasized by saying them louder. Other words are brought to the beginning of the sentence for emphasis, and personal pronouns are emphasized by use of their independent forms.



### EXERCISES

Using the pictures above, and those on pages 9-4 and 16-4, the teacher should ask the student, by means of questions with *awéna* and *awénikik*, to identify which people (or animals) are doing the various activities. The student should point to the answer and also answer in spoken Cree. For example, if there were a picture of a girl dancing, the teacher would ask, 'Who is dancing?' and the student would point to the girl and say, 'This girl is dancing.'

(The pictures above merely represent the opening and closing of doors and windows.)

The teacher should mix up the order of the questions, not just follow the pictures, left to right and from top to bottom over the page.

Afterwards, the student should ask the questions.

\*\*\*\*\*

Word list for sections 13-24

 nouns


akocikan -a 'shelf' 19  
 ásokan -ak 'dock' 19  
 émihkwán -ak 'spoon' 18  
 ihtáwin -a 'town' 20  
 -káwiy : n(i)káwiy 'my mother' 13, 17  
 kinoséw -ak 'fish' 19  
 -kosis : n(i)kosis -ak 'my son' 17  
 -mámá : nimámá 'my mother' 17  
 míc(i)sowináhtik -wa 'table' 19  
 -mis : nimis -ak 'my older sister'

17

mistikowaht -a 'box' 19  
 móhkomán -a 'knife' 19  
 -mcsóm : nimosóm -ak 'my  
 grandfather' 17  
 -óhkom : nóhkom -ak 'my  
 grandmother' 17  
 -óhtáwiy : nóhtáwiy 'my father'

13, 17

oñákan -a 'dish' 19  
 -ós(i)sim : nós(i)sim -ak 'my  
 grandchild' 17  
 -pápá : n(i)pápá 'my father' 17  
 paspápiwin -a 'window' 22

 ókahikan -a 'lake' 19  
 -sím, -símis : nisím, nisímis  
 -ak 'my younger brother or  
 sister' 17

sípiy -a 'river' 19  
 -stés : nistés -ak 'my older brother' 17  
 -tánis : n(i)tánis -ak 'my daughter' 17  
 téhtapiwin -a 'chair' 19  
 -tótém : n(i)tótém -ak 'my friend' 17  
 wásénamáwin -a 'window' 22  
 wiyás 'meat' 18

For place names see section 19.

\*\*\*\*\*

## Pronouns

wáñiw 'what?' 15

kíñā 'you (singular)' 24

níñā 'I' 24

tániwa 'where is he?' 18

tániwé 'where is it?' 18

tániwéhá 'where are they (inanimate)?'

18

tániwékák 'where are they (animate)?'

18

wíñā 'he, she' 24

wíñáwáw 'they (animate)' 24

Verbs

atéw 'it is (at a place)' 18  
 ayá 'be or live (at a place)' 18  
 ayami 'talk' 16  
 iskóliwi 'attend school' 17  
 is(i)ñihkáso 'be named' 13  
 ispahtá 'run to' 21  
 itáhtaká 'swim to' 21  
 itohté 'go to' 20  
 kapásimo 'swim' 19  
 kipaha 'close it' 22  
 kiskéñihhta 'know (it)' 21  
 kwáskwépícké 'fish with a hook and  
 line' 16  
 mas(i)nahiké 'write' 16  
 métawé 'play' 16  
 mic(i)so 'eat' 16  
 mikisimo 'bark' 16  
 nikamo 'sing' 16  
 ními 'dance' 16  
 nipá 'sleep' 16  
 nócihtá 'work on it' 15  
 ohcí 'be from' 21  
 ohcipahtá 'run from' 21  
 ohtohté 'go or come from' 20  
 pakásimo 'swim' 19  
 pakitahwá 'fish with a net' 16  
 pas(kih)téna 'open it' 22  
 pétohté 'come' 17

pimáhtaká 'swim along' 21  
 pim(i)pahtá 'run (along)' 16, 21  
 pimohté 'walk (along)' 16, 21  
 sipwépahtá 'run away' 21  
 sipwéyáhtaká 'swim away' 21  
 tóta 'do it' 15  
 wíki 'live (at a place)' 18

\*\*\*\*\*

## Adverbs and other words

- átihta 'right there' 18  
 átihté 'over there' 18  
 apisís 'a little bit of' 17  
 átiht 'a few' 17  
 isi 'to' 21  
 katkiñaw 'all (of a number), each, every' 17  
 mihcét 'many, a lot of (a number)' 17  
 misiwé 'all (of a mass), the whole of' 17  
 mistahi 'much, a lot of (a mass)' 17  
 néta 'right there in the distance' 18  
 nété 'over there in the distance' 18  
 ohci 'from' 21  
 óta 'right here' 18  
 óté 'over here' 18  
 píhci 'inside' 19  
 píhtikwamik 'indoors, in the house' 19  
 píhtotak 'on board, in the boat' 19  
 tákoc 'on top' 19  
 tán(i)té 'where?' 17  
 wakic 'on top' 19

## Preverbs

- isi- 'to' 21  
 n(a)t(a)wé-, nta-, nté- 'go and' 19  
 ohci- 'from' 21  
 á- 'come' 19



## Other affixes

- a animate obviative 17
- cik 'they (animate)' subjunctive 14
- hk 'he, she' subjunctive 15
- ˘hk locative 19
- hkik 'they (animate)' subjunctive 15
- ihk locative 19
- ĩniw inanimate obviative singular 23
- ká- subjunctive 14, 24
- ké- future subjunctive 15
- ki- 'your (singular)' 17
- ki-... -n 'you (singular)' indicative 23
- kó- 'your (singular)' 17
- m 'he, she' indicative 23
- man 'you (singular)' subjunctive 15
- mán 'I' subjunctive 15
- niĩwa 'he, she, they (obviative)' indicative 23
- mok plural command 22
- mwak 'they (animate)' indicative 23
- ni- 'my' 17
- ni-... -n 'I' indicative 23
- ñit 'he, she, they (obviative) subjunctive 17
- ñiwa 'he, she, they (obviative) indicative 17
- ó- 'my' 17
- o-, ó- 'his, her' 17
- ohk locative 19

- t 'he, she' subjunctive 13
- tán 'let's' 22
- w 'it' indicative 18
- wa animate obviative 17, 'they (inanimate)' 18
- wá- future subjunctive 14
- yan 'you (singular)' subjunctive 13
- yan 'I' subjunctive 13

\*\*\*\*\*

## Summary of verbs with suffixes:

ing in: í, i, á, o

é

a

command forms

singular	máci 'hunt'	kíwé 'go home'	kipaha 'close it'
plural	máci-k	kíwé-k	kipaha-mok
'let's'	máci-tán	kíwé-tán	kipahé-tán

indicative (present tense)

'I'	ni-máci-n	ni-kíwá-n	ni-kipahé-n
'you (sing.)	ki-máci-n	ki-kíwá-n	ki-kipahé-n
'he, she'	máci-w	kíwé-w	kipaha-m
'they (an.)	máci-wak	kíwé-wak	kipaha-mwak
obviative	máci-ñiwa	kíwé-ñiwa	kipaha-miñiwa

subjunctive (with ká-)

'I'	ká-máci-yán	ká-kíwé-yán	ká-kipaha-mán
'you (sing.)	ká-máci-yan	ká-kíwé-yan	ká-kipaha-man
'he, she'	ká-máci-t	ká-kíwé-t	ká-kipaha-hk
'they (an.)	ká-máci-cik	ká-kíwé-cik	ká-kipaha-hkik
obviative	ká-máci-ñit	ká-kíwé-ñit	ká-kipaha-miñit

## Like máci:

ními 'dance', ními-k, etc.

pim(i)pahtá 'run', pim(i)pahtá-k, etc.

nikamo 'sing', nikamo-k, etc.

25. What do you see?, What does he see?

kékwán (ká-)wápahtaman. 'What do you see?'; 'What did you (just now) see?'

kékwán ká-(kí-)wápahtaman otáhkosihk. 'What did you see yesterday?'

kékwániw (ká-)wápahtahk. 'What does he see?'

kékwána (ká-)wápahtahk. 'What (plural) does he see?', 'What all does he see?'

5 kékwániw (ká-)wápahtahkik anikik atimwak. 'What do those dogs see?'

kékwán ké-wápahtamán. 'What will I see?'

kékwán (ká-)péhtaman. 'What do you hear?'

kékwániw (ká-)péhtahk ana atim. 'What does that dog hear?'

kékwániw (ká-)péhtahkik anikik atimwak. 'What do those dogs hear?'

10 n(i)kiskéñ(ih)tén. 'I know.', 'I know it.' kikiskéñihtén na 'Do you know (it)?'

kiskéñ(ih)tam. 'He knows (it).'

kiskéñ(ih)tamwak na. 'Do they know (it)?'

\*\*\*\*\*

niwápahtén wáskahikan. 'I see a house.'

wáskahikan niwápahtén. ' " '

15 niwápahtén wáskahikana. 'I see (some) houses.'

mihcét wáskahikana niwápahtén. 'I see a lot of houses.'

átihit piko<sup>1</sup> niwápahtén wáskahikana. 'I see just a few houses.'

niwápahtén. 'I see it or them (inanimate).'

címán niwápahtén. 'I see a boat.'

20 nisto címána niwápahtén. 'I see three boats.'

címán(i)ñiw wápahtam. 'He sees a boat.'

wápahtam címán(i)ñiw. ' " '

péyak címán(i)ñiw wápahtam 'He sees one boat.'

nisto címána wápahtam. 'He sees three boats.'

25 wápahtam. 'He sees it or them (inanimate).'

kékwán n(i)péhtén. 'I hear something.'

kipéhtén na. 'Do you hear it or them (inanimate)?'

kéyápic na kipéhtén. 'Do you still hear it or them (inanimate)?'

péhtam kékwáñiw. 'He hears something.'

30 kékwáñiw péhtam. ' " '

péhtam. 'He hears it.'

kékwáñiw péhtamwak. 'They hear something.'

péhtamwak. 'They hear it.'

awa nápéw otán(i)sa kí-miskamiñiwa kékwán. 'This man's daughter found something.'

5 awa nápéw kékwán kí-miskamiñiwa otán(i)sa. ' " '

mzac kékwáñiw ohci-miskam. 'He didn't find anything.', 'He found nothing.'

n(i)kí-miskén. 'I found it.'

\*\*\*\*\*

<sup>1</sup> Many people say poko rather than piko.

## NEW WORDS

## Nouns:

kékwan 'something, a thing'

kékwana 'things'

## Verbs:

miska 'find it'

péhta 'hear it'

wápahta 'see it'

## Adverbs:

piko 'just, merely' (often pronounced poko)

## OLD WORDS

kiskéñ(ih)ta 'know (it)'

mihcét 'many, a lot of (a number)'

átiht 'a few'

\*\*\*\*\*

## NOTES

*kékwán* 'what?' and *kékwana* 'what (plural)' can be the object of a transitive inanimate verb, but since they form supplementary questions, the verb must be subjunctive.

When *kékwán* is object of a verb with the affixes for 'he, she' or 'they (animate)', its singular obviative form, *kékwáñiw*, must be used (except in some western dialects) (sent's. 3, 5, 8, 9).

---

Note that *kékwán* means both 'what?' and 'something'. There can be no confusion, however, because when it means 'what?' it occurs with a subjunctive verb.

\*\*\*\*\*

26. Who(m) do you see?

awéna ké-wápamak wápahké. 'Who(m) will I see tomorrow?'

awénikik ké-wápamakik wápahké. 'Who(m) (plural) will I see tomorrow?'

'Who(m) all will I see tomorrow?'

awéna (ká-)wápamat. 'Who(m) do you see?'

awéna ká-(ki-)wápamat. 'Who(m) did you see?'

awéna (ká-)péhtawat. 'Who(m) do you hear?'

awénikik (ká-)péhtawacik. 'Who(m) (plural) do you hear?', 'Who(m) all do you hear?'

niwápamáw sísip. 'I see a duck.'

niwápamáw. 'I see him.'

niwápamáwak sísipak. 'I see (some) ducks.'

niwápamáwak. 'I see them.'

kiwápamáw na ana alikwacás. 'Do you see that squirrel?'

(W. and n. dialects: anikwacás for alikwacás.)

kiwápamáw na. 'Do you see him?'

kiwápamáwak na nékik iskwéwak. 'Do you see those women in the distance?'

kiwápamáwak na. 'Do you see them?'

\*\*\*\*\*

5 n(i)péhtawáw ana nápéw. 'I hear that man.'

kéyápic n(i)péhtawáw. 'I still hear him.'

kipéhtawáw na. 'Do you hear him?'

n(i)kí-péhtawáw sísíp. 'I heard a duck.'

n(i)kí-péhtawáw. 'I heard him.'

0 n(i)péhtawáwak átiht atimwak. 'I hear a few dogs.'

kipéhtawáwak na. 'Do you hear them?'

n(i)péhtawáwak. 'I hear them.'

n(i)kí-péhtawáwak sísípak. 'I heard (some) ducks.'

n(i)kí-péhtawáwak. 'I heard them.'



25 kikiskéñimáw na n(i)pápá. 'Do you know my father?'

kikiskéñimáw na nóhtáwi. ' " '

kikiskéñimáw na. 'Do you know him?'

n(i)kiskéñimáw. 'I know him.'

mwac n(i)kiskéñimáw kisté. 'I don't know your older brother.'

0 mwac n(i)kiskéñimáw. 'I don't know him.'

mwac n(i)kiskéñimáwak ókok añisiñ(i)niwak. 'I don't know these people.'

n(i)kiskéñimáwak. 'I know them.'

man(i)cós n(i)kí-miskawáw patétasihk. 'I found a bug in the potato.'

\*\*\*\*\*

NEW WORDS

Nouns:

*alíkwacás* 'squirrel'                      *alíkwacásak* 'squirrels'

(Dialects: *aníkwacás* for *alíkwacás*)

*añisiñ(i)niw* 'person'                      *añisiñ(i)niwak* 'people'

*man(i)cós* 'bug'                              *man(i)cósak* 'bugs'

*patétas* 'potato'                              *patétasa* 'potatoes'

*sísip* 'duck'                                      *sísipak* 'ducks'

Verbs:

*kiskéñim* 'know him'

*miskaw* 'find him'

*péhtaw* 'hear him'

*wápan* 'see him'

\*\*\*\*\*

NOTES

New indicative personal affixes:

- ni-...-áw 'I ... him or her'
- ki-...-áw 'you (singular) ... him or her'
- ni-...-áwak 'I ... them (animate)'
- ki-...-áwak 'you (singular) ... them (animate)'

New subjunctive personal affixes:

- ak 'I ... him or her'
- at 'you (singular) ... him or her'
- akik 'I ... them (animate)'
- acik 'you (singular) ... them (animate)'

But these new personal affixes cannot be used with any of the verbs given in previous sections. They must be used with a new group of verbs called transitive animate verbs.

