 mâci-nêhiyawêwin
BEGINNING CREE

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Chapter One
INTRODUCTION

1. THE CREE

The Cree are the most widespread of Canada’s First Nations peoples. According to Statistics Canada figures of 1996 there are approximately 87,555 speakers of the Cree language in Canada. There are five main dialects of Cree spoken in Canada:

- The R dialect speakers, commonly known as “Atihkamêk Cree,” live in the northern regions of Quebec;
- The L dialect speakers, “known as Moose Cree,” live on the western shores of James Bay, especially in Moose Factory, Ontario, hence the name;
- The N dialect speakers, known as the “Swampy Cree” range from northern Ontario throughout the interior of Manitoba and mid-eastern part of Saskatchewan;
- The Th dialect speakers, known alternately as “Woods Cree” or “Rock Cree” can be found in northern Manitoba and north-eastern Saskatchewan;
- The Y dialect speakers, known as the “Plains Cree,” range along the Great Plains regions of southern Saskatchewan as well as north-western Saskatchewan and northern Alberta.

Not all of these dialects of Cree are mutually intelligible although their grammar systems are basically the same. The R dialect is the one that is most radically different from the other four dialects thus is most difficult to understand by the other speakers of Cree. In Saskatchewan speakers of the three dialects found here, the N, Y and TH, can communicate in Cree but there are certain differences in word usages that sometimes need explanation. No dialect is better than any other. This introductory book will be done in the Y dialect.

Of the 74 First Nations in Saskatchewan there are 10 Saulteaux Nations, 7 Dene Nations, 8 Nakota/Dakota/Lakota Sioux Nations and 49 Cree Nations. Of the Cree Nations, 3 are TH-dialect, 3 are N-dialect, and the remaining 43 are Y-dialect. Although there appears to be a healthy number of Cree speakers in the parental age generations in some communities most Cree communities fear the threat of language loss because the children are not learning the language.

Efforts are underway in many communities to revive the Cree language with some communities establishing Cree immersion programs while others have core language programs. The programs use a number of methods including aural-oral language teaching, grammar-based programs, and most have introduced writing in what has been an oral language prior to the coming of the missionaries onto Cree country. There are two basic writing systems: the syllabics system introduced to the Cree in the mid-19th Century and the Standard Roman Orthography (SRO). In this text we will only work with the SRO.
1.1. THE STANDARD ROMAN ORTHOGRAPHY

For this introductory text on Cree we will write Cree using the Standard Roman Orthography (SRO). What follows is a brief introduction on the SRO (for further information see: How to Spell It In Cree: The Standard Roman Orthography by Jean Okimâsis and Arok Wolvengrey: miywâsin ink, 2008). One advantage of using the SRO for writing Cree is its consistency: one letter represents one sound. In contrast to Cree SRO, English may have one sound represented by different letters or combination of letters as is evident in the following examples of the sound [ij]: Caesar (ae), each (ea), amoeba (oe), people (eo), meet (ee), me (e), machine (i), seize (ei), piece (ie), psychology (y). The same sound, [ij], is always represented in Cree SRO as “î”.

1.1.a. CONSONANTS

The Cree SRO has 10 consonants: c h k m n p s t w y. The consonants are pronounced similar to their English counterparts, for the most part, but the c, k, p, and t need special attention.

The “c” in Cree is pronounced like the “ch” in “charge,” or, depending on dialect, like the “ts” in “cats.” The following are some of the more common words in Cree with a “c:”

cêskwa - wait
cî - a polarity question indicator
mîciso - eat (VAI)\(^1\)
mîcisowinâhtik - a table (NI)

In English the “k” can be silent, as in “know,” or it can be pronounced with a puff of air following it, as the “k” in “kipper,” or without the puff of air, as in “skipper.” The Cree “k” is pronounced like the “k” in “skipper” without the puff of air—except, however, when following an “h” the “k” does have a softer sound. Some of the more common words in Cree with a “k” include the following:

kiya - you
kîsta - you too
kiyawâw - you (plural)
kîstawâw - you (plural) too

In English the “p” can be silent, as in “pneumonia,” or have an “f” sound when followed by an “h,” as in “phone,” or can have a puff of air as in “pot,” or have no puff of air as in “spot.” In Cree the “p” has no puff of air and is pronounced like the “p” in “spot,” – except when following an “h” then it has a softer sound. Some of the more common words in Cree with a “p” include the following:

pêyak - one
pîsim - sun/month (NA)
pêyakwâw - once
pîsimwasinahikan - calendar (NI)

\(^1\) The following abbreviations are for the grammatical items here:

VAI – animate intransitive verb
VII – inanimate intransitive verb
NA – animate noun
NI – inanimate noun
In English the “t” can have a puff of air, as the “t” in “tan” or have no puff of air as the “t” in “Stan.” The Cree “t” is pronounced with no puff of air much like the “t” in “Stan.” Some of the more common words in Cree with a “t” include the following:

- tânisi - how/how are you
- takwâkin - It is fall (VII)
- tâniwê - where (use for NI)
- tâniwâ - where (use for NA)

1.1.b. VOWELS

In Cree we use seven vowel sounds to write in the SRO. We have three short vowel sounds: a, i, o; and four long vowels marked by a circumflex over the vowel: â, î, ô, and ê.

SHORT VOWELS
The short vowels include: a, i, and o:

- The short a: - pronounced like the “a” in “appeal:”
  - apisîs - a little bit
  - awas - go away
- The short i: - pronounced like the “i” in “it:”
  - itôta - do it (VTI-1)²
  - itwâha - point to it (VTI-1)
- The short o: - pronounced like the “oo” in “shook:”
  - othin - take someone (VTA)
  - otina - take it (VTI-1)

LONG VOWELS
The long vowels are marked with either a bar over the vowel or a circumflex:

â, î, ô, and ê:

- The long â: - pronounced like the “a” in “apple:”
  - âstam - come here
  - âstamîtê - over this way
- The long î: - pronounced like the “e” in “me:”
  - mîna - also
  - nîpin - It is summer (VII)

² VTI-1 – transitive inanimate verb-class 1
VTA – transitive animate verb
The long ô: - pronounced like the “o” in “or:”
ôta - here
âhpô êtikwê - maybe
ôtê - over here
namôya - no/not

The long ê: - pronounced like the “ay” in “day:”
êkota - there
nêhiyaw - a Cree (NA)
êkotê - over there
nêhiyawê - speak Cree (VAI)

1.1.c. SRO: CHANTS

CONSONANTS

c-c-c-c: cêskwa, cêskwa, cêskwa pitamâ.
Wait, wait, wait a bit.

h-h-h-h: hâw, hâw, hâw mâka.
Okay, okay, okay then.

k-k-k-k: kâya, kâya, kâya itôta.
Don’t, don’t, don’t do it!

m-m-m-m: mahti, mahti, mahti nêhiyawêtân.
Please, please, please, let’s speak Cree.

n-n-n-n: namôya, namôya, namôya cêskwa.
No, no, not yet!

p-p-p-p: pêtâ, pêtâ, pêtâ kimasinahikan.
Bring it, bring it, bring your book.

s-s-s-s: sôhki, sôhki, sôhki-sêsâwî.
Hard, hard, exercise hard!

t-t-t-t: tâpwê, tâpwê, tâpwê takahki.
Truly, truly, it is truly great!

w-w-w-w: wîcih, wîcih, wîcih kiwîcêwâkan.
Help him, help her, help your companion.

y-y-y-y: yîkatê-, yîkatê-, yîkatê-kwâskohti.
Aside, aside, jump aside!
VOWELS

a-a-a-a: apisîs, apisîs, apisîs nêhiyawêk.
A little, a little, speak (you - plural) a little Cree!

â-â-â-â: âskaw, âskaw, âskaw âkayâsîmo.
Sometimes, sometimes, sometimes speak English.

ê-ê-ê-ê: êkosi, êkosi, êkosi itôta.
That’s it, that’s it, do it like that.

i-i-i-i: itwaha, itwaha, itwaha iskwâhtêm.
Point to it, point to it, point at the door.

î-i-i-î: îkatêna, îkatêna, îkatêna êwako.
Set it aside, set it aside, set that one aside.

o-o-o-o: omisi, omisi, omisi itwê.
This way, this way, say it this way.

ô-ô-ô-ô: ôtê, ôtê, ôtê pê-itohtê.
This way, this way, come this way.

1.1.d. DICTATION

Write out the words the instructor says in the spaces below:

_________________________________________

________________________________________

________________________________________

________________________________________

________________________________________

________________________________________

________________________________________
1.2. DIALOGUE ONE

A: tânisi.

B: namôya nânitaw. kiya mâka.

A: pêyakwan. (Name) nitisiyihkâson. 
kiya mâka, tânisi kitisiyihkâson ?

B: (Name) nitisiyihkâson.

A: kayhta (Place) ohi niya. 
kiya mâka, tânitê ohi kyâhta?

B: (Place) ohi niya kayhta, 
mâka Regina mëkwâc niwîkin. OR 
(Regina ohi niya,êkota mâna mëkwâc niwîkin. 
I am from Regina, I also live there now.)
kiya mâka, tânitê mëkwâc kiwîkin?

A: Regina mëkwâc nîsta niwîkin. 
okiskinwahamâkan niya, 
kiya mâka, okiskinwahamâkan cî kîsta?

B: âha, okiskinwahamâkan nîsta. 

A: Hello, how are you.

B: Fine. How about you?

A: The same. My name is (?,). 
How about you, what’s your name?

B: My name is (Name).

A: I am from (Place) originally. 
How about you, where are you from originally?

B: I am originally from (Place), 
but I live in Regina now. OR 
(Regina ohi niya,êkota mâna mëkwâc niwîkin. 
I am from Regina, I also live there now.)

A: I live in Regina now too. 
I am a student, 
how about you, are you a student too?

B: Yes, I am a student too.

VOCABULARY

tânisi - hello, how are you. 
nâmôya - no 
nânitaw - about 
nâmôya nânitaw - fine. 
kiya - you 
mâka - but 
kiya mâka. - How about you? 
pêyakwan - the same 
nitisiyihkâson - my name is 
kitisiyihkâson - your name is 
ohi - from 
iya - I/me 
tânitê - where 
mêkwâc - now 
niwîkin - I live/reside 
êkota - there 
mîna - also/too 
kiwîkin - you live 
nîsta - me too 
kîsta - you too 
okiskinwahamâkêw - a teacher 
okiskinwahamâkan - a student 
kayahta - originally
1.3. Introductory information about family

The following Animate Intransitive Verbs (VAI) appear in the first person (I) and second (you) person in the foregoing dialogue: “isiyihkâso – be called/named”; and “wîki – live/reside.” Note, the paradigm below includes the third person (he/she) form:

<table>
<thead>
<tr>
<th>isiyihkâso</th>
<th>wîki</th>
</tr>
</thead>
<tbody>
<tr>
<td>nitisiyihkâson – I am called/named</td>
<td>niwîkin – I live</td>
</tr>
<tr>
<td>kitisiyihkâson – You are called/named</td>
<td>kiwîkin – You live</td>
</tr>
<tr>
<td>isiyihkâsom – She/he is called/named</td>
<td>wîkiw – She/he lives</td>
</tr>
</tbody>
</table>

DO: Take a photograph of a person and provide that person’s name, age, place of origin and place of residence to your classmates. Information provided should be in the same form as in dialogue two following this chart of kinship terms:

<table>
<thead>
<tr>
<th>BASE NOUN</th>
<th>1st person possessive</th>
<th>2nd person possessive</th>
<th>3rd person possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>omosômimâw - a grandfather</td>
<td>nimosôm – my grandfather</td>
<td>kimosôm – your grandfather</td>
<td>omosôma – his/her grandfather</td>
</tr>
<tr>
<td>ohkomimâw - a grandmother</td>
<td>nohkom – my grandmother</td>
<td>kohkom – your grandmother</td>
<td>ohkoma – his/her grandmother</td>
</tr>
<tr>
<td>okâwîmâw - a mother</td>
<td>nikâwi – my mother</td>
<td>kikâwi – your mother</td>
<td>okâwiya – his/her mother</td>
</tr>
<tr>
<td>ohtâwîmâw - a father</td>
<td>nohtâwi – my father</td>
<td>kohtâwi – your father</td>
<td>ohtâwiya – her/his father</td>
</tr>
<tr>
<td>okâsîmisimâw - a son</td>
<td>nikois – my son</td>
<td>kikosis – your son</td>
<td>okosîsa – her/his son</td>
</tr>
<tr>
<td>otânîsimâw - a daughter</td>
<td>nitânis – my daughter</td>
<td>kitânis – your daughter</td>
<td>otânîsa – her/his daughter</td>
</tr>
<tr>
<td>omîsimâw - an older sister</td>
<td>nimis – my older sister</td>
<td>kimis – your older sister</td>
<td>omîsa – her/his older sister</td>
</tr>
<tr>
<td>otêsimâw - an older brother</td>
<td>nistês – my older brother</td>
<td>kistês – your older brother</td>
<td>otêsa – his/her older brother</td>
</tr>
<tr>
<td>osîsimâw - a younger sibling</td>
<td>nisîmis – my younger sibling</td>
<td>kisîmis – your younger sibling</td>
<td>osîsa – his/her younger sibling</td>
</tr>
<tr>
<td>awâsis - a child</td>
<td>nitawâsimis – my child</td>
<td>kitawâsimis – your child</td>
<td>otawâsimiwa – her/his child</td>
</tr>
</tbody>
</table>
1.3.a. DIALOGUE TWO: two people talking about a relative

A. awîna awa? (Who is this?)
B. nitânis awa. (This is my daughter.)
A. tânisi isiyihkâsow kitânis? (What is your daughter’s name?)
B. Megan isiyihkâsow nitânis. (My daughter’s name is Megan)
A. tânitê ohcîw kitânis? (Where is your daughter from?)
B. Regina ohcîw nitânis. (My daughter is from Regina.)
A. tânitê mêkwâc wîkiw kitânis? (Where does your daughter live now?)
B. Regina mêkwâc wîkiw nitânis. (My daughter lives in Regina now.)
A. tânitahtopiponêw kitânis? (How old is your daughter?)
B. nîsitanaw itahtopiponêw nitânis. (My daughter is twenty years old.)

1.3.b. DIALOGUE THREE: two people talking about someone else’s relative: note the use of “yiwa” at the end of the verbs which ended in “w” in dialogue two.

C. awîna ôhi otânisa? (Whose daughter is this?)
D. __________ anihi otânisa. (That is __________ daughter.)
C. tânisi isiyihkâsoyiwa otânisa? (What is his/her daughter’s name?)
D. Megan isiyihkâsoyiwa otânisa. (His/her daughter’s name is Megan.)
C. tânitê ohcîyiwa otânisa? (Where is his/her daughter from?)
D. Regina ohcîyiwa otânisa. (His/her daughter is from Regina.)
C. tânitê mêkwâc wîkiyiwa otânisa? (Where does his/her daughter live now?)
D. Regina mêkwâc wîkiyiwa otânisa. (His/her daughter lives in Regina now.)
C. tânitahtopiponêyiwa otânisa? (How old is his/her daughter?)
D. nîsitanaw itahtopiponêyiwa otânisa. (His/her daughter is twenty years old.)

NOTE: the “yiwa” form of the verb above is the form the verb takes when talking about someone else’s relative’s information. It is known as the obviative form of the verb. The subject of the obviative form of the verb is “his/her ____”) and in the above case it is “otânisa – his/her daughter.”

NEW VAIs FROM ABOVE:
itahtopiponê – be of a certain age ohcî – be from

DO: following the format in dialogue three above have students talk about another classmates information.
1.4. SUPPLEMENT to the above exercises

A. NUMBERS

<table>
<thead>
<tr>
<th>BASE NUMBERS:</th>
<th>-add “-osâp” or “-sâp” to the base numbers for units 11 – 19</th>
<th>-add “–omitanaa” to the base numbers for units of ten from 20 to 100</th>
</tr>
</thead>
<tbody>
<tr>
<td>pêyak – 1</td>
<td>pêyakosâp – 11</td>
<td>mitâtaht – 10</td>
</tr>
<tr>
<td>nîso – 2</td>
<td>nîsosâp – 12</td>
<td>nîs(om)mitanaaw – 20</td>
</tr>
<tr>
<td>nîsto – 3</td>
<td>nîstosâp – 13</td>
<td>nîstomitanaw – 30</td>
</tr>
<tr>
<td>nêwo – 4</td>
<td>nêwosâp – 14</td>
<td>nê(wo)mitanaaw – 40</td>
</tr>
<tr>
<td>nîyân – 5</td>
<td>niyânanosâp – 15</td>
<td>niyânomitanaw – 50</td>
</tr>
<tr>
<td>nikotwâsîk – 6</td>
<td>nikotwâs(ik)osâp – 16**</td>
<td>nikotwâsikomitanaw – 60</td>
</tr>
<tr>
<td>tëpakohp – 7</td>
<td>tëpakohposâp – 17</td>
<td>tëpakohpomitanaw – 70</td>
</tr>
<tr>
<td>ayênânñ – 8</td>
<td>ayênânñwosâp – 18</td>
<td>ayênâñ(wo)mitanaaw – 80</td>
</tr>
<tr>
<td>kêkâ-mitâtaht*</td>
<td>-9 kêkâ-mitâtahtosâp – 19 Or kêkâ-nîsitanaw kêkâ-mitâtahtomitanaw – 90</td>
<td></td>
</tr>
<tr>
<td>mitâtaht – 10</td>
<td>The units above can also be used with the units from 20 to 90 to say 21-29 etc.</td>
<td>mitâtahtomitanaw – 100</td>
</tr>
</tbody>
</table>

*kêkâ-mitâtaht* literally means “almost ten.” The “kêkâ” comes from “kêkâc – almost” and can be used for other numbers like the 19 – kêkâ-nîsitanaw (almost 20); kêkâ-nîstomitanaw then is 29 (almost 30) and so on down the line.

**The letters in brackets here and elsewhere on this chart are often left out when talking. That process will be evident in further writings of the above numerical units.

B. MONTHS: We will use the list of months provided below from Cree: Language of the Plains (p 55, Okimâsis and Ratt, 1999).

<table>
<thead>
<tr>
<th>Month in Cree</th>
<th>Common event during Moon phase</th>
<th>Month in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mikisiwîpîsim</td>
<td>The Eagle Moon</td>
<td>February.</td>
</tr>
<tr>
<td>niskipîsim</td>
<td>The Goose Moon</td>
<td>March</td>
</tr>
<tr>
<td>ayîkipîsim</td>
<td>The Frog Moon</td>
<td>April</td>
</tr>
<tr>
<td>sâkipakâwîpîsim</td>
<td>The Budding Moon</td>
<td>May</td>
</tr>
<tr>
<td>pâskâwihowîpîsim</td>
<td>The Hatching Moon</td>
<td>June</td>
</tr>
<tr>
<td>paskowîpîsim</td>
<td>The Moulting Moon</td>
<td>July</td>
</tr>
<tr>
<td>ohpahowîpîsim</td>
<td>The Flying Up Moon</td>
<td>August</td>
</tr>
<tr>
<td>nôcîhitowîpîsim</td>
<td>The Mating Moon</td>
<td>September</td>
</tr>
<tr>
<td>takwâkipîsim</td>
<td>The Autumn Moon</td>
<td>October</td>
</tr>
<tr>
<td>pinâskowîpîsim</td>
<td>The Migrating Moon</td>
<td>November</td>
</tr>
<tr>
<td>ihkopîwîpîsim</td>
<td>The Frost Moon</td>
<td></td>
</tr>
<tr>
<td>pawâcâkînasipîsim</td>
<td>The Frost Exploding Moon</td>
<td></td>
</tr>
</tbody>
</table>
C. DATE: saying the date in Cree has several forms depending on the context.

1) if the information provided deals with the current date use the following:
   \[ \_\_\text{DATE}\_\_ akimâw mèkwâc awa pîsim. \]
   It is the \_\_\text{DATE}\_\_ of the month now.

   **Question and answer:**
   
   e.g.
   
   Q. tânîkohk akimâw mèkwac awa pîsim?
   What is the date right now?

   A. \_\_nîsto akimâw mèkwâc pîsim – It is the 3rd of the month now.\_

2) If the information is a recurrent event like a birthday use the following:
   In talking about yourself use the following:
   \[ \_\_\text{DATE}\_\_ ê-akimiht \_\_\text{MONTH}\_\_ mâna nitipiskên. \]
   I have a birthday on the \_\_\text{DATE}\_\_ of \_\_\text{MONTH}\_\_.

   **Question and answer:**
   
   Q. tânispîhk mâna kâ-tipiskaman?
   When do you have a birthday?

   A. \_\_nêwo ê-akimiht sâkipakâwipîsim mâna nitipiskên. \_
   I have a birthday on the 4\textsuperscript{th} of May.

3) In talking about someone else the”ê-akimiht” becomes “ê-akimimiht” and the month ends in “wa” and the verb “tipiska” becomes “tipiskam”
   \[ \_\_\text{DATE}\_\_ ê-akimimiht \_\_\text{MONTH}\_\_ mâna tipiskam. \]
   She has a birthday on the \_\_\text{DATE}\_\_ of \_\_\text{MONTH}\_\_.

   **Question and answer:**
   
   Q. tânispîhk mâna kâ-tipiskahk?
   When does she/he have a birthday?

   A. \_\_nêwo ê-akimimiht sâkipakâwipîsimwa mâna tipiskam. \_
   I have a birthday on the 4\textsuperscript{th} of May.

4) If the information provided is upcoming then the future conditional form of “ê-akimihci” is used:
   \[ \_\_\text{DATE}\_\_ akimihci \_\_\text{MONTH}\_\_ niwî-tipiskên. \]
   I am going to have a birthday on the \_\_\text{DATE}\_\_ of \_\_\text{MONTH}\_\_.

Regardless of which of the two “it is counted” one uses, “akimâw” or “ê-akimiht,” the date always comes before the month.
### 1.5. EXERCISES

**EXERCISE 1:**
Use the chart below to talk about yourself and members of your family:

<table>
<thead>
<tr>
<th>PERSON</th>
<th>NAME</th>
<th>ORIGIN</th>
<th>RESIDENCE</th>
<th>STUDENT?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st: Speaker</td>
<td>______</td>
<td>ohci niya kayahtê</td>
<td>mêkwâc niwîkin</td>
<td>okiskinwahamâkan niya</td>
</tr>
<tr>
<td>speaks of</td>
<td>nitisyihkâson</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>himself</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd: The one</td>
<td>______</td>
<td>ohci kayahtê</td>
<td>mêdwâc kiwîkin</td>
<td>okiskinwahamâkan kiya</td>
</tr>
<tr>
<td>spoken to.</td>
<td>kitisyihkâson</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd: The one</td>
<td>______</td>
<td>ohci wiya kayahtê</td>
<td>mêdwâc wîkiw</td>
<td>okiskinwahamâkan wiya</td>
</tr>
<tr>
<td>spoken about.</td>
<td>isiyihkâsow</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd person</td>
<td>______</td>
<td>ohcîyiwa kayahtê</td>
<td>mêdwâc wîkiyiwa</td>
<td>okiskinwahamâkan wiya</td>
</tr>
<tr>
<td>obviative:</td>
<td>isiyihkâsoyiwa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>someone else’s kin.</td>
<td>______</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### QUESTIONS:

**A)** About the one spoken to:

1. tânisi kitisyihkâson?  
   1. _______ nitisyihkâson.
2. tânitê ohci kiyâ?  
   2. ___________ ohci niya.
3. tânitê mêkwâc kiwîkin?  
   3. _____________ mêkwâc niwîkin.
4. okiskinwahamâkan cî kiyâ?  
   4. āha, okiskinwahamâkan niya.

**B)** About the kin of the one spoken to:

1. tânisi isiyihkâsow k____?  
   1. _______ isiyihkâsow n______.
2. tânitê ohci wiya k____?  
   2. _______ ohci wiya n______.
3. tânitê mêkwâc wîkiw k____?  
   3. _______ mêkwâc wîkiwiw n______.
4. okiskinwahamâkan cî wiya?  
   4. āha, okiskinwahamâkan wiya.

**C)** About the kin of the one spoken about:

1. tânisi isiyihkâsoyiwa o____a?  
   1. _____ isiyihkâsoyiwa o_____a.
2. tânitê ohci wiya o____a?  
   2. _____ ohci wiya o_____a.
3. tânitê mêkwâc wîkiyiwa o____a?  
   3. _____ mêkwâc wîkiyiwa o_____a.
4. okiskinwahamâkaniyiwiwa cî wiya ________?
   4. āha, okiskinwahamâkan wiya ________
EXERCISE 2:
Have students prepare a project for in-class presentation similar to the exercise above. The
students will bring a photograph of a relative to class and talk about them including the following
information:

1) How the person is related:

(relative from exercise 4) awa. – This is my __________________

2) Name of person:

(Name) isiyihkâsow. – Her/his name is __________________

3) Age:

(age: take from Supplement A) itahtopionêw. – She/he is __________ years old.

4) Place of birth:

(Place of birth) kî-nihtâwîkiw. – She/he was born at ___________________.

5) Birth-date:

(Date) è-akimimiht (Month) mâna tipiskam. – She/he has a birthday on ____________.

6) Where the person was raised:

(Place) kî-pê-ohpikiw. – She/he was raised in ____________________

7) Where the person went to school:

(Place) kî-pê-kiskinwahamâkosiw. – She/he went to school in ________________.

8) Present residence of the person:

(Place) mèkwâc wîkiw (Kinship term). – She/he lives (Place) right now.

9) Present occupation of person (see list in the next section):

okiskinwahamâkaniwiw mèkwâc (Kinship term) – She/he is presently a student.

Note: “okiskinwahamâkan” – a student” is a noun but this can be made into a verb by the
inclusion of “iwi” to the noun to make it into a VAI: “okiskinwahamâkaniwi”- be a student” so:
“okiskinwahamâkaniwiw – she/he is a student
# LIST OF OCCUPATIONS and other items of identification:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>NOUNS</th>
<th>VERBS: VAI root-forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student</td>
<td>okiskinwahamâkan</td>
<td>okiskinwahamâkaniwi</td>
</tr>
<tr>
<td>Teacher</td>
<td>okiskinwahamâkêw</td>
<td>okiskinwahamâkêwi</td>
</tr>
<tr>
<td>Child</td>
<td>awâsis</td>
<td>awâsisiwi</td>
</tr>
<tr>
<td>Mother</td>
<td>okâwîmâw</td>
<td>okâwîmâwi</td>
</tr>
<tr>
<td>Father</td>
<td>ohtâwîmâw</td>
<td>ohtâwîmâwi</td>
</tr>
<tr>
<td>Chief</td>
<td>okimâhkân</td>
<td>okimâhkâniwi</td>
</tr>
<tr>
<td>Councillor</td>
<td>oyasiwêwiyiniw</td>
<td>wiyasiwêwiyiniwi</td>
</tr>
<tr>
<td>Carpenter</td>
<td>mistikonâpêw</td>
<td>mistikonâpêwi</td>
</tr>
<tr>
<td>Fisherman</td>
<td>opakitahtâwâw</td>
<td>opakitahtâwâwi</td>
</tr>
<tr>
<td>Trapper</td>
<td>owanihikêw</td>
<td>owanihikêwi</td>
</tr>
<tr>
<td>Farmer</td>
<td>okistikêw</td>
<td>okistikêwi</td>
</tr>
<tr>
<td>Doctor</td>
<td>maskihkiwiyiniw</td>
<td>maskihkiwiyiniwi</td>
</tr>
<tr>
<td>Nurse</td>
<td>maskihkiwiskwêw</td>
<td>maskihkiwiskwêwi</td>
</tr>
<tr>
<td>Lawyer</td>
<td>opikiskwêstamâkêw</td>
<td>opikiskwêstamâkêwi</td>
</tr>
<tr>
<td>Dentist</td>
<td>mîpit-maskihkiwiyiniw</td>
<td>mîpit-maskihkiwiyiniwi</td>
</tr>
<tr>
<td>Bus Driver</td>
<td>opimohtahiwêw</td>
<td>opimohtahiwêwi</td>
</tr>
<tr>
<td>Janitor</td>
<td>okisîpêkîhtakinikêw</td>
<td>okisîpêkîhtakinikêwi</td>
</tr>
<tr>
<td>Firefighter</td>
<td>otâstawêhikêw</td>
<td>otâstawêhikêwi</td>
</tr>
<tr>
<td>Police</td>
<td>simâkanis</td>
<td>simâkanisiwi</td>
</tr>
<tr>
<td>Soldier</td>
<td>simâkananîhkân</td>
<td>simâkananîhkâniwi</td>
</tr>
<tr>
<td>Secretary</td>
<td>masinahikêsîs</td>
<td>masinahikêsîsiwi</td>
</tr>
<tr>
<td>Babysitter</td>
<td>okanawêyimâwasow</td>
<td>okanawêyimâwaso</td>
</tr>
<tr>
<td>Mechanic</td>
<td>pîwâpiskoiyiiniw</td>
<td>pîwâpiskoiyiiniwi</td>
</tr>
<tr>
<td>Maintenance person</td>
<td>osihcikêwiyiniw</td>
<td>osihcikêwiyiniwi</td>
</tr>
<tr>
<td>Optometrist</td>
<td>miskísisko-maskihkiwiyiniw</td>
<td>miskísisko-maskihkiwiyiniwi</td>
</tr>
<tr>
<td>Priest</td>
<td>ayamihêwikimâw</td>
<td>ayamihêwikimâwi</td>
</tr>
<tr>
<td>Probation officer</td>
<td>okitêyihcikêw</td>
<td>okitêyihcikêwi</td>
</tr>
<tr>
<td>Conservation Officer</td>
<td>okanawêyihcikêw</td>
<td>okanawêyihcikêwi</td>
</tr>
</tbody>
</table>

**NOTE:** The above forms can be used in the following way:

1. okiskinwahamâkan awa. – He/she is a student
2. okiskinwahamâkaniwiw awa. – He/she is being a student. (He/she is a teacher)
3. okiskinwahamâkêw ôma niya. – I am a teacher.
4. nitokiskinwahamâkêwin. – I am being a teacher. (I am a teacher)
**EXERCISE 3:**

One student will present the above information to the class and another will ask questions after the presentation. Here is a sample of an exercise with the presenters’ information in one column and the questions a classmate would ask in the other column:

<table>
<thead>
<tr>
<th>PRESENTER: showing photo</th>
<th>QUESTIONS TO ASK CLASSMATES</th>
</tr>
</thead>
<tbody>
<tr>
<td>nisîmis awa. This is my younger sibling.</td>
<td>awîyiwa ôhi wîtisâna? Whose sibling is this?</td>
</tr>
<tr>
<td><em>Patrick</em> isiyihkâsow nisîmis. My younger sibling is named Patrick.</td>
<td>tânisi isiyihkâsoyiwa osîmisa awa? What is the name of his/her younger sibling?</td>
</tr>
<tr>
<td>kēkâ-mitâtahotsâp itahtopionëw nisîmis. My younger sibling is 19 years old.</td>
<td>tânitahtopionëyit osîmisa awa? How old is his/her younger sibling?</td>
</tr>
<tr>
<td>wanihikiskanâhk kî-nihtâwikîw nisîmis. My younger sibling was born on the trapline.</td>
<td>tânîtê kâ-kî-nihtâwikîyit osîmisa awa? Where was his/her younger sibling born?</td>
</tr>
<tr>
<td>nistosâp ê-akimimiht*** ihkopîwipisimwa mâna tipiskam nisîmis. My younger sibling’s birthday is on November 13th.</td>
<td>tânîspîhk mâna kâ-tipiskamiyit osîmisa awa? When does his/her younger sibling have a birthday?</td>
</tr>
<tr>
<td>iskonikanihk kî-pê-ohpikiw nisîmis. My younger sibling was raised on the reserve.</td>
<td>tânîtê kâ-kî-pê-ohpikiyit osîmisa awa? Where was his/her younger sibling raised?</td>
</tr>
<tr>
<td>iskonikanihk kî-pê-kiskinwahamâkosiw nisîmis. My younger sibling went to school on the reserve.</td>
<td>tânîtê kâ-kî-pê-kiskinwahamâkosiw osîmisa awa? Where did his/her younger sibling go to school?</td>
</tr>
<tr>
<td>ôtênâhk mêkwâc wîkiw nisîmis. My younger sibling lives in town now.</td>
<td>tânîtê mêkwâc wîkiw osîmisa awa? Where does his/her younger sibling live now?</td>
</tr>
<tr>
<td>okiskinwahamâkanîwiw nisîmis. My younger sibling is a student.</td>
<td>tânisi kâ-isîatoskêyit osîmisa awa? What does his younger sibling work at?</td>
</tr>
</tbody>
</table>

**NOTES:** on obviation

Obviation is the process that marks third person possessive nouns with a final a and the 3’ forms of verbs with a “-yiwa” for indicative forms a “-yit” for the subjunctive forms. The following appear in the exchange above:

* wîtisâna  - “his/her sibling” (NA-Possessive)
** isiyihkâsoyiwa  - his/her _______ is named
***ê-akimimiht  - “it is counted” used when talking about a 3rd persons relative’s data. “ê-akimih” is the form used for everyone else’s information
### QUESTIONS AND ANSWERS ABOUT PEOPLE’S VITAL STATISTICS

<table>
<thead>
<tr>
<th>Q &amp; A</th>
<th>NAME</th>
<th>AGE</th>
<th>BIRTH PLACE</th>
<th>B’DAY</th>
<th>RAISED AT</th>
<th>SCHOOL AT</th>
<th>LIVES AT</th>
<th>WORK</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Q in 2nd</strong></td>
<td>tânisi</td>
<td>tânitahtopiponêyan</td>
<td>tânité kâ-kí-nihtâwîkiyan</td>
<td>tânispîhk mâna kâ-tipiskaman</td>
<td>tânité kâ-kí-pê-ohpikiyan</td>
<td>tânité kâ-kí-pê-kiskinwahamâkosiyân</td>
<td>tânité mëkwâc kâ-wîkiyan</td>
<td>tânisi kâ-isi-atoskêyân</td>
</tr>
<tr>
<td><strong>A in 1st</strong></td>
<td>(name)</td>
<td>(age)</td>
<td>(place)</td>
<td>(date)</td>
<td>(Place)</td>
<td>(Place)</td>
<td>(occupation)</td>
<td></td>
</tr>
<tr>
<td><em>Talking about someone else.</em></td>
<td>nitisiiykâson</td>
<td>nitiitahtopiponian</td>
<td>nikí-nihtâwikin</td>
<td>ê-akimiht (month) mâna nitiipiskên</td>
<td>nikí-pê-ohpikin</td>
<td>nikí-pê-kiskinwahamâkosin</td>
<td>niya</td>
<td></td>
</tr>
<tr>
<td><strong>Q in 3rd</strong></td>
<td>tânisi</td>
<td>tânitahtopiponé</td>
<td>tânité kâ-kí-nihtâwikik</td>
<td>tânispîhk mâna kâ-tipiskahk (kin)</td>
<td>tânité kâ-kí-pê-ohpikik (kin)</td>
<td>tânité kâ-kí-pê-kiskinwahamâkosit (kin)</td>
<td>tânité mëkwâc kâ-wîki (kin)</td>
<td>tânisi kâ-isi-atoskêt (kin)</td>
</tr>
<tr>
<td><em>Talking about someone else’s kin.</em></td>
<td>(name)</td>
<td>(age)</td>
<td>(place)</td>
<td>(date)</td>
<td>(Place)</td>
<td>(Place)</td>
<td>(occupation)</td>
<td></td>
</tr>
<tr>
<td><em>Kinship term is in the 2nd person form as in “kistês – your older brother.”</em></td>
<td>isiyihkâson</td>
<td>itahtopiponêw</td>
<td>kí-nihtâwikw (kin)</td>
<td>ê-akimiht (month) mâna tipiskam (kin)</td>
<td>kí-pê-ohpikw (kin)</td>
<td>kí-pê-kiskinwahamâkosit (kin)</td>
<td>wiya (kin)</td>
<td></td>
</tr>
<tr>
<td><strong>A in 3rd</strong></td>
<td>isiyihkâsoyiwa</td>
<td>itahtopiponeyi</td>
<td>kí-nihtâwikiyit (kin)</td>
<td>tânispîhk mâna kâ-tipiskamiyit (kin)</td>
<td>tânité kâ-kí-pê-ohpikiyit (kin)</td>
<td>tânité kâ-kí-pê-kiskinwahamâkosiyit (kin)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Kinship term is in the 1st person form as in “nistês – my older brother.”</em></td>
<td>(name)</td>
<td>(age)</td>
<td>(place)</td>
<td>(date)</td>
<td>(Place)</td>
<td>(Place)</td>
<td>(occupation)</td>
<td></td>
</tr>
<tr>
<td><em>Note the extra ‘mi’ in “ê-akimiht” and the month ends in “wa.”</em></td>
<td>isiyihkâsoyiwa</td>
<td>itahtopiponeyiya</td>
<td>kí-nihtâwikiyiya</td>
<td>ê-akimiht (month) mâna tipiskamiyiya (kin)</td>
<td>kí-pê-ohpikiyiya (kin)</td>
<td>kí-pê-kiskinwahamâkosiyiya (kin)</td>
<td>wiya (kin)</td>
<td></td>
</tr>
<tr>
<td><strong>A in 3rd</strong></td>
<td>isiyihkâsoyiwa</td>
<td>itahtopiponeyiya</td>
<td>kí-nihtâwikiyiya</td>
<td>tânispîhk mâna kâ-tipiskamiyiya (kin)</td>
<td>tânité kâ-kí-pê-ohpikiyiya (kin)</td>
<td>tânité kâ-kí-pê-kiskinwahamâkosiyiya (kin)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Kinship term is in the obviative form as in “ostêsa – her/his older brother.”</em></td>
<td>(name)</td>
<td>(age)</td>
<td>(place)</td>
<td>(date)</td>
<td>(Place)</td>
<td>(Place)</td>
<td>(occupation)</td>
<td></td>
</tr>
</tbody>
</table>

---

* Kinship term is in the 2nd person form as in “kistês – your older brother.” ** Kinship term is in the 1st person form as in “nistês – my older brother.”
*** Note the extra ‘mi’ in “ê-akimiht” and the month ends in “wa.” ***** Kinship term is in the obviative form as in “ostêsa – her/his older brother.”
**EXERCISE 4:**
Kinship forms: complete the following chart keeping in mind the process of obviation

<table>
<thead>
<tr>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>nohkom - My grandmother</td>
<td>kohkom – Your grandmother</td>
<td>ohkoma – his/her grandmother</td>
</tr>
<tr>
<td>nimosôm – my grandfather</td>
<td>kimosôm – your grandfather</td>
<td>omosôma – his/her grandfather</td>
</tr>
<tr>
<td>ninikihikwak – my parents</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nohtâwiy – my father</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nikâwiy – my mother</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nîtisân – my sibling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nistès – my older brother</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nimis – my older sister</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nisîmis – my younger sibling</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niwahkômâkan – my relative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ninâpêm – my husband</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nitiskwêm – my wife</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niwikimâkan – my spouse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niwîcêwâkan – my companion/partner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nitawâsimis – my child</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nikosis – my son</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nitânis – my daughter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nôsisim – my grandchild</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
EXERCISE 5:
Check the best possible answer or fill in the blanks to the following questions:

1: tânisi?