For almost every transitive -verb meaning in Cree, there are two verbs, a transitive inanimate verb meaning 'do something to it', which is used with objects denoted by inanimate nouns, and a transitive animate verb meaning 'do something to him or her', which is used with objects denoted by animate nouns. For example:

- |                        |                               |
|------------------------|-------------------------------|
| wápahta 'see it'       | wápa <sup>m</sup> 'see him'   |
| kiskéñ(ih)ta 'know it' | kiskéñim 'know him'           |
| péhta 'hear it'        | péhta <sup>w</sup> 'hear him' |
| miska 'find it'        | miska <sup>w</sup> 'find him' |

Transitive animate and transitive inanimate verbs referring to the same activity usually resemble each other in certain ways. Accordingly, when a transitive animate verb ends in *m*, the transitive inanimate verb of similar meaning generally has *hta* in place of the *m*, for example 'see' and 'know', above and when a transitive animate verb ends in *aw*, the transitive inanimate verb generally just omits the w at the end, like 'hear' and 'find'.

\*\*\*\*\*

Animate nouns can be the objects of transitive animate verbs. Such phrases differ from their English translations in two ways:

(1) In English, the object noun generally comes after the verb. In Cree, you say first whichever you think of first, or whichever you feel contains the most important or novel information.

(2) In Cree, the verb must have a personal pronoun affix meaning 'him or her' when the object noun is singular, and meaning 'them (animate)' when the object noun is plural. Accordingly, literal translations of sentences 7, 11, 20, and 33 are:

'I see him, a duck.'

'Do you see him, that squirrel?'

'I hear them, a few dogs.'

'I found him, a bug, in the potato.'

*awéna* and *awénikik* can be the object of a transitive animate verb, but since they form supplementary questions, the verb must be subjunctive.

\*\*\*\*\*

## EXERCISES

In the pictures on pages 3-3, 8-5, 9-4, 16-4, and 24-4, answer the question kékwána (ká-)wápahtaman. 'What all do you see?'

Repeat 'I see ...' with each item you name, for example:

písim niwáпамáw. 'I see the sun.'

níso nápéwak niwáпамáwak. 'I see two men.'

wáskahikan niwápahtén. 'I see a house.'

etc.

\*\*\*\*\*

27. Who(m) does he see?

awéñiwa (ká-)wáparnát. 'Who(m) does he see?'

awéñiwa (ká-)péhtawát ana atim. 'Who(m) does that dog hear?'

awéñiwa (ká-)péhtawát. 'Who(m) does he hear?'

wáparnéw atimwa. 'He sees a dog.', 'He sees (some) dogs.'

wáparnéw sísípa. 'He sees a duck.', 'He sees (some) ducks.'

wáparnéw péyak sísípa. 'He sees one duck.'

wáparnéw átiht sísípa. 'He sees a few ducks.'

átiht sísípa wáparnéw. ' '' '

wáparnéw anihí nápéwa. 'He sees that man.', 'He sees those men.'

anihi nápéwa wáparnéw. ' '' '

wáparnéw na néhi iskwéwa. 'Does he see that woman or those women in the distance?'

wáparnéw opápáwa. 'He sees his father.'

wáparnéw na. 'Does he see him?', 'Does he see them?'

wáparnéw. 'He sees him or them.'

péhtawéw nápéwa. 'He hears (or just now heard) a man or (some) men.'

iskwéw péhtawéw. 'A woman hears (or just now heard) him or them.'

péhtawéw. 'He hears him or them.'

n(i)pápá péhtawéw. 'My father hears him or them.'

n(i)pápá péhtawéw atimwa. 'My father hears a dog or (some) dogs.'

\*\*\*\*\*

- 20      *awa nápéw kiskéñiméw kipápáwa.* 'This man knows your father.'  
          *awa nápéw kiskéñimew.* 'This man knows him or them.'  
          *kiskéñiméw n(i)pápáwa.* 'He knows my father.'  
          *kiskéñiméw nóhtáwiya.* '            ''  
          *kiskéñiméw.* 'He knows him or them.'
- 25      *mwaac kiskéñiméw n(i)pápá kipápáwa.* 'My father doesn't know your  
 father.'

\*\*\*\*\*

## NOTES

-éw 'he ... him, her, or them (animate)'<sup>2</sup> is another indicative personal affix used with transitive animate verbs.

-át is the subjunctive personal affix of the same meaning used with transitive animate verbs.

The subject pronoun can, of course, also be translated 'she' as well as 'he'.

---

When an animate noun is object of a verb with one of the affixes -éw or -át, the noun must be obviative! An animate noun is made obviative by adding the obviative suffix -a to it, as described in section 17. (sent's. 4-12, 15, 19, 20, 22, 23, 25).

An animate singular noun can also be subject of a verb with one of these affixes, but then the noun has the ordinary singular form with no suffix (sent's. 16, 18-21, 25).

Note the importance of the obviative in these sentences! In English we know which noun is subject and which is object because the subject precedes the verb and the object follows it. In Cree, the words can be put in any order (sent's. 7-10), but the object has the obviative suffix while the subject lacks it; that's how we know who does it, and who(m) it's done to in Cree.

Remember, the animate obviative suffix is just like the inanimate plural suffix - they are both -a - and the animate obviative is the same for both singular and plural. If a Cree speaker wants to show whether an animate obviative noun refers to one or more than one, he has to use additional words (sent's. 6-8).

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\*\*\*\*\*



The demonstrative pronouns have animate obviative forms too. They also are just like the inanimate plurals:

óho 'this or these (animate obviative)'

anihi 'that or those (animate obviative)' (sent's. 9, 10)

néhi 'that or those (animate obviative) in the distance' (sent. 11).

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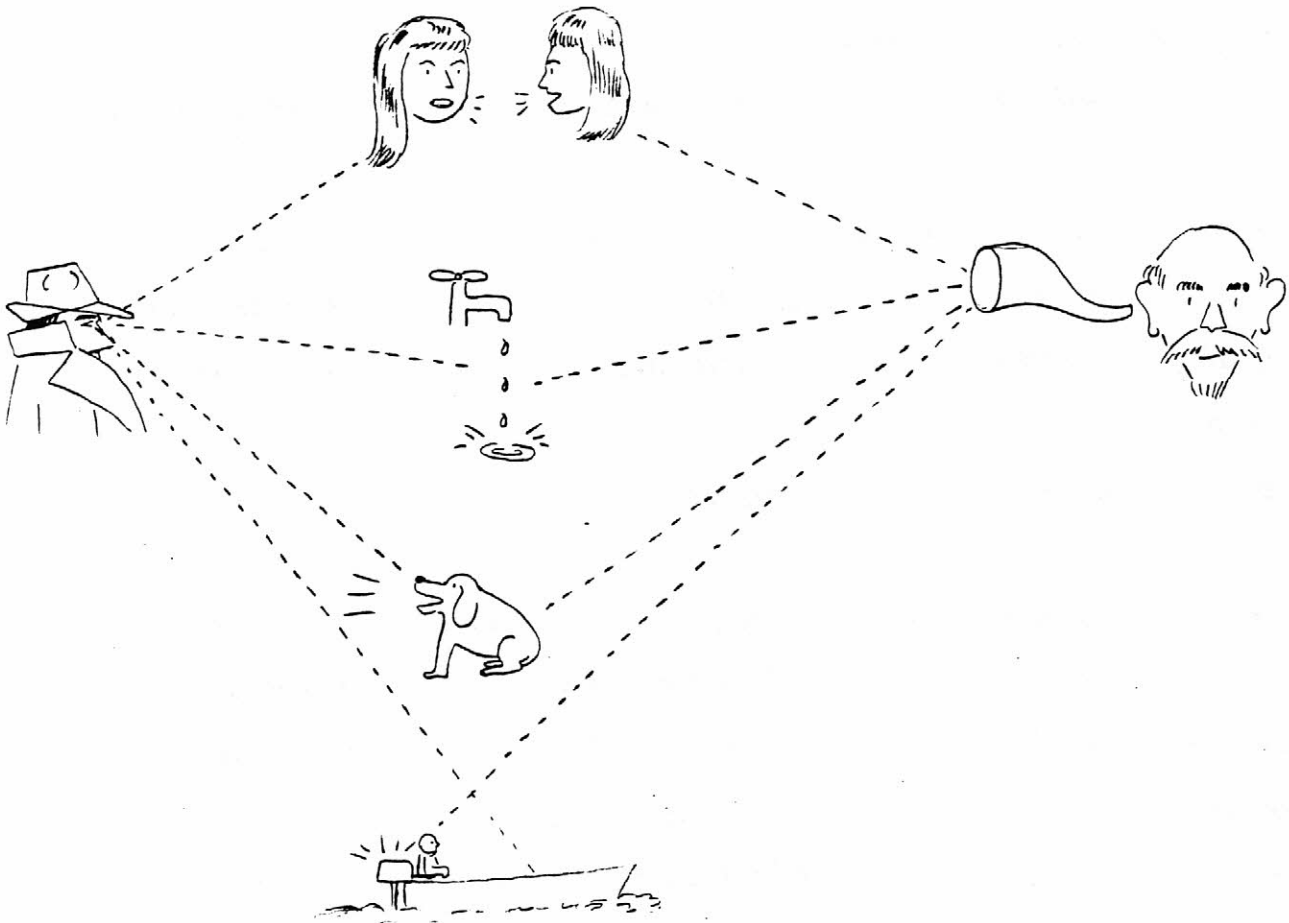
The obviative form of awéna is aweñiwa or awénihi, used when 'who(m)' is object of a verb with -át.

\*\*\*\*\*

## Summary of nouns with suffixes

	with -ak, -a	with -wak, -wa	ending in w or y
singular	ásokan 'dock'	mistik 'tree'	kinoséw 'fish'
plural	ásokan-ak	mistik-wak	kinoséw-ak
obviative sing. } obviative pl. }	ásokan-a	mistik-wa	kinoséw-a
locative	ásokan-ihk	mistik-ohk	
singular	címán 'boat'	atáwikamik 'store'	sípiy 'river'
plural	címán-a	atáwikamik-wa	sípiy-a
obviative sing	címán-iñiw	atáwikamik-oñiw	sípi-ñiw
obviative pl.		(like non-obviative plural)	
locative	címán-ihk	atáwikamik-ohk	sípi-hk

\*\*\*\*\*



### EXERCISES

For the man on the left, answer the question *kékwána (ká-) wápahtahk awa nápéw*. 'What all does this man see?'

For the man on the right, answer the question *kékwána (ká-) péhtahk awa nápéw*. 'What all does this man hear?'

Repeat 'he sees...' or 'he hears...' with each item you name.

\*\*\*\*\*

28. Who(m) do they see?

awéñiwa ká-(kí-)péhtawácik anikik atimwak. 'Who(m) did the dogs  
near?'

awéñiwa ká-(kí-)péhtawácik. 'Who(m) did they hear?'

wáparméwak sísípa. 'They see a duck.', 'They see (some) ducks.'

wáparméwak. 'They see him or them.'

péhtawéwak. 'They hear him or them.'

iskwéwak péhtawéwak. 'Some women (just now) heard them.'

péhtawéwak iskwéwak. ' " '

mwac ohci- miskawéwak atimwak alikwacása. 'The dogs  
didn't find the squirrel(s).'

ásay na kí- miskawéwak anihí awás(i)sa. 'Did they find that  
child yet?', 'Did they find those children yet?'

\*\*\*\*\*

## NOTES

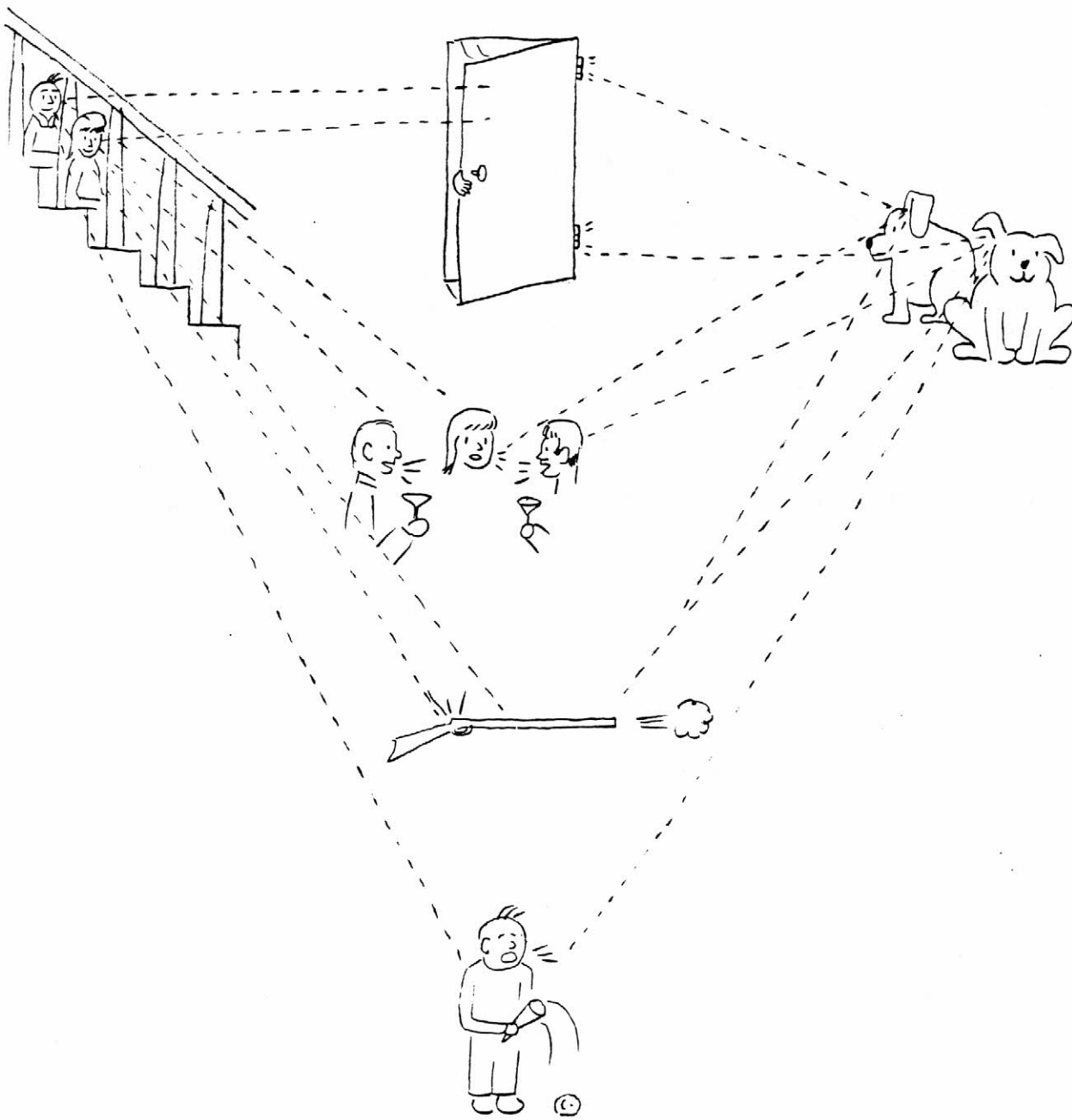
-éwak 'they ... him, her, or them (animate)' is another indicative personal affix used with transitive animate verbs.

-ácik 'they ... him, her, or them (animate)' is another subjunctive personal affix used with transitive animate verbs.

When an animate noun or pronoun is object of a verb with one of these affixes -éwak or -ácik, it must be obviative (sent's. 3, 8, 9).

An animate plural noun can also be subject of a verb with one of these affixes, but then the noun has the ordinary plural form with -ak (sent's. 1, 6-9).

\*\*\*\*\*



### EXERCISES

For the children on the left, answer the question kékwána (ká-) wápahtahkik ókok awás(i)sak. 'What all do these children see?'

For the dogs on the right, answer the question kékwána (ká-) péhtahkik ókok atimwak. 'What do these dogs hear?'

Repeat 'they see ...' or 'they hear ...' with each item you name.

\*\*\*\*\*

29. Look at him.

1 kinawá pam ana ná péw. 'Look at that man.'

kinawá pam. 'Look at him.', 'Look at her.'

kinawá pamik anikik ná péwak. 'Look at those men.'

kinawá pamik. 'Look at them (animate).'

} (said to one  
person)

5 kinawá pamihk ana ná péw. 'Look at that man, you people.'

kinawá pamihk. 'Look at him, you people.'

kinawá pamihkok anikik ná péwak. 'Look at those men, you people.'

kinawá pamihkok. 'Look at them (animate), you people.'

10 kinawá pahta anima wá skahikan. 'Look at that house.'

kinawá pahta. 'Look at it.', 'Look at them (inanimate).'

kinawá pahta wá skahikana. 'Look at the houses.'

} (said to one)

kinawá pahtamok anima wá skahikan. 'Look at that house, you people.'

kinawá pahtamok. 'Look at it or them (inanimate), you people.'

15 n(a) tohtaw. 'Listen to him.'

n(a) tohtaw ana mahíkan. 'Listen to that wolf.'

n(a) tohtawik. 'Listen to them (animate).'

n(a) tohtawik anikik piñésísak. 'Listen to those birds.'

n(a) tohtawihkok. 'Listen to them (animate), you people.'

n(a) tohtawihkok anikik mahíkanak. 'Listen to those wolves, you  
people.'

} (said to  
one)

20 n(a) tohtamok. 'Listen, you people.', 'Listen to it or them (inanimate),  
you people.'

kawiña kinawá pamik anikik ná péwak. 'Don't look at those  
men.' (said to one)

kawiña kinawá pamik. 'Don't look at them (animate).' (said to  
one)

\*\*\*\*\*

pé-wápaṃ awa maṇ(i)cós. 'Come see this bug.'

pé-wápahta óma kékwán. 'Come see this thing.', literally 'Come see this something.'

#### NEW WORDS

##### Nouns:

mahíkan 'wolf'

mahíkanak 'wolves'

piñésís 'bird'

piñésísak 'birds'

##### Verbs:

kinawápaṃ 'look at him'

kinawápahta 'look at it'

n(a)tohtaw 'listen to him'

n(a)tohta 'listen, listen to it'

\*\*\*\*\*



## NOTES

When a transitive animate verb is spoken alone, it forms a command to one person meaning 'do something to him or her' (sent's. 2, 14).

A command of the same meaning to more than one person is formed by adding *-ihk* to a transitive animate verb (sent. 5).

'them (animate)' instead of 'him or her' is expressed by adding *-ik* to a command to one person (sent's. 4, 16, 22), and *-ok* to *-ihk* (sent's. 8, 18).

Summary of command-forms of transitive animate verbs:

	command to one person	command to more than one
'... him or her'	(no affix, verb alone)	<i>-ihk</i>
'... them (animate)'	<i>-ik</i>	<i>-ihkok</i>

\*\*\*\*\*

### EXERCISES

Using the picture on page 9-4, the teacher should point to each of the following in turn, and ask the student 'Who(m) is he or she looking at?':

- (1) the rabbit hiding behind the stump.
- (2) the barking dog.
- (3) the scratching dog.
- (4) one of the talking women.

\*\*\*\*\*

30. Wait for him.

pé n(i)pápá. 'Wait for my father.'

kawiña pé kipápá. 'Don't wait for your father.'

(Dialects: péhi for pé.)

péhik n(i)pápá. 'Wait for my father, you people.'

péhik nisímisak. 'Wait for my younger brothers and/or sisters.'

péhikok nisímisak. 'Wait for my younger brothers and/or sisters, you people.'

pé. 'Wait for him.'      kawiña pé. 'Don't wait for him.'

(Dialects: péhi for pé.)

péhik. 'Wait for him, you people.'

péhik. 'Wait for them.'

péhikok. 'Wait for them, you people.'

mwac n(i)tóhci-péháw kipápá. 'I didn't wait for your father.'

mwac n(i)tóhci-péháwak anikik nápéwak. 'I didn't wait for those men.'

kipéháw na awiyak. 'Are you waiting for someone?'

awéna (ká-)péhat. 'Who(m) are you waiting for?'

kéyápic na kipéháw. 'Are you still waiting for him?'

péhéw. 'He is waiting for him or them.'

péhéw n(i)pápáwa. 'He is waiting for my father.'

kéyápic péhéw awa nápéw kipápáwa. 'This man is still waiting for your father.'

ta-péhéw na ana iskwéw nimármáwa. 'Will that woman wait for my mother?'

awéniwa (ká-)péhácik kistéwak. 'Who(m) are your older brothers waiting for?'

\*\*\*\*\*

péhátán nistés. 'Let's wait for my older brother.'

péhátának nistésak. 'Let's wait for my older brothers

péhátan. 'Let's wait for him.'

péhátának. 'Let's wait for them.'

kékwán (ká-) péhtáyan. 'What are you waiting for?'

kékwáñiw (ká-) péhtácik kistésak. 'What are your older brothers waiting for?'

kéyápic péhtáwak címán(i)ñiw. 'They are still waiting for a boat.'

(W. dialects: kékwán and címán for kékwáñiw and címán(i)ñiw.)

mwas ohci-péhtáwak címán(i)ñiw. 'They didn't wait for the boat.'

kipéhtán na. 'Are you waiting for it?'

#### NEW WORDS

##### Nouns:

awiyak 'someone, somebody'

##### Verbs:

pé(hi) 'wait for him'

péhtá 'wait for it'

\*\*\*\*\*

## NOTES

Some transitive animate verbs end in a vowel, like *pé* 'wait for him'.

Before all suffixes, these verbs insert *h* (in some dialects) or *y* (in other dialects). (The *h* is written in this book.)

In addition, in some dialects, *-hi* is added to the singular command form meaning '... him or her'.

When a transitive animate verb ends in a vowel, the transitive inanimate verb of similar meaning is generally formed by the addition of *htá* at the end, for example 'wait for', above. Note that these verbs end in *á*, not *a*!

*-átán* 'let's ... him or her' and *-átának* 'let's ... them (animate)' are used with transitive animate verbs.

\*\*\*\*\*

Summary of transitive animate verbs with suffixes :

... him, her<sup>3</sup>

... them (animate)<sup>3</sup>

command forms

singular ...	wápam 'see him'	wápam-ik
plural ...	wápam-ihk	wápam-ihkok
'let's ...	wápam-átán	wápam-átának

indicative (present tense)

'I ...	ni-wápam-áw	ni-wápam-áwak
'you ...	ki-wápam-áw	ki-wápam-áwak
'he, she ...	wápam-éw	
'they ...	wápam-éwak	

subjunctive (with ká-)

'I ...	ká-wápam-ak	ká-wápam-akik
'you ...	ká-wápam-at	ká-wápam-acik
'he, she ...	ká-wápam-át	
'they ...	ká-wápam-ácik	

\*\*\*\*\*

## EXERCISES

The following exercises are based on the words listed above in the summary of transitive animate verbs with suffixes.

(1) The student should use each verb in a sentence with an object noun. For the subjunctive verbs, ask 'Where did I see ...?', 'Where did you see ...?', etc.

(2) Do the same as in exercise (1), but instead of wápam 'see him' use pé(hi) 'wait for him', kiskéñim 'know him', péhtaw 'hear him', and miskaw 'find him', varying the verb from sentence to sentence.

\*\*\*\*\*

31. I'm hungry.

ninóhtéhkátán. 'I'm hungry.'

kékwán (ká-)wí-míciyan. 'What do you want to eat?', 'What are you going to eat?'

wiyás na kiwí-mícin. 'Do you want to eat (some) meat?', 'Are you going to eat (some) meat?'

otéhimina na kiwí-mícin. 'Do you want to eat (some) strawberries.', 'Are you going to eat (some) strawberries?'

(W. dialects: otémina for otéhimina.)

wiyás niwí-mícin. 'I want to eat (some) meat.', 'I'm going to eat (some) meat.'

niwí-mícin wiyás. " "

mwac niwí-mícin óma. 'I don't want to eat this.'

pahkwésikan niwí-mowáw. 'I want to eat (some) bread.'

niwí-mowáw oskátásk. 'I want to eat a carrot.', 'I'm going to eat a carrot.'

niwí-mowáwak oskátáskwak. 'I want to eat (some) carrots.', 'I'm going to eat (some) carrots.'

mwac niwí-mowáwak ókok oskátáskwak. 'I don't want to eat these carrots.'

mwac niwí-mowáw pahkwésikan. 'I'm not going to eat bread.'

añóskanak na kiwí-mowáwak. 'Do you want to eat (some) raspberries?', 'Are you going to eat (some) raspberries?'

\*\*\*\*\*



kiwí-mícín na. 'Do you want to eat it?', 'Are you going to eat it?'

15 niwí-mícín. 'I want to eat it.', 'I'm going to eat it.'

mwac niwí-mícín. 'I don't want to eat it.', 'I'm not going to eat it.'

niwí-mowáw. 'I want to eat him.', 'I'm going to eat him.'

mwac niwí-mowáw. 'I don't want to eat him.', 'I'm not going to eat him.'

niwí-mowáwak. 'I want to eat them (an.).', 'I'm going to eat them (an.).'

20 mwac niwí-mowáwak. 'I don't want to eat them (an.).', 'I'm not going to eat them (an.).'

kiwí-mowáwak na. 'Do you want to eat them (an.)?', 'Are you going to eat them (an.)?'

\*\*\*\*\*

kékwán ká-(kí-)míciyan otáhkosihk. 'What did you eat yesterday?'

n(i)kí-mícin wiyás. 'I ate (some) meat.'

n(i)kí-mícin átiht otisihkána. 'I ate a few turnips.'

25 átiht piko n(i)kí-mícin otéhimina. 'I ate just a few strawberries.'

(W. dialects: otéhimina for otémina.)

péyak piko n(i)kí-mícin otéhimin. 'I ate just one strawberry.'

péyak piko otéhimin n(i)kí-mícin. ' '' '

(W. dialects: otémin for otéhimin.)

apisís piko n(i)kí-mícin wiyás. 'I ate just a little meat.'

mwac n(i)tóhci-mícin wiyás. 'I didn't eat (any) meat.'

(W. dialects: nóhci- for n(i)tóhci-.)

30

n(i)kí-mowáw pahkwésikan. 'I ate (some) bread.'

n(i)kí-mowáwak átiht oskátáskwak. 'I ate a few carrots.'

kahkiñaw n(i)kí-mowáwak anikik añóskanak. 'I ate all those raspberries.'

mistahi nimícin wiyás. 'I (just now) ate a lot of meat.'

\*\*\*\*\*

*n(i)tótém wiyásiñiw wí-míciw. 'My friend wants to eat (some) meat.'*

35 *atim kí-míciw wiyásiñiw. 'A dog ate the meat.'*

*atim kí-míciw animéñiw wiyásiñiw. 'A dog ate that meat.'*

*kí-mowéw alikwacása. 'He ate a squirrel.', 'He ate (some) squirrels.'*

*atimwak kí-míciwak wiyásiñiw. 'Some dogs ate the meat.'*

*nistésak kí-míciwak kahkiñaw otéhimina. 'My older brothers ate all the strawberries.'*

*(W. dialects: wiyás for wiyásiñiw, anima for animéñiw.)*

*(W. dialects: otérmina for otéhimina.)*

*(Dialects: anikwacása for alikwacása.)*

40 *kí-míciw. 'He ate it.', 'He ate them (inan).'*

*kí-mowéw. 'He ate him.', 'He ate them (an).'*

*kí-míciwak. 'They ate it.', 'They ate them (inan).'*

*kí-mowéwak. 'They ate him.', 'They ate them (an).'*

*nóhtéhkatéw. 'He is hungry.'*

\*\*\*\*\*

45 mow awa pahkwésikan. 'Eat this bread.'

mow ana oskátásk. 'Eat that carrot.'

mowik ókok oskátáskwak sémák. 'Eat these carrots immediately.'

míci anima wiyás. 'Eat that meat.'

mowihk ana pahkwésikan. 'Eat that bread, you people.'

50 mícik anima wiyás. 'Eat that meat, you people.'

mowátán ana pahkwésikan sémák. 'Let's eat that bread immediately.'

mowátának ókok añóskanak. 'Let's eat these raspberries.'

mow. 'Eat him.'

mowik. 'Eat them (an.).'

míci. 'Eat it or them (inan.).'

55 mowihk. 'Eat him, you people.'

mícik. 'Eat it or them (inan.), you people.'

mowátán. 'Let's eat him.' mowátának. 'Let's eat them (an.).'

mícián. 'Let's eat it or them (inan.).'

kékwán (ká-) míciyan. 'What are you eating?'

0 kékwáñiw (ká-) míciit. 'What is he eating?'

kékwáñiw (ká-) míciciik. 'What are they eating?'

kékwáñiw (ká-) míciicik anikik atimwak. 'What are those dogs eating?'

\*\*\*\*\*

## NEW WORDS

## Nouns:

ańóskan 'raspberry'

ańóskanak 'raspberries'

oskátásk 'carrot'

oskátáskwak 'carrots'

otéhimin 'strawberry'

otéhimina 'strawberries'

(W. dialects: otémin, otémina)

otisíhkán 'turnip'

otisíhkána

pahkwésikan 'bread, bannock, flour' (obv. pahkwésikana)

wiyás 'meat' (obv. wiyásińiw).

## Verbs:

nóhtéhkaté 'be hungry'

míci 'eat it'

mow 'eat him'

## OLD WORDS

apisís 'a little'

mistahi 'much, a lot of (a mass)'

## SOME OTHER FOODS

wihcékaskosiy 'onion'

wihcékaskosiya 'onions'

wáwi 'egg'

wáwa 'eggs'

patétas 'potato'

patétasa 'potatoes'

(Dialects: askipwáwa 'potatoes'.)

\*\*\*\*\*

## NOTES

Here are the inanimate obviative singular forms of the demonstrative pronouns:

óméñiw 'this'

animéñiw 'that' (sent. 36)

néméñiw 'that in the distance'.

---

A few inanimate nouns end in *i* in the singular. This *i* is dropped before all suffixes. An example of such a noun is wáwi 'egg', above.

*mow* 'eat him' and *míci* 'eat it' resemble each other less than most pairs of transitive verbs.

Many foods in Cree are designated by animate nouns, for example, raspberries, carrots, and bread, above, as well as edible animals; the transitive animate verb *mow* 'eat him' is required to refer to the eating of these items. Remember, it is the object noun, whether it is animate or inanimate, that determines which verb is used; thus *míci wiyás* 'eat the meat' and *mow alikwacás* 'eat the squirrel', for example, could be used in talking about the same situation.

Remember, there is an additional verb, *mícci*so, which means merely 'eat', but not 'eat him' or 'eat it', and so cannot be used with an object noun.

\*\*\*\*\*

## EXERCISES

Here is an outline of another conversation between A and B. It should be handled like the previous ones (pages 14-3, 19-8, 23-3).

The setting: A and B meet on the street.

They exchange the usual greetings.

A asks B who(m) he is waiting for.

B answers A's question. Then he mentions one of A's relatives, saying that he saw him or her yesterday.

A asks B where he saw the relative.

B answers. Then he notices that A seems to be listening to something and he asks A what he hears.