_____ namôya nânitaw, kiya mâka.
_____ namôya nânitaw, niya mâka.
_____ namoya nanitaw, kiya mâka

2: Solomon nitisiyihkâson. kiya mâka, tânisi kitisiyihkâson?

___________________ kitisiyihkâson.
___________________ nitisiyihkason.
___________________ nitisiyihkâson.

3: Stanley Mission ohci niya, kiya mâka, tânitê ohci kiya?

___________________ ohci kiya.
___________________ ohci niya.
___________________ ochi niya.

4. Regina mêkwâc niwîkin, kiya mâka, tânitê mêkwâc kiwîkin?

___________________ mêkwâc kiwîkin.
___________________ mêkwâc niwîkin.
___________________ mêkwâc nîsta Regina niwîkin.

5. okiskinwahamâkêw niya. kiya mâka, okiskinwahamâkêw cî kiya?

______ âha, okiskinwahamâkêw niya.
______ namôya, namôya okiskinwahamâkêw niya.
______ namôya, okiskinwahamâkan niya.
Chapter Two
NOUNS

2. ANIMACY

All nouns in Cree are viewed as alive (Animate), or not-alive (Inanimate). Other Cree texts refer these distinctions as the Gender concept in Cree. We will call this concept “Animacy.” Using the correct forms of verbs, demonstrative pronouns, and interrogative pronouns all depend on the Animacy of the noun under discussion.

Most nouns that are alive in the English way of thinking are Animate in Cree but there are exceptions. For instance, some clothing items are Animate and most body parts are Inanimate. There just is no logical way of explaining these so the best way for a learner to know what is Animate and what is Inanimate is simply by asking a Cree speaker how the person would say “this is” about a certain noun. The Cree speaker would use either “awa” following an Animate noun, or “ôma” following an Inanimate noun. We will follow the same process in this text: i.e. in asking you to do exercises where knowledge of Animacy is needed I will include either the “awa” or the “ôma” to help with Animacy determination of the nouns.

Here is a list of some of these nouns that often baffle the student of Cree because the Animacy of the noun strays from the English view of the world:

<table>
<thead>
<tr>
<th>Animate Nouns</th>
<th>Inanimate Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>mitâs - a pair of pants</td>
<td>wâpikwaniy - a flower</td>
</tr>
<tr>
<td>asikâan - a sock</td>
<td>maskosiy - a piece of grass</td>
</tr>
<tr>
<td>astâs - a mitt/glove</td>
<td>nîpiy - a leaf</td>
</tr>
<tr>
<td>tâpiskâkan - a scarf/tie</td>
<td>maskihkiy - medicine</td>
</tr>
<tr>
<td>maskasiy - a finger/toe-nail</td>
<td>mëstakay - a hair</td>
</tr>
<tr>
<td>ospwâkan - a pipe</td>
<td>mîpit - a tooth</td>
</tr>
<tr>
<td>asiniy - a rock/stone</td>
<td>miskísik - an eye</td>
</tr>
<tr>
<td>émihkwân - a spoon</td>
<td>misit - a foot</td>
</tr>
<tr>
<td>askihk - a pail</td>
<td>miskât - a leg</td>
</tr>
<tr>
<td>apoy - a paddle</td>
<td>mistikwân - a head</td>
</tr>
<tr>
<td>âhcâpiy - a bow</td>
<td>mitôn - a mouth</td>
</tr>
<tr>
<td>akask - an arrow</td>
<td>mihtawakay - an ear</td>
</tr>
<tr>
<td>sêhkêpayîs - a car</td>
<td>micihciy - a hand</td>
</tr>
<tr>
<td>sôminis - a raisin</td>
<td>mitëhimim - a strawberry</td>
</tr>
<tr>
<td>ayôsken - a raspberry</td>
<td>iyinimim - a blueberry</td>
</tr>
<tr>
<td>oskâtâsk - a carrot</td>
<td>takwahimin - a chokecherry</td>
</tr>
<tr>
<td>wihkikhkasikan- a cake</td>
<td>wiwkuskwâ - sweetgrass (pl)</td>
</tr>
</tbody>
</table>

There are no hard and fast rules in identifying which nouns are Animate or Inanimate so students have to learn the above list. Explaining why things like pants, scarves, mitts, etc., are Animate is beyond most Cree speakers capabilities including this writer’s. If a student wants to
ask a fluent Cree speaker the Animacy of a noun it is best that you ask the Cree speaker which of
the other Grammatical categories that speaker would use with the noun in question. For example, the Demonstrative pronouns and Interrogative pronouns listed below are useful to
determine the Animacy of nouns.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>USE for Animate nouns</th>
<th>USE for Inanimate nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>This</td>
<td>awa</td>
<td>Óma</td>
</tr>
<tr>
<td>That</td>
<td>ana</td>
<td>Anima</td>
</tr>
<tr>
<td>That (over there)</td>
<td>nāha</td>
<td>Nêma</td>
</tr>
<tr>
<td>These</td>
<td>óki</td>
<td>Óhi</td>
</tr>
<tr>
<td>Those</td>
<td>aniki</td>
<td>Anihi</td>
</tr>
<tr>
<td>Those (over there)</td>
<td>nêki</td>
<td>Néhi</td>
</tr>
<tr>
<td>Where</td>
<td>tâniwâ</td>
<td>Tâniwê</td>
</tr>
<tr>
<td>Where (for plural nouns)</td>
<td>tâniwêhkâ</td>
<td>Tâniwêhâ</td>
</tr>
<tr>
<td>Which</td>
<td>tâna</td>
<td>Tânima</td>
</tr>
<tr>
<td>Which (for plural nouns)</td>
<td>tâniki</td>
<td>Tânihi</td>
</tr>
</tbody>
</table>

Understanding animacy, a way of looking at nouns in Cree, is central to the use of certain
word formations in the language. All nouns in Cree are seen as either possessing a life force or
lacking a life force: “living” nouns are animate while “non-living” nouns are inanimate.
Knowledge of a noun’s animacy helps in using the correct plural forms, the right demonstrative
and interrogative pronouns, the correct transitive verbs and the correct colour forms.

**HOW ANIMACY WORKS**

<table>
<thead>
<tr>
<th>ANIMACY</th>
<th>PLURAL FORM</th>
<th>DEMONSTRATIVE PRONOUN</th>
<th>INTERROGATIVE PRONOUN</th>
<th>TRANSITIVE VERB</th>
<th>COLOUR FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animate:</td>
<td>atim - dog</td>
<td>atimwak – dogs</td>
<td>ōki atimwak – these dogs</td>
<td>niwâpamâw atim - I see a dog.</td>
<td>niwâpiskâw atim. – The hat is white.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inanimate:</td>
<td>astotin - hat</td>
<td>astotina - hats</td>
<td>ōma astotin – this hat</td>
<td>niwâpahtiôn atostin. – I see a hat.</td>
<td>wapiskâw astotin. – The hat is white.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A quick look at the above chart: nouns can be placed in the blank spaces below.

<table>
<thead>
<tr>
<th>Animacy</th>
<th>Number</th>
<th>Demonstrative</th>
<th>Interrogative</th>
<th>Transitive</th>
<th>Colour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animate – singular</td>
<td>________</td>
<td>awa _______</td>
<td>tâniwâ ______</td>
<td>niwâpamâw</td>
<td>wâpiskisiw</td>
</tr>
<tr>
<td>Animate – plural</td>
<td>_______ak</td>
<td>ôki _______ak</td>
<td>tânîwêhkâk</td>
<td>niwâpamawak</td>
<td>wâpiskiâwak</td>
</tr>
<tr>
<td>Inanimate – singular</td>
<td>_______</td>
<td>ôma _______</td>
<td>tâniwê</td>
<td>niwâpahtên</td>
<td>wâpiskâw</td>
</tr>
<tr>
<td>Inanimate – plural</td>
<td>_______a</td>
<td>ôhi _______a</td>
<td>tânîwêhâ</td>
<td>niwâpahtên</td>
<td>wâpiskâwa</td>
</tr>
</tbody>
</table>

**ANIMACY AGREEMENT:** applies to all units, if one unit is animate then all units are animate; if one unit is inanimate then all other units are inanimate.

**NUMBER AGREEMENT:** applies to all units except for transitive inanimate (niwâpahtên above) verbs, if one unit is singular then all units are singular; if one unit is plural then all other units are plural.

### 2.1. NUMBER

Number refers to whether a noun is singular or plural. All animate nouns in their plural forms end in a “k” and all inanimate nouns in their plural forms end in an “a.” Making the inflection from singular noun to plural noun depends on the ending of the singular noun as follows:

**TABLE I**

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>ANIMATE PLURALS</th>
<th>INANIMATE PLURALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns ending in k: mistik</td>
<td>Add wak; mistikwak – trees</td>
<td>Add wa; mistikwa – logs</td>
</tr>
<tr>
<td>mistik – a tree (NA)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mistik – a log (NI)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nouns ending in ih or i: ôsih</td>
<td>None with these endings.</td>
<td>Drop the ih or the i then add</td>
</tr>
<tr>
<td>wâwi – egg (NI)</td>
<td></td>
<td>a: ôsa – boats wâwa - eggs</td>
</tr>
<tr>
<td>Nouns ending in a: mwâkwâ</td>
<td>Add k: mwâkwak – loons</td>
<td>None with these endings.</td>
</tr>
<tr>
<td>mwâkwa – loon (NA)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nouns ending in im: atim</td>
<td>Add wak: atimwak – dogs</td>
<td>None with these endings.</td>
</tr>
<tr>
<td>atim – dog (NA)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>All other nouns not ending</td>
<td>Add ak.</td>
<td>Add a.</td>
</tr>
<tr>
<td>as those above:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2.1.a. EXERCISES

A. Make plurals out of the following nouns (and demonstrative pronouns). Pay close attention to the demonstrative pronoun that follows the noun to determine the Animacy of the nouns. Make sure the demonstrative pronouns change to agree in number to the plural noun:

1. maskisin ôma. This is a shoe: ________________________________
2. mitâs awa. This is a pair of pants. ______________________________
3. astis awa. This is a mitt. ________________________________
4. papakowayân ôma. This is a shirt. ______________________________
5. asikan awa. This is a sock. ______________________________
6. astotin ôma. This is a hat. ________________________________
7. tâpiskâkan awa. This is a scarf. ______________________________
8. miskotâkay ôma. This is a coat. ______________________________
9. wâpikwaniy ôma. This is a flower. ______________________________
10. mîtos awa. This is a tree (aspen). ______________________________
11. pîsim awa. This is a sun. ______________________________
12. acâhkos awa. This is a star. ______________________________
13. nipêwin ôma. This is a bed. ______________________________
14. mîcisowinâhtik ôma. This is a table. ______________________________
15. têhtapiwin ôma. This is a chair. ______________________________
16. wâsênikan ôma. This is a window. ______________________________
17. wâskahikan ôma. This is a house. ______________________________
18. iskwâhtêm ôma. This is a door. ______________________________
19. êmihkwân awa. This is a spoon. ______________________________
20. mohkomân ôma. This is a knife. ______________________________
B. Complete the following then write out the rule which applies:

1. a) acâhk (star) → acâhkwak b) akik (mucous) → akikwak
   c) mistik (tree) → ___________ d) sikâk (skunk) → ___________

   RULE: _______________________________________________________________

2. a) mwâkwa (loon) → mwâkwak b) kâkwa (porcupine) → kâkwak
   c) maskwa (bear) → ___________ d) môswa (moose) → ___________

   RULE: _______________________________________________________________

3. a) mitâs (pants) → mitâsak b) sîsîp (duck) → sîsîpak
   c) kohkôs (pig) → ___________ d) astis (mitt) → ________________

   RULE: _______________________________________________________________

4. a) mistik (log) → mistikwa b) mîcisowinahtik (table) → mîcisowinahtikwa
   c) mîcisowikamik (restaurant) ___________________________
   d) atâwêwikamik (store) ______________________________

   RULE: _______________________________________________________________

5. a) wâwi (egg) → wâwa c) ôsih (boat) → ôsa
   c) kîkih (your home) → _________________
   d) askipwâwi (potato) ______________________

   RULE: _______________________________________________________________

6. a) masinahikan (book) → masinahikana b) maskisin (shoe) → maskisina
c) cihcipayapisikanis (bicycle) --→ __________________

d) têhtapiwin (chair) --→ __________________

RULE: ________________________________________________________________
______________________________________________________________________

C. Check off the right answers in the following questions:

**Polarity questions:** In Cree we use “cî” for a type of question that require a ‘yes’ or ‘no’ answer. These can be answered with ‘âha’ for ‘yes’ followed by stating part of the question as in:

**Question:** “wâwi cî ôma – Is this an egg?”

**Answer:** “âha, wâwi anima - yes, that is an egg.”

A question needing a negative answer can be in two forms as in answers A and B below:

**Question:** nîpiy cî ôma? – Is this a leaf?

**Answer A:** namôya, namôya anima nîpiy. – No that is not a leaf.

**Answer B:** namôya, wâwi animan – No, that is an egg.

nîpiy cî ôma?
___ namôya, wâwi anima
___ âha, nîpiy anima
___ âha, nîpiy anima

wâwi cî ôma?
___ namôya, nîpiy anima
___ namôya, nîpiy anima
___ âha, wâwi anima

cîstahâsêpon cî ôma?
____ âha, cîstahâsêpon anima
____ âha, cîstahâsêpon ana.
____ namôya, cîstahâsêpon anima

minihkwâcikan cî ôma
____ âha, minihkwâcikan anima
____ âha, minihkwâcikan anima
____ ahâ, minihkwâcikan anima
acâhkos cî awa?

_____ âha, acâhkos ana
_____ âha, acâhkos ana.
_____ namôya, masinahikanâhcikos ana.

wâpikwaniy cî ôma?

_____ âha, wâpikwaniy ana
_____ âha, wâpikwaniya anihi
_____ âha, wâpikwaniy anima

masinahikanâhcikos cî awa?

_____ âha, masinahikanâhcikos ana.
_____ âha, masinahikanâhcikos ana.
_____ namôya, masinahikan anima.

masinahikan cî ôma?

_____ âha, masinahikanâhcikos ana
_____ âha, masinahikan anima
_____ namôya, masinahikanâhcikos ana

papakowayân cî ôma?

_____ namôya, miskotâkay anima
_____ âha, papakowayân anima.
_____ namôya, iskwêwasâkay anima.

iskwêwasâkay cî ôma?

_____ âha, iskwêwasâkay anima
_____ âha, iskwêwasâkay anima
_____ namôya, papakowayân anima
astis cî awa?

____ áha, mîtos ana
____ áha, mitâs ana .
____ namôya, mitâs ana.

mitâs cî awa?

____ áha, astis ana
____ namôya, astis ana
____ ahâ, astis ana

mîcisowinâhtik cî ôma?

____ ahâ, mîcisowinâhtik anima
____ áha, mîcisowinâhtik anima.
____ namôya, têhtapiwin anima.

mîcisowinâhtik cî ôma?

____ áha, mîcisowinâhtik anima
____ namôya, têhtapiwin anima
____ ahâ, cêhcapiwinis anima

atim cî awa?

____ áha, atim ana
____ áha, minôs ana.
____ namôya, minôs ana.

minôs cî awa?

____ áha, minôs ana.
____ namôya, atim ana.
____ ahâ, atim ana
nâpêsis cî awa?

_____ âha, nâpêsis ana.
_____ namôya, nâpêw ana.
_____ âha, nâpêw ana.

nâpêw cî awa?

_____ âha, nâpêw ana.
_____ âha, nâpêsis ana.
_____ namôya, nâpêsis ana.

iskwêw cî awa?

_____ âha, iskwêsis ana.
_____ âha, iskwêw ana.
_____ namôya, iskwêsis ana.

iskwêsís cî awa?

_____ âha, iskwêsís ana.
_____ âha, iskwêw ana.
_____ namôya, iskwêw ana.

NOTE: The demonstrative pronouns in the questions are the ones used when the object is close to the speaker: awa – this (for animates) and ôma – this (for inanimates). Because the object is a little further from the one answering the questions these demonstrative pronouns become ana – that (for animates) and anima – that (for inanimates).
2.1.b. QUESTIONS AND ANSWERS

Work in pairs with the following:

Q. kîkwây ôma?  
What is this?  
A. iskwâhtêm anima.  
That is a door.

Q. wâsênikan cî ôma?  
Is this a window?  
Possible answers:  
1. namôya, iskwâhtêm anima.  
2. namôya, namôya anima wâsênikan.  
3. namôya, namôya anima wâsênikan, iskwâhtêm anima.

Q. akohp cî ôma?  
Is this a blanket?  
Possible answers:  
1. áha, akohp anima.  
2. áhpô êtikwê.

Q. wâwi cî ôma?  
Is this an egg?  
Possible answers:  
1. áha, wâwi anima.  
2. áhpô êtikwê.
Q. kîkwây ôma?
What is this?
A. mistik anima.
That is a log.

Q. tohtôsâpoy cî ôma?
Is this milk?
Possible answers:
1. namôya, mistik anima.
2. namôya, namôya anima tohtôsâpoy.
3. namôya, namôya anima tohtôsâpoy, mistik anima.

Q. mistik cî ôma?
Is this a log?
Possible answers:
1. namôya, tohtôsâpoy anima.
2. namôya, namôya anima mistik.
3. namôya, namôya anima mistik, tohtôsâpoy anima.

Q. kîkwây ôma?
What is this?
A. mohkomân anima.
That is a knife.

Q. nîpiy cî ôma?
Is this a leaf?
Possible answers:
1. namôya, mohkomân anima.
2. namôya, namôya anima nîpiy.
3. namôya, namôya anima nîpiy, mohkomân anima.

Q. mohkomân cî ôma?
Is this a knife?
Possible answers:
1. namôya, nîpiy anima.
2. namôya, namôya anima mohkomân.
3. namôya, namôya anima mohkomân, nîpiy anima.
Q. kîkwây ôma?  
What is this?  
A. minihkwâcikan anima.  
That is a cup.

Q. kîkwây awa?  
What is this?  
A. wâpikwaniy anima.  
That is a flower.

Q. kîkwây ôma?  
What is this?  
A. cîstahâsêpon anima.  
That is a fork.

Q. kîkwây awa?  
What is this?  
A. acâhkos ana.  
That is a star.

Q. minihkwâcikan cî ôma?  
Is this a cup?  
Possible answers:  
1. âha, minihkwâcikan anima.  
2. âhpô êtikwê.

Q. cîstahâsêpon cî ôma?  
Is this a fork?  
Possible answers:  
1. âha, cîstahâsêpon anima.  
2. âhpô êtikwê.

Q. acâhkos cî awa?  
Is this a star?  
Possible answers:  
1. namôya, wâpikwaniy anima.  
2. namôya, namôya ana acâhkos.  
3. namôya, namôya ana acâhkos,  
wâpikwaniy anima.

Q. wâpikwaniy cî ôma?  
Is this a flower?  
Possible answers:  
1. namôya, acâhkos ana.  
2. namôya, namôya anima wâpikwaniy.  
3. namôya, namôya anima wâpikwaniy,  
acâhkos ana.
Q. kîkwây ôma?
*What is this?*
A. têhtapiwin anima.
*That is a chair.*

Q. kîkwây awa?
*What is this?*
A. masinahikanâhcikos ana.
*That is a pencil.*

Q. masinahikanâhcikos cî awa?
*Is this a pencil?*
Possible answers:
1. namôya, têhtapiwin anima.
2. namôya, namôya ana masinahikanâhcikos.
3. namôya, namôya ana masinahikanâhcikos, têhtapiwin anima.

Q. têhtapiwin cî ôma?
*Is this a chair?*
Possible answers:
1. namôya, masinahikanâhcikos ana.
2. namôya, namôya anima têhtapiwin.
3. namôya, namôya anima têhtapiwin, masinahikanâhcikos ana.

Q. kîkwây ôma?
*What is this?*
A. masinahikan anima.
*That is a book.*

Q. kîkwây awa?
*What is this?*
A. akask ana.
*That is an arrow.*

Q. masinahikan cî ôma?
*Is this a book?*
Possible answers:
1. âha, masinahikan anima.
2. âhpô êtikwê.

Q. akask cî awa?
*Is this an arrow?*
Possible answers:
1. âha, akask ana.
2. âhpô êtikwê.
Q. kîkwây awa?  
*What is this?*
A. atim ana.  
*That is a dog.*

Q. miskotâkay cî ôma?  
*Is this jacket?*
Possible answers:
1. namôya, atim ana.
2. namôya, namôya anima miskotâkay.
3. namôya, namôya anima miskotâkay, atim ana.

Q. atim cî awa?  
*Is this a dog?*
Possible answers:
1. namôya, miskotâkay anima.
2. namôya, namôya ana atim.
3. namôya, namôya ana atim, miskotâkay anima.

Q. kîkwây awa?  
*What is this?*
A. astis ana.  
*That is a mitt.*

Q. papakowayân cî ôma?  
*Is this a shirt?*
Possible answers:
1. namôya, astis ana.
2. namôya, namôya anima papakowayân.
3. namôya, namôya anima papakowayân, astis ana.

Q. papakowayân cî awa?  
*Is this a shirt?*
Possible answers:
1. namôya, papakowayân anima.
2. namôya, namôya ana astis.
3. namôya, namôya ana astis, papakowayân anima.
Q. kîkwây awa?
*What is this?*
A. mitâs ana.
*That is a pair of pants.*

Q. mitâs cî awa?
*Is this a pair of pants?*
Possible answers:
1. âha, mitâs ana.
2. âhpô êtikwê.

Q. kîkwây ôma?
*What is this?*
A. pakwâhtêhon anima.
*That is a belt.*

Q. pakwâhtêhon cî ôma?
*Is this a belt?*
Possible answers:
1. âha, pakwâhtêhon anima.
2. âhpô êtikwê.

Q. kîkwây awa?
*What is this?*
A. tâpiskâkan ana.
*That is a scarf.*

Q. kîkwây ôma?
*What is this?*
A. astotin anima.
*That is a hat.*

Q. astotin cî ôma?
*Is this a hat?*
Possible answers:
1. namôya, tâpiskâkan ana.
2. namôya, namôya anima astotin.
3. namôya, namôya anima astotin, tâpiskâkan ana.

Q. tâpiskâkan cî awa?
*Is this a scarf?*
Possible answers:
1. namôya, astotin anima.
2. namôya, namôya ana tâpiskâkan.
3. namôya, namôya ana tâpiskâkan, astotin anima.
Q. kîkwây awa?  
What is this?
A. apoy ana.  
That is a paddle.

Q. iskwêwasâkay cî ôma?  
Is this a skirt?
Possible answers:
1. namôya, apoy ana.
2. namôya, namôya anima iskwêwasâkay.
3. namôya, namôya anima iskwêwasâkay, apoy ana.

Q. kîkwây ôma?  
What is this?
A. iskwêwasâkay anima.  
That is a skirt.

Q. apoy cî awa?  
Is this a paddle?
Possible answers:
1. namôya, iskwêwasâkay anima.
2. namôya, namôya ana apoy.
3. namôya, namôya ana apoy, iskwêwasâkay anima.

Q. kîkwây awa?  
What is this?
A. mîtos ana.  
That is a tree.

Q. mîtos cî awa?  
Is this a tree?
Possible answers:
1. âha, mîtos ana.
2. âhpô êtikwê.

Q. kîkwây awa?  
What is this?
A. âhcâpiy ana.  
That is a bow.

Q. âhcâpiy cî awa?  
Is this a bow?
Possible answers:
1. âha, âhcâpiy ana.
2. âhpô êtikwê.
Q. kîkwây awa?
What is this?
A. asiniy ana.
That is a rock.

Q. mîcisowinâhtik cî ôma?
Is this a table?
Possible answers:
1. namôya, asiniy ana.
2. namôya, namôya anima mîcisowinâhtik.
3. namôya, namôya anima mîcisowinâhtik, asiniy ana.

Q. kîkwây ôma?
What is this?
A. mîcisowinâhtik anima.
That is a table.

Q. asiniy cî awa?
Is this a rock?
Possible answers:
1. namôya, asiniy ana.
2. namôya, namôya anima mîcisowinâhtik.
3. namôya, namôya anima mîcisowinâhtik, asiniy ana.

Q. kîkwây awa?
What is this?
A. maskasiy ana.
That is a fingernail.

Q. maskosiy cî ôma?
Is this a blade of grass?
Possible answers:
1. namôya, maskosiy anima.
2. namôya, namôya anima maskosiy.
3. namôya, namôya anima maskosiy, maskosiy ana.

Q. kîkwây ôma?
What is this?
A. maskosiy anima.
That is a blade of grass.

Q. maskosiy cî awa?
Is this a fingernail?
Possible answers:
1. namôya, maskosiy anima.
2. namôya, namôya anima maskosiy.
3. namôya, namôya anima maskosiy, maskosiy ana.
Q. kîkwây awa?
What is this?
A. askihk ana.
That is a pail.

Q. askihk cî awa?
Is this a pail?
Possible answers:
1. âha, askihk ana.
2. âhpô étikwê.

Q. pîswêhkasikan awa?
What is this?
A. pîswêhkasikan ana.
That is bread.

Q. minôs cî awa?
Is this a cat?
Possible answers:
1. namôya, pîswêhkasikan ana.
2. namôya, namôya ana minôs.
3. namôya, namôya ana minôs, pîswêhkasikan ana.

Q. êmihkwân cî awa?
Is this a spoon?
Possible answers:
1. åha, êmihkwân ana.
2. åhpô étikwê.

Q. êmihkwân awa?
What is this?
A. êmihkwân ana.
That is a spoon.

Q. pîswêhkasikan cî awa?
Is this bread?
Possible answers:
1. namôya, minôs ana.
2. namôya, namôya ana pîswêhkasikan.
3. namôya, namôya ana pîswêhkasikan, minôs ana.
Q. kîkwây awa?
*What is this?*
A. ospwâkan ana.
*That is a pipe.*

Q. sôniyâw cî awa?
*Is this money?*
Possible answers:
1. namôya, ospwâkan ana.
2. namôya, namôya ana sôniyâw.
3. namôya, namôya ana sôniyâw, ospwâkan ana.

Q. kîkwây awa?
*What is this?*
A. sôniyâw ana.
*That is money.*

Q. ospwâkan cî awa?
*Is this a pipe?*
Possible answers:
1. namôya, sôniyâw ana.
2. namôya, namôya, ana ospwâkan.
3. namôya, namôya ana ospwâkan, sôniyâw ana.

Q. kîkwây awa?
*What is this?*
A. awâsisihkân ana.
*That is a doll.*

Q. awâsisihkân cî awa?
*Is this a doll?*
Possible answers:
1. âha, awâsisihkân ana.
2. âhpô êtikwê.

Q. kîkwây awa?
*What is this?*
A. pîsimohkân ana.
*That is a clock.*

Q. pîsimohkân cî awa?
*Is this a clock?*
Possible answers:
1. âha, pîsimohkân ana.
2. âhpô êtikwê.
Q. kîkwây awa?
What is this?
A. nâpêsis ana.
That is a boy.

Q. nâpêw cî awa?
Is this a man?
Possible answers:
1. namôya, nâpêsis ana.
2. namôya, namôya ana nâpêw.
3. namôya, namôya ana nâpêw, nâpêsis ana.

Q. nâpêsis cî awa?
Is this a boy?
Possible answers:
1. namôya, nâpêsis ana.
2. namôya, namôya ana nâpêw.
3. namôya, namôya ana nâpêsis, nâpêw ana.

Q. kîkwây ôma?
What is this?
A. kimiwanasâkay anima.
That is a raincoat.

Q. iskwêw cî awa?
Is this a woman?
Possible answers:
1. namôya, kimiwanasâkay anima.
2. namôya, namôya ana iskwêw.
3. namôya, namôya ana iskwêw, kimiwanasâkay anima.

Q. kimiwanasâkay cî ôma?
Is this a raincoat?
Possible answers:
1. namôya, iskwêw ana.
2. namôya, namôya anima kimiwanasâkay.
3. namôya, namôya anima kimiwanasâkay, iskwêw ana.
Q. kîkwây ôma?  
What is this?  
A. nipêwin anima.  
That is a bed.

Q. kîkwây awa?  
What is this?  
A. iskwêsis ana.  
That is a girl.

Q. nipêwin cî ôma?  
Is this a bed?  
Possible answers:  
1. âha, nipêwin anima.  
2. âhpô êtikwê.

Q. iskwêsis cî awa?  
Is this a girl?  
Possible answers:  
1. âha, iskwêsis ana.  
2. âhpô êtikwê.

Q. kîkwây awa?  
What is this?  
A. asikan ana.  
That is a sock.

Q. kîkwây ôma?  
What is this?  
A. maskisin anima.  
That is a shoe.

Q. maskisin cî ôma?  
Is this a shoe?  
Possible answers:  
1. namôya, asikan ana.  
2. namôya, namôya anima maskisin.  
3. namôya, namôya anima maskisin,  
asikan ana.

Q. asikan cî awa?  
Is this a sock?  
Possible answers:  
1. namôya, maskisin anima.  
2. namôya, namôya ana asikan.  
3. namôya, namôya ana asikan,  
maskisin anima.
Q. kîkwây ôma?
*What is this?*
A. oyâkan anima.
*That is a plate.*

Q. piponasâkay cî ôma?
*Is this a parka?*
Possible answers:
1. namôya, oyâkan anima.
2. namôya, namôya anima piponasâkay.
3. namôya, namôya anima piponasâkay, oyâkan anima.

Q. kîkwây awa?
*What is this?*
A. môswa ana.
*That is a moose.*

Q. môswa cî awa?
*Is this a moose?*
Possible answers:
1. âha, môswa ana.
2. âhpô ètikwê.

Q. kîkwây ôma?
*What is this?*
A. piponasâkay anima.
*That is a parka.*

Q. oyâkan cî ôma?
*Is this a plate?*
Possible answers:
1. namôya, piponasâkay anima.
2. namôya, namôya anima oyâkan.
3. namôya, namôya anima oyâkan, piponasâkay anima.

Q. masinahikanêkin cî ôma?
*Is this a paper?*
Possible answers:
1. âha, masinahikanêkin anima.
2. âhpô ètikwê.
Q. kîkwây awa?
*What is this?*
A. kâkwa ana.
*That is a porcupine.*

Q. piyêsîs cî awa?
*Is this a bird?*
Possible answers:
1. namôya, kâkwa ana.
2. namôya, namôya ana piyêsîs.
3. namôya, namôya ana piyêsîs, kâkwa ana.

**PLURALS:**
The words in the above will change when dealing with plurals as in the following:

<table>
<thead>
<tr>
<th>ANIMATED NOUNS</th>
<th>INANIMATE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q. kîkwâyak ôki?</td>
<td>Q. kîkwâya ôhi?</td>
</tr>
<tr>
<td>What are these?</td>
<td>What are these?</td>
</tr>
<tr>
<td>A. kâkwak aniki.</td>
<td>A. wâwa anihi.</td>
</tr>
<tr>
<td>Those are porcupine.</td>
<td>Those are eggs.</td>
</tr>
</tbody>
</table>

Q. wâposak cî ôki?
A.i. namôya, kâkwak aniki.
ii. namôya, namôya aniki wâposak.
iii. namôya, namôya aniki wâposak, kâkwak aniki.

Q. wâwa cî ôhi?
A. âha, wâwa anihi.
2.2. DIMINUTIVES

Diminutives are smaller counter-parts of regular-sized nouns. Once again the inflectional rules for going from a regular-sized noun to its smaller counter-part depends on the noun endings. A couple of points to remember before we get to the actual rules: every “t” must be changed to “c” and all diminutives end in an s. To make plural out of diminutives simply add “ak” to Animate diminutives and add “a” to all Inanimate diminutives.

**TABLE II**

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>DIMINUTIVES</th>
<th>RULES: every t changes to c plus:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns ending in “k”: mistik – log</td>
<td>miscikos - stick</td>
<td>Add “os.”</td>
</tr>
<tr>
<td>Nouns ending in “ih” or “i”: ôših – boat wâwi – egg</td>
<td>ôcisis – small boat wâwisis – a small egg</td>
<td>Drop “ih” or “i” then add “isis.”</td>
</tr>
</tbody>
</table>
| Nouns ending in “wa”: mwâkwa – loon | mwâkosis – small loon | Drop “wa” then add “osis”.
| Nouns ending in “êw”: kihêw – eagle | kihêsis – small eagle | Drop “w” then add “sis”.
| Nouns ending in “aw”: mêska – road miskotâkâ – coat | mêska – small road miskocâ – a small coat | Drop the “aw”, the “ay” and the “âw” then add “âs”.
| Nouns ending in “iy” and “iw”: maskosiy – a blade of grass pisiw – lynx | maskosîs – a small blade of grass pisîs – a small lynx | Drop the “iy” and “iw” then add “îs” or “îsis”.
| Nouns ending in “oy”: tohtôsapo – milk | cohcôsapos – a bit of milk (cream) | Drop “oy” then add “ôs”.
| Nouns ending in “im”: atim – dog | acimosis – puppy or small dog | Add “osis”.
| For all other nouns not ending in the above… | | Add “is”.