A says he doesn't know. Then he mentions some animal, and says maybe he heard the animal.

B says that he's hungry. He asks A whether he has already eaten.

A says he has.

B asks what A ate.

A answers.

B mentions some other food, saying he wants to eat that food.

A mentions a third thing, saying he wants to eat some of that.

B says 'Let's go eat.'

\*\*\*\*\*

32. I'm thirsty

ninóhtéyápakwán. 'I'm thirsty.'

nóhtéyápakwéw. 'He's thirsty.'

kékwán (ká-)minihkwéyan. 'What are you drinking?'

kékwáñiw (ká-)minihkwét. 'What is he drinking?'

minihkwé anima tótósápay. 'Drink that milk.'

misiwé minihkwé anima tótósápay. 'Drink all that milk.'

kikí-minihkwán na. 'Did you drink it?', 'Did you drink?'

nipiy n(i)kí-minihkwán. 'I drank (some) water.'

kékwáñiw (ká-)minihkwét kitótém. 'What is your friend drinking?'

awa nápéw kí-minihkwéw tótósápóñiw. 'This man drank milk.'

kékwán (ká-)minihkwéñit otótéma. 'What is his friend drinking?', 'What are his friends drinking?'

(W. dialects: kékwán and tótósápay for kékwáñiw and tótósápóñiw.)

kékwán (ká-)wí-minihkwéyan. 'What do you want to drink?',  
'What are you going to drink?'

\*\*\*\*\*



## NEW WORDS

Nouns:

tótósápoꝝ 'milk'

Verbs:

minihkwé 'drink, drink it'

nóhtéyápakwé 'be thirsty'

## OLD WORDS

nipiy 'water'

.misiwé 'all (of a mass)'

\*\*\*\*\*

## NOTES

There is nothing drinkable that is named with an animate noun in Cree, so there is no transitive animate verb 'drink him'.

Note that *minihkwé* is also used for 'drink' alone, as well as 'drink it'.

\*\*\*\*\*

33. Some more animals; useful words and phrases for hunters.

nipa ana kinépiik. 'Kill that snake.'

(Dialects: nipahi for nipa.)

nipahik anikik kinépiikwak. 'Kill those snakes.'

nipahihk ana sísíp. 'Kill that duck, you people.'

nipahihkok anikik kinépiikwak. 'Kill those snakes, you people.'

nipa. 'Kill him.' (Dialects: nipahi.)

nipahik. 'Kill them.'

nipahihk. 'Kill him, you people.'

nipahihkok. 'Kill them, you people.'

wápam ana maskwa. 'See that bear.'

wápamik anikik maskwak. 'See those bears.'

nīnipaháw niska. 'I (just now) killed a goose.'

móswa n(i)kí nipaháw. 'I killed a moose.'

n(i)kí-nipaháw awa atihk. 'I killed this deer.'

n(i)kí-nipaháw. 'I killed him.'

n(i)kí-wápamáw niska. 'I saw a goose.'

niwí-nipaháw niska. 'I want to kill a goose.', 'I'm going to kill a goose.'

niwápamáwak niskak. 'I see (some) geese.'

níso n(i)kí-nipaháwak móswak. 'I killed two moose.'

níso atihkwak n(i)kí-nipaháwak otáhtkosíhk. 'I killed two deer yesterday.'

\*\*\*\*\*

20 n(i)kí-nipaháwak nisto atihkwak. 'I killed three deer.'

n(i)kí-nipaháwak. 'I killed them.'

n(i)pápá kí-nipahéw atihkwa otáhkosíhk. 'My father killed a deer or (some) deer yesterday.'

kí-nipahéw óho atihkwa. 'He killed this or these deer.'

kí-nipahéw. 'He killed him or them.'

5 n(i)pápá kí-nipahéw maskwa. 'My father killed a bear or (some) bears.'

(Dialects: maskwawa for maskwa.)

péyak piko kí-nipahéw móswa. 'He killed just one moose.'

(Dialects: móswwa for móswa.)

mihcét kí-nipahéw móswa. 'He killed a lot of moose.'

wáparnéw niska. 'He sees a goose or geese.'

(Dialects: niskawa for niska.)

nistésak kí-nipahéwak alikwacása. 'My older brothers killed a squirrel or (some) squirrels.'

\*\*\*\*\*

## NEW WORDS

## Nouns:

atihk 'deer'	atihkwak 'deer (plural)'
(N. dialects: 'cariboo')	
kinépiik 'snake'	kinépiikwak 'snakes'
maskwa 'bear'	maskwak 'bears'
móswa 'moose'	móswak 'moose (plural)'
niska 'goose'	niskak 'geese'

## Verbs:

nipa(hi) 'kill him'

## OTHER ANIMALS plural

mistatim 'horse'	-wak	pisiw 'lynx'	-ak
mistos 'cow'	-ak	ámów 'bee'	wak
kóhkós 'pig'	-ak		
pósís 'cat'	-ak		
piñéw 'chicken, prairie chicken, partridge'	-ak		
amisk 'beaver'	-wak		
wacask 'muskrat'	-wak		
sikosís 'weasel'	-ak		
sikák 'skunk'	-wak		
wápos 'rabbit'	-ak		

\*\*\*\*\*

NOTES

A few animate nouns end in a in the singular. Such nouns include maskwa 'bear', móswa 'moose', and niska 'goose' above. The final a of these nouns is dropped before all suffixes. As a result, the obviative, with the suffix -a, is just like the ordinary singular (sent's. 9, 11, 12, 15, 25-28). Some speakers, however, keep these two forms apart by adding an additional -wa to the obviative.

Summary of nouns ending in a with suffixes:

singular	niska 'goose'	maskwa 'bear'
plural	nisk-ak	maskw-ak
obviative	nisk-a or nisk-awa	maskw-a or maskw-awa

\*\*\*\*\*

## 34. Put and take.

1 *míc(i)sowináhtikohk añi ana sóniyáw.* 'Put that money on the table.'

*añi ana masinahikanáhtik míc(i)sowináhtikohk.* 'Put that pencil on the table.'

*masinahikanáhtik añi an(i)ta míc(i)sowináhtikohk.* 'Put the pencil on that table.', literally 'Put the pencil right there on the table.'

*míc(i)sowináhtikohk añi.* 'Put him on the table.'

5 *óta añi.* 'Put him right here.'

*tán(i)té ká-(kí-)añat kisóniyám.* 'Where did you put your money?'

*óta n(i)kí-añáw.* 'I put him right here.'

*tán(i)té (ká-)wí-añat ana sóniyáw.* 'Where are you going to put that money?'

*míc(i)sowináhtikohk astá óho oñákana.* 'Put these dishes on the table.'

10 *míc(i)sowináhtikohk astá.* 'Put it or them (inan.) on the table.'

*tán(i)té ká-(kí-)astáyan kimasinahikana.* 'Where did you put your books?'

*tán(i)té (ká-)wí-astáyan anihí oñákana.* 'Where are you going to put those dishes?'

\*\*\*\*\*

kíkí-ohťináw na nisóniyám míc(i)sowináhtikohk ohci. 'Did you take my money off the table?'

awéna ká-(kí-)ohťináť nisóniyáma an(i)ta ohci míc(i)sowináhtikohk.  
'Who took my money off that table?'

an(i)ta kí-añéw. 'He put him right there.'

ohťina anima míc(i)sowináhtikohk ohci. 'Take that off the table.'

kíkí-ohťinén na n(i)tastotin. 'Did you take my hat?'

awéna ká-(kí-)ohťinahk n(i)tastotin óta ohci téhtapiwinihk. 'Who took my hat from this chair?'

\*\*\*\*\*



pésiw sóniyáw. 'Bring (some) money.'

20 pésiw. 'Bring-him.'

n(i)kí-pésiwáw. 'I brought him.'

pahkwésikan n(i)kí-pésiwáw. 'I brought (some) bread or flour.'

n(i)ka-pésiwáw nisóniyám. 'I'll bring my money.'

ka-pésiwáw na kisóniyám. 'Will you bring your money?'

25 awéna ká-(kí-)pésiwat. 'Who(m) did you bring?'

wiyás pétá. 'Bring (some) meat.'

pétá wiyás. ' '' '

pétá kipáskisikan. 'Bring your gun.'

pétá. 'Bring it or them (inan.).'

30 n(i)kí-pétán. 'I brought it or them (inan.).'

wiyás n(i)kí-pétán. 'I brought (some) meat.'

n(i)ka-pétán n(i)páskisikan. 'I'll bring my gun.'

mwac n(i)ka-pétán. 'I won't bring it or them (inan.).'

kékwán (ká-)wí-pétáyan wápahké. 'What are you going to bring tomorrow?'

'What do you want to bring tomorrow.'

35 kékwán ké-pétáyan wápahké. 'What will you bring tomorrow?'

kékwáñiw ké-pétát kisté. 'What will your older brother bring?'

íkaténik ókok émihtwának. 'Remove these spoons.'

íkaténa kimasinahikana míc(i)sowináhtikohk ohci. 'Remove your books from the table.'

\*\*\*\*\*

## NEW WORDS

## Nouns:

astotin 'hat' pl. -a

n(i)tastotin 'my hat'

kitastotin 'your hat'

masinahikan 'book' pl. -a

nimasinahikan 'my book'

kimasinahikan 'your book'

masinahikanáhtik 'pencil, pen, chalk' pl. -wak

páskisikan 'gun' pl. -a

n(i)páskisikan 'my gun'

kipáskisikan 'your gun'

sóniyáw 'money' (animate!)

nisóniyám 'my money'

kisóniyám 'your money'

## Verbs:

añi 'put him'

astá 'put it'

ohtin 'take him, pick  
him up'ohtina 'take it, pick it  
up'

pésiw 'bring him'

pétá 'bring it'

íkatén 'remove him'

íkaténa 'remove it'

\*\*\*\*\*

## NOTES

*añi* 'put him' is irregular in that the final *i* is dropped before all suffixes (sent's. 6-8, 15).

---

*óta* 'right here' is used with locative nouns to express 'this' or 'these', and *an(i)ta* or *néta* 'right there' is used with locative nouns to express 'that' or 'those' (sent's. 3, 14, 18).

---

When a transitive animate verb ends in *n* (but not *ñ*), the transitive inanimate verb of similar meaning is generally formed by the addition of *a* after the *n*, for example 'take, pick up' and 'remove', above.

\*\*\*\*\*

35. My, your, his, her.

tán(i)té n(i)címán. 'Where is my boat?'

tán(i)té ocímán. 'Where is his boat?'

tán(i)té kipápá ocímán. 'Where is your father's boat?'

tán(i)té nimasinahikan. 'Where is my book?'

téhtapiwinihk astéwa kimasinahikana. 'Your books are on the chair.'

nété wakic astéwa mistikwáhtihk kimasinahikana. 'Your books are on top of that box over there.'

míc(i)sowináhtikohk astá kimasinahikana. 'Put your books on the table.'

n(i)kí-miskén kimaskisin. 'I found your shoe.'

kimaskisin n(i)kí-miskén. ' '

nivvanihtán n(i)tastotin. 'I (just now) lost my hat.'

tániwa nisóniyám. 'Where is my money?'

n(i)kí-waniháw nisóniyám maskosíhk. 'I lost my money in the grass.'

miñwéñ(ih)tam opáskisikan. 'He likes his gun.'

tán(i)té kitótápánásk. 'Where is your car?'

(W. dialects: kótápánásk for kitótápánásk.)

píkopañiw n(i)tótápánásk. 'My car is broken down.'

(W. dialects: nótápánásk for n(i)tótápánásk.)

awa nápéw otótápánáskwa píkopañiñiwa. 'This man's car is broken down.'

(W. dialects: ótápánáskwa for otótápánáskwa.)

\*\*\*\*\*

pósi n(i)tótápánáskohk. 'Get into my car.'

(W. dialects: nótápánáskohk for n(i)tótápánáskohk.)

awéna (ká-)apit kipápá otótápánáskohk. 'Who is sitting in your father's car?'

(W. dialects: ótápánáskohk for otótápánáskohk.)

\*\*\*\*\*

## NEW WORDS

## Nouns:

maskisin 'shoe' pl. -a

maskosiy 'blade of grass' pl. -a 'grass (in general), hay'

## Verbs:

wani(hi) 'lose him'

wanihtá 'lose it'

miñwéñim 'like him'

miñwéñ(ih)ta 'like it'

píkopañi 'be broken down'

pósi 'get in (a vehicle)'

\*\*\*\*\*

## NOTES

The possessive pronouns, *ni-* 'my', *ki-* 'your (speaking to one person)', and *o-* 'his, her', can be used with other nouns in addition to those denoting relatives and friends (compare section 17).

Inanimate nouns with possessive pronouns can take the plural suffix as usual, for example:

*címán* 'boat', *címána* 'boats'  
*n(i)címán* 'my boat' (sent. 1)  
*n(i)címána* 'my boats'  
*kicímán* 'your boat'  
*kicímána* 'your boats'  
*ocímán* 'his or her boat' (sent's. 2, 3)  
*ocímána* 'his or her boats'.

However, inanimate nouns with *o-* are not made obviative with *-iñiw*, for example, *opáskisikan* 'his gun (obviative)' (sent. 13).

(The suffix *-iñiw* does occur with inanimate nouns with *o-*, but it has a different meaning there, to be presented later.

Animate nouns with *ni-* or *ki-* take the plural or obviative suffixes, and those with *o-* have to have the obviative suffix, as usual (compare sections 17 and 27).

In addition, many animate nouns, when they occur with possessive pronouns, take a suffix *-im* which precedes all other suffixes, for example:

*kóhkós* 'pig', *kóhkósak* 'pigs', *kóhkósa* 'pig(s) (obviative)'  
*n(i)kóhkósim* 'my pig', *n(i)kóhkósimak* 'my pigs'  
*n(i)kóhkósima* 'my pig(s) (obviative)'

\*\*\*\*\*

kikóhkósím 'your pig', kikóhkósímak 'your pigs'

kikóhkósíma 'your pig(s) (obviative)'

okóhkósíma 'his or her pig(s) (obviative)'

The *i* of *-im* is subject to the same changes as the *i* of *-ihk* and *-iñiw* (sections 19, 23); therefore *-im* replaces *w* or *y* after a vowel, for example:

sóniyáw 'money'

nisóniyám 'my money' (sent's. 11, 12)

kisóniyám 'your money'

osóniyáma 'his money'

Before a vowel, *t* is inserted after *ni-*, *ki-*, and *o-* (compare section 10), for example:

astotin 'hat', n(i)tastotin 'my hat' (sent. 10)

askihk 'pail', otaskihkwa 'his pail(s)' (section 36)

After *nit-*, *kit-*, and *ot-*, *o* is replaced by *ó* (and in the western dialects *nitó-*, *kitó-*, and *otó-* are replaced by *nó-*, *kó-*, and *ó-*) (compare section 10), for example:

otápánásk 'car'

n(i)tótápánásk, nótápánásk 'my car' (sent. 15)

kitótápánásk, kótápánásk 'your car' (sent. 14)

otótápánáskwa, ótápánáskwa 'his car(s)' (sent. 16).

Note that *otápánásk* and *askihk* are two animate nouns that do not take *-im*.

\*\*\*\*\*



The locative suffix occurs with nouns that have possessive pronouns, just as it occurs with other nouns (sent's. 17, 18).

Remember, where English uses -'s between two nouns to show that the first noun possesses the second, Cree uses o- (compare section 17), for example:

awa nápéw otótápánáskwa 'this man's car', literally 'this man, his car' (sent. 16).

kipápá ocímán 'your father's boat', literally 'your father, his boat' (sent. 3).

\*\*\*\*\*

## 36. Whose?

awéna anima, omasinahikan. 'Whose book is that?'

awéna óho, omasinahikana. 'Whose books are these?'

kíña na anima, kimasinahikan. 'Is that your book?'

kíña na óho, kimasinahikana. 'Are these your books?'

níña anima, nimasinahikan. 'That's my book.'

nimasinahikan óma. 'This is my book.'

nimasinahikana óho. 'These are my books.'

kipápá na óméñiw, ocímán. 'Is this your father's boat?'

n(i)pápá anima, ocímán. 'That's my father's boat.'

awéna óho, osóniyáma. 'Whose money is this?'

kíña na awa, kisóniyám. 'Is this your money?'

níña ana, nisóniyám. 'That's my money.'

awéna anihí, otaskihkwa. 'Whose pail is that?', 'Whose pails are those?'

awéna anihí, otótápánáskwa. 'Whose car is that?', 'Whose cars are those?' (W. dialects: otápánáskwa for otótápánáskwa.)

n(i)pápá anihí, otótápánáskwa. 'That's my father's car.', 'Those are my father's cars.'

n(i)tótápánásk ana. 'That's my car.' (W. dialects: nóápánásk for n(i)tótápánásk.)

níki anima. 'That's my home.'

níkihk ayáw. 'He's at my house.'

n(i)tém. 'My dog.'

n(i)témak. 'My dogs.'

\*\*\*\*\*

nistikwán n(i)kí-áhkosin. 'I was sick in my head.'

tánc(i)ta ká-(kí-)áhkosiyan. 'Just where were you sick?'

natay n(i)kí-áhkosin. 'I was sick in my stomach.'

nispiton n(i)kí-áhkosin. 'I was sick in my arm.'

\*\*\*\*\*

## NEW WORDS

## Nouns:

askihk 'pail', pl. -wak  
 matay 'stomach', pl. -a  
 mispiton 'arm', pl. -a  
 mistikwán 'head', pl. -a

## Adverbs:

tán(i)ta 'just where?'

## SOME OTHER BODY PARTS

miskísik 'eye' pl. -wa  
 mihtawakay 'ear' pl. -a  
 mikot 'nose' pl. -a  
 mitón 'mouth' pl. -a  
 miténaniy 'tongue' pl. -a  
 mípit 'tooth' pl. -a  
 méstakay 'hair' pl. -a

michciy 'hand', pl. -a  
 misit 'foot', pl. -a  
 miskát 'leg', pl. -a  
 mitéhi 'heart', pl. mitéha

niskísik 'my eye', kihtawakaya 'your ears', okot 'his nose'  
 nípita 'my teeth', kípit 'your tooth', wípit 'his tooth'  
 néstakay 'my hair', késtakay 'your hair', wéstakay 'his hair'  
 natay 'my stomach', katay 'your stomach', watay 'his stomach'

\*\*\*\*\*

## NOTES

awéna o- means 'whose?', for example, awéna omasinahikan  
'whose book?'

---

A possessive pronoun is emphasized by being spoken louder in English. In Cree, a possessive pronoun is emphasized by adding the independent personal pronoun to the sentence (compare section 24) (sent's. 3-5, 11, 12).

---

In sentences of the form 'Whose thing is this or that?' and 'This or that is so-and-so's thing,' Cree likes to name the possessor first, next the demonstrative pronoun 'this' or 'that', and last of all the possession (sent's. 1-5, 7-15).

The demonstrative pronoun refers to the possession, so that noun determines whether the demonstrative is animate or inanimate, singular or plural, and obviative or non-obviative: the demonstrative pronoun must be the same as the following noun.

(An optional exception: apparently a singular inanimate noun with o- can be used with anima, néma, and óma, or with animéñiw, néméñiw and óméñiw (sent's. 8, 9).)

---

atim 'dog' and wáskahikan 'house' are not usually used with possessive pronouns. In place of atim, -tém is used after ni-, ki-, and o-, and in place of wáskahikan, -ki is used after ní-, kí-, and wí- (sent's. 17-20).

\*\*\*\*\*

In the past tense áhkosi can mean 'had a baby' or 'was or were sick'. To avoid confusion in saying 'was or were sick', the place of the illness should be included as in sentences 21-24.

Most nouns denoting body parts take a special prefix mi-, which is dropped when the possessive pronouns are used, for example, mistikwán, miskísik, mihtawakay, mikot, mitón, miténaniy, micihciy, misit, mispiton, miskát, mitéhi.

Instead of mi-, ni-, ki-, and o-, a few nouns take the following:

mí-, ní-, kí-, wí-, for example, mípit 'tooth'.

mé-, né-, ké-, wé-, for example, méstakay 'hair'.

má-, na-, ka-, wa-, for example, matay 'stomach'.

Note mitéhi 'heart' and níki, kíkí, wíki 'my house, etc.' are two more inanimate nouns ending in i which is dropped before all suffixes.

## Word list for sections 25-36

## Nouns

alikwacás -ak 'squirrel' 26	mípit -a 'tooth' 36
amisk -wak 'beaver' 33	misit -a 'foot' 36
ámów -ak 'bee' 33	miskát -a 'leg' 36
añisiñ(i)niw -ak 'person' 26	miskísik -wa 'eye' 36
añóskan -ak 'raspberry' 31	mispiton -a 'arm' 36
askihk -wak 'pail' 36	mistatim -wak 'horse' 33
askipwáwa 'potatoes' 31	mistikwán -a 'head' 36
astotin -a 'hat' 34 $\sqrt{33}$	mistos -ak 'cow' 33
atihk -wak 'deer, cariboo'	mitéhi mitéha 'heart' 36
awiyak 'someone, somebody'	miténaniy -a 'tongue' 36
-íki : níki 'my home' 36 $\sqrt{30}$	mitón -a 'mouth' 36
kékwán -a 'thing, something' 25	móswa -k 'moose' 33
kinépiik -wak 'snake' 33	nipiy 'water' 32
kóhkós -ak 'pig' 33	niska -k 'goose' 33
mahíkan -ak 'wolf' 29	oskátásk -wak 'carrot' 31
man(i)cós -ak 'bug' 26	otéhimin, otémin -a 'strawberry' 31
masinahikanáhtik -wak 'pencil, pen, chalk' 34	otisíhkán -a 'turnip' 31 $\sqrt{31}$
maskisin -a 'shoe' 35	pahkwésikan (an.) 'bannock, bread, flour'
maskosiy -a 'blade of grass' pl. 'grass, hay' 35	páskisikan -a 'gun' 34
maskwa -k 'bear' 33	patétas -a 'potato' 26
matay -a 'stomach' 36	piñésís -ak 'bird' 29 $\sqrt{33}$
méstakay 'hair' 36	piñéw -ak 'chicken, prairie chicken, partridge'
micihciy -a 'hand' 36	pisiw -ak 'lynx' 33
mihtawakay -a 'ear' 36	pósís -ak 'cat' 33
mikot -a 'nose' 36	sikák -wak 'skunk' 33
	sikosís -ak 'weasel' 33
	sísíp -ak 'duck' 26

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sóniyáw (an.) 'money' 34  
 tém : n(i)tém -ak 'my dog' 36  
 tótósápoj 'milk' 32  
 wacask -wak 'muskrat' 33  
 wápos -ak 'rabbit' 33  
 wáwi wáwa 'egg' 31  
 wihcékaskosiy -a 'onion' 31  
 wiyás 'meat' 31

\*\*\*\*\*



*Demonstrative and interrogative pronouns*

*obviative*

'this, these'

*animate*

*óho 27*

*inanimate singular*

*óméñiw 31*

'that, those'

*anihi 27*

*animéñiw 31*

'that or those in the distance'

*néhi 27*

*néméñiw 31*

'who?'

*awéñiwa, awénihi 27*

'what?'

*kékwáñiw 25*

\*\*\*\*\*



## Adverbs and other words

- apísís 'a little bit of' 31  
 átiht 'a few' 25  
 mihcét 'many, a lot of (a number)' 25  
 misiwé 'all (of a mass)' 32  
 mistahi 'much, a lot of (a mass)' 31  
 piko 'just, merely' 25  
 tán(i)ta 'just where?' 36

\*\*\*\*\*

## Affixes

- acik 'you ... them' subjunctive 26
- ácik 'they ... him or them' subjunctive 28
- ak 'I ... him' subjunctive 26
- akik 'I ... them' subjunctive 26
- at 'you ... him' subjunctive 26
- át 'he ... him or them' subjunctive 27
- átán 'let's ... him' 30
- átának 'let's ... them' 30
- éw 'he ... him or them' indicative 27
- éwak 'they ... him or them' indicative 28
- hi '... him' command 30
- ihk '... him' plural command 29
- ihkok '... them' plural command 29
- ik '... them' command 29
- im to possessed nouns 35
- ka-, ké- 'your' 36
- ki- 'your' 35
- kí- 'your' 36
- ki-áw 'you ... him' indicative 26
- ki-áwak 'you ... them' indicative 26
- na-, né- 'my' 36
- ni- 'my' 35
- ní- 'my' 36
- ni-áw 'I ... him' indicative 26
- ni-áwak 'I ... them' indicative 26
- o- 'his, her' 35
- wa-, wé-, wí- 'his, her' 36
- na-, mé-, mi-, mí- with body parts 36

\*\*\*\*\*

## 37. When?

1 tán(i)spí. 'When?'

tán(i)spí ké-sipwéhtéyan. 'When will you leave?'

wípac. 'Soon.'

wípac n(i)ka-sipwéhtán. 'I'll leave soon.'

5 tán(i)spí (ká-)wí-sipwéhtéyan. 'When do you want to leave?'

'When are you going to leave?'

tán(i)spí (ká-)wí-kíwéyan. 'When do you want to go home?'

'When are you going to go home?'

(anohc) tipiskáké n(i)ka-kíwán. 'I'll go home tonight.'

tán(i)spí ká-(kí-)takosinan óta. 'When did you arrive here?'

kayás é-kí-takosinán óta. 'I arrived here a long while ago.'

10 kayás óta é-kí-takosinán. ' " '

tán(i)spí ká-(kí-)míc(i)soyan. 'When did you eat?'

móña osám kayás. 'Not too long ago.'

tán(i)spí ká-(kí-)pakisinin. 'When did you fall down?'

tán(i)spí kipápá ké-apit. 'When will your father be home?'

15 tán(i)spí ké-takosihk ékoté. 'When will he arrive there?'

wípac ta-takosin ékoté. 'He'll arrive there soon.'

tán(i)spí ké-takosihkik awás(i)sak. 'When will the-children arrive?'

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tán(i)spí ká-(kí-)míciyan anima wiyás. 'When did you eat that meat?'  
mwac n(i)tóhci-mícin. 'I didn't eat it.'

20 kékwan ké-wápahtamán. 'What will I see?'

tán(i)spí ké-wápahtamán. 'When will I see it?'

n(i)ka-pétán n(i)páskisikan. 'I'll bring my gun.'

tán(i)spí ké-pétáyan. 'When will you bring it?'

tán(i)spí óta óho masinahikana ká-(kí-)astáyan. 'When did you put  
these books here?'

25 tán(i)spí Joe otán(i)sa ká-(kí-)pahkisin(i)ñit. 'When did Joe's  
daughter fall down?'

mwac ohci-pahkisin(i)ñiwa. 'She didn't fall.'

tán(i)spí ká-(kí-)miskamiñit Joe opápáwa anima címán.  
'When did Joe's father find that boat?'

tán(i)spí ká-(kí-)kimiwahk. 'When did it rain?'

tipiskohk ká-(kí-)kimiwahk. 'It rained last night.'

\*\*\*\*\*

tán(i)spí (ká-)wí-n(a)t(a)wé-wápamat n(i)pápá. 'When are you going to go see my father?', 'When do you want to go see my father?'

tán(i)spí ká-(kí-)wápamat n(i)pápá. 'When did you see my father?'

tán(i)té ká-(kí-)wápamat. 'Where did you see him?'

tán(i)spí ká-(kí-)wápamacik anikik awás(i)sak. 'When did you see those children?'

35 tán(i)spí ana nápéw (ká-)wí-wápamat n(i)pápáwa. 'When does that man want to see my father?'

tán(i)spí ká-(kí-)nipahát kipápá anihí atihkwa. 'When did your father kill that deer or those deer?'

tán(i)spí ká-(kí-)wápamácik n(i)pápáwa anikik nápéwak. 'When did those men see my father?'

tán(i)spí kíhtwám (ká-)wí-kíyokawat kóhkorn. 'When are you going to visit your grandmother again?'

\*\*\*\*\*

## NEW WORDS

## Verbs:

pahkisini 'fall down'

kíyokaw 'visit him'

## Adverbs:

ékoté 'there (at a place previously mentioned)'

kayás 'long ago'

osám 'too, excessively'

tánispí 'when?'

tipiskáké, anohe tipiskáké 'tonight'

tipiskohk 'last night'

wípac 'soon'

\*\*\*\*\*



## NOTES

tán(i)spí 'when?' forms supplementary questions so it requires a subjunctive verb (section 13).

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There is a tendency to use a subjunctive verb also in the answer to a supplementary question. This is done in sentences 9, 10, 30. Especially in this usage, a prefix é- is often added to the verb. It precedes the tense prefixes (sent. 9, 10).

---

The verbs that end in sini combine irregularly with the subjunctive personal suffixes as follows:

- sinán 'I' (sent's. 9, 10).
  - sinan 'you (singular)' (sent's. 8, 13)
  - sihk 'he' (sent. 15).
  - sihkik 'they' (sent. 17).
- 

The weather words that end in n (section 3), change the n to hk to make their subjunctive form (sent's. 28, 29).

\*\*\*\*\*

38. Why?

tánehki. 'Why?'

kékwán ohci. 'Why?'

tánehki ká-(kí-)kipahaman iskwáhtém. 'Why did you close the door (some time ago)?'

kékwán ohci ká-(kí-)kipahaman iskwáhtém. " "

5 osám é-tahkáyák. '(Because) it's cold.'

kékwán ohci éká ká-(kí-)ohci-n(a)t(a)wé-otinikéyan otáhkosiík.

'Why didn't you go get groceries yesterday?'

éká ká-(kí-)ohci-osóniyámiyán. '(Because) I didn't have any money.'

kékwáñiw ohci Joe éká ká-(kí-)ohci-pé-atoskét otáhkosiík.

'Why didn't Joe come to work yesterday?'

é-kí-áhkosit. '(Because) he was sick.'

10 kékwán (ká-)ohci-wí-sipwéhtéyan sérnák. 'Why do you want to leave right now?'

kékwán (ká-)ohci-astáyan óma óta. 'Why did you (just now) put this here?'

kékwán (ká-)ohci-kisinák píhtikwamik. kí-ástawéw na kotowánápisik. 'Why is it cold in the house? Did the stove go out?'

\*\*\*\*\*

## NEW WORDS

## Nouns:

kotowánápisik 'stove'

## Verbs

otíniké 'go shopping, get groceries'

osóniyámi 'have money'

ástawéw. 'it (something burning) goes out'

## Adverbs

éká 'not' with subjunctive verbs

kékwán ohci 'why?'

tánehki 'why?'

\*\*\*\*\*

## NOTES

tánehki and kékwán ohci 'why?' form supplementary questions so they require a subjunctive verb.