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2.2.a. EXERCISES

A. Make diminutives out of the following nouns then, using the demonstrative pronoun as a guide to Animacy make plurals out of the diminutives:

<table>
<thead>
<tr>
<th>NOUN</th>
<th>DIMINUTIVE</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. askihk awa. This is a pail.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>2. apoy awa. This is a paddle.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>3. mihtawakay ôma. This is an ear.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>4. micihciy ôma. This is a hand.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>5. sîwihtäkan ôma. This is salt.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>6. miskîsik ôma. This is an eye.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>7. piswêhkasikan awa. This is bread.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>8. sêhkêpayîs awa. This is a car.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>9. picikwâs awa. This is an apple.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>10. wâkâs awa. This is a banana.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>11. pahkwêsikan awa. This is bannock.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>12. masinahikan ôma. This is a book.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>13. masinahikanêkin ôma. This is paper.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>14. masinahikanâhcikos awa. This is a pencil.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>15. maskasiy awa. This is a finger-nail.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>16. sâkahikan ôma. This is a lake.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>17. sakahikan ôma. This is a nail.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>18. wâpamon ôma. This is a mirror.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>19. oyâkan ôma. This is a plate.</td>
<td>__________</td>
<td></td>
</tr>
<tr>
<td>20. minihkwâcikan ôma. This is a cup.</td>
<td>__________</td>
<td></td>
</tr>
</tbody>
</table>
B. Complete the following then write out the rules that apply:

1. a) âhkosîwikamik (hospital) \( \rightarrow \) âhkosîwikamikos b) kinêpik (snake) \( \rightarrow \) kinêpikos
   c) kapêsiwikamik (hotel) \( \rightarrow \) __________________________
   d) akask (arrow) \( \rightarrow \) __________________________

RULE: _________________________________________________________________
_________________________________________________________________

2. a) apoy (paddle) \( \rightarrow \) apôs b) sîwâpoy (pop) \( \rightarrow \) sîwâpôs
   c) tohtôsâpoy (milk) \( \rightarrow \) __________________________
   d) pihkatêwâpoy (coffee) \( \rightarrow \) __________________________

RULE: _________________________________________________________________
_________________________________________________________________

3. a) maskasiy (finger-nail) \( \rightarrow \) maskasîs b) asiniy (stone) \( \rightarrow \) asinîs
   c) nîpiy (leaf) \( \rightarrow \) __________________________
   d) maskosiy (blade of grass) \( \rightarrow \) __________________________

RULE: _________________________________________________________________
_________________________________________________________________

4. a) mihtawakay (ear) \( \rightarrow \) mihcawakâs b) mêskanaw (road) \( \rightarrow \) mêskanâs
   c) ôtênaw (town) \( \rightarrow \) ______________________
   d) miskotâkay (coat) \( \rightarrow \) ______________________

RULE: _________________________________________________________________
_________________________________________________________________
5. a) kihêw (eagle) \(\rightarrow\) kihêsis  
   b) pihêw (grouse) \(\rightarrow\) pihêsis  
   c) nápêw (man) \(\rightarrow\) ____________  
   d) iskwêw (woman) \(\rightarrow\) ____________  

**RULE:** ________________________________________________________________  
________________________________________________________________________

6. a) môswa (moose) \(\rightarrow\) mósosis  
   b) kâkwa (porcupine) \(\rightarrow\) kâkosis  
   c) mwâkwa (loon) \(\rightarrow\) ____________  
   d) maskwa (bear) \(\rightarrow\) ____________  

**RULE:** ________________________________________________________________  
________________________________________________________________________

C. Fill in the chart from memory and transform the examples:

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>DIMINUTIVES: examples</th>
<th>RULES: every $t$ changes to $c$ plus:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns ending in “$k$”:</td>
<td>mistik _________________</td>
<td></td>
</tr>
</tbody>
</table>
| Nouns ending in “$ih$” or “$i$”: | ôsih _________________  
   wâwi _________________ |                                   |
| Nouns ending in “$wa$”: | maskwa _________________ |                                   |
| Nouns ending in “$êw$”: | nápêw _________________ |                                   |
| Nouns ending in: | ispatinaw ______________  
   mihtawakay ____________  
   sakâw _________________ |                                   |
| Nouns ending in “$iy$” and “$iw$” | asiniy _________________  
   mikisiw ________________ |                                   |
| Nouns ending in “$oy$”: | iskotêwâpoy ______________ |                                   |
| Nouns ending in “$im$”: | pîsim _________________ |                                   |
| For all other nouns not ending in the above… | sâkahikan ______________ |                                   |
2.3. LOCATIVES

Locatives refer to the suffixes added to the noun to indicate location. For example, if you want to say “to the lake” you would use the noun “sâkahikan” and the locative suffix “ihk”: sâkahikanihk – to the lake. Locative nouns can be translated as “in the”, “to the”, “at the” or “on the” depending on the situation. Most often prepositions are also used with the locative nouns and these prepositions are placed before the noun with its locative ending. Once again the endings of the nouns determines which locative suffix to use:

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>LOCATIVES</th>
<th>RULES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns ending in “k”: atâwêwikamik - store</td>
<td>atâwêwikamikohk – to/at/in the store</td>
<td>Add “ohk”</td>
</tr>
<tr>
<td>Nouns ending in “ih” or “i” ôsih – boat wâwi – egg</td>
<td>ôsihk – in the boat wâwihk – on the egg</td>
<td>Drop endings “ih” and “i” then add “ihk”</td>
</tr>
<tr>
<td>Nouns ending in “aw”, “ay” and “aw”: mêskanaw – road miskotâkay – coat sakâw - bush</td>
<td>mêskanâhk – on the road miskotâkahk – in the coat sakâhk – in the bush</td>
<td>Drop these endings then add “âhk”</td>
</tr>
<tr>
<td>Nouns ending in “iy”: maskosiy – a blade of grass</td>
<td>maskosîhk – in the grass</td>
<td>Drop the ending then add “ihk”</td>
</tr>
<tr>
<td>Nouns ending in “oy”: sîwâpoy – juice/pop</td>
<td>sîwâpôhk – in the juice</td>
<td>Drop the ending then add “ôhk”</td>
</tr>
<tr>
<td>Nouns ending in “wa”: mwâkwa- loon</td>
<td>mwâkohk – on the loon</td>
<td>Drop wa then add “ohk”</td>
</tr>
<tr>
<td>Nouns ending in “im”: pîsimohk – on the sun</td>
<td>Add “ohk”</td>
<td></td>
</tr>
<tr>
<td>For all others</td>
<td></td>
<td>Add ihk</td>
</tr>
</tbody>
</table>

2.3.a. EXERCISES

A. Make locatives out of the following nouns:
1. kihci-kiskinwahamâtowikamik – University
   ___________________________________

2. iskonikan – reserve ___________________________________

3. ôtênaw – town ___________________________________

4. ôsih – boat ___________________________________

5. mîcisowinâhtik – table ___________________________________

6. têhtapiwin – chair ___________________________________
B. Complete the following then write out the rules:

1. a) mistik (tree) ----> mistikohk     b) sikâk (skunk) ----> sikâkohk
   c) mîcisowinâhtik (table) ----> ____________________________
   d) kapêsiwikamik (hotel) ----> ____________________________
      ______________________________________________________
      ______________________________________________________

2. a) ôsih (boat) ----> ôsihk    b) wâwi (egg) ----> wâwihk
   c) wîstih (lodge) ----> ____________________________
   d) wâtih (hole/cave)----> ____________________________
      ______________________________________________________
3. a) mēskanaw (road) ----→ mēskanâhk b) sâkâw (bush) ----→ sakâhk c) ispatinaw (hill) ----→ __________________________ d) wâsâw (bay) ----→ __________________________

4. a) maskosiy (grass) ----→ maskosîhk b) maskasiy (finger nail) ----→ maskasîhk c) asiniy (stone) ----→ __________________________ d) nipiy (water) ----→ __________________________

5. a) síwâpoy (pop) ----→ síwâpôhk b) tohtósâpoy (milk) ----→ tohtósâpôhk c) mîcimâpoy (soup) ----→ __________________________ d) apoy (paddle) ----→ __________________________

6. a) kâkwa (porcupine) ----→ kâkohk b) mwâkwa (loon) ----→ mwâkohk c) maskwa (bear) ----→ __________________________ d) môsâwâ (moose) ----→ __________________________

7. a) maskisin (shoe) ----→ maskisininhk b) astotin (hat) ----→ astotininhk c) mitâs (pants) ----→ __________________________ d) papakowayân (shirt) ----→ __________________________
C. Complete the following chart with examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>--k (I)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-k (A)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ih</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-i</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-wa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-aw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-âw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-êw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-iw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-iy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ay</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-oy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-im</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All else</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2.4. REVIEW

2.4.a. Nouns: all nouns are either Animate or Inanimate. Endings of nouns determine the forms of Plurals, Diminutives and Locatives as shown in the chart below:

<table>
<thead>
<tr>
<th>Noun Ending</th>
<th>An. Plurals</th>
<th>In. Plurals</th>
<th>Diminutives</th>
<th>Locatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>----k</td>
<td>askihk</td>
<td>-wak</td>
<td>-wa</td>
<td>-os</td>
</tr>
<tr>
<td></td>
<td>mistik</td>
<td>askihkwak</td>
<td>mistikwa</td>
<td>askihkos</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>mistikohk</td>
</tr>
<tr>
<td>----ih/i</td>
<td>ôsih</td>
<td>drop ih/i;</td>
<td>-a</td>
<td>ôcis*</td>
</tr>
<tr>
<td></td>
<td>wâwi</td>
<td>-ôsa</td>
<td>wâwa</td>
<td>wâwisis</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----wa</td>
<td>maskwa</td>
<td>-k</td>
<td>drop wa;</td>
<td>-osis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>maskkwak</td>
<td>maskosis</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----êw</td>
<td>nápêw</td>
<td>-ak</td>
<td>drop w;</td>
<td>-sis</td>
</tr>
<tr>
<td></td>
<td>iskotêw</td>
<td>nápêwak</td>
<td>nápesis</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>iskocêsís</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----aw/âw</td>
<td>mêskanaw</td>
<td>-a</td>
<td>drop aw/âw;</td>
<td>-âs</td>
</tr>
<tr>
<td></td>
<td>mônîyâw</td>
<td>mônîyâwak</td>
<td>mêskanâs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mônîyâs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----ay</td>
<td>mêtakay</td>
<td>-a</td>
<td>drop ay;</td>
<td>-âs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mêtakayâ</td>
<td>mêscaês</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----iy/iw</td>
<td>maskosiy</td>
<td>-ak</td>
<td>drop iy/iw;</td>
<td>-îs</td>
</tr>
<tr>
<td></td>
<td>maskasiy</td>
<td>maskosiya</td>
<td>maskosís</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mikisiw</td>
<td>mikisiwak</td>
<td>maskasiñ</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mikisîñãh</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----oy</td>
<td>aposi</td>
<td>-ak</td>
<td>drop oy;</td>
<td>-ôs</td>
</tr>
<tr>
<td></td>
<td>tohtôsâpoy</td>
<td>apos</td>
<td>cohcohsâpos</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>tohtôsâpoya</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----im***</td>
<td>atim</td>
<td>-wak</td>
<td>-osis</td>
<td>-ôh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>atimwâk</td>
<td>acimosis</td>
<td>atimohk</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>all others</td>
<td>-ak</td>
<td>-a</td>
<td>-is</td>
<td>-ihk</td>
</tr>
</tbody>
</table>

--- "t" changes to “c” at all times for diminutives
* ôsih to ôcis*.
** originally iskotêwihk? The locative for nápêw means “in the place of men”? 
*** Okay here and most others but not on kinship terms nilôsim and nikosim.
2.4.b. FILL IN ALL THE BLANKS for the plural, diminutives and locatives.
DO: Note that the use of demonstrative pronouns “awa” and “ôma” will aid in determining the Animacy of the nouns. Knowing the animacy of the nouns will help with making plurals:

<table>
<thead>
<tr>
<th>NOUNS</th>
<th>PLURAL</th>
<th>DIMINUTIVE</th>
<th>LOCATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>mîcisowinâhtik ôma.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a table.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sikâk awa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a skunk.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>askipwâwi ôma.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a potato.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mwâkwa awa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a loon.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ispatinaw ôma.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a hill.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sakâw ôma.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a bush.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mihtawakay ôma.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is an ear.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iskwêw awa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a woman.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nîpiy ôma.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a leaf.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>maskasiy awa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>This is a fingernail.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2.4.c. Change the following nouns and demonstrative pronouns into their plural forms:
e.g.
**Animate nouns:**
a) nâpêw awa ----→ nâpêwak ôki
This is a man ----→ These are men

**Inanimate nouns:**
b) wâskahikan ôma ----→ wâskahikana ôhi.
This is a house.------→ These are houses.

<table>
<thead>
<tr>
<th>No.</th>
<th>Noun in Singular</th>
<th>Noun in Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mistik awa</td>
<td>These are trees.</td>
</tr>
<tr>
<td>2.</td>
<td>mîcisowinâhtik ôma.</td>
<td>These are tables.</td>
</tr>
<tr>
<td>3.</td>
<td>mitâs awa.</td>
<td>These are pairs of pants.</td>
</tr>
<tr>
<td>4.</td>
<td>papakowayân ôma.</td>
<td>These are shirts.</td>
</tr>
<tr>
<td>5.</td>
<td>asikan awa.</td>
<td>These are socks.</td>
</tr>
<tr>
<td>6.</td>
<td>maskisin ôma.</td>
<td>These are shoes.</td>
</tr>
<tr>
<td>7.</td>
<td>astis awa.</td>
<td>These are mitts.</td>
</tr>
<tr>
<td>8.</td>
<td>astotin ôma.</td>
<td>These are hats.</td>
</tr>
<tr>
<td>9.</td>
<td>tâpiskâkan awa.</td>
<td>These are scarves.</td>
</tr>
<tr>
<td>10.</td>
<td>miskotâkay ôma.</td>
<td>These are coats.</td>
</tr>
</tbody>
</table>
3. LOCATION WORDS

In the previous chapter we saw the addition of suffixes to nouns to indicate location. These suffixes to nouns form locatives. Nouns with locative suffixes can be translated to mean “to/at/in/on the particular noun” depending on the context of the utterance. In addition to the locatives Cree also has other grammatical units that help in identifying the location of whatever it is that is being talked about. These grammatical units include prepositions, demonstrative pronouns, and directions. It is common to use a preposition and a locative together with the preposition preceeding the locative noun. Every utterance using these units in Cree indicates the spatial relationship the speaker has with his or her surroundings. Let’s have a look at these units beginning with prepositions.

3.1. PREPOSITIONS

A preposition expresses a locative relation to another word, usually a noun or a pronoun, and is very rarely used on its own. In speaking Cree people often use the prepositons with nouns that include locative endings. A list of Cree prepositions include:

- wayawîtimihk - outside
- wayawîtimiskwaht - just outside the door
- nohcimihk - inland
- mohcihk - down/on the ground
- atâmihk - beneath/under
- tahkohc - on top
- sisonê - along
- wahyaw - far
- wahyawês - a bit of a ways
- tâwâyihk - in the middle
- âyêtawâyihk - on either side
- kisipanohk - at the end
- namahcîhk - to the left

- pihcâyihk - inside
- pihtokamihk - indoors
- nâsipêtimihk - at the shore
- ispimihk - up/upstairs
- nihcâyihk - down/downstairs
- sîpâ/sîpâyihk - under
- capasis - lower
- capasîs - lower down
- wâsakâm - around
- cîki - near
- kisiwâk - nearby
- tastawâyihk - in between
- âpihtawanohk - halfway
- iskwêyânihk - at the last place
- kihciniskêhk - to the right

Other common words that show location include the following directions:

- kîwêtinohk – north
- sâwanohk – south
- sâkâstênohk – east
- pahkisimotâhk – west

These particles also indicate location or a change in movement:

- isko – as far as/up to
- ohci – from
- isi – toward/manner in which something is done
- pê – come/in this direction
3.2. EXERCISES

A. Answer the following questions:

1. tāniwâ nāha minôs?
   Where is that cat over there?

2. tāniwâ awa ayîkis?
   Where is this frog?

3. tāniwâ awa minôs?
   Where is this cat?

4. tāniwēhkâk ôki okiskinwahamâkanak?
   Where are these students?
B. TRANSLATE the sentences below using the following words:

<table>
<thead>
<tr>
<th>NOUNS</th>
<th>PREPOSITIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>minôs (cat)</td>
<td>asicâyihk (against/beside)</td>
</tr>
<tr>
<td>iskwêw (woman)</td>
<td>nipiy (water)</td>
</tr>
<tr>
<td>môswa (moose)</td>
<td>sîpîy (river)</td>
</tr>
<tr>
<td>mîcisowinâhtik (table)</td>
<td>mêtawêwikamik (gym)</td>
</tr>
</tbody>
</table>

TABLE IV

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>USE WITH INANIMATE</th>
<th>USE WITH ANIMATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>astêw = it is there</td>
<td>ayâw = s/he is there</td>
</tr>
<tr>
<td>PLURAL</td>
<td>astêwa = they are there</td>
<td>ayâwak = they are there</td>
</tr>
</tbody>
</table>

1. The cat is under the table.
   ________________________________________________________________
2. The dog is beside the tree.
   ________________________________________________________________
3. The ducks are on the water.
   ________________________________________________________________
4. The moose is in the river.
   ________________________________________________________________
5. The woman is at the gym.
   ________________________________________________________________

C. Prepositions and locatives

Prepositions and locatives usually go together. In the exercises below, make the nouns following the prepositions into locatives then translate. Some prepositions operate without a locative noun, in those cases make the nouns agree in number to the verb “to be” from TABLE IV:

1. atim ayâw sîpîy mîcisowinâhtik. ______________________________________
   atim ayâw sîpîy mîcisowinâhtikohk. The dog is under the table.

2. atâmihk asinîy ayâw kinêpîk. ______________________________________
   atâmihk asinîhk ayâw kinêpîk. The snake is under the rock.
3. asicâyihk têhtapiwin ayâw apoy. _________________________________

4. nohcimihk sakâw ayâw maskwa. _________________________________

5. ispimihk wâskahikan astêw nipêwin. ______________________________

6. nihcâyihk wâskahikan ayâwak atimwak. __________________________

7. mohcihk ayâwak astis. _________________________________________

8. kisiwâk astêw masinahikana. _________________________________

9. wayawîtimihk ayâwak awâsis. _________________________________

10. atâmipihk ayâw kinosêwak. _________________________________

11. capasis wâsênikan astêw cêhcapiwinis. __________________________

12. tahkohk mistik ayâw ayîkis. _________________________________

13. sisonê sâkahikan ayâw mahihkan. ______________________________

14. wahyawês ayâwak kihêw. _________________________________

15. wahyaw ayâwak nitôtêm. ______________________________________

16. cîki iskwâhtêm ayâw minôs. _________________________________

17. tâwâyihk mistik astêw têhtapiwin. ______________________________

18. âyêtawâyihk têhtapiwin ayâwak mistikwak. ______________________

19. kihciniskêhk astêwa masinahikan. ______________________________

20. namahcîhk astêw maskisina. _________________________________
3.3. PRONOUNS

There are various types of pronouns in Cree. These pronouns include the demonstrative pronouns, the interrogative pronouns, the personal pronouns and the emphatic pronouns. Let’s look at these pronouns in separate sections.

3.3.a. DEMONSTRATIVE PRONOUNS

Demonstrative pronouns show location of nouns. The correct usage of some of these pronouns depend on the animacy and number of the nouns as well as the distance the noun under discussion is from the speaker.

Use these demonstrative pronouns with Animate nouns:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>That over there</td>
<td>nâha</td>
<td>nêki</td>
</tr>
<tr>
<td>That there</td>
<td>ana</td>
<td>aniki</td>
</tr>
<tr>
<td>This [SPEAKER]</td>
<td>awa</td>
<td>ôki</td>
</tr>
</tbody>
</table>

Use “awa” for singular Animate nouns and “ôki” for plural Animate nouns when the speaker is close to the noun being talked about. Use “ana” for singular Animate nouns and “aniki” for plural Animate nouns when the object is a little ways from the speaker. Use “nâha” for singular Animate nouns and “nêki” for plural Animate nouns when the object is quite a ways from the speaker.

Use these demonstrative pronouns with Inanimate nouns:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>That over there</td>
<td>nêma</td>
<td>nêhi</td>
</tr>
<tr>
<td>That there</td>
<td>anima</td>
<td>anahi</td>
</tr>
<tr>
<td>This [SPEAKER]</td>
<td>ôma</td>
<td>ôhi</td>
</tr>
</tbody>
</table>

Use “ôma” for singular Inanimate nouns and “ôhi” for plural Inanimate nouns when the speaker is close to the noun being discussed. Use “anima” for singular Inanimate nouns and “anihî” for plural Inanimate nouns when the object is a little ways from the speaker. Use “nêma” for singular Inanimate nouns and “nêhi” for plural Inanimate nouns when the object is quite a ways from the speaker.
NOTE: When the demonstrative pronoun is said before the noun as in “awa atim” then the statement is simply saying: “This dog (or whatever noun).” When the demonstrative pronoun comes after the noun as in “atim awa” then the translation includes the verb “to be” as in the following: “This is a dog (or whatever noun).”

**TABLE V**

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>Use with Animate nouns</th>
<th>Use with Inanimate nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>This</td>
<td>awa</td>
<td>óma</td>
</tr>
<tr>
<td>That</td>
<td>ana</td>
<td>anima</td>
</tr>
<tr>
<td>That over there</td>
<td>nâha</td>
<td>nêma</td>
</tr>
<tr>
<td>These</td>
<td>ôki</td>
<td>ôhi</td>
</tr>
<tr>
<td>Those</td>
<td>aniki</td>
<td>anihi</td>
</tr>
<tr>
<td>Those over there</td>
<td>nêki</td>
<td>nêhi</td>
</tr>
</tbody>
</table>

The use of the right demonstrative pronoun with a noun depends on the animacy of the noun and the distance the noun is from the speakers as in the example below.

kâkwa nâha  
That is a porcupine over there.

kâkwak nêki  
Those are porcupines over there.

kâkwa ana  
That is a porcupine.

kâkwak aniki  
Those are porcupines.

kâkwa awa  
This is a porcupine.

kâkwak ôki  
These are porcupines.

**SPEAKERS ARE CLOSE TO THE NOUNS HERE**
3.3.b. EXERCISES with nouns and demonstrative pronouns:
(Bring items you want to work with to class and do the following exercises with the students.)

a) Say the Cree word for items for this exercise as you place them around the classroom saying “awa” after each animate noun and “ôma” after each inanimate noun: have one row of animate nouns and one row of inanimate nouns;

b) Have a student stand at the foot of animate nouns and another student at the foot of the inanimate nouns;

c) Group leader will start at the foot of the animate nouns asking the other student for a yes response to that item then moves on to the next item in the same row then on to the last item asking the last question in that row. Repeat the process for the inanimate nouns;

**SINGULAR NOUNS:**
**ANIMATE NOUNS**

<table>
<thead>
<tr>
<th>GROUP LEADER</th>
<th>STUDENT RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Item is close to both the group leader and the student responding:</td>
<td>åha, astis awa. Yes, this is a mitt.</td>
</tr>
<tr>
<td>astis cî awa?</td>
<td>âha, astis awa.</td>
</tr>
<tr>
<td>Is this a mitt?</td>
<td>Yes, this is a mitt.</td>
</tr>
</tbody>
</table>

| 2) Group leader moves on to the second item but student responding stays by the first item: | åha, mitâs ana. |
| mitâs cî awa? | Yes, that is a pair of pants there. |
| Is this a pair of pants? |

| 3) Group leader moves to the last item in the row and again the student remains by the first item: | åha, asikan (ana) nâha. |
| asikan cî awa? | Yes, that is a sock over there. |
| Is this a sock? |

**INANIMATE NOUNS**

<table>
<thead>
<tr>
<th>GROUP LEADER</th>
<th>STUDENT RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Item is close to both the group leader and the student responding:</td>
<td>åha, astotin ôma. Yes, this is a hat.</td>
</tr>
<tr>
<td>astotin cî ôma?</td>
<td>âha, astotin ôma.</td>
</tr>
<tr>
<td>Is this a hat?</td>
<td>Yes, this is a hat.</td>
</tr>
</tbody>
</table>

| 2) Group leader moves on to the second item but student responding stays by the first item: | åha, papakowayân anima. |
| papakowayân cî ôma? | Yes, that is a shirt there. |
| Is this a shirt? |

| 3) Group leader moves to the last item in the row and again the student remains by the first item: | åha, maskisin (anima) nêma. |
| maskisin cî ôma? | Yes, that is a shoe over there. |
| Is this a shoe? |
Have each student take a turn at being group leader as well as being the one answering the questions.

**ANIMATE NOUNS**

<table>
<thead>
<tr>
<th>GROUP LEADER</th>
<th>STUDENT RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Item is close to both the group leader and the student responding:</td>
<td>namôya, astis awa.</td>
</tr>
<tr>
<td>asikan cî awa?</td>
<td>No, this is a mitt.</td>
</tr>
<tr>
<td>Is this a sock?</td>
<td></td>
</tr>
</tbody>
</table>

| 2) Group leader moves on to the second item but student responding stays by the first item: | namôya, mitâs ana. |
| astis cî awa? | No, that is a pair of pants there. |
| Is this a mitt? | |

| 3) Group leader moves to the last item in the row and again the student remains by the first item: | namôya, asikan (ana) nâha. |
| mitâs cî awa? | No, that is a sock over there. |
| Is this a pair of pants? | |

**INANIMATE NOUNS**

<table>
<thead>
<tr>
<th>GROUP LEADER</th>
<th>STUDENT RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Item is close to both the group leader and the student responding:</td>
<td>namôya, astotin ôma.</td>
</tr>
<tr>
<td>papakowayân cî ôma?</td>
<td>No, this is a hat.</td>
</tr>
<tr>
<td>Is this a shirt?</td>
<td></td>
</tr>
</tbody>
</table>

| 2) Group leader moves on to the second item but student responding stays by the first item: | namôya, papakowayân anima. |
| maskisin cî ôma? | No, that is a shirt there. |
| Is this a shoe? | |

| 3) Group leader moves to the last item in the row and again the student remains by the first item: | namôya, maskisin (anima) nêma. |
| astotin cî ôma? | No, that is a shoe over there. |
| Is this a hat? | |
## PLURAL NOUNS

### ANIMATE NOUNS

<table>
<thead>
<tr>
<th>GROUP LEADER</th>
<th>STUDENT RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Item is close to both the group leader and the student responding:</td>
<td></td>
</tr>
<tr>
<td>astisak cî ôki?</td>
<td>âha, astisak ôki.</td>
</tr>
<tr>
<td>Are these mitts?</td>
<td>Yes, these are mitts.</td>
</tr>
<tr>
<td>2) Group leader moves on to the second item but student responding stays by the first item:</td>
<td></td>
</tr>
<tr>
<td>mitâsak cî ôki?</td>
<td>âha, mitâsak aniki.</td>
</tr>
<tr>
<td>Are these pairs of pants?</td>
<td>Yes, those are pairs of pants there.</td>
</tr>
<tr>
<td>3) Group leader moves to the last item in the row and again the student remains by the first item:</td>
<td></td>
</tr>
<tr>
<td>asikanak cî ôki?</td>
<td>âha, asikanak (aniki) nêki.</td>
</tr>
<tr>
<td>Are these socks?</td>
<td>Yes, those are socks over there.</td>
</tr>
</tbody>
</table>

### INANIMATE NOUNS

<table>
<thead>
<tr>
<th>GROUP LEADER</th>
<th>STUDENT RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Item is close to both the group leader and the student responding:</td>
<td></td>
</tr>
<tr>
<td>astotina cî ôhi?</td>
<td>âha, astotina ôhi.</td>
</tr>
<tr>
<td>Are these hats?</td>
<td>Yes, these are hats.</td>
</tr>
<tr>
<td>2) Group leader moves on to the second item but student responding stays by the first item:</td>
<td></td>
</tr>
<tr>
<td>papakowayâna cî ôhi?</td>
<td>âha, papakowayâna anihi.</td>
</tr>
<tr>
<td>Are these shirts?</td>
<td>Yes, those are shirts there.</td>
</tr>
<tr>
<td>3) Group leader moves to the last item in the row and again the student remains by the first item:</td>
<td></td>
</tr>
<tr>
<td>maskisina cî ôhi?</td>
<td>âha, maskisina (anihi) nêhi.</td>
</tr>
<tr>
<td>Are these shoes?</td>
<td>Yes, those are shoes over there.</td>
</tr>
</tbody>
</table>
Have each student take a turn at being group leader as well as being the one answering the questions.

**ANIMATE NOUNS**

**GROUP LEADER**

1) Item is close to both the group leader and the student responding:
   asikanak cî ôki?
   Are these socks?
   namôya, astisak ôki.
   No, these are mitts.

2) Group leader moves on to the second item but student responding stays by the first item:
   astisak cî ôki?
   Are these mitts?
   namôya, mitâsak ani. 
   No, those are pairs of pants there.

3) Group leader moves to the last item in the row and again the student remains by the first item:
   mitâsak cî ôki?
   Are these pairs of pants?
   namôya, asikanak (ani) nêki.
   No, those are socks over there.

**INANIMATE NOUNS**

1) Item is close to both the group leader and the student responding:
   papakowayåna cî ôhi?
   Are these shirts?
   namôya, astotina ôhi.
   No, these are hats.

2) Group leader moves on to the second item but student responding stays by the first item:
   maskisina cî ôhi?
   Are these shoes?
   namôya, papakowayåna anîhi.
   No, those are shirts there.

3) Group leader moves to the last item in the row and again the student remains by the first item:
   astotina cî ôhi?
   Are these hats?
   namôya, maskisina (ani) nêhi.
   No, those are shoes over there.
3.4. INTERROGATIVE PRONOUNS

Interrogative pronouns are used in asking content questions. As opposed to the polarity question indicator “ça” that requires a “yes – àha” or “no – namôya” answer, these content questions ask for specific information. Most of these content question words in Cree begin with “tân” so many people refer to them as the “tân words.” However, there are a few content question indicators that do not begin with “tân” and these include the following:

- kîkwây – what (for singular inanimate nouns)
- kîkwâya – what (for plural inanimate nouns)
- awîna – who (for singular animate)
- awîniki – who (for plural animate)
- kêko – which/what kind

All other interrogative pronouns can be rightly called the “tân words.” Some of these tân words depend on the animacy and the number of the noun being discussed. These interrogative pronouns include the following:

- tâniwâ – where is (singular animate)
- tânîwêhkâk – where are (plural animate)
- tâniwê – where is (singular inanimate)
- tâniwêhâ – where is (plural inanimate)
- tâna – which (singular animate)
- tâniki – which (plural animate)
- tânima – which (singular inanimate)
- tânihi – which (plural inanimate)

The above pronouns can be set in a chart like the following for easier access:

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>ENGLISH</th>
<th>ANIMATE</th>
<th>INANIMATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>Where</td>
<td>tâniwê</td>
<td>tânîwêhâ</td>
</tr>
<tr>
<td></td>
<td>Which</td>
<td>tâna</td>
<td>tâniki</td>
</tr>
<tr>
<td></td>
<td>What</td>
<td>_________</td>
<td>_________</td>
</tr>
<tr>
<td></td>
<td>Who</td>
<td>awîna</td>
<td>kîkwâya</td>
</tr>
<tr>
<td>PLURAL</td>
<td>Where</td>
<td>tâniwêhkâk</td>
<td>tânîwêhâ</td>
</tr>
<tr>
<td></td>
<td>Which</td>
<td>tâniki</td>
<td>tânîhi</td>
</tr>
<tr>
<td></td>
<td>What</td>
<td>_________</td>
<td>kîkwâya</td>
</tr>
<tr>
<td></td>
<td>Who</td>
<td>awîniki</td>
<td></td>
</tr>
</tbody>
</table>
Some interrogative pronouns do not depend on the animacy or the number of the noun for correct usage. These include the following:

- **tânisi** - How / How are you?
- **tânîspîhk** - When?
- **tânîte** - Where (in general)
- **tânitahtwâw** - How many times?
- **tânîma** - How much?
- **tânîkohk** - How much?
- **tânîtahto** - How many?
- **tânîta** - Whereabouts?
- **tânîhki** - Why? How come?
- **tânîtapiskâkan** - Where is that scarf?

3.4.a. EXERCISES

A. Demonstrative pronouns and interrogative pronouns

Using the English as a guide, get the units below to agree in animacy and in number:

1. tâniwêhâ aniki iskwêwak? Where are those women?
_____________________________________________________________

2. tâniwêhkâk anihi masinahikana? Where are those books?
_____________________________________________________________

3. tânihi minôsak? Which cats?
_____________________________________________________________

4. tâniki maskisina? Which shoes?
_____________________________________________________________

5. tânima astis? Which mitt?
_____________________________________________________________

6. tâna astotin? Which hat?
_____________________________________________________________

7. tâniwê ana tâpiskâkan? Where is that scarf?
_____________________________________________________________

8. tâniwâ anima miskotâkay ? Where is that coat?
_____________________________________________________________

9. awîna aniki nêki? Who are those over there?
_____________________________________________________________

10. kîkwây anihi nêhi? What are those over there?
_____________________________________________________________
B. Demonstrative pronouns and Interrogative pronouns must agree in Number and Animacy to the nouns they modify. Correct the Number or Animacy of the following sentences:

1. tâniwâ atimwak? _____________________________________________________
2. tâniwêhâ maskisin? __________________________________________________
3. tâniwêhkâk iskwêw? _________________________________________________
4. tâniwê masinahikana? _______________________________________________
5. tâna nâpêwak? ______________________________________________________
6. tânima iskwâhtêma? ________________________________________________
7. tâniki nápësis? _____________________________________________________
8. tânihi oyâkan? _____________________________________________________
9. awa sîsîpak. ______________________________________________________
10. ôma astotina. _____________________________________________________
11. ôki iskwêsis. _____________________________________________________
12. ôhi maskosiy. _____________________________________________________
13. nâha misatimwak. ________________________________________________
14. nêma wâskahikana. ______________________________________________
15. nêki kohkôs. _____________________________________________________
16. nêhi wâsênikan. __________________________________________________
17. awîna aniki? _____________________________________________________
18. awîniki ana? _____________________________________________________
19. kîkwây ôhi? _____________________________________________________
20. kîkwâya ôma? ___________________________________________________
Other Demonstrative pronouns that do not depend on animacy include:

<table>
<thead>
<tr>
<th>here</th>
<th>-</th>
<th>ôta</th>
<th>there</th>
<th>-</th>
<th>êkota</th>
</tr>
</thead>
<tbody>
<tr>
<td>over there</td>
<td>-</td>
<td>nêtê</td>
<td>there</td>
<td>-</td>
<td>anita</td>
</tr>
<tr>
<td>over there</td>
<td>-</td>
<td>êkotê</td>
<td>that one</td>
<td>-</td>
<td>êwako</td>
</tr>
</tbody>
</table>

C. GOOFICONS: Animacy and Number agreement
The animacy or number agreements of nouns and demonstrative pronouns in the following need changing:

1. atimwak ôhi. ____________________________ These are dogs.
2. astotina anima. ____________________________ That is a hat.
3. mîcisowinâhtik anihi. ________________________ Those are tables.
4. nêhi mistik. ________________________________ Those logs over there.
5. nêki mistik. ________________________________ Those trees over there
6. aniki maskisina. ______________________________ Those shoes there.
7. ana minôsak. ________________________________ Those cats there.
8. ôma miskotâkaya. ____________________________ This coat.
9. awa tâpiskâkanak. ____________________________ These scarves.
10. ôki masinahikanâhcikosak ________________________ These books.
11. astis nêma. ________________________________ That is a mitt.
12. mitâsak nâha. _______________________________ That is a pair of pants over there.
13. papakowayâna anima __________________________ That is a shirt.
14. nâha masinahikanâhcikosak ______________________ Those pencils.
15. asikan aniki. ________________________________ Those are socks.
3.5. PERSONAL PRONOUNS

There are seven personal pronouns in Cree as listed below:

1. niya - I/me                  1P. niyanân - us/we (excludes the one spoken to)
2. kiya - you                   21. kiyânaw - us/we (includes the one spoken to)
3. wiya – he/she                2P. kiyawâw - you (plural)
                                3P. wiyawâw - they

The above numerical notations refer to the “person” and the same numerical notations are used in setting up the paradigms for the emphatic pronouns as well as the various verbs we use in Cree. English has the personal pronouns “he” and “she” for the third person but we only have the “wiya” for these so it is not surprising to hear a Cree speaker using “she” when talking about a male in English!

3.6. EMPHATIC PRONOUNS

Emphatic pronouns follow the same numerical system as the personal pronouns. Emphatic pronouns are inclusive indicators as in “me too” or “me also”, etc. Consider the following segment of dialogue:

A. nêhiyaw ôma niya. – I am a Cree….(uses the personal pronoun “niya”)
B. nêhiyaw ôma nîsta. – I am a Cree too…(uses the emphatic pronoun “nîsta”)

The following lists the emphatic pronouns using the same numerical notation:

1. nîsta – Me too                  1P. nîstanân – Us too (excludes the one spoken to)
2. kîsta – You too                 21. kîstanaw – Us too (includes the one spoken to)
3. wîsta – She/he too              2P. kîstawâw – You (plural) too
                                3P. wîstawâw – They too

As mentioned the the numerical notation identifies the “person” speaking, being spoken to or being spoken about as outlined below:

1. This refers to the speaker: known as the first person singular form “I.”
2. This refers to the one being spoken to: known as the second person singular form “you.”
3. This refers to the one being spoken about: known as the third person singular form “she” or “he.”

1P. This refers to the speaker and others but excludes the one spoken to: known as the first person plural exclusive form “we.”
21. This refers to the speaker and others including the one spoken to: known as the first person plural exclusive form “we.”
2P. This refers to the ones spoken to: known as the second person plural form”you.”
3P. This refers to the ones being spoken about: known as the third person plural form “they.”
3.7. EXERCISES

A. Answer the following questions:

1. nêhiyaw cî kiya. _________________________________________________
   Are you a Cree?

2. nêhiyaw cî kîsta. _______________________________________________
   Are you a Cree too?

3. nêhiyawak cî kiyawâw. __________________________________________
   Are you (plural) Cree?

4. nêhiyawak cî kástawâw. _________________________________________
   Are you (plural) Cree too?

5. nêhiyaw cî wiya. _______________________________________________
   Is she/he Cree?

6. nêhiyaw cî wîsta. _______________________________________________
   Is she/he Cree too?

7. nêhiyawak cî wiyawâw. __________________________________________
   Are they Cree?

8. nêhiyawak cî wîstawâw. _________________________________________
   Are they Cree too?

9. kinêhiyawân cî kiya. _____________________________________________
   Do you speak Cree?

10. kîsta cî kinêhiyawân. ___________________________________________
    Do you speak Cree too?

11. kinêhiyawânâwâw cî kiyawâw. _____________________________________
    Do you (plural) speak Cree?

12. kástawâw cî kinêhiyawânâwâw. ___________________________________
    Do you (plural) speak Cree too?