The reason for or cause of something generally has a subjunctive verb with é- (sent's. 5, 7, 9).

éká 'not' is used with subjunctive verbs in place of móña, mwac, or kawíña.

The weather words that end in w (section 3), change the w to k to make their subjunctive form (sent's. 5, 10).

As noted in section 15, many speakers use kékwáñiw in place of kékwán in any sentence containing 'he or him, she or her, they or them' (sent. 8).

\*\*\*\*\*

39. Can, must, try to.

1 kinihtá-masinahikán na. 'Do you know how to write?'

ka-kí-ápacihtán na. 'Can you use it?'

n(i)ka-kí-ápacihtán. 'I can use it.'

ta-kí-ápacihtáw. 'He can use it.'

5 ka-kí-nímin na. 'Are you (physically) able to dance?'

ka-kí-osihtán na címán. 'Can you make a boat?'

piko wípac ta-sipwéhtéyán. 'I have to leave soon.'

piko akwa ta-kíwéyán. 'I have to go home now.\*'

piko akwa ta-p(i)minowásoyán. 'I have to cook now.'

10 piko na ta-atoskéyan. 'Do you have to work?'

piko ta-atoskét. 'He has to work.'

kakwé-itwé. 'Try to say it.'

kakwé-nikamo. 'Try to sing.'

kakwé-masinahiké. 'Try to write.'

15 n(i)kí-kakwé-masinahikán. 'I tried to write.'

máhti kakwé-miskétán. 'C'mon, let's try to find it.'

mwac kí-atoskéwak. wésa kisitéw. 'They can't work. It's too hot.'

\* (Dialects: ékwa for akwa.)

\*\*\*\*\*

## NEW WORDS

## Verbs:

ápacihtá 'use it'

ápaci(hi) 'use him'

osihtá 'make it'

osi(hi) 'make him'

p(i)minowáso 'cook'

## Preverbs and other prefixes:

nihtá- 'know how to'

ta-kí- 'can, be (physically) able to'

piko ta- (with subjunctive) 'must, have to'

kakwé- 'try to'

## Adverbs:

akwa, ékwa 'now'

máhti 'c'mon'

wésá 'too, too much'

## NOTES

'know how to' and 'try to' are expressed by preverbs in Cree (compare section 19).

'can, be able to' is also expressed by a preverb kí-. It usually occurs with the future prefix ta-.

piko with a subjunctive verb with the prefix ta- means 'must, have to'.

---

Note that in English 'can' and 'be able to' are often used in the sense of 'know how to', as well as to express physical ability. In Cree, ta-kí- should be used only for physical ability, and nihtá- always when 'know how to' is intended.

---

'Can't' can be expressed by just kí- after mwac or móña (sent. 17). (Remember, the past-tense prefix kí- is changed to ohci- after mwac or móña, compare section 5.)

\*\*\*\*\*

40. Start to, stop, and finish.

n(i)kí-kísi-masinahikán. 'I finished writing.'

ásay n(i)kísi-míc(i)son. 'I already finished eating.'

wípac n(i)ka-kísi-míc(i)son. 'I'll finish eating soon.'

mwac céskwa máci-kimiwan. 'It hasn't started to rain yet.'

móna céskwa máci-kimiwan. ' '' '

n(i)kí-máci-masinahikán. 'I started to write.', 'I began to write.'

ásay n(i)kí-máci-ayamin. 'I already started to talk.'

máci-ayami. 'Start talking.'

máci-ayamitán. 'Let's start talking.'

máhti máci-pl(i)minowásotán. 'C'mon, let's start cooking.'

wí-póni-mispon. 'It's going to stop snowing.'

póni-nikamo. 'Stop singing.'

n(i)kí-póni-masinahikán. 'I stopped writing.'

n(i)kí-póni-ayamin. 'I stopped talking.'

kí-póni-ayamiwak. 'They stopped talking.'

mwac ohci-póni-ayamiwak. 'They didn't stop talking.'

kí-póni-kimiwan na. 'Did it stop raining?'

ásay na kí-póni-kimiwan. 'Did it stop raining yet?', literally 'Did it stop raining already?'

\*\*\*\*\*

*ati-kipaha iskwáhtém.* 'Close the door on your way past.'

*kiwí-ati-kiwán na.* 'Are you going to start for home?'

*ati-atoskéw.* 'He is starting to work.'

*wí-ati-sipwéhtéw.* 'He's going to start to leave.', 'He wants to start to leave.'

*kí-ati-mispon.* 'It started to snow.'



*n(a)t(a)wé-máci.* 'Go hunt.'

*n(a)t(a)wé-p(i)minowáso* 'Go and cook.'

*nin(a)t(a)wé-iskóliwin.* 'I'm going to school', 'I'm on the way to school.'

*kin(a)t(a)wé-iskóliwin na.* 'Are you going to school?', 'Are you on the way to school?'

*kitiskóliwin na.* 'Do you go to school?', 'Are you attending school?'

*nin(a)t(a)wé-p(i)minowáson.* 'I'm going to cook.', 'I'm on my way to cook.'

*pé-míc(i)so.* 'Come eat.'

\*\*\*\*\*

## NEW WORDS

Preverbs:

kísi- 'finish ... -ing'

máci- 'start to, begin to'

póni- 'stop ... -ing'

ati- 'start to, begin to ; on the way past'

## NOTES

'Finish ... -ing', 'start to', 'begin to', and 'stop ... -ing' are expressed by preverbs in Cree.

---

máci- seems to refer to an abrupt beginning, while ati- refers to a gradual start. ati- also sometimes seems to mean 'on the way past'.

---

Note that English 'go to school' is ambiguous; it means either 'attend school' or 'be on the way to school'. In Cree, these two meanings are always expressed differently:

iskóliwi 'attend school'

n(a)t(a)wé-iskóliwi 'be on the way to school'.

Note that 'be going to (do something)' is ambiguous in English because it is used to express the future tense, in which case it is equivalent to Cree wí-, and because it also means 'be on the way to' where it is equivalent to Cree n(a)t(a)wé-.

\*\*\*\*\*

41. Day and night, and the days of the week.

1 ayamihé-kísikáw. 'It's Sunday.'

pón(i)-ayamihé-kísikáw. 'It's Monday.'

níso-kísikáw. 'It's Tuesday.'

ápihtawan. 'It's Wednesday.'

5 pón(i)-ápihtawan. 'It's Thursday.'

kékác mátinawé-kísikáw. 'It's Friday.'

(Dialects: pahkwésikani-kísikáw. 'It's Friday.')

mátinawé-kísikáw. 'It's Saturday.'

tán(i)té ká-(kí-)itohtéyan ká-ayamihé-kísikák. 'Where did you go on Sunday?'

tán(i)té ké-itohtéyan ayamihé-kísikáké. 'Where will you go on Sunday?'

10 n(i)kí-sipwéhtán ká-níso-kísikák. 'I left on Tuesday.'

n(i)tótém wí-mácíw ápihtawan(i)ñiké. 'My friend is going to hunt on Wednesday.'

kí-takosin ká-níso-kísikáñik. 'He arrived on Tuesday.'

piko ta-atoskéyán ápihtawahké. 'I have to work on Wednesday.'

ásay ayamihé-kísikáw. 'It's already Sunday.'

\*\*\*\*\*

kísikáw. 'It is daytime.'

tipiskáw. 'It is night time.'

ásay tipiskáw. 'It is night already.'

ásay na kísikáw. 'Is it already daytime?'

móna céskwa tipiskáw. 'It's not night time yet.'

20 mwac céskwa tipiskáw. ' " '

ásay mitoni tipiskáw. 'It is already very dark.', literally 'It is already very much night time.'

otákosin. 'It is evening.'

ásay kékisépáyáw. 'It's already morning.'

n(i)ka-takosinin tipiskáké. 'I'll arrive tonight.'

25 ta-takosinwak tipiskáñiké. 'They'll arrive tonight.'

n(i)kí-takosinin ká-otákosihk. 'I arrived in the evening.'

kí-takosin ká-otákosin(i)ñik. 'He arrived in the evening.'

\*\*\*\*\*

## NEW WORDS

Verbs:

days of the week (sent's. 1-7)

kísikáw 'it is daytime'

kékisépáyáw 'it is morning'

tipiskáw 'it is night time'

otákosin 'it is evening'

Adverbs:

mitoni 'very, very much'

## NOTES

Most English nouns are translated by Cree nouns, and most English verbs by Cree verbs. But the names for the days of the week, and divisions of the day itself, are nouns in English, but inanimate verbs in Cree (like the weather words). Therefore, the English 'on Sunday' or 'in the evening', for example, must be translated in two different ways in Cree:

If 'on Sunday' or 'in the evening' refer to a past time, Cree says 'when it was Sunday', 'when it was evening'.

If 'on Sunday' or 'in the evening' refer to a future time, Cree says 'when it will be Sunday', 'when it will be evening'.

'When (something happened) is expressed in Cree by a subjunctive verb with ká- (sent's. 8, 10, 12, 26, 27).

'When (something will happen) is expressed by a subjunctive verb with an additional suffix -é. (sent's. 9, 11, 13, 24, 25).

Note that 'tonight' is literally 'when it will be night-time' (sent's. 24, 25).

\*\*\*\*\*

More subjunctive personal affixes:

- n̄ik* in place of *w* } 'it (obviative)' (sent's. 12, 25)
- (i)*n̄ik* after *n* } (sent's 11, 27)

These suffixes are used when there is an animate noun (sent. 11) or a third person animate pronoun in the sentence (sent's. 12, 25, 27). A third person animate pronoun is one that means 'he, his, him, she, her, they, their', or 'them'.

\*\*\*\*\*

42. We and you people

1 kikawacináwáw na. 'Are you people cold?'

éhé, n(i)kawacinán. 'Yes, we're cold.'

kiwí-kíwánáwáw na ékwa. 'Do you people want to go home now?'

pátima n(i)ka-kíwánán. 'We'll go home a little later.'

5 kíkí-apináwáw na otáhkosihk. 'Were you people in yesterday?'

tán(i)spí ká-(kí-)takosinéék óta. 'When did you people arrive here?'

tipiskohk ká-(kí-)takosináhk. 'We arrived last night.'

tán(i)té étohtéyék. 'Where are you people going?'

é-n(a)t(a)wé-kíyokéyáhk. 'We're going visiting.'

10 awéna (ká-)n(a)t(a)wé-kíyokawáyék. 'Who(m) are you going to visit?'

Joe é-n(a)t(a)wé-kíyokawáyáhk. 'We're going to visit Joe.'

ka-n(a)t(a)wé-kíyokawáwáw na Joe? 'Are you people going to visit Joe?'

éhé, n(i)ka-n(a)t(a)wé-kíyokawánán Joe. 'Yes, we're going to visit Joe.'

ka-kíyokawáwáwak na kitótémináwak. 'Are you people going to visit your friends?'

15 éhé, n(i)ka-kíyokawánának n(i)tótéminának. 'Yes, we're going to visit our friends.'

\*\*\*\*\*

ka-takosin(i)náwáw na tipiskáké. 'Will you people arrive tonight?'

kikí-kipahénáwáw na iskwáhtém. 'Did you people close the door?'

kékwán ohci ká-(kí-)kipahamék. 'Why did you people close it?'

kikí-péháwáwak na. 'Did you people wait for them?'

20

kékwán ohci ká-(kí-)péháyékok. 'Why did you people wait for them?'

\*\*\*\*\*



ka-mácín(án)aw na wápahké. 'Will we (you and I) go hunting tomorrow?'

éhé, éká kimiwahké. 'Yes, if it doesn't rain.'

wípac na ka-sipwéhtán(án)aw. 'Will we (you and I) leave soon?'

piko ta-n(a)t(a)wé-atoskéyahk wápahké. 'We (you and I) have to go to work tomorrow.'

25

akwa n(a)t(a)wé-kíyokétán. 'Let's go visiting now.'

awéna ké-n(a)t(a)wé-kíyokawáyahk. 'Who(m) will we go visit?'

ka-kíyokawánaw na Joe? 'Will we visit Joe?'

#### NEW WORDS

Verbs:

kíyoké 'visit'

Adverbs:

pátima 'after a little while'

#### MORE INDEPENDENT PERSONAL PRONOUNS

níñ(a)nán 'he, she, or they and I, we (excluding you)'

kíñ(a)nánaw 'you and I, we (including you)'

kíñáwáw 'you people, you (plural)'

\*\*\*\*\*

## NOTES

The English words 'we' and 'you' are ambiguous. Cree is much more specific about 'we' and 'you', so an English-speaking person trying to learn Cree will have to get used to keeping the various meanings of these words separate and distinct.

First of all, English uses 'you' both in speaking to one person and in speaking to more than one. (To be sure, North American English regional dialects have tried to make up for the deficiency by creating 'you guys', 'youse', and 'y'all' as plurals for 'you' — and in England 'thou' has been retained as a singular — but all these handy words are suppressed in the schools.) In Cree, 'you (one)' and 'you (more than one)' are always expressed differently! In this book, the plural 'you' is often translated as 'you people'. Students brought up on 'youse' or 'y'all' may find it helpful to return in their thoughts to these forbidden words.

Second, English 'we' is used for both 'he, she, or they and I (excluding you)' and for 'you and I (and anyone else)'. Cree also keeps these two apart! English-speaking students would do well to stop thinking of 'we' and start breaking it down into 'he and I', 'she and I', 'you and I', etc., to prepare for use of the Cree system.

(The two meanings of 'we' are not generally distinguished in any European languages, but many other languages keep them separate, just as Cree does. Major languages that make the distinction include Saulteaux, Indonesian and Malay, Filipino (Tagalog), the Polynesian languages, and Fukienese (but not other types of Chinese).

\*\*\*\*\*

'we' and 'you (plural)' are expressed by the following affixes with verbs:

Indicative personal affixes:

ni-... -nán 'he, she, or they and I' (sent's. 2, 3).

ki-... -n(án)aw 'you and I' (sent's. 21, 22).

ki-... -návaw 'you people' (sent's. 1, 3, 5, 16, 17).

ni-... -ánán 'he, she, or they and I ... him' (sent. 13).

ki-... -ánaw 'you and I ... him' (sent. 25).

ki-... -ávaw 'you people ... him' (sent. 12).

ni-... -ánának 'he, she, or they and I ... them' (sent. 15).

ki-... -ánawak 'you and I ... them'.

ki-... -ávawak 'you people ... them' (sent. 14, 19).

These affixes consist of the already familiar prefixes ni-'I' and ki-'you' plus new suffixes.

Before -nán, -n(án)aw, and -návaw, é is changed to á (sent's. 3, 4, 22) and a is changed to é (sent. 17), just like before -n (sections 10, 23).

\*\*\*\*\*

Subjunctive personal affixes:

-yáhk 'he, she, or they and I' (sent. 9).

-yahk 'you and I' (sent. 23).

-yékk 'you people' (sent. 8).

After a, these suffixes begin with m instead of y (sent. 18, compare section 15).

-sini combines with these suffixes to make -sináhk, -sinahk, -sinékk (sent's. 6, 7, compare section 37).

-áyáhk 'he, she, or they and I ... him' (sent. 11).

-áyahk 'you and I ... him' (sent. 24).

-áyékk 'you people ... him' (sent. 10).

-áyáhkik 'he, she, or they and I ... them'.

-áyahkok 'you and I ... them'.

-áyékkok 'you people ... them' (sent. 20).