13. nêhiyawêw cî wiya kitôtêm. ______________________________________
    Does your friend speak Cree?

14. wîsta cî kitôtêm nêhiyawêw. _____________________________________
    Does your friend speak Cree too?
15. nêhiyawêwak cî wiyawâw. __________________________________________
Do they speak Cree?

16. wîstawâw cî nêhiyawêwak. __________________________________________
Do they speak Cree too?

3.8. DIALOGUE FOUR

A: tânisi (name)  
B: tânisi (name)  
A: anohc nitipiskên!
B: kah, tânitahtopiponêyan ēkwa.
A: nîsitanaw pêyakosâp nititahtopiponân.
   kiya mâka, tânitahtopiponêyan.
B: kêkâ-nîsitanaw niya nititahtopiponân.
A: tânispîhk kâ-tipiskaman.
B: kêkâ-nistomitanaw ē-akimiht mikisiwîsim.

A: Hello (Name)  
B: Hello (name)  
A: Today is my birthday!
B: Oh, so how old are you now?
A: I am twenty-one years old.
   How about you, how old are you?
B: I am nineteen years old.
A: When is your birthday?
B: On February 29th.

VOCABULARY

anohc – today  
nitipiskên – I have a birthday.
kah – oh  
tânitahtopiponêyan – How old are you?
ēkwa – now  
nîsitanaw pêyakosâp – twenty-one
tânispîhk – when  
nititahtopiponân – I am of that age.
kêkâ-nîsitanaw – nineteen  
kâ-tipiskaman – You have a birthday.
kêkâ-nistomitanaw – twenty-nine  
ē-akimiht – it is counted
mikisiwîsim – February  
kîtihtopiponân – You are of that age.

NOTES

1) The greeting “tânisi” can be answered in a variety of ways: it can mean “how are you” to which you can answer as “namôya nânitaw” meaning “I am fine”; or it can mean “hello” to which you can answer as in the above dialogue “tânisi - hello.”

2) The phrase “nitipiskên” meaning “I have a birthday” is the first person indicative mood form of the transitive inanimate verb-class 1 (VTI-1) “tipiska – have a birthday.” The same verb appears on the second last line in the above dialogue in a relative clause (subjunctive mood), second person form, as “kâ-tipiskaman.” The last “a” in the verb root “tipiska” changes to “ê” for the first and second person forms of the indicative mood. This rule applies to all VTI-1 in the indicative mood and 21 of the Imperative.

3) The formula for saying the date is to say the date first, then the phrase meaning “it is counted - ē-akimiht” followed by the month as in the above dialogue: “kêkâ nistomitanaw ē-akimiht mikisiwîsim.”

DO

Do the above dialogue with a classmate and substitute the phrase for age and the phrase “kêkâ nistomitanaw ē-akimiht mikisiwîsim” with your own birth-date.
3.9. REVIEW

DEMONSTRATIVE PRONOUNS

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>Use with Animate nouns</th>
<th>Use with Inanimate nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>This</td>
<td>awa</td>
<td>ôma</td>
</tr>
<tr>
<td>That</td>
<td>ana</td>
<td>anima</td>
</tr>
<tr>
<td>That over there</td>
<td>nāha</td>
<td>nēma</td>
</tr>
<tr>
<td>These</td>
<td>ôki</td>
<td>ôhi</td>
</tr>
<tr>
<td>Those</td>
<td>aniki</td>
<td>anihi</td>
</tr>
<tr>
<td>Those over there</td>
<td>nēki</td>
<td>nēhi</td>
</tr>
</tbody>
</table>

INTERROGATIVE PRONOUNS THAT DEPEND ON ANIMACY AND NUMBER

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>ENGLISH</th>
<th>ANIMATE</th>
<th>INANIMATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>Where</td>
<td>tôniwâ</td>
<td>tôniwê</td>
</tr>
<tr>
<td></td>
<td>Which</td>
<td>tôna</td>
<td>tôniwa</td>
</tr>
<tr>
<td></td>
<td>What</td>
<td>______</td>
<td>______</td>
</tr>
<tr>
<td></td>
<td>Who</td>
<td>awîna</td>
<td>kîkwây</td>
</tr>
<tr>
<td>PLURAL</td>
<td>Where</td>
<td>tôniwêhkâ</td>
<td>tôniwêhå</td>
</tr>
<tr>
<td></td>
<td>Which</td>
<td>tônihi</td>
<td>tônihi</td>
</tr>
<tr>
<td></td>
<td>What</td>
<td>______</td>
<td>kîkwâya</td>
</tr>
<tr>
<td></td>
<td>Who</td>
<td>awîniki</td>
<td></td>
</tr>
</tbody>
</table>

RULES FOR PLURALS

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>ANIMATE PLURALS</th>
<th>INANIMATE PLURALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>______k</td>
<td>Add wak</td>
<td>Add wa.</td>
</tr>
<tr>
<td>______ih</td>
<td>NONE HERE</td>
<td>Drop ih then add a.</td>
</tr>
<tr>
<td>______i</td>
<td>NONE HERE</td>
<td>Drop i then add a.</td>
</tr>
<tr>
<td>______wa</td>
<td>Add k</td>
<td>NONE HERE</td>
</tr>
<tr>
<td>______im</td>
<td>Add wak</td>
<td>NONE HERE</td>
</tr>
<tr>
<td>ALL OTHERS</td>
<td>Add ak</td>
<td>Add a</td>
</tr>
</tbody>
</table>
A. GOOFICONS: Diminutives and demonstrative pronouns
Make the nouns below into diminutives and make sure the demonstrative pronouns correspond with the English meaning:

1. atimwak ana. _________________________ Those are puppies.
2. astotin anihi. _________________________ That is a small hat.
3. mícisowinâhtik anima. _________________________ Those are small tables.
4. nâha mistik. _________________________ That little tree.
5. nêma tohtösâpoy. _________________________ That small milk over there
6. nêhi mêsikanaw. _________________________ Those small roads there.
7. awa mikisiw. _________________________ That eaglet over there.
8. ôhi miskotâkaya. _________________________ This small coat.
9. aniki maskasiyak. _________________________ These small finger-nails.
10. ôma ôsih. _________________________ These small boats.
11. nápêw ana. _________________________ That is a boy over there.
12. mwâkwa nâha. _________________________ That is a small loon.

RULES FOR DIMINUTIVES: change every t to c then:

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>RULES</th>
</tr>
</thead>
<tbody>
<tr>
<td>______k</td>
<td>Add os.</td>
</tr>
<tr>
<td>______ih</td>
<td>Drop ih then add isis.</td>
</tr>
<tr>
<td>______i</td>
<td>Drop i then add isis.</td>
</tr>
<tr>
<td>______wa</td>
<td>Drop wa then add osis.</td>
</tr>
<tr>
<td>______êw</td>
<td>Drop w then add sis.</td>
</tr>
<tr>
<td>______aw</td>
<td>Drop endings aw, ay and âw then add âs.</td>
</tr>
<tr>
<td>______ay</td>
<td></td>
</tr>
<tr>
<td>______âw</td>
<td></td>
</tr>
<tr>
<td>______iy</td>
<td>Drop endings iy and iw then add is.</td>
</tr>
<tr>
<td>______iw</td>
<td></td>
</tr>
<tr>
<td>______oý</td>
<td>Drop ending oy then add ôs.</td>
</tr>
<tr>
<td>______im</td>
<td>Add osis</td>
</tr>
<tr>
<td>ALL OTHERS</td>
<td>Add is.</td>
</tr>
</tbody>
</table>
B. GOOFICONS: Animacy and Number agreement
The Animacy or Number agreements of nouns and the verb “be” in the following need changing
and some nouns need to be made into diminutives.

1. nohcinihk ayâw maskwak. ________________________________

2. astotina astêw tahkohc mîcisowîntik. ________________________________

3. ispimihk mistik ayâwak minös. ________________________________

4. wayawîtimihk astêw maskisina. ________________________________

5. cîki såkahikan ayâw môswak. ________________________________

6. atâmipîhk ayâwak kinosêw. ________________________________

7. sîpâ asiniy ayâw kinêpikwak. ________________________________

8. sîsonê mêsikanaw ayâwak minôsis. ________________________________

9. atâmihk miskotâkay astêw masinahikana. ________________________________

THE VERB “BE”

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>USE WITH ANIMATE NOUNS</th>
<th>USE WITH INANIMATE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>(It) is there.</td>
<td>ayâw</td>
<td>astêw</td>
</tr>
<tr>
<td>(They) are there.</td>
<td>ayâwak</td>
<td>astêwa</td>
</tr>
</tbody>
</table>

RULES FOR LOCATIVES

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>RULES</th>
</tr>
</thead>
<tbody>
<tr>
<td>_______k</td>
<td>Add ohk</td>
</tr>
<tr>
<td>_______ih</td>
<td>Drop endings then add ihk</td>
</tr>
<tr>
<td>_______i</td>
<td></td>
</tr>
<tr>
<td>_______aw</td>
<td>Drop endings then add âhk</td>
</tr>
<tr>
<td>_______ay</td>
<td></td>
</tr>
<tr>
<td>_______âw</td>
<td></td>
</tr>
<tr>
<td>_______iy</td>
<td>Drop ending then add ihk</td>
</tr>
<tr>
<td>_______iw</td>
<td></td>
</tr>
<tr>
<td>_______wa</td>
<td>Drop wa then add ohk</td>
</tr>
<tr>
<td>_______oy</td>
<td>Drop ending then add óhk</td>
</tr>
<tr>
<td>_______im</td>
<td>Add ohk</td>
</tr>
<tr>
<td>ALL OTHERS</td>
<td>Add ihk</td>
</tr>
</tbody>
</table>
C. Make plurals out of the following nouns and demonstrative pronouns:  
e.g. atim awa --- __- ----→ atimwak ôki.  
This is a dog. ----→ These are dogs.

1. sikâk awa (This is a skunk).  
2. mîcisowinâhtik ôma (This is a table).  
3. niska awa (This is a goose).  
4. wâwi ôma (This is an egg).  
5. wâtih ôma (This is a cave).  
6. pîsim awa (This is a sun).  
7. maskwa awa (This is a bear).  
8. sîsîp awa (This is a duck).  
9. mohkomân ôma (This is a knife).  
10. misit ôma (This is a foot).  

D. Make diminutives out of the following nouns:  
1. miskîsik (an eye)  
2. ôsih (a boat)  
3. kâkwa (a porcupine)  
4. iskwêw (a woman)  
5. mihtawakay (an ear)  
6. ispatinaw (a hill)  
7. mônîyw (a Caucasian)  
8. sîwâpoy (a soda pop)  
9. atim (a dog)  
10. maskasiy (a fingernail)
E. Make locatives out of the following nouns:

1. āhkosīwikamik (a hospital) ____________________________
2. wāțih (a cave) ____________________________
3. mēskanaw (a road) ____________________________
4. piponasâkay (a parka) ____________________________
5. sakāw (a bush) ____________________________
6. nipiy (water) ____________________________
7. tohtōsâpoy (milk) ____________________________
8. mistikowat (box) ____________________________
9. mistik (tree) ____________________________
10. akocikan (shelf) ____________________________

F. Put locative endings to the nouns following prepositions and make sure there is number agreement between the nouns and the verb “be” in the following:

1. tahkohec tēhtapiwin ayâw minōsak (The cat is on top of the chair).

__________________________________________________

2. sisonê mēskanaw astēwa maskisin (The shoes are along the road).

__________________________________________________

3. nipiy ayâwak sîsîp (The ducks are in the water).

__________________________________________________

4. ispimihk mistik ayâwak kâkwa (The porcupines are up the tree).

__________________________________________________

5. pihcâyihk mistikowat astēw mohkomâna (The knives are inside the box).

__________________________________________________
G. Correct the number agreement in the following sentences using the correct demonstrative pronouns and/or the correct interrogative pronouns:

1. tâniwâ maskwak? (Where are the bears?) _______________________
2. tâniwêhkâk nâpêsis? (Where is the boy?) ______________________
3. tâniwêhâ maskisin? (Where are the shoes?) __________________
4. tâniwê piponasâkaya? (Where are the parkas?) ________________
5. awîna aniki? (Who are those?) ______________________________
6. awîniki ana? (Who is that?) ________________________________
7. kîkwâya ôma? (What is this?) ________________________________
8. kîkwây ôhi? (What are these?) ______________________________
9. tâna nâpêwak? (Which men?) _______________________________
10. tâniki iskwêw? (Which woman?) ___________________________

H. Translate the following using words from the previous exercises:

1. The dogs are in the bush. ___________________________________
2. The pop is on the table. _____________________________________
3. The skunks are along the road. ________________________________
4. The bear is in the cave. _____________________________________
5. The parka is on top of the shoes. ______________________________
6. Where is your book? ________________________________
7. Where are your mitts? ________________________________
8. Where are your shoes? ________________________________
9. Where is your scarf? ________________________________
10. Who are you? ________________________________
I. Nouns (animacy and number): make plurals out of the following nouns (the demonstratives indicate animacy) and demonstrative pronouns:

1. maskosiy ôma (This is a blade of grass).
   ____________________________________
2. maskasiy awa (This is a fingernail).
   ____________________________________
3. mistik ôma (This is a log).
   ____________________________________
4. mistik awa (This is a tree).
   ____________________________________
5. ôsih ôma (This is a boat).
   ____________________________________
6. atim awa (This is a dog).
   ____________________________________
7. môswa awa (This is a moose).
   ____________________________________
8. nîpiy ôma (This is a leaf).
   ____________________________________
9. mitâs awa (This is a pair of pants).
   ____________________________________
10. wâpikwaniy ôma (This is a flower).
    ____________________________________

J. Nouns (diminutives): make diminutives out of the following:

11. asiniy (a stone) _____________________________
12. piponasâkay (a parka) ________________________
13. miskâhtik (a forehead) ________________________
14. maskwa (a bear) _____________________________
15. iskwêw (a woman) ___________________________
16. mistatim (a horse) __________________________
17. nêhiyaw (a Cree) ____________________________
18. mônîyâw (a Caucasian) ______________________
19. tohtôsâpoy (milk) __________________________
20. nîpiy (water) ______________________________

K. Nouns (locatives): make locatives out of the following nouns:

21. mîcisowikamik (a café) ___________________________
22. ôsih (a boat) ___________________________________
23. ispatinaw (a hill) ______________________________
24. miskotâkay (a coat) ____________________________
25. sakâw (a bush) ________________________________
26. nîpiy (a leaf) _________________________________
27. sîwâpoy (a soda-pop) __________________________
28. sîpiy (a river) _________________________________
29. nîpiy (a water) ________________________________
30. wâtih (a cave) ________________________________
L. Prepositions, locatives and the verb “to be”: add the necessary endings to the nouns that need to change and make sure there is number agreement between the nouns and the verb “to be”:

31. maskasiy ayâwak tahkohc mîcisowinâhtik (The fingernails are on top of the table).
32. mwâkwak ayâw sâkahikan (The loons are in the lake).
33. sikâk ayâwak nohcimihk sakâw (The skunk is inland in the bush).
34. maskosiya astêw tahkohc mêskanaw (The grasses are on top of the road).
35. ôsih astêwa tahkohc mistik (The boat is on top of the log.)

M. Translation: translate the following Cree to English:

36. nâha mwâkwa. ______________________
37. sikâk awa. ______________________
38. ana iskwêw. ______________________
39. mîcisowinâhtik anima. ______________________
40. nêma ôsih. ______________________
41. wâpikwaniy ôma. ______________________
42. ôki maskasiyak. ______________________
43. iskwêsisak aniki. ______________________
44. nêhi mêskanawa. ______________________
45. mistikwa. anihi ______________________

N. Make sure the interrogative pronouns agree in number to the nouns and or demonstrative pronouns:

46. tâniwâ aniki nâpêwak (Where are those men?).
47. tâniwêhkâk ana iskwêsis (Where is that girl?).
48. tâna iskwêsisak (Which girls?)
49. tâniki iskwêw (Which woman?)
50. tâniwê anihi wâpikwaniya (Where are those flowers?).
51. tâniwêhâ anima mêskanaw (Where is that road?)
52. tânihi mistik (Which log?)
53. tânima mîcisowinâhtikwa (Which tables?)
54. awîniki ana nâha (Who is that over there?)
55. kîkwâya anima nêma (What is that over there?)
Fill in the following charts with the correct rules:

THE VERB “BE”

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>USE WITH ANIMATE NOUNS</th>
<th>USE WITH INANIMATE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>(It) is there.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(They) are there.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

RULES FOR PLURALS

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>ANIMATE PLURALS</th>
<th>INANIMATE PLURALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>_____k</td>
<td></td>
<td></td>
</tr>
<tr>
<td>_____ih</td>
<td></td>
<td></td>
</tr>
<tr>
<td>_____i</td>
<td></td>
<td></td>
</tr>
<tr>
<td>_____wa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>_____im</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

ALL OTHERS

RULES FOR DIMINUTIVES: change every ___ to ___

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>RULES</th>
</tr>
</thead>
<tbody>
<tr>
<td>_____k</td>
<td></td>
</tr>
<tr>
<td>_____ih</td>
<td></td>
</tr>
<tr>
<td>_____i</td>
<td></td>
</tr>
<tr>
<td>_____wa</td>
<td>êw</td>
</tr>
<tr>
<td>_____aw</td>
<td></td>
</tr>
<tr>
<td>_____ay</td>
<td></td>
</tr>
<tr>
<td>_____âw</td>
<td></td>
</tr>
<tr>
<td>_____iy/iw</td>
<td></td>
</tr>
<tr>
<td>_____oy</td>
<td></td>
</tr>
<tr>
<td>_____im</td>
<td></td>
</tr>
</tbody>
</table>

ALL OTHERS

RULES FOR LOCATIVES

<table>
<thead>
<tr>
<th>NOUN ENDINGS</th>
<th>RULES</th>
</tr>
</thead>
<tbody>
<tr>
<td>_____k</td>
<td></td>
</tr>
<tr>
<td>_____ih</td>
<td></td>
</tr>
<tr>
<td>_____i</td>
<td></td>
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<td>_____aw</td>
<td></td>
</tr>
<tr>
<td>_____ay</td>
<td></td>
</tr>
<tr>
<td>_____âw</td>
<td></td>
</tr>
<tr>
<td>_____wa</td>
<td></td>
</tr>
<tr>
<td>_____iy/iw</td>
<td></td>
</tr>
<tr>
<td>_____oy</td>
<td></td>
</tr>
<tr>
<td>_____im</td>
<td></td>
</tr>
</tbody>
</table>

ALL OTHERS
# Demonstrative Pronouns

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>Use with Animate nouns</th>
<th>Use with Inanimate nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>This</td>
<td></td>
<td></td>
</tr>
<tr>
<td>That</td>
<td></td>
<td></td>
</tr>
<tr>
<td>That over there</td>
<td></td>
<td></td>
</tr>
<tr>
<td>These</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Those</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Those over there</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

# Interrogative Pronouns That Depend on Animacy and Number

## Demonstrative Pronouns

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>Use with Animate nouns</th>
<th>Use with Inanimate nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Where</td>
<td>SINGULAR</td>
<td>SINGULAR</td>
</tr>
<tr>
<td>Which</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Where</td>
<td>PLURAL</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Which</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Chapter Four
ANIMATE INTRANSITIVE VERBS

4. ANIMATE INTRANSITIVE VERBS

Animate Intransitive verbs (VAI) are verbs that are of a common occurrence which have
Animate actors and take no objects. These verbs can be in various forms: Imperatives, Negative
Imperatives, Delayed Imperatives, Indicative, and Subjunctive (Conjunct).

4.1. IMPERATIVES

Imperatives are orders to do something. Orders can be given to one person (2 in charts
below), to two or more persons (2P), and to one or more persons invited by the speaker to do
something (21). Negative Imperatives are orders given asking others to not do something. Delayed
Imperatives are orders given to be carried out at a later time. Here are the paradigms for all three
forms of Imperatives:

<table>
<thead>
<tr>
<th>IMPERATIVES</th>
<th>NEGATIVE IMPERATIVES</th>
<th>DELAYED IMPERATIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>- orders to do</td>
<td>- orders to not do</td>
<td>- orders to do later</td>
</tr>
<tr>
<td>2  verb-root</td>
<td>2  êkáwiya  verb-root</td>
<td>2  verb-rootôkkan</td>
</tr>
<tr>
<td>2P verb-rootôk</td>
<td>2P êkáwiya verb-rootôk</td>
<td>2P verb-rootôkôk</td>
</tr>
<tr>
<td>21 verb-rootôkân</td>
<td>21 êkáwiya verb-rootôkân</td>
<td>21 verb-rootôkôkân</td>
</tr>
</tbody>
</table>

Let’s put the verb “mîciso – eat” in the above boxes to clarify how these work:

<table>
<thead>
<tr>
<th>IMPERATIVES</th>
<th>NEGATIVE IMPERATIVES</th>
<th>DELAYED IMPERATIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>- orders to do</td>
<td>- orders to not do</td>
<td>- orders to do later</td>
</tr>
<tr>
<td>2  mîciso</td>
<td>2  êkáwiya  mîciso</td>
<td>2  mîcisonôkkan – Eat later</td>
</tr>
<tr>
<td>2P mîcisok</td>
<td>2P êkáwiya mîcisok</td>
<td>2P mîcisökôk – Eat Later</td>
</tr>
<tr>
<td>21 mîcísotân</td>
<td>21 êkáwiya mîcisôtân</td>
<td>21 mîcisôkahk – Let’s eat</td>
</tr>
</tbody>
</table>

Note that the verb-root “mîciso” does not change in any of the forms above. Let’s have a look at
this verb-root in the following forms:

3. Future intensive tense, Indicative:  I am going to eat. – niwî-mîcison.

More on these forms later, for now: notice how the verb-root “mîciso” stays in its position next to
the final “n” in all the structures from 1-6.
4.1.a. **DO:** Write the 2, 2P, and 21 forms of the following ver-roots in a) imperative, b) negative imperative, and, c) delayed imperative:

- nipâ – sleep
- kistápîthê – brush teeth
- postayawinisê – dress
- mîciso – eat
- wayawî – go out
- pimipayi – drive
- masinâhikê – write
- nikâmo – sing
- sêsâwî – exercise
- pihskwê – dry dishes
- kîsitêpo – cook
- minihkwê – drink
- pimohtê – walk
- kapâ – get out
- ayamihcikê – read
- mâtâ – cry
- pimipahitâ – run
- nohtêkatê – be hungry
- nohtêkwasi – be sleepy
- kawisimo – lay down

**NOTE:** On imperatives

2 - All the foregoing are orders said to one person taken from the 2, second person singular, form of the imperative mood.

2P - To say orders to two or more people, (the 2P, second person plural, form of the imperative mood,) we would add a “k” to the above forms.

21 - To say orders in the form of an invitation, (the 21 of the imperative) then we would add “tân” to the above forms.

The Animate Intransitive verbs (VAI) are common every day actions, or states of being, that do not transfer action from one person to another. The VAI s we’ve encountered thus far include the following in their verb-root form:

- isiyihkâso - be called/named
- wiîki - reside/live
- ohpiki - grow up
- itahtopiponê - be of a certain age
- kiskinwahamâkosi - go to school
- ohcî - be from someplace

All the above are in the verb-root form and are normally given when giving orders to one person. Orders are known as Imperative.

4.1.b. **2 - Second person singular**

The form of imperative known as the second person singular, identified by the “2” notation in conjugation, is a command said to one person. All the above verbs are in the second person singular form with the subject of the verb being “understood” to be “you (singular)”. In other words, when giving orders the “you” is rarely said but is understood to be there. The verb roots for the conjugation of all verbs comes from the second person singular form of the Imperative.
4.1.c. 2P - Second person plural

Orders given to two or more people are identified in conjugation by the “2P” notation and are known as the second person plural forms of the Imperative meaning “you all.” To make second person plural forms we simply add a “k” to the verb root as shown below:

- nipâk - sleep
- sîkahok - comb (your) hair
- kîstêpok - cook
- kâkîsîmok - pray (traditionally)
- mîcîsîk - eat

These are the verb roots: waniskâk - get (wake) up
- pasikôk - stand up
- pimohtêk - walk
- apiîk - sit (be at home)

- minihkwêk - drink

The subject of the above form is “understood” as being “you (plural).”

4.1.d. 21 - The Imperative inclusive

Orders can also be given as an invitation by the speaker for one or more people to do an action together. This form of the imperative is known as the inclusive form and is identified by the “21” notation in conjugation. To make the inclusive imperative we simply add “tân” to the verb root as shown in the examples below:

- pîhtokwêtân - Let’s go inside
- kwîwîtân - Let’s go outside
- pîmpîpahtôtân - Let’s run
- sipwêhtêtân - Let’s leave

These are the verb roots: pwâtisîmotân - Let’s dance powwow
- sêssâwîpâhtôtân - Let’s jog
- itôhtêtân - Let’s go (somewere)
- pîmpîhtêtân - Let’s walk

The subjects, actors, of the 21 form of the Imperative are the “you” (the one spoken to) and the “I” (the one speaking) while using the “let us” to express an intention, a proposal, or instructions and, as is in this case, conveys an invitation.

To recap then, all the foregoing are Imperative, or orders, given to others to carry out an action immediately. The orders known as Negative Imperative are given to people telling them not to do something. To use negative imperative simply add “êkâwiya” in front of all the foregoing forms. Yet another form of imperative are the orders to be carried out at a later time. These orders are known as the Delayed Imperative. Delayed Imperative have suffixes that are placed after the verb root.

4.1.e. The Conjugation Charts for Imperatives

The above imperatives can be placed in the following conjugation chart with the blank showing where the verb root goes:

<table>
<thead>
<tr>
<th>Imperatives</th>
<th>Negative Imperatives</th>
<th>Delayed Imperatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 _________</td>
<td>2 ëkâwiya _________</td>
<td>2 _________ hkan</td>
</tr>
<tr>
<td>2P _________ k</td>
<td>2P ëkâwiya _______ k</td>
<td>2P _________ hkêk</td>
</tr>
<tr>
<td>21 _________ tân</td>
<td>21 ëkâwiya _______ tân</td>
<td>21 _________ hkahk</td>
</tr>
</tbody>
</table>
4.1.f. DELAYED IMPERATIVES

Recall that the Imperative Mood is the form verbs take for giving orders for others to do something and that the Negative Imperatives are orders for NOT to do something. Both these forms require the person being ordered to perform that task right away. The Delayed Imperatives on the other hand give orders that are to be carried out at a later time. Things like "come see me tomorrow" and "let's dance pow-wow on Saturday" are delayed imperatives. Another delayed Imperative most of you have heard is "Do your homework tonight".

While the Delayed Imperative in English is marked by words like "tomorrow", "tonight", and "on Saturday" with no change in the verb structure this is not the case in Cree. In Cree the verb structure changes to signal a Delayed Imperative as well as having the markers such as "tomorrow, etc." in the Future Conditional form.

For now concentrate on the VAI Delayed Imperative:

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>DELAYED IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. mîciso</td>
<td>2. mîcisohkan</td>
</tr>
<tr>
<td>2P. mîcisok</td>
<td>2P. mîcisohkêk</td>
</tr>
<tr>
<td>21. mîcisotân</td>
<td>21. mîcisohkahk</td>
</tr>
</tbody>
</table>

In comparing the two one will notice that the Delayed Imperative is derived by simply adding certain endings to the verb root (which you will recall is taken from 2 of the Imperative Mood). Here are those endings (the blanks are where the verb root goes).

DELAYED IMPERATIVE:

2. _____hkan
2P. _____hkêk
21. _____hkahk

One can place all VAI verb roots in the above chart: they all give orders for doing something at a later time than when they were issued.

4.2. EXERCISES:

A. Of the following put the first verb (which is the Imperative Mood) into the Delayed Imperative. The second verb (includes time of day and Days of the week) is in the Future Conditional form.

1. nitawi-pwâtisimotân nikotwâso-kîsikâki. (Let’s go dance powwow on Saturday.)

2. pê-itohtêk nîso-kîsikâki. (Come over on Tuesday.)

3. pêci-pihtokwê ati-kimiwahki. (Come inside when/if it begins to rain.)
4. ati-kîwêk pôni-sîkipêstâki. (Begin to go home when/if it stops pouring rain.)

5. mîcisotân otâkosiki. (Let’s eat this evening.)

6. sôhki-atoskêk pôni-âpihtâkîsikâki. (Work hard this afternoon.)

7. sêsâwipahtâ kîkisêpâki. (Jog in the morning.)

8. ayamihcikê wâpahki. (Read tomorrow.)

9. ayamihcikêk tipiskâki. (Read tonight.)

10. itohtêtân iskonikanihk ayamihêwi-kîsikâki. (Let’s go the reserve on Sunday.)

**Words from above:**
- nikotwâso-kîsikâki - on Saturday
- nîso-kîsikâki - on Tuesday
- ati-kîmîwahki - when/if it begins to rain
- pôni-sîkipêstâki - when/if it stops pouring rain
- otâkosiki - this evening
- pôni-âpihtâkîsîkâki - this afternoon
- kîkisêpâki - in the morning
- wâpahki - tomorrow
- tipiskâki - tonight
- ayamihêwi-kîsikâki - on Sunday

**B. Translate the sentences:**
1. Let’s go to the store this afternoon.

2. Walk (2P) along the lake this evening.

3. Let’s jog in the morning.
4. Go to work tonight.

5. Let’s go eat at the restaurant this evening.

6. Let’s go to the lake on Tuesday.

7. Work tomorrow.

8. Come (2P) on Saturday.

9. Let’s go to school tomorrow.

10. Leave early tomorrow.

**DELAYED IMPERATIVE** usually go with **FUTURE CONDITIONALS** but can also be used in conjunction with these other temporal words:

- mwêstas - later
- pâtimâ - at a later time
- pâcimâsîs - a little while from now
- kotak-ispayiki - next week
- awasi-wâpahki - the day after tomorrow

**C. Translate the following using the above words and the following verb-roots and pre-verbs:**

- masinahikê – write (VAI)
- kîwê – go home (VAI)
- kiyokê – go visit (VAI)
- mîciso – eat (VAI)
- atoskê – work (VAI)
- kakwê – try to (PV)
- nitawi – go and (PV)
- ati – begin (PV)
- pê – come (PV)

1. nitawi-mîcisohkan mwêstas. ________________________________________

2. kîwêhkêk pâtimâ. ________________________________________________

3. ati-atoskêhkahk pâcimâsîs. ________________________________________

4. pê-kiyokêhkêk kotak-ispayiki. ______________________________________

5. kakwê-masinahikêhkan awasi-wâpahki. ________________________________
4.3. INDICATIVE MOOD

The Indicative mood is used in independent sentences. They are often statements and/or declarative statements. These forms can be in various tenses and can use pre-verbs (verb-modifiers). The standard verb structure then is as follows:

<table>
<thead>
<tr>
<th>Person indicator</th>
<th>Tense indicator</th>
<th>Pre-verb</th>
<th>Verb-root</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>n</td>
</tr>
<tr>
<td>2 ki</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>n</td>
</tr>
<tr>
<td>3</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>w</td>
</tr>
<tr>
<td>3'</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>yiwa</td>
</tr>
<tr>
<td>1P ni</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>nân</td>
</tr>
<tr>
<td>21 ki</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>naw</td>
</tr>
<tr>
<td>2P</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>nâwâw</td>
</tr>
<tr>
<td>3P</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>wak</td>
</tr>
<tr>
<td>3'P</td>
<td>tense</td>
<td>pre-verb</td>
<td>verb-root</td>
<td>yiwa</td>
</tr>
</tbody>
</table>

The numbers in the chart indicate the subject of the verb:

- 1 is the first person singular ("I" as subject) and has "ni" at the beginning as the person indicator and ends in n;
- 2 is the second person singular ("you" as subject) and has "ki" at the beginning as the person indicator and ends in n;
- 3 is the third person singular ("she/he/it" as subject) and has no person indicator at the beginning and ends in w;
- 3' is the third person obviative (someone's relative, friend or pet as subject) and has no person indicator at the beginning and ends in "yiwa";
- 1P is the first person plural exclusive ("we" as subject but excludes the one spoken to) and has the “ni” as the person indicator at the beginning and ends in “nân”;
- 21 is the first person plural inclusive ("we" as subject and includes the one spoken to) and has the “ki” as the person indicator at the beginning and ends in “naw”;
- 2P is the second person plural (the plural ‘you’ as subject) and has the “ki” as the person indicator at the beginning and ends in “nâwâw”;
- 3P is the third person plural ("they" as subject) and has no person indicator at the beginning and ends in “wak”;
- 3'P is the third person obviative plural (their relative, friend, or pet as subject) and has no person indicator at the beginning and ends in “yiwa.”

The verb conjugation pattern is similar to the conjugation pattern of the personal and emphatic pronouns which we saw in the last chapter.
PERSONAL PRONOUNS

There are seven personal pronouns in Cree as listed below:

1. niya - I/me  1P. niyanân - us/we (excludes the one spoken to)
2. kiya - you  21. kiyânaw - us/we (includes the one spoken to)
3. wiya – he/she  2P. kiyawâw - you (plural)
3P. wiyawâw - they

The above numerical notations refer to the “person” and the same numerical notations are used in setting up the paradigms for the emphatic pronouns as well as the various verbs we use in Cree. English has the personal pronouns “he” and “she” for the third person but we only have the “wiya” for these so it is not surprising to hear a Cree speaker using “she” when talking about a male in English!

EMPHATIC PRONOUNS

Emphatic pronouns follow the same numerical system as the personal pronouns. Emphatic pronouns are inclusive indicators as in “me too” or “me also”, etc. Consider the following segment of dialogue:

C. nêhiyaw ôma niya. – I am a Cree….(uses the personal pronoun “niya”)
D. nêhiyaw ôma nîsta. – I am a Cree too…(uses the emphatic pronoun “nîsta”)

The following lists the emphatic pronouns using the same numerical notation:

1. nîsta – Me too  1P. nîstanân – Us too (excludes the one spoken to)
2. kîsta – You too  21. kîstana w – Us too (includes the one spoken to)
3. wîsta – She/he too  2P. kîstawâw – You (plural) too
3P. wîstawâw – They too

As mentioned the the numerical notation identifies the “person” speaking, being spoken to or being spoken about as outlined below:

1. This refers to the speaker: known as the first person singular form “I.”
2. This refers to the one being spoken to: known as the second person singular form “you”.
3. This refers to the one being spoken about: known as the third person singular form “she” or “he.”
1P. This refers to the speaker and others but excludes the one spoken to: known as the first person plural exclusive form “we.”
21. This refers to the speaker and others including the one spoken to: known as the first person plural exclusive form “we.”
2P. This refers to the ones spoken to: known as the second person plural form”you.”
3P. This refers to the ones being spoken about: known as the third person plural form “they.”
4.3.a. Examples of indicative mood using “nêhiyawê – speak Cree”:

A. Present tense with verb root “nêhiyawê – speak Cree”:

1- 1st person singular  ninêhiyawân  I speak Cree.
2- 2nd person singular  kinêhiyawân  You speak Cree.
3- 3rd person singular  nêhiyawêw  She/he speaks Cree.
3’- 3rd person obviative  nêhiyawêyiwa  Her/his friend speaks Cree.
1P - 1st person plural (excl)  ninêhiyawânân  We speak Cree (exclude listener).
21 - 1st person plural (incl)  kinêhiyawânaw  We speak Cree (include listener).
2P - 2nd person plural  kinêhiyawânâwâw  You (plural) speak Cree.
3P - 3rd person plural  nêhiyawêwak  They speak Cree.

B. Present tense with verb root “nêhiyawê – speak Cree” and pre-verb “nohtê – want to”:

1- 1st person singular  ninōhtê-nêhiyawân  I want to speak Cree.
2- 2nd person singular  kinōhtê-nêhiyawân  You want to speak Cree.
3- 3rd person singular  nohtê-nêhiyawêw  She/he wants to speak Cree.
3’- 3rd person obviative  nohtê-nêhiyawêyiwa  Her/his friend wants to speaks Cree.
1P - 1st person plural (excl)  ninōhtê-nêhiyawânân  We want to speak Cree (exclusive).
21 - 1st person plural (incl)  kinōhtê-nêhiyawânaw  We want to speak Cree (inclusive).
2P - 2nd person plural  kinōhtê-nêhiyawânâwâw  You (plural) want to speak Cree.
3P - 3rd person plural  nohtê-nêhiyawêwak  They want to speak Cree.

C. Past tense kî with verb root “nêhiyawê – speak Cree”:

1st person singular  nikî-nêhiyawân  I spoke Cree.
2nd person singular  kikî-nêhiyawân  You spoke Cree.
3rd person singular  kî-nêhiyawêw  She/he spoke Cree.
3rd person obviative  kî-nêhiyawêyiwa  Her/his friend spoke Cree.
1st person plural (excl)  nikî-nêhiyawânân  We spoke Cree (exclusive).
1st person plural (incl)  kikî-nêhiyawânân  We spoke Cree (inclusive).
2nd person plural  kikî-nêhiyawânâwâw  You (plural) spoke Cree.
3rd person plural  kî-nêhiyawêwak  They spoke Cree.

D. Past tense kî with verb root “nêhiyawê – speak Cree” and pre-verb “nohtê – want to”:

1st person singular  nikî-nohtê-nêhiyawân  I wanted to speak Cree.
2nd person singular  kikî-nohtê-nêhiyawân  You wanted to speak Cree.
3rd person singular  kî-nohtê-nêhiyawêw  She/he wanted to speak Cree.
3rd person obviative  kî-nohtê-nêhiyawêyiwa  Her friend wanted to speaks Cree.
1st person plural (excl)  nikî-nohtê-nêhiyawânân  We wanted to speak Cree (exclusive).
1st person plural (incl)  kikî-nohtê-nêhiyawânân  We wanted to speak Cree (inclusive).
2nd person plural  kikî-nohtê-nêhiyawânâwâw  You (plural) wanted to speak Cree.
3rd person plural  kî-nohtê-nêhiyawêwak  They wanted to speak Cree.
NOTE:

In the foregoing examples we can see the basic verb structure for all verbs. The person indicator (if any) always comes first followed by the tense indicator (if any) followed by the pre-verb (if any) followed by the verb-root followed by the verb ending that corresponds with the person (subject) indicator. Not all units are present at all times. However, when there is a tense indicator then that indicator connects to the person indicator followed by a hyphen; if the tense indicator is absent then the person indicator connects to the next unit without a hyphen.

Using the verb root “nêhiyawê – speak Cree” here is how the structure looks like in various forms:

**Present tense:** ninêhiyawân – I speak Cree

<table>
<thead>
<tr>
<th>Person indicator</th>
<th>Verb-root</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>nêhiyawê</td>
<td>n</td>
</tr>
</tbody>
</table>

**Present tense with preverb:** ninohôte-nêhiyawân – I want to speak Cree.

<table>
<thead>
<tr>
<th>Person indicator</th>
<th>Pre-verb</th>
<th>Verb-root</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>nohtê-</td>
<td>nêhiyawê</td>
<td>n</td>
</tr>
</tbody>
</table>

**Past tense with pre-verb:** nikî-nohtê-nêhiyawân – I wanted to speak Cree.

<table>
<thead>
<tr>
<th>Person indicator</th>
<th>Tense indicator</th>
<th>Pre-verb</th>
<th>Verb-root</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>kî-</td>
<td>nohtê-</td>
<td>nêhiyawê</td>
<td>n</td>
</tr>
</tbody>
</table>

**RULES:** there are two rules that come into play in the Indicative mood:

1) **T-connection:** if the verb root or pre-verb begins with a vowel then the person indicator is followed by a t to connect it to the verb root or prev-verb. This rule applies only in the present tense of the indicative.

2) **If the verb root ends with an è then that è changes to â for the following persons of the indicative mood: 1, 2, 1P, 21, and 2P. Again, this applies only for the Indicative.

**EXAMPLES:**

1. T-connection and “è to â” rule together:
   given the pre-verb “ati - begin” and the verb root “nêhiyawê – speak Cree,” how do you say?:

   a) I begin to understand Cree.

   b) I began to understand Cree.
4.3.b. ANIMATE INTRANSITIVE VERB PATTERNS

**IMPERATIVE**  
2 ____________  
2P ____________k  
21 ____________tân

**NEGATIVE IMPERATIVE**  
2. êkâwiya ____________  
2P êkâwiya ____________k  
21 êkâwiya ____________tân

**DELAYED IMPERATIVE**  
2 ____________hkan  
2P ____________hkêk  
21 ____________hkahk

**INDICATIVE:**

**Present:**
1 ni__________n  
2 ki__________n  
3 _________w  
3’ _________yiwa

2P ni__________nâw  
21 ki__________naw  
2P ki__________nâwâw

3 P ___________________wak  
3 P __________________yiwa

**Past:** use “kî-“  
1 ni__________n  
2 ki__________n  
3 __________wsôna  
3’ __________yiwa

2P ni__________nâw  
21 ki__________naw  
2P kî-__________nâwâw

3 P kî-__________wak  
3 P kî-__________yiwa

**Future Intent:** use “wî” – “going to”  
1 ni__________n  
2 ki__________n  
3 __________w  
3’ __________yiwa

2P ni__________nâw  
21 ki__________naw  
2P kî-__________nâwâw

3 P wî-__________wak  
3 P wî-__________yiwa

**Future definite:** use “ka-“ for first and second persons and “ta-“ for third persons – “will”  
1 nika-__________n  
2 kika-__________n  
3 __________ywa

2P nika-__________nâw  
21 kika-__________naw  
2P kî-__________nâwâw

3 P ta-__________wak  
3 P ta-__________yiwa

**RULES FOR INDICATIVE ONLY:**
1) If verb-root ends in ê, change the ê to â for first and second persons;  
2) In present tense only, if verb-root or pre-verb begins with a vowel, use a t between the  
   person indicator and verb-root or pre-verb.

**STANDARD VERB STRUCTURE:**

<table>
<thead>
<tr>
<th>Person indicator</th>
<th>Tense indicator</th>
<th>Pre-verb</th>
<th>Verb-root</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>
ANIMATE INTRANSITIVE VERB PATTERNS
Take any verb and put it in the following charts:

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>NEGATIVE IMPERATIVE</th>
<th>DELAYED IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>2</td>
<td>2</td>
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<tr>
<td>2P</td>
<td>2P</td>
<td>2P</td>
</tr>
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<td>21</td>
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<td>21</td>
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</tbody>
</table>

**INDICATIVE:**

**Present:**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
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<th>2</th>
<th>2P</th>
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**Past:**

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<th>1P</th>
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<th>2P</th>
<th>3</th>
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</table>

**Future Intent:**

<table>
<thead>
<tr>
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<th>1P</th>
<th>2</th>
<th>2P</th>
<th>3</th>
<th>3P</th>
<th>3'</th>
<th>3'P</th>
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<td></td>
</tr>
</tbody>
</table>

**Future Definite:**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>1P</th>
<th>2</th>
<th>2P</th>
<th>3</th>
<th>3P</th>
<th>3'</th>
<th>3'P</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>3</td>
<td></td>
<td></td>
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<tr>
<td>3'</td>
<td></td>
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</tr>
</tbody>
</table>

**RULES:**

1) ê to â: ____________________________
2) t connection: ______________________

**TENSES:**

1) Past: _______
2) Future Intent: _______
3) Future Definite: _______ for first and second person verbs
  _______ for third person verbs
4.3.c. DO: Use the vocabulary from the chart below to make ten sentences.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Tense</th>
<th>Pre-verb</th>
<th>Verb-roots:</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INDICATIVE:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ni (1,1P)</td>
<td>kí- past</td>
<td>-kakwê- try to</td>
<td>nipâ (sleep)</td>
<td></td>
</tr>
<tr>
<td>ki (2, 21,2P)</td>
<td>wi- future intensive</td>
<td>-nîtawî- go and</td>
<td>waniskâ (get up)</td>
<td></td>
</tr>
<tr>
<td>ka- &quot;will&quot; for: (1, 2, 1P, 21, 2P)</td>
<td>-nohtê- want to</td>
<td>kâkîsimô (pray)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ta- &quot;will&quot; for: (3, 3', 3P, 3'P)</td>
<td>-nihtâ- ability to</td>
<td>kâsihkwe (wash face)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>There’s no person indicator for 3, 3', 3P, 3'P</td>
<td>-mâcî- begin</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pêyako- alone</td>
<td>-sîkâ (comb hair)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pôni- stop</td>
<td>kîstâpitêhô (brush teeth)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-atî- start</td>
<td>kîsihpêkinastê (bath)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pê- come</td>
<td>kîsipêkiyâkanê (wash dishes)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pêci- come</td>
<td>postayawinisê (dress)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-sâpo- through</td>
<td>kêtayawinisê (undress)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-papâsi- hurriedly</td>
<td>pîmohtê (walk)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-nîshkâci- slowly</td>
<td>pîmîphahtê (run)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-miyo- good</td>
<td>kîsîtepê (cook)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pêyahtaki- carefully</td>
<td>mâcîsino (eat)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-mâyi- bad</td>
<td>mîcîso (eat)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-macî- evil</td>
<td>minihkwe (drink)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-sôhki- hard</td>
<td>pasikô (get up)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pisci- accidently</td>
<td>ayamihcîkê (read)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>kêtayawinisê (dress)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ayamihcîkê (read)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>__________</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONJUNCT:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>There are three forms of conjunctions in Cree but these three will share the same endings.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ê- Is used in all subordinate clause inflections followed by the units to the right.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kâ- is used in adjectival or relational clauses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ta- is used for the infinitive clauses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>RULES, ONLY FOR INDICATIVE:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Use &quot;t&quot; as a connector if VR or PV begins with a vowel but only in the present tense for: 1, 2, 1P, 21, 2P.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. In all tenses if VR ends in an &quot;ê&quot; change that to &quot;â&quot; for 1, 2, 1P, 21, 2P.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Only the past and future intensive indicators are used in Conjunct</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INDICATIVE</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n (1, 2)</td>
<td>yân (1)</td>
<td>yân (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>w (3)</td>
<td>yit (3', 3'P)</td>
<td>yâh (1P)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yiwa (3', 3'P)</td>
<td>t (3)</td>
<td>yâhk (1P)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nân (1P)</td>
<td>yêt (21)</td>
<td>yêk (2P)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>naw (21)</td>
<td>pêyako (sleep)</td>
<td>cîk (3P)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nâwâw (2P)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wak (3P)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.4. THE VAI INDICATIVE MOOD AND SUBJUNCTIVE MOOD

The Indicative Mood is the form the verbs take when making simple statements as well as appearing in independent clauses of complex sentences. For example, a simple declarative sentence would be in the statement “I got up early this morning – niki-wanisikân wîpac kîkisêp.” A complex sentence would include a verb in the Indicative mood in an Independent clause and another verb in the Conjunct/Subjunctive mood in a Subordinate Clause as in the following:

(Although I got up early this morning) [I did not brush my teeth].
(Subordinate Clause) [Independent Clause]
(âta wîpac kîkisêp ê-ki-waniskâyân) [namôya niki-kistâpitêhon].

Verbs in the Indicative mood can stand on their own to complete full sentences. They can be statements about doing an action: “niki-kistâpitêhon – I brushed my teeth.” Or they can be statements about not doing something: “namôya niki-kistâpitêhon – I did not brush my teeth.” To make a negative statement we simply include a “namôya – no/not” in front of the complete affirmative verb form as in the foregoing example.

All verbs in the Indicative and Conjunct forms can have nine possible agents/subjects carrying out the action identified in the conjugation pattern by the following numeric system:

<table>
<thead>
<tr>
<th>No.</th>
<th>Subject/Agent</th>
<th>Indicative Mood</th>
<th>Conjunct/Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1st person singular ‘I’</td>
<td>ni_____________n</td>
<td>ê-______________yân</td>
</tr>
<tr>
<td>2</td>
<td>2nd person singular ‘you’</td>
<td>ki_____________n</td>
<td>ê-______________yan</td>
</tr>
<tr>
<td>3</td>
<td>3rd person singular ‘s/he/it’</td>
<td>_______________w</td>
<td>ê-______________t</td>
</tr>
<tr>
<td>3’</td>
<td>3rd person obviative ‘Her friend’</td>
<td>_______________yiwa</td>
<td>ê-______________yit</td>
</tr>
<tr>
<td>1P</td>
<td>1st person plural ‘we’ (excl.)</td>
<td>ni_____________nân</td>
<td>ê-______________yahk</td>
</tr>
<tr>
<td>21</td>
<td>1st person plural ‘we’ (incl.)</td>
<td>ki_____________naw</td>
<td>ê-______________yahk</td>
</tr>
<tr>
<td>2P</td>
<td>2nd person plural ‘you’</td>
<td>ki_____________nâwâw</td>
<td>ê-______________yêk</td>
</tr>
<tr>
<td>3P</td>
<td>3rd person plural ‘they’</td>
<td>_______________wak</td>
<td>ê-______________cik</td>
</tr>
<tr>
<td>3’P</td>
<td>3rd person obviative plural ‘Their friend’</td>
<td>_______________yiwa</td>
<td>ê-______________yit</td>
</tr>
</tbody>
</table>

All tense indicators, pre-verbs, and verb roots can be placed in the blank spaces in the above paradigms. The standard verb structure for any verb follows the following pattern:

| Person indicators “ni” and “ki” OR “ê” or “kâ” | Tense Indicators: kî-, wî-, ka-(ta-) | Pre-verbs | Verb-roots | Verb endings |
Verbs can be in the following tenses:

- The present (tense indicator: none): niwaniskân - I get up.
- The past (tense indicator: kî-): nîkîwaniskân - I got up.
- The future definite (tense indicator: ka-): nika-waniskân - I will get up.
- The future intentive (tense indicator: wî): niwî-waniskân - I am going to get up.

The future definite tense for 1st and 2nd person forms is “ka-” and “ta-” for third person forms. These future definite tenses are never used in the conjunct/subjunctive forms of verbs.

Another way of understanding the paradigm of verbs is to see the nature of the utterance as who speaks, who is spoken to, and who is spoken about:

<table>
<thead>
<tr>
<th>1st person subject: the speaker</th>
<th>2nd person subject: the one/ones spoken to</th>
<th>3rd person subject: the one/ones talked about</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 - “ni_________n” The speaker talking about himself/herself: “I”</td>
<td>2 - “ki_________n” The addressee, i.e. the one spoken to: “you”</td>
<td>3 - “_________w” The topic, i.e. the one spoken about: “she/he/it”</td>
</tr>
<tr>
<td>1P - “ni_________nân” The speaker talking about self and others but excludes the one spoken to: “We (excl.)”</td>
<td>2P - “ki_________nâwâw” Two or more persons spoken to: “You (plural)”</td>
<td>3P - “_________wâk” Two or more persons spoken about: “they”</td>
</tr>
<tr>
<td>21 - “ki_________naw” The speaker talking about self and others and includes the one spoken to: “We (incl.)”</td>
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<td></td>
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<tr>
<td></td>
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</tbody>
</table>

4.4.a. INDICATIVE THIRD PERSON SUBJECT

Third person singular (3): Statements with a third person singular subject (he or she), have a “w” at the end of verb roots:

Examples:
verb root: isiyihkâso - be named/called itahtopiponê - be of that age
3rd person: isiyihkâsow - She/he is named itahtopiponêw - She/he is of that age

verb root: wiki - live/reside kiskinwahamâkosi - be in school/class
3rd person: wikiw - She/he resides/lives kiskinwahamâkosiw - She/he is in school/class

verb root: ohpiki - grow ohcî - be from
3rd person: ohpikiw - She/he grows up ohcîw - She/he is from
Complete the following with singular third person subject (3) in the present tense then translate:

nipâ - sleep  waniskâ - wake up
kâsihkwê - wash (your) face  kistâpitêho - brush (your) teeth
sîkaho - comb (your) hair  pasikô - stand up
kîsitêpo - cook  pimohtê - walk
kâkîsimo - pray (traditionally)  api - sit (be at home)
mîciso - eat  minihkwê - drink

Third person plural (3P): To make the verb with a plural third person subject (they), add the “wak” to the verb-roots:

Examples:
 Verb root: isiyihkâsow - be named/called  itahtopiponêw - be of that age
3P isiyihkâsow wak - They are named  itahtopiponêw wak - They are of that age

verb root: wîki - live/reside  kiskinwahamâkosi - be in school/class
3P wîki wak - They reside/live  kiskinwahamâkosi wak - They are in school

verb root: ohpiki - grow  ohcî - be from
3P ohpikiwak - They grow up  ohcîwak - They are from

Complete the following with plural third person subject (3P) in the present tense then translate:

nipâ - sleep  waniskâ - wake up
kâsihkwê - wash (your) face  kistâpitêho - brush (your) teeth
sîkaho - comb (your) hair  pasikô - stand up
kîsitêpo - cook  pimohtê - walk
kâkîsimo - pray (traditionally)  api - sit (be at home)
mîciso - eat  minihkwê - drink

To make a past tense with a singular third person subject, add the “kî” in front of the verb:
Examples:
 Present: isiyihkâsow - She/he is named  itahtopiponêw - She/he is of that age
 Past: kî-isiyihkâsow - She/he was named  kî-itahtopiponêw - She/he was of that age

Present: wîkiw – she/he lives  kiskinwahamâkosiw – She/he is in school/class
 Past: kî-wîkiw - She/he lived  kî-kiskinwahamâkosiw - She/he was in school

Present: ohpikiw – She/he grows  ohcîw – She/he is from
 Past: kî-ohpikiw - She/he grew up  kî-ohcîw - She/he was from (place)
Complete the following with plural third person subject (3P) in the past tense then translate:

- nipâ - sleep
- waniskâ - wake up
- kâsihkâ - wash (your) face
- kistâpitêho - brush (your) teeth
- sîkaho - comb (your) hair
- pasikô - stand up
- kîsitêpo - cook
- pimohtê - walk
- kâkîsimô - pray (traditionally)
- api - sit (be at home)
- mîciso - eat
- minihkwê - drink

4.4.b. INDICATIVE THIRD PERSON OBVIATIVE SUBJECT

The third person obviative form (3’)of verb is unique to the Algonquian family of languages. The ending for both the singular form and the plural form is the addition of “yiwa” to the verb root. There is no easy way of determining if the subject is plural or singular unless the actor/agent is identified in the utterance as “her/his friend – otôtêma” for 3’ and “their friend – otôtêmiwâwa” for 3’P.

Examples:

- isiyihkâsoyiwa - His/her friend is named
- itahtopiponêyiwa - Her/his friend is of that age
- wîkiyiwa - Her/his friend resides/lives
- kiskinwahamâkosiyiwa - His/her friend goes to school
- nihtâwîkiyiwa - His/her friend is born

Complete the following with 3’P - third person plural obviative subject in the past tense then translate:

- pasikô - stand up
- pihkatêwâpohkê - make coffee
- kîsitêpo - cook
- pimohtê - walk
- kâkîsimô - pray (traditionally)
- api - sit (be at home)
- mîciso - eat
- minihkwê - drink
- kisîpêkiyâkanê - wash dishes
- kâsîyâkanê - dry dishes
4.4.c.  INDICATIVE FIRST PERSON SUBJECT

Singular:
The first person subject is identified in the conjugation charts by the number “1” notation. The first person subject of any verb is the speaker and when a person talks about herself or himself the pronoun “I” is used. This “I” in Cree is included as part of the verb structure signaled by the “ni” at the beginning and the “n” at the end of the verb structure: ni________n.

To make a statement with a first person subject (I) with the above we must keep in mind two items that will affect the inflection. For all the verb-roots that end in an “ê” we must change that “ê” to “â”. If the verb root, or pre-verb, begins with a vowel we must insert a connecting “t” between the person indicator “ni” and the verb-root or pre-verb. This “t-connection” rule only applies in the present tense. When we go into the various tenses that “t” will no longer be needed. However, the “ê” will change for all tenses. With these rules in mind, then, we can make statements using the first person subject with the above verb-roots by having the person indicator, followed by a “t” in the present tense or “kî” and hyphen in the past tense, followed by the verb-root and the “n” as an ending.

Examples
Present tense:
The t connection is used in some of the following verbs where need and so is the ê to â in “itahtopiponê – be of a certain age”:

Verb root: isiyihkâso – be named  itahtopiponê – be of a certain age
Present tense: niťisiyihkâson - I am named.  niťitahtopiponân – I am of that age.

Verb root: wîki – live/reside  kiskinwahamâkosi – be in school/class
Present tense: niwîkin - I reside/live.  nikiskinwahamâkosin – I am in school/class.

Verb root: ohpiki – grow  ohcî – be from
Present tense: niôhpikin - I grow up.  niôhcîn – I am from (someplace).

Past tense:
Note the t is no longer used in these examples using the verbs from above but the ê to â still applies for “be a certain age”:
nikî-isiyihkâson - I was named.  nikî-itahtopiponân – I was of that age.
nikî-wîkin - I resided/lived.  nikî-kiskinwahamâkosin – I was in school/class.
nikî-ohpikin - I grew up.  nikî-ohcîn – I was from (someplace).

Complete the following with singular first person subject (1) in the past tense then translate:
nîpâ - sleep  waniskâ - wake up
kâsihkwê - wash (your) face  kistâpitêho - brush (your) teeth
sîkaho - comb (your) hair  pasikô - stand up
kîsitêpo - cook  pimohtê - walk
kâkîsîmo - pray (traditionally)  api - sit (be at home)
mîciso - eat  minihkwê - drink
1st Person Plurals:
There are two first person plural subject forms in Cree. The first, identified by the number/letter notation “1P” for “we” excludes the person or persons spoken to. The second, identified by the number notation “21” for “we” includes the person or persons spoken to.

Examples:
“1P - we (exclusive)” excludes the one spoken to:
niwikinân - We reside/live  nikiskinwahamâkosinân – We are in school/class.
nitohpikinân - We grow up  nitohcînân – We are from (someplace).

In full sentence the above can be arranged in this manner.
1) Regina niwikinân. – We live in Regina.
2) Regina nikiskinwahamâkosinân. – We are in school in Regina.
3) Regina nîki-ohpikinân. – We grew up in Regina.
4) Regina nitohcînân. – We are from Regina.

“21 - we (inclusive)” includes the one spoken to:
kiwikinaw - We reside/live.  kikiskinwahamâkosinaw – We are in school/class.
kitohpikinaw - We grow up.  kitohcînaw – We are from (someplace).

Complete the following with the first person plural exclusive subject (1P) in the future intentive (wî) tense then translate:
nîpâ - sleep  waniskâ - wake up
kâsihkwe - wash (your) face  kisâpîthô - brush (your) teeth
sîkahô - comb (your) hair  pasikô - stand up

Complete the following with the first person plural inclusive (21) subject in the future definite (ka) tense then translate:
kîsitêpo - cook  pimohî - walk
kâkîsimô - pray (traditionally)  âpi - sit (be at home)

4.4.d. INDICATIVE SECOND PERSON SUBJECT
What goes for the first person subject inflections also applies for the second person except, of course, instead of “ni” we would use a “ki” as the subject indicator and the second person singular ends in “n” while the second person plural ends in “nâwâw.”

Examples:
2 - Second person singular subject:
kitisihkâson - You are named  kititahtopiponân – You are of that age
kiwikin - You reside/live  kikiskinwahamâkosin – You go to school

2P - Second person plural subject:
kiwikinâwâw - You reside/live  kikiskinwahamâkosinâwâw – You go to school
kitohpikinâwâw - You grow up  kitohcînâwâw – You are from (someplace)
Answer the following questions (verb roots are underlined):

1. tânisi kitisívihkáson? ________________________________________
2. tânitahtopiponèyan? ________________________________________
3. tânîtê kiwîkin mèkwâc? _____________________________________
4. tânîtê kikî-pê-kiskinwahamâkosîn? __________________________
5. tânîtê kayahîtê kitohcîn? ____________________________________
6. tânîtê kikî-nihtâwîkin? _____________________________________
7. tânîtê kikî-pê-ohpîkin? _____________________________________

WORDS FOR ABOVE

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tânisi</td>
<td>how</td>
</tr>
<tr>
<td>isiyihkáso</td>
<td>be named</td>
</tr>
<tr>
<td>itahtopiponè</td>
<td>be of an age</td>
</tr>
<tr>
<td>tânitahto</td>
<td>how many</td>
</tr>
<tr>
<td>tânîtê</td>
<td>where</td>
</tr>
<tr>
<td>wîki</td>
<td>live/reside</td>
</tr>
<tr>
<td>mèkwâc</td>
<td>now</td>
</tr>
<tr>
<td>pê</td>
<td>come</td>
</tr>
<tr>
<td>ohpiki</td>
<td>grow</td>
</tr>
<tr>
<td>ohci</td>
<td>be from</td>
</tr>
<tr>
<td>nihtâwîki</td>
<td>be born</td>
</tr>
<tr>
<td>kiskinwahamâkosî</td>
<td>be in school/class</td>
</tr>
<tr>
<td>kayahîté</td>
<td>originally</td>
</tr>
<tr>
<td>tânitahtopiponèyan</td>
<td>- How old are you?</td>
</tr>
</tbody>
</table>

Complete the following with second person singular (2) subject in the past tense (kî) then translate:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nipâ</td>
<td>sleep</td>
</tr>
<tr>
<td>waniskâ</td>
<td>wake up</td>
</tr>
<tr>
<td>kâsihkêwê</td>
<td>wash (your) face</td>
</tr>
<tr>
<td>kistápitêho</td>
<td>brush (your) teeth</td>
</tr>
<tr>
<td>sîkaho</td>
<td>comb (your) hair</td>
</tr>
<tr>
<td>kisîpêkinastê</td>
<td>bath/shower</td>
</tr>
<tr>
<td>kâskipâso</td>
<td>shave</td>
</tr>
<tr>
<td>tômihkwê</td>
<td>put on make-up</td>
</tr>
</tbody>
</table>

Complete the following with second person plural (2P) subject in the future intensive (wî) tense then translate:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pasikô</td>
<td>stand up</td>
</tr>
<tr>
<td>pihkatêwâpohkê</td>
<td>- make coffee</td>
</tr>
<tr>
<td>kîsitêpo</td>
<td>cook</td>
</tr>
<tr>
<td>pimohtê</td>
<td>walk</td>
</tr>
<tr>
<td>kâkîsîmo</td>
<td>pray (traditionally)</td>
</tr>
<tr>
<td>api</td>
<td>sit (be at home)</td>
</tr>
<tr>
<td>mîciso</td>
<td>eat</td>
</tr>
<tr>
<td>minihkwê</td>
<td>drink</td>
</tr>
<tr>
<td>kisîpêkiyâkanê</td>
<td>wash dishes</td>
</tr>
<tr>
<td>kâsîyâkanê</td>
<td>dry dishes</td>
</tr>
</tbody>
</table>
4.4.e. GOOFICONS

Gooficons are deliberate errors designed to test grammar knowledge. Find and correct the gooficons in the following sentences using the English translations as cues:

1. wîpac kîkisêp niwî-waniskân. I got up early this morning.

2. kîkisêpâki cî kikî-pê-kiyokân. Are you going to come visit in the morning?

3. tipiskâyiki wî-pê-kiyokêw. She will come visit tonight.

4. otâkosîhk nioka-itohtânân sâkahikanihk. We went to the lake yesterday.

5. anohe kîkî-nitawi-mîcisonâw KFCnâhk. Today we will go eat at KFC.

6. otâkosiki cî kita-nitawi-mîcisonâwâw mîcismowikamikohk. Are you (plural) going to go and eat at the café this evening (late afternoon)?

7. atâwêwikamikohk ta-itohtêwak nitôtêmak tipiskohk. My friends went to the store last night.

8. otôtêma kî-ati-nîhtâ-nêhiyawêyiwa. Her/his friend is going to start speaking Cree well.

9. otôtêmiwâwa wî-nitawi-atoskêyiwa manahisôniyâwânihk otahk-ispayiw. Their friend went to work at the mine last week.

Know how to answer the following questions:

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>ANSWERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tânisi kitisiyihkâson?</td>
<td>Your name nitisiyihkâson.</td>
</tr>
<tr>
<td>2. tânîtê ohci kiya kayahêti?</td>
<td>Place ohci nîya kayahêti.</td>
</tr>
<tr>
<td>3. tânîtê kîkî-nihtâwîkin?</td>
<td>Place nîkî-nihtâwîkin.</td>
</tr>
<tr>
<td>4. tânîtê mêkwâc kiwîkin?</td>
<td>Place mêkwâc niwîkin.</td>
</tr>
<tr>
<td>5. tânîtahtopiponêyan?</td>
<td>Your age nititahtopiponân.</td>
</tr>
<tr>
<td>6. tânîspîhk kâ-tipiskaman?</td>
<td>Date ê-akimîht month nitipiskêm.</td>
</tr>
<tr>
<td>7. tânîtahto kîsikâw mêkwâc?</td>
<td>Day of the week mêkwâc.</td>
</tr>
<tr>
<td>8. kêko pîsim awa akimâw?</td>
<td>Month awa akimâw.</td>
</tr>
<tr>
<td>9. tânîkohk awa pîsim ê-akimìht?</td>
<td>Date awa pîsim akimâw.</td>
</tr>
<tr>
<td>10. okiskinwahamûkan cî kiya?</td>
<td>âha, okiskinwahamûkan niya.</td>
</tr>
</tbody>
</table>
4.5. EXERCISES
4.5.a. Translate the following story given the following list of words:

<table>
<thead>
<tr>
<th>WORD LIST:</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tipiskohk</td>
<td>- last night</td>
<td>itohtê</td>
<td>- go</td>
<td>nîmihito</td>
</tr>
<tr>
<td>kîkisêpâw</td>
<td>- it is morning</td>
<td>-misi-</td>
<td>- lots</td>
<td>minihkwê</td>
</tr>
<tr>
<td>kisîpêkinastê</td>
<td>- bath/shower</td>
<td>kîwê</td>
<td>- go home</td>
<td>asawâpi</td>
</tr>
<tr>
<td>wanîskâ</td>
<td>- get up</td>
<td>tapasî</td>
<td>- flee</td>
<td>papâsi-</td>
</tr>
<tr>
<td>namôya</td>
<td>- no/negator</td>
<td>matwê-</td>
<td>- hear of something happening in the distance</td>
<td></td>
</tr>
<tr>
<td>kîkwâm</td>
<td>- again</td>
<td>namôya kîkwâm</td>
<td>- not again</td>
<td>kapê-tipisk</td>
</tr>
<tr>
<td>kîkwêwikamik</td>
<td>- bar</td>
<td>ohci</td>
<td>- from</td>
<td>êkota-</td>
</tr>
<tr>
<td>nîpêhtawâw</td>
<td>- I hear (someone)</td>
<td>ahiyak – someone</td>
<td>- I wonder who?</td>
<td></td>
</tr>
<tr>
<td>nititêyihtên</td>
<td>- I think</td>
<td>wahwâ! – Holy Moly (or any such exclamation)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sêmâk</td>
<td>- right away</td>
<td>piyâhtaki-</td>
<td>- carefully</td>
<td>êsa</td>
</tr>
</tbody>
</table>

GIVEN THE ABOVE WORDS, TRANSLATE THE STORY BELOW:

tipiskohk nîkî-itohtân minihkwêwikamikohk. nîkî-nîmihiton. nîkî-misi-minihkwân kapê-tipisk.

ê-kîkisêpâk nipiâhtaki-waniskân. nîpêhtawâw ahiyak ê-matwê-kisîpêkinastêt.

“awîna êtikwê awa kâ-matwê-kisîpêkinastêt,” nititêyihtên. nitasawâpin. wahwâ!

namôya êsa nîkî-kîwân tipiskohk. sêmâk êkota ohci nîpapâsi-tapasîn.

“namôya kîkwâm nîka-misi-minihkwân,” nititêyihtên.
4.5.b. CONJUGATION OF ANIMATE INTRANSITIVE VERBS

**IMPERATIVE**
If "kísitépow = s/he cooks" how would you say these commands:

2 ____________________
2P ____________________
21 ____________________

**NEGATIVE IMPERATIVE**
If "mâtow = s/he cries" how would you say these commands:

2 ____________________
2P ____________________
21 ____________________

**INDICATIVE MOOD**

Indicative: Singular subject
If "atoskê = work" how do we put the following in the past tense with PV "nihtâ - ability to do:"

1 ____________________
2 ____________________
3 ____________________
3' ____________________

Indicative: Plural subject:
If "masinahikê = write" how do we do these in the future definite with PV "kakwê - try to:"

1P ____________________
21 ____________________
2P ____________________
3P ____________________
3'P ____________________

**PROVIDE THE FOLLOWING TENSE INDICATORS:**
Past tense indicator: _________ (already happened)
Future IntenTive tense indicator: _________ (is going to happen)
Future definite tense indicators: _________ (will definitely happen)

**WRITE OUT THE FOLLOWING RULES:**

1) **T-Connection:**

2) ê to â:

The verb-structure for all verbs follows the following pattern:
4.5.c. TRANSLATE

Translate the following then finding the verb root make sentences using the first person singular form. Put the first 12 pictures into the past tense, the next set of 12 into the future intensive and the last set into the future definite.

nipāw awa.
waniskāw awa.
kākisimow awa.
kistāpitēhow awa.
sîkahow awa.
kâsihkwêw awa.
postayawinisêw awa.
sikahow awa.
kāsihkâwêw awa.
pîcîsîw awa.
kîsitêpow awa.
apiw awa.
mîcisow awa.
minihkwêw awa.
pasikôw awa.
wayawîw awa.
pimohtêw awa.
pôsiw awa sêhkêpayîsihk.
pimipayiw awa.
kapâw sêhkêpayîsihk.
atoskêw awa.
ayamihcikêw awa.
masinahikêw awa.
nikamow awa.
nîmihitow awa.
pâhpiw awa.
mâtow awa.
### 4.5.d. EXERCISES WITH ANIMATE INTRANSITIVE VERBS: CONJUGATE AND TRANSLATE THE FOLLOWING FORMS;

Complete the following conjugations. In some cases you will need to isolate the verb root before proceeding with the exercises as in the imperative below:

<table>
<thead>
<tr>
<th>A. IMPERATIVE</th>
<th>B. NEGATIVE IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>If &quot;nêhiyawêw = s/he speaks Cree&quot;</td>
<td>If &quot;âkayâsimow = s/he speaks English&quot;</td>
</tr>
<tr>
<td>How would you say these commands:</td>
<td>how would you say these commands:</td>
</tr>
<tr>
<td><strong>If &quot;nêhiyawêw = s/he speaks Cree&quot;</strong></td>
<td><strong>If &quot;âkayâsimow = s/he speaks English&quot;</strong></td>
</tr>
<tr>
<td>How would you say these commands:</td>
<td>How would you say these commands:</td>
</tr>
<tr>
<td>2 ____________________   2 ______________________</td>
<td>2 ____________________   2 ______________________</td>
</tr>
<tr>
<td>_________________   _________________</td>
<td>_________________   _________________</td>
</tr>
<tr>
<td>2P ____________________   2P ______________________</td>
<td>2P ____________________   2P ______________________</td>
</tr>
<tr>
<td>_________________   _________________</td>
<td>_________________   _________________</td>
</tr>
<tr>
<td>21 ____________________   21 ______________________</td>
<td>21 ____________________   21 ______________________</td>
</tr>
<tr>
<td>_________________   _________________</td>
<td>_________________   _________________</td>
</tr>
</tbody>
</table>

### C. INDICATIVE MOOD

**Indicative: Singular subject**

If "nikamo - sing " how do we put the following in the past tense with PV "nihtâ - ability to do:"

| 1 ____________________ | 1P ____________________ |
| _________________ | _________________ |
| 2 ____________________ | 21 ____________________ |
| _________________ | _________________ |
| 3 ____________________ | 2P ____________________ |
| _________________ | _________________ |
| 3' ____________________ | 3P ____________________ |
| _________________ | _________________ |
| 3'P ____________________ | _________________ |
D. IMPERATIVE
If "waniskâw = s/he awakes" how would you say these commands:

2 ____________________
_________________________
2P ____________________
_________________________
21 ____________________
_________________________

E. DELAYED IMPERATIVE
If "nipâwak = They sleep" how would you say these commands:

2 ____________________
_________________________
2P ____________________
_________________________
21 ____________________
_________________________

F. SUBJUNCTIVE MOOD

Subjunctive: Singular subject
If "kîsitêpowak = They cook" how do the following forms go in the past tense with PV "nohtê – want to:"
1 ____________________
_________________________
2 ____________________
_________________________
3 ____________________
_________________________
3' ____________________
_________________________

Subjunctive: Plural subject:
If "mîcisow = She/he eats" how do we do these in the future intentive with PV "kakwê - try to:"
1P ____________________
_________________________
21 ____________________
_________________________
2P ____________________
_________________________
3P ____________________
_________________________
3'P ____________________
_________________________

G. PROVIDE THE FOLLOWING TENSE INDICATORS:
Past tense indicator: _____ (already happened)
Future Intensive tense indicator: _____ (is going to happen)
Future definite tense indicator: _____ (will definitely happen - 1st and 2nd persons)
___________________________________________
___________________________________________
4.5.e. READ THEN ANSWER THE FOLLOWING:
1. Wally isiyihkâsow awa wâpakosîs.
   kiya mâka, tânisi kitisiyihkâson?

2. kapêtipisk kî-nipâw Shaking-Spear.
   kiya mâka, kapê-tipisk cî kikî-nipân?

3. wîpac kîkisêp kî-waniskâw.
   kiya mâka, wîpac cî kikî-waniskân?

4. kî-kistápîtêhow Shaking-Spear.
   kiya mâka, kikî-kistápitêhon cî?
5. kî-papâsi-sîkahow. kî-kâsihkwêw Shaking-Spear. 
   kiya mâka, kikî-sîkahon cî? 

6. kî-kâsihkwêw Shaking-Spear. 
   kiya mâka, kikî-kâsihkwân cî?

7. kapê-kîsik kiskinwahamâkosiwak. 
   kiya mâka, kapê-kîsik cî kikî-kiskinwahamâkosin?

8. kî-minihkwêw sîwâpoy. 
   kiya mâka, sîwâpoy cî kikî-minihkwân?
4.5.f. ACTIVITIES DURING THE DAY;
Answer the questions:

He wakes up.   He cooks.   He eats.
Is he asleep?   Is he cooking?   Is he drinking?