\*\*\*\*\*

'Our' and 'your (plural)' are expressed by the following affixes:

ni-...-inán 'our (belonging to him, her, or them and me)' (sent. 15).

ki-...-inaw 'our (belonging to you and me)'.

ki-...-iwáw 'your (belonging to you people)' (sent. 14).

These consist of the familiar prefixes ni- 'my' and ki- 'your' plus additional suffixes. The plural and obviative suffixes of the noun, -ak or -a, come after these suffixes (sent's. 14, 15).

The *i* at the beginning of the suffixes -inán, -inaw, and -iwáw is subject to the same changes as the *i* in the locative suffix -ihk (section 19).

\*\*\*\*\*

awéna ká-(kí-)wáparisk. 'Who saw you?'

tán(i)spí kimosóm (ká-)wí-kíyokásk. 'When is your  
grandfather going to visit you?'

15 awéna ká-(kí-)miñisk anihí sóniyáwa. 'Who gave you  
that money?'

miñ kipápá. 'Give it to your father.'

n(i)ka-miñáw. 'I'll give it to him.'

awénikik anikik ká-(kí-)ayamihiskik. 'Who are those  
(people) who spoke to you?'

awéna ká-(kí-)n(a)nátonawit. 'Who was looking for me?'

20 kékwán ohci ká-(kí-)n(a)nátonawicik. 'Why were they  
looking for me?'

awénikik anikik ká-(kí-)ayamihicik. 'Who are those  
(people) who were talking to me?'

tán(i)spí kimosóminaw (ká-)wí-pé-kíyokákoyahk  
kihtwám. 'When is our grandfather going to come visit  
you and me again?'

tán(i)spí kimosómiwáw (ká-)wí-kíyokákoyék.  
'When will your grandfather visit you people again?'

tán(i)si ésit. 'What did he say to me (just now)?'

25 tán(i)si ká-(kí-)itisk. 'What did he say to you (some  
time ago)?'

\*\*\*\*\*

48. Did anyone see you?

kikí-wáparnik na awiyak. 'Did anyone see you?'

n(i)kí-wáparnik awiyak. 'Someone saw me.'

kikí-péhták na awiyak. 'Did anyone hear you?'

mwač awiyak n(i)tóhci-péhták. 'No one heard me.'

5 kikí-ayamihik na awiyak. 'Did anyone speak to you?'

awiyak kikí-n(a)nátonák otáhkosíhk. 'Someone was looking for you yesterday.'

átiht iñiniwak kikí-n(a)nátonákwak. 'Some people were looking for you.'

nótkom kiwí-pé-kíyokákonaw anohc (ká-kísikák).

'My grandmother is going to come visit you and me today.'

kékwán (ká-)n(a)tonaman. 'What are you looking for?'

awéna (ká-)n(a)tonawat. 'Whom are you looking for?'

\*\*\*\*\*

## NOTES

The suffix *-i* 'be ...' can be added to a noun to turn it into a intransitive verb, for example:

*wémistikósíwi* 'be a white person' (sent. 25).

*pahkwayési* 'be a French person' (sent. 27).

---

When *máka* 'but' links two parts of a sentence together, it often follows the first word of the second part, much like 'however' in English, for example, *mwac máka n(i)pahkwayésimon* 'I don't, however, speak French.' (sent. 27).

---

Note that where English says 'And you?', Cree says *kíñā máka.*, literally 'But you?'

\*\*\*\*\*



## NEW WORDS

iñiniw 'person, Indian person'

wémistikósíw 'white person, English-speaking person'

pahkwayés 'French person'

## Verbs:

néhiñawé 'speak Cree'

iñinímo 'speak Cree, speak Indian'

nahkawé 'speak Saukteaux'

akanásímo 'speak English'

pahkwayésimo 'speak French'

n(i)sihtohtaw 'understand him'

n(i)sihtohta 'understand (it)'

... isiñihkátaw 'call him ...'

... isiñihkáta 'call it ...'

añiman 'it is difficult'

wéhtan 'it is easy'

## Adverbs:

kwayask 'right, correctly; well'

\*\*\*\*\*

néhiñawé. 'Speak Cree.'

kin(a)tawéñimitin ta-néhiñawéyan. 'I want you to speak Cree.'

iñiniw na kíña 'Are you an Indian?'

25

niwémistikósiwin máka apisís ninéhiñawán. 'I'm a white person but I speak a little Cree.'

pahkwayés níña. 'I'm French.'

n(i)pahkwayésin mwac máka n(i)pahkwayésimon.  
'I'm French, but I don't speak French.'

iñiniw ana. 'That (man) is an Indian.'

tán(i)si ésiñihkátaman anima table. 'What do you call the table in Cree?'

\*\*\*\*\*

47. Do you speak Cree?

kinéhiñawán na. 'Do you speak Cree?'

kitiñinímon na. ' ' ', literally 'Do you speak Indian?'

ninéhiñawán. 'I speak Cree.'

apisís ninéhiñawán. 'I speak a little Cree.'

niwí-néhiñawán. 'I want to speak Cree.', 'I'm going to speak Cree.'

añiman na. 'Is it difficult?'

wéhtan. 'It's easy.'

kin(i)sitohtén na. 'Do you understand (it)?'

nin(i)sitohtén. 'I understand (it).'

mwac nin(i)sitohtén. 'I don't understand (it).'

mwac kin(i)sitohtátin. 'I don't understand you.'

mwac nin(i)sitohtawáw ana nápéw. 'I don't understand that man.'

néhiñawéw na wéká nahkawéw. 'Is he speaking Cree or Saulteaux?'

nóhkom néhiñawéw. 'My grandmother speaks Cree.'

kwayask néhiñawéw. 'She speaks Cree well.'

nimosóm akanásímon, néhiñawéw, akwa nahkawéw.  
'My grandfather speaks English, Cree, and Saulteaux.'

nimámá akwa nistés pahkwayésimowak. 'My mother and my older brother speak French.'

apisís ninahkawán. 'I speak Saulteaux a little.'

n(i)tákanásímon. kíña máka. 'I speak English. And you?'

n(i)tákanásímon akwa ninéhiñawán. 'I speak English and Cree.'

n(i)pahkwayésimon mína. 'I speak French also.'

\*\*\*\*\*

## NOTES

Note that akwa, ékwa has two meanings, 'now' (section 39), and 'and' (sent's. 1-7).

\*\*\*\*\*

10

kimámá na ana wékáciy kimis. 'Is that your mother or your older sister?'

síwihtákan na anima wéká sókáw. 'Is that salt or sugar?'

kakí-wicéwin wéká kipápá kakí-wicéwáw. 'You can go with me or with your father.'

mácíw n(i)pápá máka nimámá apiw. 'My father is hunting, but my mother is at home.'

#### NEW WORDS

##### Nouns:

masinahikanékin 'paper'

síwihtákan 'salt'

sókáw 'sugar'

##### Verbs:

ayamihciké 'read'

##### Adverbs and other words:

akwa, ékwa 'and; now'

ahpo, wéká, wékáciy 'or'

máka 'but'

asici 'besides'

\*\*\*\*\*

46. And, or, but.

1 tǎn(i)spí ká-(kí-)wápamacik n(i)pápá akwa nimámá. 'When did you see my father and my mother?' \*

nistés akwa nimis káyápic otakikomiwak. 'My older brother and sister still have colds.'

n(i)pápá akwa asici nistés káyápic mácíwak. 'My father and my older brother are still hunting.'

nimámá awa, akwa ana nimis. 'This is my mother and that's my older sister.'

5 anikik nápéwak akwa iskwéwak ayamihcikéwak. 'Those men and women are reading.'

ana nápésis ayamihcikéw, akwa mína masinahikéw. 'That boy is reading and also writing.'

míñin masinahikanáhtik akwa mína masinahikanékin. 'Give me a pen(cil) and also (some) paper.'

niwí-wápamáw kipápá ahpo kimámá. 'I want to see your father or your mother.'

kikí-wápamáw na n(i)pápá ahpo nimámá. 'Did you see my father or my mother?'

\* (Dialects: ékwa for akwa.)

\*\*\*\*\*

There are many verbs like *mīñ* 'give it to him' which refer both to an object and to someone who receives the object. Such verbs are called double object verbs. For instance, in *mīñ* 'give it to him', the object is 'it' and the receiver of it is 'him'.

In double object verbs, the object pronoun 'him, her, it, or them' is included in the meaning of the verb, but in listing these verbs, usually only the object 'it' is mentioned by way of abbreviation. The usual object pronouns refer to the receiver in double object verbs, for example:

*n(i)kí-wápanáw* 'I saw him', *n(i)kí-miñáw* 'I gave it to him'.  
*ka-wápanitin* 'I'll see you', *ka-miñitin* 'I'll give it to you'.

If the receiver is 'him, her, them' or a noun, then any noun denoting the thing given must be obviative (sent's. 20, 22)!

---

Transitive animate verbs ending in *t* change the *t* to *s* before the suffixes *-in*, *-ináwáw*, *-inán*, *-iyan*, *-iyék*, *-iyáhk* (sent. 28). Note that these are just the suffixes beginning with *i* before which transitive animate verbs ending in *aw* do not change!

\*\*\*\*\*

## NOTES

'To' has several different uses in English.

(1) 'To' is used to indicate that a place is approached. This 'to' is translated by *isi*, *is-*, or *it-* in Cree, as explained in section 21.

(2) 'To' is used to indicate that a person receives something. In Cree, this meaning is expressed by using special verbs, for example:

*itwéw* 'he says (it)', *itéw* 'he says (it) to him'.

*ayamiw* 'he speaks, he talks', *ayamihéw* 'he speaks to him, he talks to him'.

*miñ* 'give it to him' (see below).

(3) 'To' is used with verbs to indicate an action or situation that is wanted or intended. In Cree, this is generally expressed by subjunctive verbs with *ta-*, for example:

*ta-itóhtéyan* 'for you to go to...' (sent. 5).

*ta-itóhtét* 'for him to go to...' (sent. 6).

*ta-osihat* 'for you to make him' (sent. 7).

Note that Cree cannot say just 'to go' or 'to make'; the verb has to include the personal affixes referring to who is supposed to do or be what the verb says. Accordingly, more literal translations of sentences 5-7 would be the following:

'I want you for you to go to the store.'

'I want Joe for him to go to the store.'

'I want you for you to make bannock.'

\*\*\*\*\*



## NEW WORDS

## Nouns:

cisté máw 'tobacco' (animate)

## Verbs:

n(a)tawéñim 'want him'      n(a)tawéñihtá 'want it'

ayami(hi) 'speak to him'

míñ 'give it to him'

itéw 'he says (it) to him, he tells him'

## Adverbs:

ómisi 'thus, in this way'

\*\*\*\*\*

tán(i)si état. 'What did you say to him (just now)?'

tán(i)si ká-(kí-)isiyan. 'What did you say to me (some time ago)?'

ékosi na kí-itéw. 'Did he say that to him?', literally 'Did he tell him thus?', 'Is that the way he said to him?'

30 mwac ékosi n(i)tóhci-itáw. 'I didn't tell him that.'

(W. dialects: nóhci- for n(i)tóhci-.)

ómisi kiwí-ititin. 'I want to tell you this.', literally 'I want to tell you in this way.'

- 20      *míñ kóhtáwiý óho sóniyáwa.* 'Give this money to your father.'
- míñ kóhtáwiý.* 'Give him, it, or them to your father.'
- míñ sóniyáwa.* 'Give him (some) money.' , 'Give him the money.'
- míñ.* 'Give him, it, or them to him.'
- n(i)kí-míñáw.* 'I gave it to him.'
- 25      *mína wápamitáné ka-míñitin sóniyáw.* 'I'll give you the money when I see you again.'
- ka-míñitin sóniyáw mína wápamitáné.* ' " '

45. What do you want?, Give me ...

kékwán (ká-)n(a)tawéñ(ih)taman. 'What do you want?'

wiyás n(i)n(a)tawéñ(ih)tén. 'I want (some) meat.'

n(i)n(a)tawéñ(ih)tén wiyás. ' " '

cisté máw n(i)n(a)tawéñimáw. 'I want (some) tobacco.'

5 atáwikamikohk kin(a)tawéñimitin ta-itohtéyan. 'I want you to go to the store.'

n(i)n(a)tawéñimáw Joe atáwikamikohk ta-itohtét. 'I want Joe to go to the store.'

pahkwésikan kin(a)tawéñimitin ta-osihat. 'I want you to make (some) bannock.'

kiwí-ayamihitin. 'I want to speak to you.'

ayamihin. 'Speak to me.'

10 míñin anima masinahikan. 'Give me that book.'

míñin móhkomána. 'Give me the knives.'

míñin masinahikanáhtik. 'Give me a pencil.'

míñin. 'Give it to me.', 'Give him or her to me.', 'Give them to me.'

míñin sóniyáw. 'Give me (some) money.'

15 sóniyáw míñin. ' " '

míñik sóniyáw. 'Give me (some) money, you people.'

míñik. 'Give him, it, or them to me, you people.'

míñinán sóniyáw. 'Give us (some) money.'

míñinán. 'Give him, it, or them to us.'

\*\*\*\*\*

nakamo 'sing', wíci-nakamom 'sing with him'.  
 pimohté 'walk', wíci-pimohtém 'walk with him'.

Before a vowel, wíci- is often replaced by wít-, for example:  
 api 'sit', wítapim 'sit with him' (sent's. 1, 2).  
 atoské 'work', wítatoském 'work with him'.

Note that wíci- ... -m can only be used with intransitive verbs.  
 An English sentence using 'with' with a transitive verb must be  
 rephrased on translating it into Cree (sent. 8).

The English 'by means of' before a noun is expressed in  
 Cree by ohci after the noun. Usually ohci is prefixed as a  
 preverb to the following verb. Note that the noun does not take  
 the locative suffix when ohci means 'by means of' (sent's.  
 13, 14), but does take the locative suffix when ohci means  
 'from' (section 21).

A noun used with ohci 'by means of' is obviative in any  
 sentence containing 'he', 'him', 'she', 'her', 'they' or 'them'  
 (sent. 13)!

pakama 'hit him' adds hw before all suffixes (sent. 13).  
 Wherever the sequence hwi would result, it is changed  
 to ho (sent. 14).

\*\*\*\*\*

## NEW WORDS:

## Verbs:

wícéw 'go with him'

wítapim 'sit with him'

pakama 'hit him'

## Preverbs:

wíci- ... -m 'along with him'

ohci- 'by means of'

## NOTES

The following suffixes are used with transitive animate verbs to make commands:

-in 'me' (said to one person) (sent. 1).

-ik 'me' (said to more than one person) (sent. 2).

-inán 'us' (sent. 3).

The English word 'with' has two meanings, namely, 'along with, together with, accompanying' and 'by means of, using'. These two meanings are expressed differently in Cree.

An intransitive verb meaning 'do something' can be changed into a transitive verb meaning 'do something with him' by prefixing the preverb wíci- and suffixing -m, for example:

míc(i)so 'eat', wíci-míc(i)som 'eat with him' (sent's. 3, 6-8).

máci 'hunt', wíci-mácím 'hunt with him' (sent. 9).

\*\*\*\*\*

## 44. With.

ástam pé-wítapimin. 'Come sit with me here.', literally,  
'Come here, come sit with me.'

ástam pé-wítapimik. 'Come sit with me here, you people.'

wíci-míc(i)sominán. 'Eat with us.'

kiwí-wicéwin na. 'Do you want to go with me?'