Is he asleep?   Is he cooking?   Is he drinking?

He is driving.   They are in class.   He is writing.
Is he driving?   Are they in class?   Are you writing?

Is he driving?   Are they in class?   Are you writing?
minihkwêwak — They drink coffee.  
minihkwêwak cî — Do they drink coffee?

aywêpiwak ôki. — They rest.  
aywêpiwak cî ôki? — Are they resting?

nohtêkwasiwak ôki. — They are sleepy.  
nohtêkwasiwak cî ôki? — Are they sleepy?

kiya mâka,  
kiminihkwân cî  
pihkâtêwâpoy? — Do you drink coffee?

kiya mâka,  
kitaywêpin cî?  
How about you,  
Do you rest?

kiya mâka,  
kinohtêkwasin cî?  
How about you,  
Are you sleepy?

ati-kîwêw awa. — He starts to go home.  
ati-kîwêw cî awa? — Does he start for home?

nohtêkwasiwaw awa. — He is sleepy.  
nohtêkwasiw cî awa? — Is he sleepy?

ati-nipâw awa. — He starts to sleep.  
ati-nipân cî awa? — Does he start to sleep?

kiya mâka,  
kiriti-kîwân cî?  
How about you,  
are you starting for home?

kiya mâka,  
kinohtêkwasin cî?  
How about you,  
are you sleepy?

kiya mâka,  
kirati-nipân cî?  
How about you,  
are you starting to sleep?
4.5.g. NOTES: times of day and daily activities: translate the following:

<table>
<thead>
<tr>
<th>Time of Day/Activity</th>
<th>1(^{st}) and 2(^{nd}) person forms</th>
<th>3(^{rd}) and 3(^{rd}) forms</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>This past morning:</strong>&lt;br&gt; kîkisêp&lt;br&gt; Get up – waniskâ</td>
<td>A) kîkisêp nikî-waniskân.&lt;br&gt; B) kîkisêp kîk-waniskân.</td>
<td>C) kîkisêp kî-waniskâw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kîkisêp otôtêma kî-waniskâyîwa.</td>
</tr>
<tr>
<td>Last night – tipiskohk&lt;br&gt; Sleep - nipâ</td>
<td>A) tipiskohk nikî-nipân.&lt;br&gt; B) tipiskohk kîk-nipân.</td>
<td>C) tipiskohk kî-nipâw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) tipiskohk otôtêma kî-nipâyîwa.</td>
</tr>
<tr>
<td>Drive - pimipayi</td>
<td>A) kîkisêp nikî-pimipayin.&lt;br&gt; B) kîkisêp kîk-pimipayin.</td>
<td>C) kîkisêp kî-pimipayiw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kîkisêp otôtêma kî-pimipayiwa.</td>
</tr>
<tr>
<td>Noon: âpihtâ-kisikâw&lt;br&gt; Eat - mîciso</td>
<td>A) kâ-âpihtâ-kisikâk nikî-mîcison.&lt;br&gt; B) kâ-âpihtâ-kisikâk kîk-mîcison.</td>
<td>C) kâ-âpihtâ-kisikâyîk kî-mîcisow.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kâ-âpihtâ-kisikâyîk otôtêma kî-mîcisoyîwa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kâ-pôni-âpihtâ-kisikâyîk otôtêma kî-minihkwêyîwa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kâ-otâkosinîyîk otôtêma kî-papâsi-kîsitêpoyîwa.</td>
</tr>
<tr>
<td>Day - kisikâw&lt;br&gt; Be in class/school –&lt;br&gt; kiskinwahamâkosi</td>
<td>A) kâ-kisikâk nikî-kiskinwahâmâkosin.&lt;br&gt; B) kâ-kisikâk kîk-kiskinwahâmâkosin.</td>
<td>C) kâ-kisikâyîk kî-kiskinwahâmâkosiw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kâ-kisikâyîk otôtêma kî-kiskinwahâmâkosiyîwa.</td>
</tr>
<tr>
<td>Night – tipiskâw&lt;br&gt; Write - masinahikê</td>
<td>A) kâ-tipiskâk nikî-masinahikân.&lt;br&gt; B) kâ-tipiskâk kîk-masinahikân.</td>
<td>C) kâ-tipiskâyîk kî-masinahikêw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) kâ-tipiskâyîk otôtêma kî-masinahikêyîwa.</td>
</tr>
<tr>
<td>Last night – tipiskohk&lt;br&gt; Rest – aywêpi</td>
<td>A) tipiskohk nikî-aywêpin.&lt;br&gt; B) tipiskohk kîk-aywêpin.</td>
<td>C) tipiskohk kî-aywêpiw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) tipiskohk otôtêma kî-aywêpiyîwa.</td>
</tr>
<tr>
<td>Tonight – tipiskâki&lt;br&gt; Be sleepy - nohtêkwasi</td>
<td>A) tipiskâki niwî-nohtêkwasin.&lt;br&gt; B) tipiskâki kîwî-nohtêkwasin.</td>
<td>C) tipiskâyîkì wî-nohtêkwasiw.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D) tipiskâyîkì otôtêma wî-nohtêkwasiyîwa.</td>
</tr>
</tbody>
</table>
4.5.h. Teamwork: Read the text below the picture then answer the questions:

1: ati-nohtêkwasiw.
Q1: nohtêkwasiw cî awa?
Q2: kiya mäka, kinohtêwasin cî?

2: pêyako-kawisimow.
Q1: kâkísimow cî awa?
Q2: kiya mäka, kikawisimon cî?

3: mâci-matwêhwâmîw
Q1: matwêhwâmîw cî awa?
Q2: kiya mäka, kimatwêhwâmin cî?

4: nisihkâci-waniskâw.
Q2: kawisimow cî awa?
Q2: kiya mäka, kikawisimon cî?

5: ati-kistâpitêhow.
Q1: kistâpitêhow cî awa?
Q2: kiya mäka, kikistâpitêhon cî?

6: pêyâhtaki-sîkahow.
Q1: sîkahow cî awa?
Q2: kiya mäka, kisîkahon cî?

7: pêyâhtaki-kâsihkwêw
Q1: kâsihkwêw cî awa?
Q2: kiya mäka, kikâsihkwân cî?

8: mâci-nohtêkatêw.
Q1: nohtêkwasiw cî awa?
Q2: kiya mäka, kinohtêkatân cî?

9: pâpâsi-kîsitêpow
Q1: kîsitêpow cî awa?
Q2: kiya mäka, kikîsitêpon cî?

10: ati-mîcisow
Q1: mîcisow cî awa?
Q2: kiya mäka, kimîcison cî?
4.6. **DO THE FOLLOWING IN PAIRS:**

Q. tânisi awa kâ-îthkamikisit?  Q. tânisi awa kâ-îthkamikisit?
What is he doing?          What is he doing?
A. nipâw ana.     A. waniskâw ana.

If no answer to the question ask:

**NOTE:** All the answers in these sections are possible.
Q. waniskâw cî awa?    Q. nipâw cî awa?
A. i) namôya, nipâw ana.   A. i) namôya, waniskâw ana.
    ii) namôya, namôya waniskâw.
    iii) namôya, namôya waniskâw, nipâw ana.

Q. tânisi awa kâ-îthkamikisit?  Q. tânisi awa kâ-îthkamikisit?
A. kâkîsimow ana.    A. kistâpitêhow ana.

If no answer to the question ask:

Q. kâkîsimow cî awa?    Q. kistâpitêhow cî awa?
A. i) āha, kâkîsimow ana.   A. i) āha, kistâpitêhow ana.
Q. tânisi awa kâ-itahkamikisit?  
A. kâsihkwêw ana.

*If no answer to the question ask:*

Q. sîkahow cî awa?  
A. i) namôya, kâsihkwêw ana.  
   ii) namôya, namôya sîkahow.  
   iii) namôya, namôya sîkahow, kâsihkwêw ana.

Q. tânisi awa kâ-itahkamikisit?  
A. postayawinisêw ana.

*If no answer to the question ask:*

Q. postayawinisêw cî awa?  
A. i) namôya, postayawinisêw ana.  
   ii) namôya, namôya kîsitêpow.  
   iii) namôya, namôya kîsitêpow, postayawinisêw ana.

Q. tânisi awa kâ-itahkamikisit?  
A. sîkahow ana.

*If no answer to the question ask:*

Q. kâsihkwêw cî awa?  
A. i) namôya, sîkahow ana.  
   ii) namôya, namôya kâsihkwêw.  
   iii) namôya, namôya kâsihkwêw, sîkahow ana.
Q. tânisi awa kâ-itahkamikisit?  
A. apiw ana.

If no answer to the question ask:

Q. apiw cî awa?  
A. i) âha, apiw ana.

Q. tânisi awa kâ-itahkamikisit?  
A. mîcisow ana.

If no answer to the question ask:

Q. mîcisow cî awa?  
A. i) âha, mîcisow ana.

Q. tânisi awa kâ-itahkamikisit?  
A. minihkwêw ana.

If no answer to the question ask:

Q. pasikôw cî awa?  
A. i) namôya, minihkwêw ana.  
ii) namôya, namôya pasikôw.  
iii) namôya, namôya pasikôw, minihkwêw ana.

Q. tânisi awa kâ-itahkamikisit?  
A. pasikôw ana.

If no answer to the question ask:

Q. minihkwêw cî awa?  
A. i) namôya, pasikôw ana.  
ii) namôya, namôya minihkwêw.  
iii) namôya, namôya minihkwêw, pasikôw ana.
Q. tânisi awa kâ-itahkamikisit?
A. wayawîw ana.

If no answer to the question ask:

Q. pîmohtêw cî awa?
A. i) namôya, wayawîw ana.
ii) namôya, namôya pîmohtêw.
iii) namôya, namôya pîmohtêw, wayawîw ana.

Q. pîmohtêw cî awa?
A. i) namôya, pîmohtêw ana.
ii) namôya, namôya wayawîw.
iii) namôya, namôya wayawîw, pîmohtêw ana.

Q. tânisi awa kâ-itahkamikisit?
A. pôsiw ana sêhkêpayîsihk.

If no answer to the question ask:

Q. pôsiw cî awa sêhkêpayîsihk?
A. i) âha, pôsiw ana sêhkêpayîsihk.

Q. pôsiw cî awa sêhkêpayîsihk?
A. i) âha, pîmîpayîw ana.

Q. pîmîpayîw cî awa?
A. i) âha, pîmîpayîw ana.
Q. tânisi awa kâ-itahkamikisit?
A. kapâw ana sêhkêpayışihk ohci.

If no answer to the question ask:

Q. atoskêw cî awa?
A. i) namôya, kapâw ana.
   ii) namôya, namôya atoskêw.
   iii) namôya, namôya atoskêw, kapâw ana sêhkêpayışihk ohci.

Q. tânisi awa kâ-itahkamikisit.
A. masinahikêw ana.

If no answer to the question ask:

Q. ayamihcikêw cî awa?
A. i) namôya, masinahikêw ana.
   ii) namôya, namôya ayamihcikêw.
   iii) namôya, namôya ayamihcikêw, masinahikêw ana.
Q. tânisi awa kâ-itahkamikisit?  
A. nîmihitow ana.

*If no answer to the question ask:*

Q. nîmihitow cî awa?  
A. i) âha, nîmihitow ana.

Q. tânisi awa kâ-itahkamikisit?  
A. mâtow ana.

*If no answer to the question ask:*

Q. pâhpiw cî awa?  
A. i) namôya, mâtow ana.  
   ii) namôya, namôya pâhpiw.  
   iii) namôya, namôya pâhpiw,  
        mâtow ana.

Q. tânisi awa kâ-itahkamikisit?  
A. nikamow ana.

*If no answer to the question ask:*

Q. nikamow cî awa?  
A. i) âha, nikamow ana.

Q. tânisi awa kâ-itahkamikisit?  
A. pâhpiw ana.

*If no answer to the question ask:*

Q. mâtow cî awa?  
A. i) namôya, pâhpiw ana.  
   ii) namôya, namôya mâtow.  
   iii) namôya, namôya mâtow,  
        pâhpiw ana.
Q. tânisi awa kâ-itahkamikisit?
A. sêsâwîw ana.

If no answer to the question ask:

Q. pimipahtâw cî awa?
A. i) namôya, sêsâwîw ana.
   ii) namôya, namôya pimipahtâw.
   iii) namôya, namôya pimipahtâw, sêsâwîw ana.

Q. tânisi awa kâ-itahkamikisit?
A. kîwêw ana.

If no answer to the question ask:

Q. pimipahtâw cî awa?
A. i) namôya, pimipahtâw ana.
   ii) namôya, namôya sêsâwîw.
   iii) namôya, namôya sêsâwîw, pimipahtâw ana.

Q. tânisi awa kâ-itahkamikisit?
A. kiwêw ana.

If no answer to the question ask:

Q. kîwêw cî awa?
A. i) âha, kiwêw ana.

Q. tânisi awa kâ-itahkamikisit?
A. pihtokwêw ana.

If no answer to the question ask:

Q. pihtokwêw cî awa?
A. i) âha, pihtokwêw ana.
Q. tânisi awa kâ-itahkamikisit?
A. nohtékâtew ana.

If no answer to the question ask:

Q. kisîpêkiyâkanêw cî awa?
A. i) namôya, nohtékâtew ana.
   ii) namôya, namôya kisîpêkiyâkanêw.
   iii) namôya, namôya kisîpêkiyâkanêw, nohtékâtew ana.

Q. tânisi awa kâ-itahkamikisit?
A. kisîpêkiyâkanêw ana.

If no answer to the question ask:

Q. nohtékâtew cî awa?
A. i) namôya, kisîpêkiyâkanêw ana.
   ii) namôya, namôya nohtékâtew.
   iii) namôya, namôya nohtékâtew, kisîpêkiyâkanêw ana.

Q. tânisi awa kâ-itahkamikisit?
A. kâsîyâkanêw ana.

If no answer to the question ask:

Q. nohtékwasiw cî awa?
A. i) namôya, kâsîyâkanêw ana.
   ii) namôya, namôya nohtékwasiw.
   iii) namôya, namôya nohtékwasiw, kâsîyâkanêw ana.

Q. tânisi awa kâ-itahkamikisit?
A. nohtékwasiw ana.

If no answer to the question ask:

Q. kâsîyâkanêw cî awa?
A. i) namôya, nohtékwasiw ana.
   ii) namôya, namôya kâsîyâkanêw.
   iii) namôya, namôya kâsîyâkanêw, nohtékwasiw ana.
Q. tânisi awa kâ-itahkamikisit?
A. kêtayawinisèw ana.

*If no answer to the question ask:*

Q. kêtayawinisèw cî awa?
A. i) àha, kêtayawinisèw ana.

Q. tânisi awa kâ-itahkamikisit?
A. kisîpêkinastêw ana.

*If no answer to the question ask:*

Q. kisîpêkinastêw cî awa?
A. i) àha, kisîpêkinastêw ana.

Q. tânisi awa kâ-itahkamikisit?
A. kawisimow ana.

*If no answer to the question ask:*

Q. matwêhkwâmiw cî awa?
A. i) namôya, kawisimow ana.
   ii) namôya, namôya matwêhkwâmiw.
   iii) namôya, namôya matwêhkwâmiw, kawisimow ana.

Q. tânisi awa kâ-itahkamikisit?
A. matwêhkwâmiw ana.

*If no answer to the question ask:*

Q. kawisimow cî awa?
A. i) namôya, matwêhkwâmiw ana.
   ii) namôya, namôya kawisimow.
   iii) namôya, namôya kawisimow, matwêhkwâmiw ana.
### 4.7. REVIEW VAI

**VAI-IMPERATIVE**

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>NEGATIVE IMPERATIVE</th>
<th>DELAYED IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. _______</td>
<td>2. êkâwiya _______</td>
<td>2. _______hkan</td>
</tr>
<tr>
<td>2P. _______k</td>
<td>2P êkâwiya _______k</td>
<td>2P. _______hkêk</td>
</tr>
<tr>
<td>21. _______tân</td>
<td>21. êkâwiya _______tân</td>
<td>21. _______hkahk</td>
</tr>
</tbody>
</table>

**VAI - INDICATIVE, SUBJUNCTIVE AND FUTURE CONDITIONAL FORMS**

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni_________n</td>
<td>1. ê-_________yân</td>
<td>1. ___________yâni</td>
</tr>
<tr>
<td>2. ki_________n</td>
<td>2. ê-_________yan</td>
<td>2. ___________yani</td>
</tr>
<tr>
<td>3. _______w</td>
<td>3. ê-_________t</td>
<td>3. ___________ci</td>
</tr>
<tr>
<td>3’ ___________yiwa</td>
<td>3’. ê-_________yit</td>
<td>3’. ___________yici</td>
</tr>
<tr>
<td>1P. ni_________nân</td>
<td>1P. ê-_________yâhk</td>
<td>1P. ___________yâhki</td>
</tr>
<tr>
<td>21. ki_________naw</td>
<td>21. ê-_________yahk</td>
<td>21. ___________yahki</td>
</tr>
<tr>
<td>2P. ki_________nâwâw</td>
<td>2P. ê-_________yêk</td>
<td>2P. ___________yêko</td>
</tr>
<tr>
<td>3P _________wâk</td>
<td>3P. ê-_________cik</td>
<td>3P. ___________twâwi</td>
</tr>
<tr>
<td>3’P ___________yiwa</td>
<td>3’P. ê-_________yit</td>
<td>3’P. ___________yici</td>
</tr>
</tbody>
</table>

**TENSE INDICATORS:** these apply to all verbs for the Indicative and subjunctive forms except for the future definite which is not used in the subjunctive:

- **Past tense:** kî-
- **Future Intent:** wî-
- **Future Definite:** ka- for 1\textsuperscript{st} and 2\textsuperscript{nd} person actors  
  ta- for 3\textsuperscript{rd} person actors
Chapter Five

INANIMATE INTRANSITIVE VERBS

5.0. INANIMATE INTRANSITIVE VERBS

Inanimate intransitive verbs (VII) include weather terms, seasons, days of the week, and times of day. VIIIs have an indefinite actor and this actor/subject is always the 3rd person “it.” VIIIs do not undergo conjugation like the animate intransitive verbs (VAIs) but they can go into various tenses and appear in the Indicative Mood as well as in the Subjunctive Mood.

5.1. WEATHER TERMS

The following are some of the more common Intransitive Inanimate Verbs (VII) that deal with weather set out in the Indicative, Subjunctive and Future Conditional:

<table>
<thead>
<tr>
<th>INDIcatIVE</th>
<th>ENGLISH</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>kimiwan</td>
<td>It rains</td>
<td>ê-kimiwahk</td>
<td>kimiwahki</td>
</tr>
<tr>
<td>yôtin</td>
<td>It is windy</td>
<td>ê-yôtihk</td>
<td>yôtihki</td>
</tr>
<tr>
<td>sîkipêstâw</td>
<td>It is pouring</td>
<td>ê-sîkipêstâk</td>
<td>sîkipêstâki</td>
</tr>
<tr>
<td>kimiwasin</td>
<td>It’s drizzling</td>
<td>ê-kimiwasik</td>
<td>kimiwasikí</td>
</tr>
<tr>
<td>mispon</td>
<td>It snows</td>
<td>ê-mispok</td>
<td>mispoki</td>
</tr>
<tr>
<td>piwan</td>
<td>It drifts (blizzard)</td>
<td>ê-píwahk</td>
<td>piwahki</td>
</tr>
<tr>
<td>sôhkiyôwêw</td>
<td>It is very windy</td>
<td>ê-sôhkiyôwêk</td>
<td>sôhkiyôwêki</td>
</tr>
<tr>
<td>wâsêskwan</td>
<td>It is clear/sunny</td>
<td>ê-wâsêskwahk</td>
<td>wâsêskwahki</td>
</tr>
<tr>
<td>yîkwaskwan</td>
<td>It is cloudy</td>
<td>ê-yîkwaskwahk</td>
<td>yîkwaskwahki</td>
</tr>
<tr>
<td>âhkwatin</td>
<td>It freezes</td>
<td>ê-âhkwatihk</td>
<td>âhkwatihki</td>
</tr>
<tr>
<td>saskan</td>
<td>It melts(chinook)</td>
<td>ê-saskahk</td>
<td>saskahki</td>
</tr>
<tr>
<td>tihkitêw</td>
<td>It melts</td>
<td>ê-tihkitêk</td>
<td>tihkitêki</td>
</tr>
<tr>
<td>kisitêw</td>
<td>It is hot</td>
<td>ê-kisitêk</td>
<td>kisitêki</td>
</tr>
<tr>
<td>kisâstêw</td>
<td>It is hot</td>
<td>ê-kisâstêk</td>
<td>kisâstêki</td>
</tr>
<tr>
<td>kisinâw</td>
<td>It is very cold</td>
<td>ê-kisinâk</td>
<td>kisinâki</td>
</tr>
<tr>
<td>tahkâyâw</td>
<td>It is cold</td>
<td>ê-tahkâyâk</td>
<td>tahkâyâki</td>
</tr>
<tr>
<td>kîsapwêyâw</td>
<td>It is warm</td>
<td>ê-kîsapwêyâk</td>
<td>kîsapwêyâki</td>
</tr>
</tbody>
</table>

From the above we should be able to formulate rules on how to go from the Indicative Mood to the Subjunctive Mood and from the Subjunctive to the Future Conditional.

RULES:

To go from the Indicative Mood to the Subjunctive Mood of VIIIs:

a) add ê at the beginning;

b) drop last consonant of the Indicative mood then;

i) add “k” if the consonant dropped is “w”

ii) add “hk” if the consonant dropped is “n” (there are a few exceptions to this rule)

To go from the Subjunctive Mood to the Future Conditional:

a) Drop the “ê” from the beginning

b) then add “i” at the end

Future conditionals refer to “if” or “when” events occur; if it is “when” then the word “ispîhk-when” precedes the future conditional form, otherwise it is an “iffy” situation.
5.1.a. EXERCISES
A. 1) Translate the following sentences then; 2) use cî to ask questions of each other; 3) use the other question dealing with weather “tânisi kâ-isiwêpahk – What’s the weather like?” using the following pictures (the first picture gives an example):

miyo-kîsikâw.
1) It’s a nice day.
2) miyo-kîsikâw cî? – Is it a nice day?
3) tânisi kâ-isiwêpahk? – What’s the weather like?

sîkipêstâw.

kîsapwêyâw.
kisitêw.

kisinâw.
tahkâyâw.

sôhkiyôwêw.
yôtin

ati-yîkwaskwan.
B. Provide what is required of these verbs:

1. "kimiwan = It rains"
   If it rains ______________

2. "kî-yôtin = it was windy"
   Subjective, future intentive: ______________

3. "kî-wâsêskwan = It was sunny."
   It will be sunny. ______________

4. "ta-yîkwaskwan = It will be cloudy."
   It was cloudy. ______________

5. Answer the following questions:

   a) wâsêskwan cî ôta?

   b) kimiwan cî ôta?

   c) tânisi kâ-isiwêpahk ôta?

   d) yîkwaskwan cî ôta?

   e) tânisi kâ-isiwêpahk ôta?

   f) kimiwan cî ôta?
5.2. FUTURE CONDITIONALS: VIIs

Future conditional forms refer to possible future happenings as in “if (something) happens”. The easiest way of getting the future conditional form is to drop the “ê” from the beginning of the subjunctive mood then add an “i” at the end as shown below:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is spring</td>
<td>sîkwan</td>
<td>ê-sîkwahk</td>
<td>sîkwahki</td>
</tr>
<tr>
<td>It is summer</td>
<td>nîpin</td>
<td>ê-nîpihk</td>
<td>nîpihki</td>
</tr>
<tr>
<td>It is fall</td>
<td>takwâkin</td>
<td>ê-takwâkik</td>
<td>takwâkiki</td>
</tr>
<tr>
<td>It is winter</td>
<td>pipon</td>
<td>ê-pipohk</td>
<td>pipohki</td>
</tr>
</tbody>
</table>

**FROM THE ABOVE DATA WE CAN FORMULATE THE FOLLOWING CHART**

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>VII ending in consonant preceded by a long vowel</td>
<td>Add ê at the beginning, drop last consonant then add k: ê-_________k</td>
<td>Drop ê from the beginning of Subj. then add i at the end _______i</td>
</tr>
<tr>
<td>VII ending in consonant preceded by short vowel*</td>
<td>Add ê at the beginning, drop last consonant then add hk: ê-_________hk</td>
<td>Drop ê from the beginning of Subj. then add i at the end _______i</td>
</tr>
</tbody>
</table>

* There are three VIIs that do not follow this rule: otâkosin – it is late afternoon/early evening; mispon – it snows; takwâkin – it is fall.

5.2.a. EXERCISES

Translate the following sentences: the VAIs are in the future tense and the following VIIs are in the future conditional form:

1. We will go inside if it rains.

2. I’m going outside if it is warm.

3. They are going to go skating if it is cold.

4. Are you going to go skiing if it snows?

5. She is not going to go canoeing if it is very windy.

**VAIs for the above:** wayawî – go outside; pihtokwê – go inside; sôniskwâtahikê – skate; nîpawi-sôskwacowêyâpoko – ski (downhill); pôsi – go boating/canoeing/get on board.
5.2.b. FUTURE CONDITIONALS

Future conditionals indicate a possible happening in the future. Future conditionals occur in compound sentences made up of an independent clause (usually in the indicative but can include delayed imperatives) and a subordinate clause (which include the ê-form, the kâ-form [relative clause marker], the ta-form [infinitive clause marker] or the future conditional). Independent clauses can stand on their own to make complete sentences while subordinate clauses need the independent clause to be grammatically correct.

There are a number of subordinate clauses in Cree. Below are the more common types of subordinate clauses:

a) The ê-form: this form of subordinate clause is often referred to as the subjunctive mood. Use the ê-form after the following words:
   - ayisk – because
   - cikêmâ – because
   - namač-mâka – it is so

b) The kâ-form: this form of subordinate clause occurs most often in content questions or in relative clauses that begin with “ispîhk – when.”

c) The ta-form: this form of subordinate clause often operates the same way as an infinite. Like the infinitive in English, this form is not marked for tense but unlike the English infinite which is not marked for person, the Cree ‘infinitive’ form is marked for person.

d) The future conditional form.

e) The delayed imperative.

Conditional clauses in English are marked with the presence of "if" in the clause; this is not the case in Cree. In Cree the verb marking the conditional clause has the same structure as the verb marking a time clause. Consider the following:

1a. ispîhk ati-kimiwahki kika-kîwânaw.
   When it begins to rain we will go home.
1b. kîspin ati-kimiwahki kika-kîwânaw.
   If it begins to rain we will go home.

In comparing the sentence structure one will note that the only difference is in the use of "ispîhk" in 1a and "kîspin" in 1b. 1a, marked by "ispîhk (when)", is the time clause: as such it indicates that something is definitely going to happen. 1b, marked by "kîspin (if)", is the conditional clause: as such, there is a possibility of something happening, but only a possibility. When "ispîhk" and "kîspin" are used within a sentence structure one can tell which is the time clause and which is the conditional clause. However, more often one would encounter a sentence such as:

1c. kimiwahki kika-kîwânaw.

How would one know if this were a time clause or a conditional clause? In answering that question, consider some further examples:

2a. sôhki-atoskêyâni nika-ati-nihtâ-nêhiyawân.
2b. wîpac waniskâyâni nika-pê-itohtân kihkikiskinwahamâtowikamikohk.
2c. mistahi mîcisoyani kika-kîspon.
2d. pwâtisimoci kika-mamihcihikonaw.

From 2a to 2d there are examples which can, at first glance, be taken as either a time clause with an "ispîhk (when)" understood to be there, or a conditional clause with a "kîspin (if)" understood to be there. This assumption, though perfectly logical given that the first verb form is in the same structure as in 1a and 1b above (i.e., all the first verbs end in an "i"), is erroneous. Consider yet another example:

2e. kihtwâm kika-wâpamitonaw papimâtisiyahki.

In this example the conditional verb form is in the last position. However, the ending "i" is the same as it is in all previous examples. Again there is an absence of both "ispîhk" and "kîspin" but to a fluent Cree speaker there is no question as to what is meant in this, and in the other examples. 2e essentially embodies the Cree philosophy of life which is to be lived "one day at a time." In other words, one does not assume that life continues further than that one day in which one is living hence the respect for life and the value it has is evident in conditional clauses. One need not say "kîspin" in conditional clauses because "kîspin" is understood to be present in such clauses. If one meant "ispîhk" then one would say "ispîhk."

To sum up the difference between time clauses and conditional clauses note that "kîspin" is optional and employed only for emphasis while "ispîhk" is obligatory. The verb forms are nevertheless similar. With that in mind, here then are the translations of 2a-2e:

2a. If I work hard (conditional clause) - sôhki-atoskêyâni
I will begin to be able to speak Cree (result clause). - nika-ati-nihtâ-nêhiyawân.

2b. If I get up from bed early (conditional clause) - wîpac waniskâyâni
I will come (result clause) to the university. - nika-pê-itohtân
                                          kihcikiskinwahamâtowikamikohk.

2c. If you eat lots (conditional clause) - mistahi mîcisoyani
you will be full (result clause). - kika-kîspon.

2d. If he dances pow-wow (conditional clause) - pwâtisimoci
he will make us proud (result clause). - kika-mamihcihikonaw.

2e. We will see each other again (result clause) - kihtwâm kika-wâpamitonaw
if we are alive and well (conditional clause). - papimâtisiyahki.

It does not matter if the result clause (i.e. the event that could happen if a certain condition is met) precedes the conditional clause (i.e. the condition that must happen if the result clause is to come true) or vice versa as is evident in example 2e. Incidentally, 2e is the standard parting phrase in Cree similar to the "good-bye" in English.
RULES:

<table>
<thead>
<tr>
<th>RESULT CLAUSE</th>
<th>CONDITIONAL CLAUSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Must be in some future tense in either the Indicative Mood or Subjunctive Mood. The Delayed Imperative form can also serve as a result clause.</td>
<td>The Cree word for “if”, “kîspin”, is optional but can be included for emphasis.</td>
</tr>
</tbody>
</table>

MAKING FUTURE CONDITIONALS

1. **Intransitive Inanimate Verbs** (IIV’s):
   A) start with Indicative Mood.
   B) drop last consonant:
      i) add "ki" at the end if last consonant dropped was a “w.”
      e.g.: **Indicative:** tipiskâw – it is night/dark.
      Drop w \(\rightarrow\) tipiskâ_  
      Check vowel: a is long so add ki:
      tipiskâki – “if it is night/dark” (literally)
      or “tonight” (common usage)
     
   ii) add “hki” at the end if last consonant dropped was an “n.”
      e.g.: **Indicative:** kimiwan – it rains.
      Drop n \(\rightarrow\) kimiwa_  
      Check vowel: a is short so add hki:
      kimwa_hki – if it rains.

2. **Animate Intransitive Verbs** (VAI’s):
   A) Use the Subjunctive Mood;
      **Verb Root:** atoskê – work
      **Subj. Md.:** ê-atoskêyân – (As) I am working.
   B) Drop the ê from the Subjunctive Mood form but retain the endings;
      atoskêyân
   C) Add: i)"i" at the end of 1, 2, 1P and 21
      atoskêyâni – If I am working.
      atoskêyâni – If you are working.
      atoskêyahki – If we (exclusive) are working.
      atoskêyahki – If we (inclusive) are working.
     ii)"o" at the end of 2P
      atoskêyêko – If you (plural) are working.
     iii) “i” at the end of 3, 3’ and 3’P but first change the last "t" to "e":
      atoskêci – If she/he/it is working.
      atoskêyici – If her/his _____ is working.
      atoskêyici – If their _____ is working.
   D) **For 3P only**, start with the verb root then add "twâwi" at the end:
      atoskêtwâwi – If they are working.
5.3. SEASONS

Seasons, in Cree, are also VIs. The chart below lists the seasons in various forms:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>PAST SEASON</th>
<th>PRESENT SEASON: Indicative</th>
<th>PRESENT SEASON: Subjunctive</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is late spring (ice break-up).</td>
<td>miyoskamik. Last late spring.</td>
<td>miyoskamin.</td>
<td>ê-miyoskamik.</td>
<td>miyoskamiki. If/When it is late spring.</td>
</tr>
<tr>
<td>It is spring.</td>
<td>sîkwanohk. Last spring.</td>
<td>sîkwan.</td>
<td>ê-sîkwahk.</td>
<td>sîkwahki. If/When it is spring.</td>
</tr>
<tr>
<td>It is summer.</td>
<td>nîpinohk. Last summer.</td>
<td>nîpin.</td>
<td>ê-nîpihk.</td>
<td>nîpihk. If/When it is summer.</td>
</tr>
<tr>
<td>It is fall.</td>
<td>takwâkohk. Last fall.</td>
<td>takwâkin.</td>
<td>ê-takwâkik.</td>
<td>takwâkiki. If/When it is fall.</td>
</tr>
<tr>
<td>It is early winter. (ice freeze up)</td>
<td>mikiskohk. Last early winter.</td>
<td>mikiskon.</td>
<td>ê-mikiskohk.</td>
<td>mikiskohki. If/When it is early winter.</td>
</tr>
<tr>
<td>It is winter.</td>
<td>piponohk. Last winter.</td>
<td>pipon.</td>
<td>ê-pipohk.</td>
<td>pipohki. If/When it is winter.</td>
</tr>
</tbody>
</table>

As you can see seasons can be in both the Indicative and the Subjunctive forms, including the future conditional forms. Both the Indicative and Subjunctive forms can use various preverbs as well as go into various tenses. Both the past season forms above as well as the future conditional forms cannot go into various tenses since they already indicate a temporal reality; one deals with past seasons and the other deals with upcoming seasons. Below are some sentences to clarify how these differ from regular past tense forms and regular future tense forms of the seasons.

1) Last fall the children started school early.
   takwâkohk awâsisak kî-mâci-kiskinwahamâkosiwak wîpac.
2) It was fall when the children came back to school.
   kî-takwâkiniyiw* ispîhk awâsisak kâ-kî-pê-kiskinwahamâkosicik**.
3) In the fall the children will start school early.
   takwâkiniyiki awâsisak wîpac ta-mâci-kiskinwahamâkosiwak.
4) It will be fall, anytime now the children will start school.
   ta-takwâkin, pikw-îspî êkwa awâsisak ta-mâci-kiskinwahamâkosiwak.

*This form here, and in number 3, is used when the subject of the main clause is 3rd person as is the case here, otherwise it would have been in the following forms: kî-takwâkin and takwâkiki.

** Any verb that follows “ispîhk – when” will use the subjunctive mood/relative clause marker “kâ-” at the beginning with the regular subjunctive mood endings, unless the verb is a future conditional.
5.3.a REVIEW: VITAL STATISTICS I

WORDS

niya - I/me
ohci - from
kiya - you
tânitê - where
itahtopiponê - be of a certain age (VAI)
isiyihkâso - be called/named (VAI)
tânisi - Greetings/ Hello/ how
tânitahto - how many

TEXT: students can fill in the blanks below with their own information:

tânisi. - Greetings!
__________________ nitisiyihkâson. My name is ____________.
__________________ ohci niya kayahtê. I am from _________ originally.
__________________ nititahtopiponân. I am __________ years old.

GRAMMAR:
WORD ORDER:
-Pertinent information is given first followed by the verb in its inflected form

ANIMATE INTRANSITIVE VERBS:
-Animate Intransitive Verb (VAI- above) roots appear as orders given to
  one person (second person singular form of the Imperative);
-VAIs in the inflected form with a first person subject (I/me) begin with:
  “ni” and end in “n” (ki____n – for second person) with the verb root
  going in between;
-if VAI root begins with a vowel then the person indicator (ni) is followed by
  a connecting “t:”
  Shaking-Spear nitisiyihkâson. - My name is Shaking-Spear.
-if VAI root ends in “ê” then that “ê” must be changed to “â” in the inflected
  form when the subject is the first person (singular and plural) or
  in the second person (singular and plural):
  nistomitanaw nikotwâs(ik)osâp nititahtopiponân. –
  I am thirty-six years old.

QUESTIONS: do the following with students:
1. tânisi? – hello/how are you? (ANS: namôya nânitaw (Fine) or repeat “tânisi.”)
2. tânisi kitisiyihkâson? – How are you called (what is your name)?
3. tânitahtopiponêyan? – How old are you?
4. tânitê ohci kiya kayahtê? – Where are you from originally?)
5.3.b. **DO:** get students to write out a dialog using 8 X 5 cards. Once the cards are prepared students can then pair up doing the dialog together. Each card has a section spoken by A> and B> and includes the following information:

**CARD ONE:**
A> tânisi?
B> namōya nânítaw, kiya mâka.

**CARD TWO:**
A> pêyakwan. _________ nitisiyihkâson.
   kiya mâka, tânisi kitisiyihkâson?
B> ___________ nitisiyihkâson.

**CARD THREE:**
A> __________ ohci niya kayahtê. kiya mâka,
   tânitê ohci kiya kayahtê?
B> __________ ohci niya kayahtê.