5 ka-wicéwitin. 'I'll go with you.'

kiwí-wíci-míc(i)sominán na. 'Do you want to eat with us?'

n(i)kí-wíci-míc(i)somáw. 'I ate with him.'

n(i)kí-wíci-míc(i)somáw pahkwésikana é-mowát. 'I  
ate bread with him.', literally 'I ate with him when he ate  
bread.'

wíci-mácíméw óhtáwiya. 'He's hunting with his  
father.'

10 óhtáwiya wicéwéw é-mácíñit. 'He's hunting with  
his father.', literally 'He's going with his father as he  
(the father) hunts.'

niwí-wicéwáw é-mácít. 'I want to go hunting with  
him.', literally 'I want to go with him as he hunts.'

n(i)ka-wicéwáw. 'I'll go with him.'

mistikoñiw n(i)kí-ohci-pakamahwáw. 'I hit him with  
a stick.'

mistik ka-ohci-pakamahotin. 'I'll hit you with a  
stick.'

\*\*\*\*\*

the speaker is involved, but the one spoken to is not involved!

Before the indicative suffixes *-itin*, *-itináwáw*, and *-itinán*, and before the subjunctive suffixes *-itán*, *-itakok*, and *-itáhk*, verbs ending in *aw* change the *aw* to *á*, after which the *i* that begins the suffix is dropped (sent's. 6, 17, 18).

No such change occurs with the other suffixes listed here (sent's. 5, 22).

*mína* has two meanings, at least in some dialects: 'also' and 'again' (sent. 22).

*é-* is often used with the subjunctive in place of *ká-* for 'when or as (something happened)' (sent's. 17, 18).

\*\*\*\*\*



## NOTES

More personal affixes:

Indicative:

ki-...-itin 'I ... you (singular)' (sent's. 1, 4, 6, 23).

ki-...-itináwáw 'I ... you (plural)' (sent. 10).

ki-...-itinán 'we ... you (sing. or pl.)' (sent. 8).

ki-...-in 'you (singular) ... me' (sent's. 2, 3, 5).

ki-...-ináwáw 'you (plural) ... me' (sent. 7).

ki-...-inán 'you (sing. or pl.) ... us' (sent. 9).

Subjunctive:

-itán 'I ... you (singular)' (sent's. 11, 17, 18).

-itakok 'I ... you (plural)' (sent's. 12, 19).

-itáhk 'we ... you (sing. or plural)' (sent. 13).

-iyan 'you (singular) ... me' (sent's. 14, 20-22).

-iyék 'you (plural) ... me' (sent. 15).

-iyáhk 'you (sing. or pl.) ... us' (sent. 16).

These affixes are all used with transitive animate verbs (section 26).

Note that all the indicative affixes given here begin with the prefix ki- 'you'. Up to now, whenever English has 'I' Cree has ni-, so it is reasonable enough to expect ni- to begin the first two or three affixes above. But Cree uses ki- (in the indicative affixes) whenever the person spoken to is involved in any way! ni- is only used when

\*\*\*\*\*

*n(i)kí-kipíhcín é-péhtátán. 'I stopped when I heard you.'*

*é-péhtátán n(i)kí-kipíhcín. ' " >*

*n(i)kí-kipíhcín é-wápamitakok. 'I stopped when I saw you people.'*

20 *kékwán ká-(kí-)ohci-péhiyan. 'Why did you wait for me?'*

*kékwán éká ká-(kí-)ohci-péhiyan. 'Why didn't you wait for me?'*

*tán(i)spí mína ké-pé-kíyokawiyán. 'When will you come visit me again?'*

*wípac na mína ka-wápamitin. 'Will I see you again soon?'*

#### NEW WORDS

##### Verbs:

*kipíhcí 'stop, halt'*

*sáki(hi) 'love him'*

*sákihtá 'love it'*

##### Adverbs:

*mína 'also; again'*

43. I love you.

kisákihitin. 'I love you.'

kisákihín na. 'Do you love me?'

kiwápamin na. 'Do you see me?'

kiwápamitin. 'I see you.'

5 kipéhtawin na. 'Do you hear me?'

kipéhtátin. 'I hear you.'

ka-péhináwáw na. 'Will you people wait for me?'

ka-péhitinán. 'We'll wait for you.'

kikí-péhinán na. 'Did you wait for us?'

10 mwac kikí-ohci-péhitináwáw. 'I didn't wait for you people.'

tán(i)spí mína ké-wápamitán. 'When will I see you again?'

tán(i)spí mína ké-wápamitakok. 'When will I see you people again?'

tán(i)spí mína ké-wápamitáhk. 'When will we see you (people) again?'

tán(i)té ká-(kí-)wápamiyan. 'Where did you see me?'

15 tán(i)té ká-(kí-)wápamiyé. 'Where did you people see me?'

tán(i)té ká-(kí-)wápamiyáhk. 'Where did you (people) see us?'

\*\*\*\*\*

## NEW WORDS

## Verbs:

n(a)tonaw 'look for him'

n(a)tona 'look for it'

n(a)nátonaw 'look for him'

n(a)nátona 'look for it'

\*\*\*\*\*

## NOTES

More personal affixes:

Indicative:

ni-...-ik 'he ... me' (sent's.  
2, 4, 33).

ki-...-ik 'he ... you (singular)'  
(sent's. 1, 3, 5, 6).

ni-...-ikonán 'he ... us (him  
& me)'

ki-...-ikonaw 'he ... us (you  
& me)' (sent. 8).

ki-...-ikowáw 'he ... you  
(plural)'

Subjunctive:

-it 'he ... me' (sent's. 19  
24).

-isk 'he ... you (singular)'  
(sent's. 13, 14, 15, 25).

-ikoyáhk 'he ... us (him &  
me)'

-ikoyahk 'he ... us (you &  
me)' (sent. 22).

-ikoyék 'he ... you (plural)'  
(sent. 23)

ni-...-ikwak 'they ... me' (sent.  
34).

ki-...-ikwak 'they ... you (singular)'  
(sent. 7).

ni-...-ikonának 'they ... us (him  
& me)'

ki-...-ikonawak 'they ... us (you  
& me)'

ki-...-ikowáwak 'they ... you  
(plural)'

-icik 'they ... me' (sent's. 20,  
21).

-iskik 'they ... you (singular)'  
(sent. 18).

-ikoyáhkik 'they ... us (him &  
me)'

-ikoyahkok 'they ... us (you &  
me)'

-ikoyékok 'they ... you (plural)'

These affixes are all used with transitive animate verbs (section 26). A subject noun has the ordinary singular and plural suffixes.

\*\*\*\*\*

It may be useful to compare these affixes with those given in sections 26-28 and 42:

Indicative (examples in present tense):

ni-wápam-áw 'I see him'	ni-wápam-ik 'he sees me'
ki-wápam-áw 'you see him' <sup>1.</sup>	ki-wápam-ik 'he sees you' <sup>1.</sup>
ni-wápam-á-nán 'we see him' <sup>2.</sup>	ni-wápam-iko-nán 'he sees us' <sup>2.</sup>
ki-wápam-á-naw 'we see him' <sup>3.</sup>	ki-wápam-iko-naw 'he sees us' <sup>3.</sup>
ki-wápam-á-wáw 'you see him' <sup>4.</sup>	ki-wápam-iko-wáw 'he sees you' <sup>4.</sup>

Subjunctive (examples with é-):

é-wápam-ak 'I see him'	é-wápam-it 'he sees me'
é-wápam-at 'you see him' <sup>1.</sup>	é-wápam-isk 'he sees you' <sup>1.</sup>
é-wápam-á-yáhk 'we see him' <sup>2.</sup>	é-wápam-iko-yáhk 'he sees us' <sup>2.</sup>
é-wápam-á-yahk 'we see him' <sup>3.</sup>	é-wápam-iko-yahk 'he sees us' <sup>3.</sup>
é-wápam-á-yék 'you see him' <sup>4.</sup>	é-wápam-iko-yék 'he sees you' <sup>4.</sup>

The affixes in the left column are the same as those in the right, except that:

(1) where -áw or -á- follow the verb on the left, -ik or -iko- follow the verb on the right, and:

(2) the first two subjunctive affixes in each column, -ak and -it, and -at and -isk are quite different.

The meanings in the left column are the same as those in the right, except that the subjects and objects are switched.

- 
1. 'you' = 'you (singular)'
  2. 'we' = 'he and I', 'us' = 'him and me'
  3. 'we' = 'you and I', 'us' = 'you and me'
  4. 'you' = 'you (plural)'

\*\*\*\*\*

In the indicative, 'he' or 'him' is changed to 'they' or 'them' by adding -ak (-wak after -ik).

In the subjunctive, 'he' or 'him' is changed to 'they' or 'them' by adding -ik (-ok after -yéik and -yahk). Before this -ik, t is changed to c.

---

Before all the suffixes beginning with ik, and also before -isk and -iskik, aw at the end of a verb is changed to á, after which the i at the beginning of the suffix is dropped (sent's. 3, 4, 6-8, 14, 22, 23, compare section 43).

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Before -it and -icik, t at the end of a verb is changed to s (sent. 24, compare section 45)

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## Word list for sections 37-48

## Nouns

- cistémáw (animate) 'tobacco' 45  
 iñiniw -ak 'person, Indian person' 47  
 kotowánápisk -wa 'store' 38  
 masinahikanékin 'paper' 46  
 pahkwayés -ak 'French person' 47  
 síwihákán 'salt' 46  
 sókáw 'sugar' 46  
 wémistikósíw -ak 'white person, English-speaking person' 47

## Pronouns

- kíñ(a)nánaw 'you and I' 42  
 kíñáwáw 'you (plural)' 42  
 níñ(a)nán 'he or they and I' 42



## Verbs

- akanásimo 'speak English' 47  
 añiman 'it is difficult' 47  
 ápací(hi) 'use him' 39  
 ápacíhtá 'use it' 39  
 ápihtawan 'it is Wednesday' 41  
 ástawéw 'it (something burning)  
 goes out' 38  
 ayamihé-kísikáw 'it is Sunday'  
 41  
 ayami(hi) 'speak to him' 45  
 ayamihciké 'read' 46  
 iñinímo 'speak Cree, speak Indian'  
 47  
 ... isiñihkáta 'call it...' 47  
 ... isiñihkátaw 'call him...' 47  
 itéw 'say to him, tell him' 45  
 kékac mátinawé-kísikáw 'it is  
 Friday' 41  
 kékisépáyáw 'it is morning' 41  
 kipíhci 'stop, halt' 43  
 kísikáw 'it is daytime' 41  
 kíyokaw 'visit him' 37  
 kíyoké 'visit' 42  
 mátinawé-kísikáw 'it is  
 Saturday' 41  
 míñ 'give it to him' 45  
 nahkawé 'speak Saulteaux' 47  
 n(a)nátona 'look for it' 48  
 n(a)nátonaw 'look for him' 48  
 n(a)tawéñ(ih)ta 'want it' 45  
 n(a)tawéñim 'want him' 45  
 n(a)tona 'look for it' 48  
 n(a)tonaw 'look for him' 48  
 néhiñawé 'speak Cree' 47  
 n(i)sitohita 'understand (it)' 47  
 n(i)sitohitaw 'understand him'  
 47  
 níso-kísikáw 'it is Tuesday' 41  
 osi(hi) 'make him' 39  
 osihtá 'make it' 39  
 osóniyámi 'have money' 38  
 otákosin 'it is evening' 41  
 otiniké 'go shopping, get groceries'  
 38  
 pahkisini 'fall' 37  
 pahkwayésimo 'speak French' 47  
 pahkwésikari-kísikáw 'it is Friday' 41  
 pakama 'hit him' 44  
 p(i)minowáso 'cook' 39  
 pón(i)-ápihtawan 'it is Thursday'  
 41  
 pón(i)-ayamihé-kísikáw 'it is  
 Monday' 41  
 sáki(hi) 'love him' 43  
 sákihtá 'love it' 43  
 tipiskáw 'it is night time' 41

\*\*\*\*\*

wéhtan 'it is easy' 47  
wícéw 'go with him' 44

### Adverbs and other words

ahpo 'or' 46  
akwa 'and' 46, 'now' 39  
asici 'besides' 46  
éká 'not' 38  
ékoté 'there' 37  
ékwa 'and' 46, 'now' 39  
kayás 'long ago' 37  
kékwán ohci 'why?' 38  
kwayask 'right, correctly;  
well' 47  
máhti 'c'mon' 39  
máka 'but' 46  
mína 'also; again' 43  
mitoni 'very, very much' 41  
ómisi 'thus, in this way' 45  
osám 'too, too much' 37  
pátirna 'after a little while'  
42  
tánehki 'why?' 38  
tán(i)spí 'when?' 37

wítapim 'sit with him' 44

tipiskáke 'tonight' 37  
tipiskohk 'last night' 37  
wéká, wékáciy 'or' 46  
wésá 'too, too much' 39  
wípac 'soon' 37

### Preverbs

ati- 'begin to, start to; on the way  
past' 40  
kakwé- 'try to' 39  
kísi- 'finish ...-ing' 40  
máci- 'begin to, start to' 40  
nihtá- 'know how to' 39  
ohci- 'by means of' 44  
piko ta- 'must, have to' 39  
póni- 'stop ...-ing' 40  
ta-kí- 'can, be able to' 39  
wíci- ... -m '... with him' 44

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## Other affixes

- á- subject & object indicator 48
- ak 'they, them' 42, 48
- áw subject & object indicator 48
- é- subjunctive prefix 37
- é 'when (in the future)' 41
- hk 'it' subjunctive 37
- i 'be' 47
- icik 'they... me' subjunctive 48
- ik 'they, them' 42, 48
- ik '... me' plural command 44
- ik, -iko- subject & object indicator  
48
- in '... me' singular command 44
- inán '... us' command 44
- iñik 'it (obviative)' subjunctive  
41
- isk 'he... you' subjunctive 48
- iskik 'they... you' subjunctive 48
- it 'he... me' subjunctive 48
- itán 'I... you' subjunctive 43
- itáhk 'we... you' subjunctive 43
- itakok 'I... you (pl.)' subjunctive  
43
- iyáhk 'you... us' subjunctive 43
- iyari 'you... me' subjunctive 43
- iyék 'you (pl.)... me' subjunctive  
43
- k 'it' subjunctive 38
- ki-in 'you... me' indicative 43
- ki-inán 'you... us' indicative 43
- ki-inaw 'your and my' 42
- ki-ináwáw 'you (pl.)... me' indic. 43
- ki-itin 'I... you' indicative 43
- ki-itinán 'we... you' indic. 43
- ki-itináwáw 'I... you (pl.)' indic. 43
- ki-iwáw 'your (pl.)' 42
- ki-n(án)aw, ki-naw 'you and I,  
you and me' indic. 42, 48
- ki-náwáw, ki-wáw 'you (pl.)'  
indicative 42, 48
- ñik 'it (obviative)' subjunctive  
41
- ni-inán 'his and my' 42
- ni-nán 'he and I, him and me'  
indicative 42, 48
- ok 'they, them' 42, 48
- sihk 'he' subjunctive 37
- sihkik 'they' subjunctive 37
- sinán 'I' subjunctive 37
- sinan 'you' subjunctive 37
- yáhk 'he & I, him & me' subjunc-  
tive 42, 48
- yahk 'you & I, you & me' subjunc-  
-yék 'you (pl.)' subjunctive 42, 48

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