**CARD FOUR:**
A> __________ nititahtopiponân. kiya mâka,
   tânitahtopiponêyan?
B> ______________ nititahtopiponân.

**CARD FIVE:**
A> okiskinwahamâkan niya. kiya mâka,
   okiskinwahamâkan cî kîsta?
B> âha, okiskinwahamâkan nîsta.

After each of the pairs have done the above dialogue ask the other students the following about the information given by the two who just finished:

1) tânisi awa isiyihkâsow? (point to one of the students).
2) tânitê awa ___student’s name___ ohci kayahtê?
3) tânitahtopiponêt ____student’s name____?
4) okiskinwahamâkan cî awa _____student’s name____?
5.3.c. VITAL STATISTICS II

WORDS:

mēkwâc - at this time  nihtâwîki - be born (VAI)
wîki - reside (VAI)  ohpiki - grow (VAI)
-pê- - come (PV)  kiskinwahamâkosî - be in school/class (VAI)
-ati- - start (PV)  pipon - it is winter (IIV)
sîkwan - it is spring (IIV)  takwâkin - it is fall (IIV)
nîpin - it is summer (IIV)  -kî- - indicates past tense

TEXT: students can fill in the blanks below with appropriate information:

1. ____________ nikî-nihtâwîkin. I was born at ______________.
2. kî-ati-pipon. It was at the start of winter.
3. ____________ nikî-pê-ohpikin. I was raised in ______________.
4. ____________ nikî-kiskinwahamâkosin. I went to school in ______________.
5. mēkwâc __________ niwîkin. I live in __________ at this time.

GRAMMAR:

PAST TENSE INDICATOR:
The past tense indicator “-kî-“ comes after the person indicator and before a pre-verb. In the absence of a person indicator or pre-verb the past tense indicator is place before the verb root:

Present tense: nikiskinwahamâkosin. – I am in school/class.
In the past tense: nikî-kiskinwahamâkosin. – I was in school.

PRE-VERBS:

Pre-verbs are placed before the main verb (verb root). Pre-verbs are like adverbs in English as they modify the meaning of the verb.

Present tense: niwîkin ôta. – I live/reside here.
With Pre-verb: nipê-wîkin ôta. – I come to live/reside here.
Past tense: niki-wîkin ôta. – I lived/resided here.
With pre-verb: niki-pê-wîkin ôta. – I came to live here.

INANIMATE INTRANSITIVE VERBS:
These verbs (IIV) deal with seasons, times of day, days of the week, some colours and all weather terms. They can not be conjugated like the VAI but they do take on all tenses and can use pre-verbs.

STANDARD VERB STRUCTURE:
The following is the standard verb structure for any verb:

<table>
<thead>
<tr>
<th>Person Indicator</th>
<th>Tense Indicator</th>
<th>Pre-verb</th>
<th>Verb root</th>
<th>Ending</th>
</tr>
</thead>
</table>
5.3.d. QUESTIONS AND ANSWERS: students pair up to ask each other these questions.

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>ANSWERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. tânisi? Hello, how are you?</td>
<td>namôya nânitaw.</td>
</tr>
<tr>
<td>2. tânisi kitisiyihkâson? What is your name?</td>
<td>nisisi tânisiyihkâson.</td>
</tr>
<tr>
<td>3. tânitahtopiponêyan? How old are you?</td>
<td>nisisi tânitahtopiponân.</td>
</tr>
<tr>
<td>4. tânitê ohci kiya kayahtê ? Where are you from originally?</td>
<td>nisisi ohci kayahtê.</td>
</tr>
<tr>
<td>5. tânitê kikk-nihtâwîkin? Where were you born?</td>
<td>nisisi kikk-nihtâwîkin.</td>
</tr>
<tr>
<td>6. tânisi kî-ihkin kâ-kî-nihtâwîkiyan? What season were you born in?</td>
<td>nisisi kî-ihkin kâ-nihtâwîkiyan.</td>
</tr>
<tr>
<td>7. tânitê kikk-pê-ohpîkin? Where were you raised?</td>
<td>nisisi kikk-pê-ohpîkin.</td>
</tr>
</tbody>
</table>

5.3.e. EXERCISES: Place the following into the past tense:
The pre-verb ‘pê- come’ shows a process of time from the past to the present.

1. nîsitanaw nitishtopiponân. ____________________________

2. Saskatoon ninîhtâwîkin. ____________________________

3. Regina nipê-ohpîkin. ____________________________

4. Regina mîna nikiskinwahamâkosin. ____________________________

5. Saskatoon niwîkin. ____________________________

6. pipon. ____________________________

7. sîkwan. ____________________________

8. takwâkin. ____________________________

9. nîpin. ____________________________

10. namôya sîkwan, pipon. ____________________________
5.3.f. VITAL STATISTICS III

WORDS:
ê-akimiht - as it is counted  pîsim - month/sun
kêko - which tânîkohk - how much
akimâw - it is counted mâna - usually

TEXT: students can fill in the blanks with their own information:

1. ______________ akimâw awa pîsim. It is the _______ of this month.
2. __________ mâna ê-akimiht nitipiskên. I have a birthday in ____________.
3. ______________ ______________ mâna nitipiskên.
   I have a birthday on the ______________ of ________________.

5.3.g. QUESTIONS:
Answer the following questions:

1) kêko pîsim awa akimâw mêkwâc? Which month is counted now?
______________________________________________________________________________

2) tânîkohk awa pîsim akimâw mêkwâc? What is the date now?
______________________________________________________________________________

3) kêko pîsim mâna kitipiskê? Which month is your birthday on?
______________________________________________________________________________

4) tânîkohk ê-akimiht èwako pîsim kitipiskê? What date of that month is your birthday?
______________________________________________________________________________

5) kêko pîsim mâna kimâci-kiskinwahamâkosin? Which month do you usually start school?
______________________________________________________________________________

6) tânispîhk mâna kâ-manitôwikîsikâk? When is it Christmas?
______________________________________________________________________________

7) tânispîhk mâna kâ-oçimikîsikâk? When is New Year’s Day?
______________________________________________________________________________

8) tânispîhk kâ-okâwîmâwikîsikâk anohc kâ-askîwik? When is Mother’s Day this year?
______________________________________________________________________________

9) tânispîhk kâ-ohtâwîmâwikîsikâk anohc kâ-askîwik? When is Father’s Day this year?
______________________________________________________________________________

10) tânispîhk mâna kâ-cîpayitipiskâk? When is Halloween night?
______________________________________________________________________________
ADDITIONAL WORDS:
tânispîhk   - when   manitôwikîsikâw   - Christmas
mâna  - usually  ocîmikîsikâw   - New Year’s Day
cîpayitipiskâw   - Halloween  okâwîmâwikîsikâw   - Mother’s Day
ohtâwîmâwikîsikâw   - Father’s Day anohc kâ-askîwik   - this year

5.3.h. DIALOGUE FIVE
A: tânisi* (name)             A: Hello (Name)
B: tânisi (name)                          B: Hello (name)
A: anohc nitipiskên**!
B: kah, tânitahtopiponêyan êkwa?   B: Oh, so how old are you now?
A: nîsitanaw pêyakoşâp nititahtopinonân.   A: I am twenty-one years old.
      kiya mâka, tânitahtopiponêyan?

B: kêkâ-nîsitanaw niya nititahtopiponân.   B: I am nineteen years old.
A: tânispîhk kâ-tipiskaman?            A: When is your birthday?

VOCABULARY
anohc   – today   nitipiskên   – I have a birthday.
kah   – oh,   tânitahtopiponêyan   – How old are you?
êkwa   – now   nîsitanaw pêyakoşâp   – twenty-one
tániśihk   – when   nititahtopinonân   – I am of that age.
kêkâ-nîsitanaw   – nineteen   kâ-tipiskaman   – You have a birthday.
kêkâ-nistomitanaw   – twenty-nine   ê-akimiht   – it is counted
mikisiwipîsim   – February  kititahtopiponân   – You are of that age.

NOTES
4) *The greeting “tânisi” can be answered in a variety of ways: it can mean “how are you” to which you can answer as “namôya nànitaw” meaning “I am fine”; or it can mean “hello” to which you can answer as in the above dialogue “tânisi - hello.”

5) **The phrase “nitipiskên” meaning “I have a birthday” is the first person indicative mood form of the transitive inanimate verb – class 1 (VTI-1) “tipiska – have a birthday.” The same verb appears on the second last line in the above dialogue in a relative clause (subjunctive mood), second person form, as “kâ-tipiskaman.” The last “a” in the verb root “tipiska” changes to “ê” for the first and second person forms of the indicative mood. This rule applies to all VTI-1s in the indicative mood.

6) ***The formula for saying the date is to say the date first, then the phrase meaning “it is counted - ê-akimiht” followed by the month as in the above dialogue: “kêkâ nistomitanaw ê-akimiht mikisiwipîsim.”

Do the above dialogue with a classmate and substitute the phrase “kêkâ nistomitanaw ê-akimiht mikisiwipîsim” with your own birthdate.
REVIEW: VITAL STATISTICS for 1st, 2nd, and 3rd person forms:

<table>
<thead>
<tr>
<th>1st Person – talking about yourself</th>
<th>2nd person – talking to someone: usually used in questions</th>
<th>3rd person – talking about someone else</th>
<th>3rd person obviative – talking about someone else’s someone/thing</th>
</tr>
</thead>
<tbody>
<tr>
<td>__________________</td>
<td>_____ kitisiyihkâson.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nitisiyihkâson.</td>
<td>isiyihkâsôw nitôtêm.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>__________________</td>
<td>__________________</td>
<td>__________________</td>
<td></td>
</tr>
<tr>
<td>kayahtê ohci niya.</td>
<td>kayahtê ohci niya.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. tânítê mèkwàc kiwíkin?</td>
<td>tânítê mèkwàc wíkíw wíyê?</td>
<td>tânítê mèkwàc wíkíw wíyê?</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>mèkwàc kiwíkin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mèkwàc niwíkin.</td>
<td>mèkwàc kiwíkin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. okiskinwahamâkan niya.</td>
<td>okiskinwahamâkan kiya.</td>
<td>okiskinwahamâkan niya.</td>
<td>okiskinwahamâkan niya.</td>
</tr>
<tr>
<td>okiskinwahamâkan niya.</td>
<td>okiskinwahamâkan kiya.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>okiskinwahamâkan niya.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mèkwàc niwíkin.</td>
<td>okiskinwahamâkan kiya.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. tânitahtopiponêyan?</td>
<td>tânitahtopiponêyê?</td>
<td>tânitahtopiponêyê?</td>
<td></td>
</tr>
<tr>
<td>__________________</td>
<td>tânitahtopiponêyê?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nititahtopiponân.</td>
<td>itahtopiponêw.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. kêko pîsim mâna kitîpiskên?</td>
<td>kêko pîsimwa mâna tipiskam wiya?</td>
<td>kêko pîsimwa mâna tipiskam wiya?</td>
<td></td>
</tr>
<tr>
<td>__________________</td>
<td>kêko pîsimwa mâna tipiskam wiya?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mâna nitîpiskên.</td>
<td>kêko pîsimwa mâna tipiskam wiya?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mâna nitîpiskên.</td>
<td>kêko pîsimwa mâna tipiskam wiya?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. tânîkohk è-akimiht éwako pîsim mâna kitîpiskên?</td>
<td>tânîkohk è-akimiht èwako pîsimwa mâna tipiskam wiya?</td>
<td>tânîkohk è-akimiht èwako pîsimwa mâna tipiskam wiya?</td>
<td>ê-akimihêt èwako pîsimwa mâna tipiskam wiya?</td>
</tr>
<tr>
<td>ê-akimiht</td>
<td>ê-akimiht èwako pîsimwa mâna tipiskam wiya?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mâna nitîpiskên.</td>
<td>ê-akimiht èwako pîsimwa mâna tipiskam wiya?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mâna nitîpiskên.</td>
<td>ê-akimiht èwako pîsimwa mâna tipiskam wiya?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kî-season ispîhk kâ-kî-nîhtawîkiyân.</td>
<td>kî-season ispîhk kâ-kî-nîhtawîkiyân.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kî-seasonyiyôwîîkîn ispîhk kâ-kî-nîhtawîkiyân.</td>
<td>kî-seasonyiyôwîîkîn ispîhk kâ-kî-nîhtawîkiyân.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kî-seasonyiyôwîîkîn ispîhk kâ-kî-nîhtawîkiyân.</td>
<td>kî-seasonyiyôwîîkîn ispîhk kâ-kî-nîhtawîkiyân.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.3.i. EXERCISES
A. Translate the following English sentences into Cree:

**WORD LIST:**
- niska – goose (NA)
- kôna – snow (NA)
- namôya – no/negator
- kaskatin – ice freezes (VII)
- namôya osâm – not very
- oskana-kâ-asastêki – Regina
- nîpinohk – last summer
- miyoskamik – last late spring
- isphîk – when
- tihkiso – melt (VAI)
- nîpiy – leaf (NI)
- pimihamo – migrate (VAI)
- wâstêpakâw – leaves change colour (VII)
- wîpac – soon/early
- kwâskwêpicikê – fish (VAI)
- pâtimâ – later
- kakwâtaki – very
- sîkwanohk – last spring
- piponohk – last winter

1. Last late spring I came to Regina.

2. It was late spring when I came to Regina.

3. Last spring the snow melted early.
4. It was spring but the snow didn’t melt early.

5. Last summer we went fishing.

6. It was summer when we went fishing.

7. Last fall the leaves turned colour early.

8. It was fall but the geese didn’t migrate until early winter.

9. Last early winter the ice didn’t freeze until much later.

10. It was early winter when he came to town.

11. Last winter was very cold!

12. It was winter but it wasn’t very cold.

B. Talking about seasonal activities: students will pair up to read, translate, then ask each other questions from the following entries on seasons and seasonal activities:

**SPRING - sîkwan**

1. ispîhk mâna kâ-sîkwahk ôki pîsimwak akimâwak: niskipisim, ayîkipîsim, êkwa sâkipakâwipîsim.
   Q. kêko pîsimwak akimâwak ispîhk kâ-sîkwahk?

2. ispîhk mâna kâ-sîkwahk tâh-tihkitêw, sâh-sâkipakâw êkwa wâpikwaniya ohpikinwa.
   Q. tânisi mâna kâ-isiwêpahk ispîhk kâ-sîkwahk?

3. ispîhk mâna kâ-sîkwahk nitipiskên nîsosâp ê-akimiht* sâkipakâwipîsim.
   Q. kiya mâka, tânispîhk mâna kâ-tipiskaman ispîhk kâ-sîkwahk?
4. ispîhk mâna kâ-sîkwahk nicîhêyihtên ta-tihtipêpiskâman** cihcipayapisikanis.  
   Q. kiya mâka, kicîhêyihtên cî ta-tihtipêpiskaman cihcipayapisikanis ispîhk kâ-sîkwahk?

5. ispîhk mâna kâ-sîkwaniyîk*** tipiskam nisîmis nisto ê-akimimiht ayîkipîsimwa.****  
   Q. tânispîhk mâna kâ-tipiskahk nisîmis ispîhk kâ-sîkwaniyîk?

6. ispîhk mâna kâ-sîkwaniyîk cihkêyihtam nisîmis ta-pahkahtowêt.  
   Q. cihkêyihtam cî nisîmis ta-pahkahtowêt ispîhk kâ-sîkwaniyîk?

NOTES:  
*ê-akimîht – it is counted, this form changes to ê-akimimiht when the topic of discussion is  
   someone else other than the speaker or the one spoken to.  
** ta-tihtipêpiskâman is a Transitive Inanimate Verb-class 1 (VTI-1). There are two other  
   VTI-1 verbs here: tipîska - have a birthday; cihkêyihta – like something. The ta- that begins  
   the verb here is an infinite clause marker, a form of subjunctive so it uses the subjunctive  
   mood endings of verbs.  
*** kâ-sîkwaniyîk is the form used to write “spring” when the topic of discussion is someone  
   else other than the speaker or the one spoken to. kâ-sîkwahk is the form used when the  
   subject of the verb in the main clause is 1st or 2nd person.  
**** ayîkipîsimwa is the form used to write “month” when the topic of discussion is  
   someone else other than the speaker or the one spoken to. The wa that ends the month here is  
   not used when the subject of the verb in the main clause is 1st or 2nd person.

SUMMER - nîpin  
1. ispîhk mâna kâ-nîpihk ôki pîsimwak akimâwak: pâskåwihowipîsim, paskowipîsim, êkwa  
   ohpahowipîsim.  
   Q. kêko pîsimwak akimâwak ispîhk kâ-nîpihk?

   Q. tânisi mâna kâ-isiwêpahk ispîhk kâ-nîpihk?

3. ispîhk mâna kâ-nîpihk nitîpiskêni nistosâp ê-akimîht ohpahowipîsim.  
   Q. kiya mâka, tânispîhk mâna kâ-tipiskaman ispîhk kâ-nîpihk?

4. ispîhk mâna kâ-nîpihk nicîhêyihtên ta-kwâskwêpicikêyân.  
   Q. kiya mâks, kicîhêyihtên cî ta-kwâskwêpicikêyan ispîhk kâ-nîpihk?
5. ispîhk mâna kâ-nîpiniyik tipiskam nimis nîsitanaw ē-akimimiht paskowipįsimwā.
   Q. tânispîhk mâna kâ-tipiskahk nimis ispîhk kâ-nîpiniyik?

6. ispîhk mâna kâ-nîpiniyik cihkêyihtam nimis ta-papâmiskât.
   Q. cihkêyihtam cî nimis ta-papâmiskât ispîhk kâ-nîpiniyik?

*NOTE: on reduplication*

The weather conditions in these entries are marked with reduplications: reduplicating the first syllable of the word to mark recurrent events or events that are in process at the time of speaking. Reduplication in Cree comes in two forms depending on the situation:

a) Reduplicate the consonant of the first syllable along with a long “ā” and an “h” when the action is one that is known to occur on a regular basis: hence “kâh-kitowak – there is thunder” an event that is known to happen in the summer. If the first syllable of the word begins with a vowel then “āy-” comes before the first syllable: e.g. regular form: “âcimow – he tells a story” and with reduplication: āy-âcimow – he tells a story (on a regular basis)

b) Reduplicate the consonant of the first syllable along with a short vowel when the action is one that is in process of occurring, intermittently: hence “kah-kitowak – there is thunder” shows that the event is occurring at the time of speaking. If the first syllable begins with a vowel then “ay-” precedes the first syllable. Technically, though, the situation marking these actions with words that begin with a vowel is not reduplication since no letter is repeated, but the meaning it reflects in the words is the same as those where reduplication occurs so this is included here.

FALL - takwâkin

1. ispîhk mâna kâ-takwâkik ôki pîsimwak akimâwak: takwâkipîsim, pinâskowipîsim, ēkwa ihkopîwipîsim.
   Q. kêko pîsimwak akimâwak ispîhk kâ-takwâkik?

2. ispîhk mâna kâ-takwâkik nîpiya pâh-pahkihtinwa, ati-tâh-tahkâyâw ēkwa wîpac ta-pipon.
   Q. tânisi mâna kâ-isiwêpahk ispîhk kâ-takwâkik?

3. ispîhk mâna kâ-takwâkik nitipiskên nîsitanaw nêwosâp ē-akimiht ihkopîwipîsim.
   Q. kiya mâka, tânispîhk mâna kâ-tipiskaman ispîhk kâ-takwâkik?

4. ispîhk mâna kâ-takwâkik nicihkêyihtên ta-mâcîyan.
   Q. kiya-mâka, kicihkêyihtên cî ta-mâcîyan ispîhk kâ-takwâkik?
5. ispîhk mâna kà-takwâkinîyik tipiskam nistês nistomitanaw pêyakosáp ê-akimiht pinâskowipîsimwa.
   Q. tânispîhk mâna kà-tipiskahk nistês ispîhk kà-takwâkinîyik?

6. ispîhk mâna kà-takwâkinîyik cihkêyihtam nistês ta-sèsâwipaatât.
   Q. cihkêyihtam cî nistês ta-sèsâwipaatât ispîhk kà-takwâkinîyik?

WINTER - pipon

1. ispîhk mâna kà-pipohk ôki pîsimwak akimâwak: pawâcakinîsîsipîsim, kisêpîsim, êkwa mikisîwipîsim.
   Q. kêko pîsimwak akimâwak ispîhk kà-pipohk?

2. ispîhk mâna kà-pipohk kâh-kisinâw, pâh-pîwan êkwa mâh-mispon.
   Q. tânisi mâna kà-isiwêpahk ispîhk kà-pipohk?

3. ispîhk mâna kà-pipohk nitipiskên nêwosáp ê-akimiht mikisîwipîsim.
   Q. kiya mâka, tânispîhk mâna kà-tipiskaman?

4. ispîhk mâna kà-pipohk nicipihihtên ta-yâh-yahkipahosoyân.
   Q. kiya mâka, kicipihihtên cî ta-yâh-yahkipahosoyan ispîhk kà-pipohk?

5. ispîhk mâna kà-pipohk kà-takwâkinîyik cihkêyihtam niciwâm niyânan ê-akimiht kisêpîsimwa.
   Q. tânispîhk mâna kà-tipiskahk niciwâm ispîhk kà-pipohk kà-pipohk?

6. ispîhk mâna kà-pipohk kà-takwâkinîyik cihkêyihtam niciwâm ta-sôniskwâtahikêt.
   Q. cihkêyihtam cî niciwâm ta-sôniskwâtahikêt ispîhk kà-pipohk kà-pipohk?

See sections 1.4A. for a list of numbers and months to help with the above exercise.

NOTE:

Saying the date follows these formulae:
Date in present statements as an independent clause: date akimâw month
Date in present statement as part of a subordinate clause: date ê-akimiht month
**BONUS:** a sample calendar for the month of October 2012

<table>
<thead>
<tr>
<th>pinâskowipîsim</th>
<th>Ayamihêwikísikâw</th>
<th>pêyakokísikâw</th>
<th>nîsokísikâw</th>
<th>nistokísikâw</th>
<th>nêwokísikâw</th>
<th>niyânokísikâw</th>
<th>Nikotwâsokísikâw</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-pêyak akimâw</td>
<td>2-nîso akimâw</td>
<td>3-nisto akimâw</td>
<td>4-nêwo akimâw</td>
<td>5-niyânak akimâw</td>
<td>6-nikotwâsak akimâw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>miyo-kîsikâw</td>
<td>tahkâyîw</td>
<td></td>
<td></td>
<td>tipiskam nitôtém.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7-têpakohp akimâw</td>
<td>8-ayênânêw akimâw</td>
<td>9-kêkâ-mitâtaht akimâw</td>
<td>10-mitâtaht akimâw</td>
<td>11-pêyakosâp akimâw</td>
<td>12-nîsosâp akimâw</td>
<td>yôtin</td>
<td>13-nîsosâp akimâw</td>
</tr>
<tr>
<td>14-nêwosâp akimâw</td>
<td>15-niyânanosâp akimâw</td>
<td>16-nikotwâsosâp akimâw</td>
<td>17-têpakohposâp akimâw</td>
<td>18-ayênânêwosâp akimâw</td>
<td>19-kêkâ-mitâtahtosâp akimâw</td>
<td>20-nîsitanaw akimâw</td>
<td></td>
</tr>
<tr>
<td>21-nîsitanaw pêyakosâp akimâw</td>
<td>22-nîsitanaw nîsosâp akimâw</td>
<td>23-nîsitanaw nîsosâp akimâw</td>
<td>24-nîsitanaw nêwosâp akimâw</td>
<td>25-nîsitanaw niyânanosâp akimâw</td>
<td>26-nîsitanaw nikotwâsosâp akimâw</td>
<td>27-nîsitanaw têpakohposâp akimâw</td>
<td></td>
</tr>
<tr>
<td>28-nîsitanaw ayênânêwosâp akimâw</td>
<td>29-nîsitanaw kêkâ-mitâtahtosâp akimâw</td>
<td>30-nîstomitanaw akimâw</td>
<td>31-nîstomitanaw pêyakosâp akimâw</td>
<td>cîpayitipiskâw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ati-yîkwaskwan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>mispon</td>
<td></td>
</tr>
</tbody>
</table>

**wâwiyésiw tipiskâwi-pîsim**
C. **DO:** After the students do the foregoing exercise have them prepare similar dialogues using information from their own lives, including their interests. Each student works on the season in which they have a birthday. The following section lists a choice of the more common activities from which the students can get their information for what they like to do. Their projects can include pictures and must have the following topics, with text and questions similar to the units listed in section B. Students prepare their projects for class presentation where they will ask classmates the questions they have prepared:

**Class presentation must include the following:**
- a) season with months;
- b) weather activities during that season;
- c) student’s own birthday;
- d) what a student likes to do – this can include three activities;
- e) a relative’s birthday during that season (**Exercise 4 in Chapter 1** lists relatives);
- f) what that relative likes to do during that season.

D. **LIKES:**
The forms below are ways people express what they like to do in the infinitive form, a type of subjunctive that begins with a *ta-* followed by subjunctive mood endings of verbs. VAI roots can go in the blanks below:

Put the verb roots of VAI in the following blank for 1<sup>st</sup> person:  
<code>ta-_______________ yân.</code>

Put the verb roots of VAI in the following blank for 2<sup>nd</sup> person:
<code>ta-_______________yan.</code>

Put the verb roots of VAI in the following blank for 3<sup>rd</sup> person:
<code>ta-_______________t.</code>

**DO:** first say what you like to do then ask someone if they like to do that too:

**Speaker A:**

*nicihkêyhtên ta-pakâsimoyân.* – I like to swim  
*kiya mâka, kicihkêyhtên cî kîsta ta-pakâsimoyan?* – How about you, do you like to swim too?

**Speaker b:**

Possible answers:
- a) *namôya, namôya nicihkêyhtên ta- pakâsimoyân.* – No, I do not like to swim.
- b) *âha, nîsta nicihkêyhtên ta-pakâsimoyân.* – Yes, I like to swim too.
### 5.4. DAYS OF THE WEEK

Days of the week are also Inanimate Intransitive verbs (VII). Below is a list of the days of the week in various forms.

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>ayamihêwi-kêsikâw</td>
<td>ë-ayamihêwi-kêsikâk</td>
<td>ayamihêwi-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Sunday</td>
<td>It is Sunday</td>
<td>If it is Sunday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Sunday comes/ On Sunday)</td>
</tr>
<tr>
<td>Monday</td>
<td>pêyako-kêsikâw</td>
<td>ë-pêyako-kêsikâk</td>
<td>pêyako-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Monday</td>
<td>It is Monday</td>
<td>If it is Monday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Monday comes/ On Monday)</td>
</tr>
<tr>
<td>Tuesday</td>
<td>nîso-kêsikâw</td>
<td>ë-nîso-kêsikâk</td>
<td>nîso-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Tuesday</td>
<td>It is Tuesday</td>
<td>If it is Tuesday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Tuesday comes/ On Tuesday)</td>
</tr>
<tr>
<td>Wednesday</td>
<td>nîsto-kêsikâw</td>
<td>ë-nîsto-kêsikâk</td>
<td>nîsto-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Wednesday</td>
<td>It is Wednesday</td>
<td>If it is Wednesday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Wednesday comes/On Wednesday)</td>
</tr>
<tr>
<td>Thursday</td>
<td>nêwo-kêsikâw</td>
<td>ë-nêwo-kêsikâk</td>
<td>nêwo-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Thursday</td>
<td>It is Thursday</td>
<td>If it is Thursday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Thursday comes/ On Thursday)</td>
</tr>
<tr>
<td>Friday</td>
<td>niyânano-kêsikâw</td>
<td>ë-niyânano-kêsikâk</td>
<td>niyânano-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Friday</td>
<td>It is Friday</td>
<td>If it is Friday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Friday comes/ On Friday)</td>
</tr>
<tr>
<td>Saturday</td>
<td>nikotwâso-kêsikâw</td>
<td>ë-nikotwâso-kêsikâk</td>
<td>nikotwâso-kêsikâki</td>
</tr>
<tr>
<td></td>
<td>It is Saturday</td>
<td>It is Saturday</td>
<td>If it is Saturday</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(If Saturday comes/ On Saturday)</td>
</tr>
</tbody>
</table>

### QUESTIONS ABOUT DAYS OF THE WEEK:

1. tânitahto kêsikâw anohc? – What day is today?

2. tânitahto kêsikâw mâna kâ-mâci-kiskinwahamâkosiyani? – What day do you start school?

3. tânitahto kêsikâw mâna kâ-kîsi-kiskinwahamâkosiyani? – What day do you finish school?

4. tânitahto kêsikâw kâ-wî-pê-kiyokêyan? – What day are you coming to visit?
5.4.a. EXERCISES
A. COMPLETE THE FOLLOWING CHART:
Note the difference in the form of the days of the week when the subjects of the main clause is 1\textsuperscript{st} and 2\textsuperscript{nd} persons in comparison to the forms when the subjects of the main clause is in the 3\textsuperscript{rd} person:

<table>
<thead>
<tr>
<th>DAY OF THE WEEK: INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>pêyako-kîsikâw</td>
<td>ê-pêyako-kîsikâk</td>
<td>pêyako-kîsikâki</td>
</tr>
<tr>
<td>It is Monday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Use when subject of main clause is 1\textsuperscript{st} and 2\textsuperscript{nd} person)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pêyako-kîsikâyiw</td>
<td>ê-pêyako-kîsikâyk</td>
<td>pêyako-kîsikâyiki</td>
</tr>
<tr>
<td>It is Monday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Use when subject of main clause is 3\textsuperscript{rd} person)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nîso-kîsikâw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nîsto-kîsikâw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nêwo-kîsikâw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niyânano-kîsikâw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nikotwâso-kîsikâw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ayamihêwi-kîsikâw</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
B. CHOOSE THE CORRECT FORM OF THE DAY OF THE WEEK IN THE FOLLOWING:

1. On Monday my friend is going to go to work.
   pêkayo-kísikâyi
   wî-nitawi-atoskêw nitôtêm.
   pêyako-kísikâki

2. On Tuesday I will go and work.
   nîso-kísikâki
   nîka-nitawi-atoskân.
   nîso-kísikâyi

3. On Wednesday, his/her friend is going to go to work.
   nisto-kísikâyi
   wî-nitawi-atoskêyiwa otôtêma.
   nisto-kísikâki

4. On Thursday, my friend will try to play.
   nêwo-kísikâki
   ta-kakwê-mêtawêw nitôtêm.
   nêwo-kísikâyi

5. On Friday, his/her friend is going to finish classes.
   niyânano-kísikâyi
   wî-kîsi-kiskinwahamâkosiyiwa otôtêma.
   niyânano-kísikâki

6. On Saturday, my friend is going to dance.
   nikotwâso-kísikâki
   wî-nîmihitow nitôtêm.
   nikotwâso-kísikâyi

7. On Sunday, I’m going to go to the lake.
   ayamihêwi-kísikâyi
   niwî-itohtân sâkahikanihk.
   ayamihêwi-kísikâki
C. Translate the following:
The days of the week in the following are in two forms: past tense and future conditional form. Go back to 5.3. and 5.3.A for the future conditional forms; for the days of the week in the past tense in the following sentences use the relative clause forms: kâ- with past tense marker kî- and the subjunctive endings. The first two are done for you:

1. I went fishing on Saturday.
   ___nikî-nitawi-kwâskwêpicikân kâ-ki-nikotwâso-kîsikâk____________

2. Do you want to go fishing on Saturday?
   ___kinoh-tê-nitawi-kwâskwêpicikân cî nikotwâso-kîsikâki____

3. He had a bar-b-que on Sunday.
   ________________________________________________

4. Is he going to bar-b-que on Sunday?
   ________________________________________________

5. I went to work on Monday.
   ________________________________________________

6. Are you going to work on Monday?
   ________________________________________________

7. We (exclusive) went shopping on Tuesday.
   ________________________________________________

8. Are you (plural) going to go shopping on Tuesday?
   ________________________________________________

9. She went camping on Wednesday.
   ________________________________________________

10. Are you going camping on Wednesday?
    ________________________________________________

**VAIs** for the above:
maskatêpo – have a bar-b-que
atoskê – work
papâmi-atâwê – go shopping
papâmi-mânokê – go camping
5.5. TEMPORAL UNITS
Temporal units refer to times of day including the terms for weeks. Here are the more common temporal units which we will encounter during conversations:

If these occur in compound sentences and the subject of one of the clauses is 1\textsuperscript{st} or 2\textsuperscript{nd} person then these are the forms used:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is dawn.</td>
<td>wâpan</td>
<td>ë-wâpahk</td>
<td>wâpahki</td>
</tr>
<tr>
<td>It is morning.</td>
<td>kîkisêpâw</td>
<td>ë-kîkisêpâk</td>
<td>kîkisêpâki</td>
</tr>
<tr>
<td>It is day.</td>
<td>kîsikâw</td>
<td>ë-kîsikâk</td>
<td>kîsikâki</td>
</tr>
<tr>
<td>It is noon.</td>
<td>âpihtâ-kîsikâw</td>
<td>ë-âpihtâ-kîsikâk</td>
<td>âpihtâ-kîsikâki</td>
</tr>
<tr>
<td>It is afternoon.</td>
<td>pôni-âpihtâ-kîsikâw</td>
<td>ë-pôni-âpihtâ-kîsikâk</td>
<td>pôni-âpihtâ-kîsikâki</td>
</tr>
<tr>
<td>It is evening.</td>
<td>otâkosin</td>
<td>ë-otâkosik</td>
<td>otâkosiki</td>
</tr>
<tr>
<td>It is night.</td>
<td>tipiskâw</td>
<td>ë-tipiskâk</td>
<td>tipiskâki</td>
</tr>
<tr>
<td>It is mid-night.</td>
<td>âpihtâ-tipiskâw</td>
<td>ë-âpihtâ-tipiskâk</td>
<td>âpihtâ-tipiskâki</td>
</tr>
<tr>
<td>It is twilight.</td>
<td>wawâninâkwan</td>
<td>ë-wawâninâkwahk</td>
<td>wawâninâkwahki</td>
</tr>
</tbody>
</table>

If these occur in compound sentences and the subject of the main clause is a 3\textsuperscript{rd} person then these are the forms used:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is dawn.</td>
<td>wâpaniyiw</td>
<td>ë-wâpaniyik</td>
<td>wâpaniyiki</td>
</tr>
<tr>
<td>It is morning.</td>
<td>kîkisêpâiyiw</td>
<td>ë-kîkisêpâyik</td>
<td>kîkisêpâyi</td>
</tr>
<tr>
<td>It is day.</td>
<td>kîsikâyiw</td>
<td>ë-kîsikâyik</td>
<td>kîsikâyik</td>
</tr>
<tr>
<td>It is noon.</td>
<td>âpihtâ-kîsikâyiw</td>
<td>ë-âpihtâ-kîsikâyik</td>
<td>âpihtâ-kîsikâyik</td>
</tr>
<tr>
<td>It is afternoon.</td>
<td>pôni-âpihtâ-kîsikâyiw</td>
<td>ë-pôni-âpihtâ-kîsikâyik</td>
<td>pôni-âpihtâ-kîsikâyik</td>
</tr>
<tr>
<td>It is evening.</td>
<td>otâkosiniyiw</td>
<td>ë-otâkosiniyik</td>
<td>otâkosiniyiki</td>
</tr>
<tr>
<td>It is night.</td>
<td>tipiskâyiw</td>
<td>ë-tipiskâyik</td>
<td>tipiskâyi</td>
</tr>
<tr>
<td>It is mid-night.</td>
<td>âpihtâ-tipiskâyiw</td>
<td>ë-âpihtâ-tipiskâyiw</td>
<td>âpihtâ-tipiskâyi</td>
</tr>
<tr>
<td>It is twilight.</td>
<td>wawâninâkwaniyiw</td>
<td>ë-wawâninâkwaniyik</td>
<td>wawâninâkwaniyiki</td>
</tr>
</tbody>
</table>

Examples of compound sentences:
1. He’s going to arrive at dawn. \textit{wî-takosin wâpaniyiki}.
   Independent clause with 3\textsuperscript{rd} person subject: \textit{wî-takosin}. – He’s going to arrive.
   Subordinate clause then agrees with subject: \textit{wâpaniyiki}. – If it is dawn.

2. I’m going to arrive at dawn (tomorrow). \textit{niwî-takosinin wâpahki}.
   Independent clause with 1\textsuperscript{st} person subject: \textit{niwî-takosinin}. – I’m going to arrive.
   Subordinate clause agrees with subject: \textit{wâpahki}. – If it is dawn (tomorrow).
Here are some more temporal units:

- Last week. - otâhk ispayiw
- Next week. - kotak ispayiki
- One week. - pêyak ispayiw
- This week. - anohc kâ-ispayik
- Tomorrow. - wâpahki
- Day after tomorrow. - awasi-wâpahki
- Yesterday. - otâkosîhk
- Day before yesterday. - awasi-tâkosîhk
- Last night. - tipiskohk
- Night before last night. - awasi-tipiskohk
- Tonight. - tipiskâki
- Year. - askîwin
- This year. - anohc kâ-askîwik
- Last year. - otâhk askîwin
- Next year. - kotak askîwiki

TRANSLATE:
1. This year we (incl.) will go to the lake early.

2. Last year they came early.

3. Let’s go to town this evening.

TEMPORAL UNITS IN VARIOUS FORMS:
INDICATIVE:
PRESENT TENSE: It is morning. - kîkisêpâw
PAST TENSE: It was morning. - kî-kîkisêpâw
FUTURE INTENTIONAL: It’s going to be morning. - wî-kîkisêpâw
FUTURE DEFINITE: It will be morning. - ta-kîkisêpâw
PRESENT WITH PRE-VERB: Morning’s coming. - pê-kîkisêpâw

SUBJUNCTIVE: Add ê at the beginning of the Indicative, replace last consonant with k if the last vowel is long but if the last vowel is short then use hk:
PRESENT TENSE: It is morning. - ê-kîkisêpâk
PAST TENSE: It was morning. - ê-kî-kîkisêpâk
FUTURE INTENTIONAL: It’s going to be morning. - ê-wî-kîkisêpâk
FUTURE DEFINITE: Not possible in Subjunctive mood
PRESENT WITH PRE-VERB: Morning’s coming. - ê-pê-kîkisêpâk
FUTURE CONDITIONAL: If it is morning. - kîkisêpâki
5.5.a. DIALOGUE SIX

A: Shaking-Spear!

B: kîkwây!

A: tânitahto tipahikan ôma mêkwâc?*

B: kêkâc nisto tipahikan.

A: kinohtê-nitawi-minihkwân cî pihkâtêwâpoy?

B: âhâw, pâcimâsîs nici. pitamâ niwî-kîsihtân ôma.

A: tânispîhk mâka?

B: pâtîmâ nici nisto tipahikan mînâ âpihtaw ispayiki.

A: âhâw, pê-nâsihkan nici.

VOCABULARY

kîkwây - What!
tânitahto – how many

tipahikan - time ôma - this

kêkâc - almost nisto - three

pihkâtêwâpoy - coffee âhâw - okay

pâcimâsîs - in a little while nici - at that time

pitamâ - for now kîsihtâ - finish it (VTA-2)

pâtîmâ - later mînâ - also

âpihtaw - half nâs - get him/her (VTA)

ispayiki - if/when it comes cipahikanis - minutes

miyâskam - it goes past pâmwayês - before

NOTES

*On asking about time in Cree the usual question is:

tânitahto tipahikan ôma? – What time is it?

In answering the question you can use the following formulas:

<table>
<thead>
<tr>
<th>On the hour:</th>
<th>At half past:</th>
<th>Past the hour:</th>
<th>Before the hour:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(number) tipahikan ôma mêkwâc. – It is (number) right now.</td>
<td>(number) tipahikan mînâ âpihtaw. – It is half past (number).</td>
<td>(number) cipahikanis miyâskam (number) tipahikan. It is (number) minutes past (number) o’clock.</td>
<td>(number) cipahikanis pâmwayês (number) tipahikan. It is (number) minutes before (number) o’clock.</td>
</tr>
</tbody>
</table>

Of course there are other options to the above: the most common of these options is the use of “kêkâc – almost” placed before any of the above formula.

DO

Do the above dialogue with your partner.
5.5.b. DIALOGUE SEVEN
A: tânitahto tipahikan kâ-wî-kîwêyan?
B: nânitaw êtikwê niyânan tipahikan ispayiki. tânêhki?
A: ê-pakosêyimoynàn ta-pôsihiyan*.
B: âhâw, tânîtê mâka ê-wî-ïtohtêyan?
A: awâsis-nâkatawêyimâwasowinihk ê-wî-môsahkinak nikosis.
B: âhâw, êkota nici ka-pêhitin...
A: namôya katâc, namôya wahyaw êkota ohci niwîkinân.
B: âhâw.
A: hâw, ninanâskomitin.
B: pokîspî, pokîspî...

VOCABULARY
êtikwê - about pakosêyimo - hope, wish, desire (VAI)
êkota - there pôsihin - give me a ride (VTA-Inv)
namôya katâc - not necessary môsahkin - pick someone up (VTA)
ka-pêhitin - I will wait for you namôya wahyaw - not far
kinanâskomitin - I thank you pokîspî - anytime
awâsis-nâkatawêyimâwasowinihk - at the Day Care

NOTES
*The transitive animate verb forms (VTA) above are merely an introduction to these verbs. We’ll cover them more extensively at a later date. Note, at this point, the following ways of saying common utterances like “I will wait for you” and “I thank you.” The clause “ta-pôsihiyan” means literally “for you to give me a ride” and is another VTA-Inv form: more on the “ta” with subjunctive mood ending at a later date.

DO:
After you’ve finished the dialogue practice asking about the time of daily activities using the following question:

tânitahto tipahikan mâna kâ-waniskâyan
What time do you usually get up?

Replace the underlined Animate Intransitive verb-root with any other verb root that deals with daily activities. The answer to the above question will use the Indicative form of the verb as in têpakohip tipahikan mâna niwaniskân – I usually get up at seven o’clock.

You could also ask about some future intended activity with the use of the future intentive “wî-” following the relative clause marker “kâ-”. Verbs that use this “kâ-” marker are in the subordinate clause and their endings will be the same as the “ê-” subjunctive/conjunct marker. So, here is the question that would ask about some future intended activity:

tânitahto tipahikan kâwî-kîwêyan – What time do you intend to go home?
5.6. TIME PHRASES:
Common Expressions:...place time here in blanks.

1. I'll meet you at____(time)____tomorrow.
   kika-nakiskâtîn____(time)____wâpahki
   ...in the morning
   ...kîkisîpâyâki
   ...at noon
   ...âpîhtâkîsîkâki
   ...in the afternoon
   ...pôni-âpîhtâkîsîkâki
   ...late afternoon/early evening
   ...otâkosîkâki
   ...at night
   ...tipiskâki

2. I'll see you at____(time)____tomorrow.
   kika-wâpamîtin____(time)____wâpahki

3. I want to see you at____(time)____tomorrow.
   kinohtê-wâpamîtin____(time)____wâpahki

4. Come see me tomorrow at____(time)____.
   pê-wâpamihkan____(time)____wâpahki

5. Come visit me tomorrow at____(time)____.
   pê-kiyokâwihkan____(time)____wâpahki

6. Can you come see me at____(time)____tomorrow?
   kakî-pê-wâpamîn nâ____(time)____wâpahki?

7. What time does the store, etc. close?
   tânîhtahto tipahikan kâ-kipahikâtêk____?

**Buildings**

atâwêwikamik - store  âhkósîwikamik - hospital
kiskinwahâmâtowikamik - school  (maskihkîwikamik)
oyasowêwiyinwîwikamik (pântwâhpis) - Band Office
maskihkîwikamikos – clinic  simâkanîsîwikamik - Police Station
kipahotowîwikamik – Jail  oyasowêwikamik – court house

To use the above in a sentence asking, or talking about location, you need to add the following locative endings.

Place the nouns with the proper locative endings in the blanks below:
8. What time is _____ open?  
tânitahto tipahikan kâ-yohtênikâtêk _____?

9. When is the meeting? tânispîhk kâ-mâmawipinânowik?  
   When is the dance? tânispîhk kâ-nîmihitowinânowik? or  
   tânispîhk kâ-nîmowinânowik?  
   When is the movie? tânispîhk kâ-cikâstîpahihcikânowik?  
   When are we going fishing?  
   tânispîhk kâ-wí-nîtawi-kwâskwîpicikâiyâhk?

10. When is the ____ open? tânispîhk kâ-yohtênikâtêk ____?

Possible answers to the above questions:

11. after _____.  
   pôni-_____ / after ______.  
   egs.:  
   after the meeting  pôni-mâmawipinânowiki  
   after the wedding  pôni-wîkihtonânowíki  
   after the feast  pôni-wîhkônânowíki  
   after the games  pôni-mêtawânawíki  
   after church service  pôni-ayamihâwinânowíki

12. before _____. (The above forms minus the pôni-(PV) can be  
   placed in the blank.)  
   mwayî- (PV) __________ / before ________.  

13. early  wîpac  
14. yesterday  otâkosîhk  
15. day before yesterday  awasi-tâkosîhk  
16. already  âsay  
17. not yet  namôya cêskwa  
18. Later  mwêstas  
19. Later on  pâtimâ  
20. Not for now  namôya pitamâ  
21. In a little while  wîpacîs  
22. A little while later  pâcîmâsîs  
23. Never  namôya wihkâc  
24. Every now and then  âyâskaw  
25. Sometimes  âskaw  
26. Every  tahto- (PV)  
26. All the time  kapê  
27. Forever and ever  kâkikê mína kâkikê
5.6.a. REVIEW OF TEMPORAL UNITS:

1. **DAYS OF THE WEEK:**

   Sunday (it is)   ayamihêwi-kîsikâw
   Monday (it is)   pêyako-kîsikâw
   Tuesday (it is)   nîso-kîsikâw
   Wednesday (it is) nîso-kîsikâw
   Thursday (it is)  nêwo-kîsikâw
   Friday (it is)    niyânano-kîsikâw
   Saturday (it is)  nikotwâsiko-kîsikâw

2. **FUTURE**

   When Sunday comes  ayamihêwi-kîsikâki
   = When it is Sunday

   - for these future conditions of events simply drop the
   "w" from the above days and add "-ki"

3. **PAST**

   When it was Sunday   kâ-kî-ayamihêwi-kîsikâk

   - for these past events add "kâ-kî-" to the above days of the
   week at the beginning then add "k" at the end after the "w"
   has been dropped

4. **OTHER TEMPORAL WORDS**

   All night    kapê-tipisk
   All day      kapê-kîsik
   This week    anohc kâ-ispayik
   Next week    kotak-ispayiki
   Last week    otahk-ispayiw
   Tomorrow     wâpahki
   The day after tomorrow  awasi-wâpahki
   Yesterday    otâkosîhk
   The day before yesterday awasi-tâkosîhk
   Last night   tipiskohk
   The night before last  awasi-tipiskohk
   As it comes about é-ispayik
   It comes/happens ispayin
5.6.b. Read the text then answer the questions:

kapê-tipisk nikî-nipân. wîpac kîkisêp nikî-waniskân, nânitaw êtikwê nikotwâsik tipahikan ê-ispayik.

QUESTIONS:

1. kapê-tipisk cî awa kî-nipâw?

2. kiya mâka, kapê-tipisk cî kikî-nipân tipiskohk?

3. wîpac cî awa kî-waniskâw?

4. kiya mâka, wîpac cî kikî-waniskân kîkisêp?

5. tânitahto tipahikan mâna kâ-waniskâyan kâ-kîkisêpâk?
nikî-kîsitêpon nikotwäsk tipahikan mina âpihtaw ê-ispayik.

QUESTIONS:

1. tânitahto tipahikan mâna kâ-kîsitêpot awa nâpêw?

2. kiya mâka, tânitahto tipahikan mâna kâ-kîsitêpoyan?

3. tânitahto tipahikan mâna kâ-kîkisêpâmîcisot awa nâpêw?

4. kiya mâka, tânitahto tipahikan mâna kâ-kîkisêpâmîcisoyn?

5. tahto-kîkisêpâw cî mâna kikîkisêpâmîcison?
nitāti-kisëpēkiyâkanân nānitaw nisitanaw cipahikanis ē-miyâskahe tēpakohp tipahikan ē-ispayik.

nikisī-kâsiyâkanân nisitanaw cipahikanis pâmwayēs ayēnānew tipahikan ē-ispayik. nipakwâtēn ta-kisēspēkiyâkanēyân.

QUESTIONS:

1. tânitâhto tipahikan mānâ kâ-ati-kisēpēkiyâkanēt awâ nāpēw?

__________________________________________________________

2. kiya mâka, tânitâhto tipahikan mānâ kâ-kisēpēkiyâkanēyan?

__________________________________________________________

3. pakwâtam cî ta-kisēpēkiyâkanēt awa ēwēkā cî cihkēyihtam?

__________________________________________________________

4. kiya mâka, kicihkēyihtēn cî ta-kisēpēkiyâkanēyan awēkā cî kipakwâtēn?

__________________________________________________________

5. tânitâhto tipahikan mānâ kîsi-kâsiyâkanēw awa nāpēw?

__________________________________________________________
ayênânêw tipahikan é-ispayik nipimohtân kihcikiskinwahamâtowikamikohk isi é-nitawi-kiskinwahamâkosiyân.

iyaw! nimwêstasisinîn! âsay niyânanosâp cipahikanis miyâskam kêkâ-mitâtaht tipahikan. kwayask nitati-sôhki-pimipahtân.

QUESTIONS:
1. tânitahto tipahikan é-ispayiyik kâ-pimohtêt kihcikiskinwahamâtowikamikohk isi?

2. kiya mâka, tânitahto tipahikan mâna kâ-itohtêyan kihcikiskinwahamâtowikamikohk?

3. mwêstasisinîw cî awa nâpêw?

4. kiya mâka, kinihtâ-mwêstasisinîn cî mâna?

5. tânitahto tipahikan é-ispayiyik awa kâ-mâci-sôhki-pimipahtât?
QUESTIONS:

1. tânitahto tipahikan ê-kîkisêpâyik takohtêw okiskinwahamâkosihk?

2. âsay cî kîsi-kiskinwahamâkosiyiwa owîcêwâkana?

3. kiya mâka, tânitahto tipahikan mâna kitakohtân kikiskinwahamâkosihk?

4. tânitahto tipahikan mâna kâ-pôni-kiskinwahamâkosicik Shaking-Spear êkwa Monique?

5. tânêhki awa Shaking-Spear kâ-cihkêyihtahk?
wahwâ! kwayask nimôcikihtân. osâm piko kapê-tipisk ê-nîmihitoyân. nîso tipahikan ê-kîkisêpâk isko ninîmihiton.

nêwo tipahikan ê-kîkisêpâk nitati-kawisimon. âhpô êtikwê kîkisêpâki mâka mînä wîpac nîka-waniskân. takî-ihkin mâni-mâka.

QUESTIONS:

1. kî-môcikihtâw cî Shaking Spear?

2. tânitahto tipahikan isko kî-nîmihitow?

3. kiya mâka, kinîmihiton cî mâna isko nîso tipahikan ê-kîkisêpâk?

4. tânitahto tipahikan kâ-ati-kawisimot?

5. kiya mâka, tânitahto tipahikan mâna kâ-kawisimoyan?
5.6.c. EXERCISES

A. In the sentences below keep the times of day (VII) as they are but change the following action verbs (VAI) to correspond in tense to the VII:

1. tipiskohk wîpac ni\text{ka}-kawisimon. (Last night I went to bed early.)

2. tipiskâki nikî-nitawi-nîmihitonân. (We (excl.) will go dance tonight.)

3. wîpac kîkisêp kiwî-kakwê-waniskânaw (We (incl.) tried to get up early this morning.)

4. âpihtâ-kîsikâyiiki kî-pê-mîcisowak. (They will come to eat at noon.)

5. otâkosiniyiiki ta-kîwêw. (He is going to go home this evening.)

6. wîpac kîkisêp ta-papâsi-waniskâw. (Early this morning she/he got up in a hurry.)

7. kîkisêpâyiki kî-kiskinwahamâkosiw. (In the morning he/she will go to class.)

8. ispîhk kâ-kîkisêpâk niwî-kistâpitêhon. (When it is morning I brush my teeth.)

9. âpihtâ-kîsikâyiiki wî-ayamihciêw. (She/he will read at noon.)

10. pôni-âpihtâ-kîsikâki nikî-masinahikân. (I’m going to write this afternoon.)

11. ispîhk kâ-âpihtâ-kîsikâk kika-mâci-kiskinwahamâkosin. (When it is noon you start class.)

12. otâkosiki nika-kakwê-kîsitêpon. (I’m going to try to cook this evening.)

13. tipiskohk wî-sôhki-nîmihitow. (She/he danced hard last night.)

14. tipiskâki kîkî-nitawi-nikamon. (You will go and sing tonight.)
B. Read the text below the picture then answer the questions:
Words needed: āha – yes; and namōya - no.

Highlighting the difference of time of day forms when the subject of the independent clause verb is 3rd person as is the text under the picture as well as the Q1 in each and when the subject is 2nd and 1st person as in Q2.

1: ispîhk kâ-tipiskâyik ati-nohtêkwasiw.
Q1: nohtêkwasiw cî awa ispîhk kâ-tipiskâyik?

Q2: kiya mâka, kitati-nohtêwasin cî ispîhk kâ-tipiskâk?

2: ispîhk kâ-tipiskâyik pêyako-kawisimow.
Q1: kâkîsimow cî awa ispîhk kâ-tipiskâyik?

Q2: kiya mâka, kikawisimon cî ispîhk kâ-tipiskâk?

3: ispîhk kâ-tipiskâyik matwêhkâmiw.
Q1: matwêhkâmiw cî awa ispîhk kâ-tipiskâyik?

Q2: kiya mâka, kimatwêhkâmin cî ispîhk kâ-tipiskâk?

4: nisihkâci-waniskâw ispîhk kâ-kîkisêpâyik.
Q1: nisihkâci-kawisimow cî awa ispîhk kâ-kîkisêpâyik?

Q2: kiya mâka, kikawisimon cî ispîhk kâ-kîkisêpâk?
### 5: ispîhk kâ-kîkisêpâyik ati-kistâpitêhow.

Q1: ati-kistâpitêhow cî awa ispîhk kâ-kîkisêpâyik.

<table>
<thead>
<tr>
<th>ispîhk kâ-kîkisêpâyik?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tbody>
</table>

Q2: kiya mâka, kikistâpitêhon cî ispîhk kâ-kîkisêpâk?

<table>
<thead>
<tr>
<th>ispîhk kâ-kîkisêpâk?</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

### 6: ispîhk kâ-kîkisêpâyik pêyahtaki-sîkahow.

Q1: pêyahtaki-sîkahow cî awa ispîhk kâ-kîkisêpâyik?

<table>
<thead>
<tr>
<th>ispîhk kâ-kîkisêpâyik?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tbody>
</table>

Q2: kiya mâka, kisîkahon cî ispîhk kâ-kîkisêpâk?

<table>
<thead>
<tr>
<th>ispîhk kâ-kîkisêpâk?</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

### 7: ispîhk kâ-kîkisêpâyik kâsihkwêw.

Q1: kâsihkwêw cî awa ispîhk kâ-kîkisêpâyik?

<table>
<thead>
<tr>
<th>ispîhk kâ-kîkisêpâyik?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Q2: kiya mâka, kikâsihkwân cî ispîhk kâ-kîkisêpâk?

<table>
<thead>
<tr>
<th>ispîhk kâ-kîkisêpâk?</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

### 8: ispîhk kâ-âpihtâ-kîsikâyik mâci-nohtêkatêw.

Q1: mâci-nohtêkwasiw cî awa ispîhk kâ-âpihtâ-kîsikâyik?

<table>
<thead>
<tr>
<th>ispîhk kâ-âpihtâ-kîsikâyik?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
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</tbody>
</table>

Q2: kiya mâka, kinohtêkatân cî ispîhk kâ-âpihtâ-kîsikâk?

<table>
<thead>
<tr>
<th>ispîhk kâ-âpihtâ-kîsikâk?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tbody>
</table>
Q1: minihkwêw cî awa ispîhk kâ-âpihtâkîsikâyik?  
Q1: ayamihcikêw cî awa ispîhk kâ-otâkosînîyik?

Q2: kiya mâka, kiminihkwân cî ispîhk kâ-âpihtâkîsîkâk?
Q2: kiya mâka, kitayamihcikân cî ispîhk kâ-otâkosîk?

Q1: nikamow cî awa ispîhk kâ-tipiskâyik?  
Q1: nîmihitow cî awa ispîhk kâ-âpihtâ-tipiskâyik?

Q2: kiya mâka, kinikamon cî ispîhk kâ-tipiskâk?
Q2: kiya mâka, kinîmihiton cî ispîhk kâ-âpihtâ-tipiskâk?
C. PAIR UP TO DO THE FOLLOWING:

Q. tânisi kâ-isiwêpahk ôta?  
*What’s the weather like here?*
A. mispon êkota.  
*It snows there.*

Q. kimiwan cî ôta?  
*Does it rain here?*
A.i. namôya, mispon êkota.  
ii. namôya, namôya kimiwan êkota.  
iii. namôya, namôya kimiwan êkota, mispon anima.

Q. tânisi kâ-isiwêpahk ôta?  
*What’s the weather like here?*
A. miyo-kîsikâw êkota.  
*It’s a nice day there.*

Q. miyo-kîsikâw cî ôta?  
*Is it a nice day here?*
A.i. âha, miyo-kîsikâw êkota.

Q. tânisi kâ-isiwêpahk ôta?  
*What’s the weather like here?*
A. kîsopwêyâw êkota.  
*It is warm there.*

Q. kîsopwêyâw cî ôta?  
*Is it warm here?*
A. âha, kîsopwêyâw êkota.

Q. tânisi kâ-isiwêpahk ôta?  
*What’s the weather like here?*
A. ati-kîmiwan êkota.  
*It begins to rain there.*

Q. ati-kîmiwan cî ôta?  
*Does it begin to rain here?*
A. âha, ati-kîmiwan êkota.
Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. kimiwan êkota.
*It rains there.*

Q. mispon cî ôta?
*Does it snow here?*
A.i. namôya, kimiwan êkota.
   ii. namôya, namôya mispon êkota.
   iii. namôya, namôya mispon êkota, kimiwan anima.

Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. kisinâw êkota.
*It is very cold there.*

Q. yótin cî ôta?
*Is it windy here?*
A.i. namôya, kisinâw êkota.
   ii. namôya, namôya yótin êkota.
   iii. namôya, namôya yótin êkota, kisinâw anima.

Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. wâsêskwan êkota.
*It’s a clear sunny day there.*

Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. kisâstêw êkota.
*It’s a hot day there.*

Q. tahkâyâw cî ôta?
*Is it a cold day here?*
A.i. namôya, kisâstêw êkota.
   ii. namôya, namôya tahkâyâw.
   iii. namôya, namôya tahkâyâw, kisâstêw anima êkota.

Q. miyo-kîsikâw cî ôta?
*Is it a nice day here?*
A.i. âha, miyo-kîsikâw êkota. wâsêskwan anima!
Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. sôhkiyôwêw êkota.
*It is very windy there*

Q. sôhkiyôwêw cî ôta?
*Is it very windy here?*
A. âha, sôhkiyôwêw êkota.

Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. tahkâyâw êkota.
*It is a cold day there.*

Q. tahkâyâw cî ôta?
*Is it a cold day here?*
A. âha, tahkâyâw êkota.

Q. tânisi kâ-isiwêpahk ôta?
*What’s the weather like here?*
A. ati-yîkwaskwan êkota.
*It begins to be cloudy there.*

Q. yôtin cî ôta?
*Is it windy here?*
A.i. namôya, ati-yîkwaskwan êkota.
ii. namôya, namôya yôtin êkota.
iii. namôya, namôya yôtin êkota, yîkwaskwan anima êkota.

Q. yôtin cî ôta?
*Is it getting cloudy here?*
A.i. namôya, yôtin êkota.
ii. namôya, namôya ati-yîkwaskwan
iii. namôya, namôya ati-yîkwaskwan, yôtin êkota.
5.7. REVIEW: INANIMATE INTRANSITIVE VERBS

5.7.a. DAYS OF THE WEEK:

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE: Put ê at the beginning, replace the last w with k</th>
<th>FUTURE CONDITIONAL: Drop ê from subjunctive forms then add i</th>
</tr>
</thead>
<tbody>
<tr>
<td>pêyako-kîsikâw</td>
<td>ê-pêyako-kîsikâk</td>
<td>pêyako-kîsikâki</td>
</tr>
<tr>
<td>nîso-kîsikâw</td>
<td>ê-nîso-kîsikâk</td>
<td>nîso-kîsikâki</td>
</tr>
<tr>
<td>nîsto-kîsikâw</td>
<td>ê-nîsto-kîsikâk</td>
<td>nîsto-kîsikâki</td>
</tr>
<tr>
<td>nêwo-kîsikâw</td>
<td>ê-nêwo-kîsikâk</td>
<td>nêwo-kîsikâki</td>
</tr>
<tr>
<td>niyânano-kîsikâw</td>
<td>ê-niyânano-kîsikâk</td>
<td>niyânano-kîsikâki</td>
</tr>
<tr>
<td>nikotwâso-kîsikâw</td>
<td>ê-nikotwâso-kîsikâk</td>
<td>nikotwâso-kîsikâki</td>
</tr>
<tr>
<td>ayamihêwi-kîsikâw</td>
<td>ê-ayamihêwi-kîsikâk</td>
<td>ayamihêwi-kîsikâki</td>
</tr>
</tbody>
</table>

5.7.b. WEATHER CONDITIONS

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE:</th>
<th>FUTURE CONDITIONAL:</th>
</tr>
</thead>
<tbody>
<tr>
<td>It rains - kimiwan</td>
<td>ê-kimiwan</td>
<td>kimiwan-ki</td>
</tr>
<tr>
<td>It drizzles - kimiwasin</td>
<td>ê-kimiwasin</td>
<td>kimiwasin-ki</td>
</tr>
<tr>
<td>It rains heavy – pahkipêstâw</td>
<td>ê-pahkipêstâw</td>
<td>pahkipêstâw-ki</td>
</tr>
<tr>
<td>It pours – sîkipêstâw</td>
<td>ê-sîkipêstâw</td>
<td>sîkipêstâw-ki</td>
</tr>
<tr>
<td>It’s foggy – yîkowan</td>
<td>ê-yîkowan</td>
<td>yîkowan-ki</td>
</tr>
<tr>
<td>It is windy – yötin</td>
<td>ê-yötin</td>
<td>yötin-ki</td>
</tr>
<tr>
<td>It is cold – tahkâyâw</td>
<td>ê-tahkâyâw</td>
<td>tahkâyâw-ki</td>
</tr>
<tr>
<td>It is very cold – kisinâw</td>
<td>ê-kisinâw</td>
<td>kisinâw-ki</td>
</tr>
<tr>
<td>It is hot – kîsopwêw</td>
<td>ê-kîsopwêw</td>
<td>kîsopwêw-ki</td>
</tr>
<tr>
<td>It is warmish – kîsopwêyâw</td>
<td>ê-kîsopwêyâw</td>
<td>kîsopwêyâw-ki</td>
</tr>
<tr>
<td>It is warm - kîsopwêw</td>
<td>ê-kîsopwêw</td>
<td>kîsopwêw-ki</td>
</tr>
<tr>
<td>It is very cold – kisinâw</td>
<td>ê-kisinâw</td>
<td>kisinâw-ki</td>
</tr>
<tr>
<td>It’s a nice day – miyo-kîsikâw</td>
<td>ê-miyo-kîsikâw</td>
<td>miyo-kîsikâw-ki</td>
</tr>
<tr>
<td>It’s a miserable day – maci-kîsikâw</td>
<td>ê-maci-kîsikâw</td>
<td>maci-kîsikâw-ki</td>
</tr>
<tr>
<td>It’s a nasty day – wîpâci-kîsikâw</td>
<td>ê-wîpâci-kîsikâw</td>
<td>wîpâci-kîsikâw-ki</td>
</tr>
</tbody>
</table>
### 5.7.c. TIMES OF DAY

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJECTIVE: Put ê at the beginning, replace the last w or n with k or hk</th>
<th>FUTURE CONDITIONAL: Drop ê from subjunctive forms then add i</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâpan – It is dawn/day.</td>
<td>ê-wâpahk</td>
<td>wâpahki</td>
</tr>
<tr>
<td>kîkisêpâw – It is morning.</td>
<td>ê-kîkisêpâk</td>
<td>kîkisêpâki</td>
</tr>
<tr>
<td>kîsikâw – It is day.</td>
<td>ê-kîsikâk</td>
<td>kîsikâki</td>
</tr>
<tr>
<td>âpihtâ-kîsikâw – It is noon.</td>
<td>ê-âpihtâ-kîsikâk</td>
<td>âpihtâ-kîsikâki</td>
</tr>
<tr>
<td>póni-âpihtâ-kîsikâw – It is afternoon.</td>
<td>ê-póni-âpihtâ-kîsikâk</td>
<td>póni-âpihtâ-kîsikâki</td>
</tr>
<tr>
<td>otâkosin – It is evening.</td>
<td>ê-otâkosik</td>
<td>otâkosiki</td>
</tr>
<tr>
<td>tipiskâw – It is night.</td>
<td>ê-tipiskâk</td>
<td>tipiskâki</td>
</tr>
<tr>
<td>âpihtâ-tipiskâw – It is midnight.</td>
<td>ê-âpihtâ-tipiskâk</td>
<td>âpihtâ-tipiskâki</td>
</tr>
<tr>
<td>wawâninâkwan – It is twilight.</td>
<td>ê-wawâninâkwahk</td>
<td>wawâninâkwahki</td>
</tr>
</tbody>
</table>

### 5.7.d. SEASONS

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJECTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>sîkwan – It is sping.</td>
<td>ê-sîkwhahk</td>
<td>sîkwhahki</td>
</tr>
<tr>
<td>nîpin – It is summer.</td>
<td>ê-nîpihk</td>
<td>nîpihk</td>
</tr>
<tr>
<td>takwâkin – It is fall.</td>
<td>ê-takwâkik</td>
<td>takwâkiki</td>
</tr>
<tr>
<td>pipon – It is winter.</td>
<td>ê-pipohk</td>
<td>pipohki</td>
</tr>
</tbody>
</table>
5.8. EXERCISES WITH VAIs and VIIs:
A. Change the following VAIs into their subjunctive forms, then translate:

1. nikî-nipân otâkosîhk.
   ______________________________________________________

2. âsay cî kikî-mîcison.
   ______________________________________________________

3. kî-mâtow.
   ______________________________________________________

4. kî-nîpâyâstêw.
   ______________________________________________________

5. nikî-otâkwani-mîcison.
   ______________________________________________________

6. masinahikêyiwa.
   ______________________________________________________

7. wî-mêtawêwak wayawîtîmihk.
   ______________________________________________________

8. kitâkayâsîmonâwâw cî.
   ______________________________________________________

9. kikî-ayamihcikânaw âsay.
   ______________________________________________________

10. kî-sôhki-atoskêw.
   ______________________________________________________

B. Complete the following:

1. If “mîciso” is the A1 verb root of “eat” and “nohtê” is the pre-verb for “to want to”, how would you write the following in Cree?
   a) Do you want to eat? _________________________________________
   b) Let’s eat. ____________________________________________
   c) He wanted to eat. _________________________________________
d) They want to eat. ______________________________________________

e) We (incl.) will want to eat. _________________________________

f) We (excl.) are going to want to eat later. ______________________

g) Did you (pl.) want to eat? ____________________________________

h) Eat (you-pl) later. __________________________________________

2. Put the II verb “miyokísikâw – it is a nice day” into the following forms and translate each form:

a) Subjunctive Mood, past tense: ________________________________

b) Indicative Mood; future definite tense: __________________________

c) Past tense, Indicative Mood: _________________________________

d) Indicative Mood with pre-verb “ati” and in the future intentive tense: ______________________________________

e) Future Conditional form: _____________________________________

3. Put the II verb “yôtin - it is windy” into the following forms and translate:

a) Subjunctive Mood, past tense: ________________________________

b) Indicative Mood; future definite tense: __________________________

 c) Past tense, Indicative Mood: _________________________________

 d) Indicative Mood in the future intentive tense: ____________________

 e) Future Conditional form: _________________________________
C. Answer the following questions in Cree.

1. tânisi?

2. tânisi kitisiyihkâson?

3. tânitê ohci kiya kayâhtê?

4. tânisi kâ-isiwêpahk mêkwâc?

5. âsay cî kikî-mîcison?

D. Complete the following (the personal pronouns are used only to identify the actor of the sentences—the verbs are in their verb-root forms, they need to be placed in their correct forms). Times of day will dictate the tenses of the VAI:

1. nâpêsisak (nohtê-nitawi-mêtawê) wayawîtimihk mwêstas.
   (The boys will want to go and play outside later.)

2. ana iskwêw (nihtâ-âkayâsîmo).
   (That woman knows how to speak English.)

3. niya (sôhki-atoskê) tipiskohk.
   (I worked hard last night.)

4. âsay cî kiyawâw (mîciso)?
   (Did you (pl.) eat already?)

5. (nêhiyawê) cî kiya?
   (Do you speak Cree!)

6. (sipwêhtê) kiyânaw. (IMP.MD.)
   (Let’s leave.)
7. wîpac (kîwê) niyanân (Fut. Int. tense).
   (We intend to go home soon.)

   (John’s friend knows how to dance poe-wow.)

9. êkâwiya (nipâ) kiyawâw (IMP. MD.)
   (Don’t sleep!)

10. mahti (kakwê-nêhiyawê) kiyawâw.
    (Please try to speak Cree)

E. Using the times of day as reference put the following verbs (in brackets) into their correct tenses as well as in their correct person (the future tense could be in either the future intensive tense “wî” or the future definite “ka” [for 1st and 2nd persons] or “ta” [for 3rd persons]):

1. otâkosîhk (miyo-mêtawê) awâsisak.
   (Yesterday the children played good.)

2. otâkosiki (nitawi-atoskê) niya
   (I intend to go to work this evening.)

3. tipiskohk cî (pê-itohtê) wiya?
   (Did she/he come last night?)

4. tipiskâyiki (kakwê-masinahikê) otôtêma.
   (Her/his friend is going to write tonight.)

5. âpihtâkîsikâki cî (nitawi-mêtawê) kiyawâw?
   (Are you going to go and play at noon?)
F. Correct the tense in the following VAI forms using the times of day as your cue for the tenses needed in the VAI forms (take the English translation as your cue):

1. tipiskâki nikî-sôhki-atoskân (Tonight I will work hard).
   ____________________________________________________

2. kîkisêp wî-kakwê-sipwëhtewak wîpac. (This past morning they tried to leave early.
   ____________________________________________________

3. tipiskohk ta-nitawi-mêcawësiyiwa otôtêma pinkô. (Last night his friend went to play a little bingo.)
   ____________________________________________________

4. wâpahki cî ê-kî-nohtê-nitawi-pwâtisimoyêk? (Tomorrow are you going to want to go and dance pow-wow?
   ____________________________________________________

5. mispon êkâwiya nipâhkan wayawîtimihk. (If it snows, don’t sleep outside.)
   ____________________________________________________

6. kimiwahki ati-kîwêtân. (If it rains, let’s go home.)
   ____________________________________________________

7. âpihtâkîsikâki cî kikî-nitawi-mîcisonâwâw? (If/when it is noon, are you going to go and eat?)
   ____________________________________________________

8. ati-pipohki kî-ati-nihtâ-nêhlyawêw ana iskwêsís. (If/when winter comes, that girl will start speaking Cree well.)
   ____________________________________________________

9. otâkosîhk nika-pôni-âkayâsîmonân. (Yesterday we stopped speaking English.)
   ____________________________________________________

10. ati-tahkâyâki êkâwiya nipâ wayawîtimihk. (If/when it gets cold, don’t sleep outside).
    ____________________________________________________
Chapter Six
POSSESSIVES: KINSHIP TERMS

6. THE NATURE OF POSSESSIVES IN CREE

Possessives can be either alienable or inalienable. Alienable possessive forms are those that can undergo a transfer of ownership. Inalienable possessive forms cannot undergo a transfer of ownership. Examples of alienable possessive nouns are objects like hat and shoe (conjugated below) while inalienable nouns include body parts and kinship terms.

Like the verbs, nouns in possessive forms can be conjugated as in the following alienable nouns (the noun is underlined below):

<table>
<thead>
<tr>
<th>astotin - hat</th>
<th>maskisin - shoe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nitastotin</td>
<td>1. nimaskisin</td>
</tr>
<tr>
<td>- my hat</td>
<td>- my shoe</td>
</tr>
<tr>
<td>2. kitastotin</td>
<td>2. kimaskisin</td>
</tr>
<tr>
<td>- your hat</td>
<td>- your shoe</td>
</tr>
<tr>
<td>3. otastotin</td>
<td>3. omaskisin</td>
</tr>
<tr>
<td>- her/his hat</td>
<td>- her/his shoe</td>
</tr>
<tr>
<td>3' otastotiniyiw</td>
<td>3' omaskisiniyiw</td>
</tr>
<tr>
<td>- her/his friend’s hat</td>
<td>- his/her friend’s shoe</td>
</tr>
<tr>
<td>1P nitastotininân</td>
<td>1P nimaskisinînân</td>
</tr>
<tr>
<td>- our hat</td>
<td>- our shoe</td>
</tr>
<tr>
<td>21 kitastotininaw</td>
<td>21 kimaskisininaw</td>
</tr>
<tr>
<td>- our hat</td>
<td>- our shoe</td>
</tr>
<tr>
<td>2P kitastotiniwâw</td>
<td>2P kimaskisinîwâw</td>
</tr>
<tr>
<td>- your hat</td>
<td>- your shoe</td>
</tr>
<tr>
<td>3P otastotiniwâw</td>
<td>3P omaskisinîwâw</td>
</tr>
<tr>
<td>- their hat</td>
<td>- Their shoe</td>
</tr>
<tr>
<td>3’P otastotiniyiwa</td>
<td>3’P omaskisinîyiwa</td>
</tr>
<tr>
<td>- Their friend’s hat</td>
<td>- Their friend’s shoe</td>
</tr>
</tbody>
</table>

The underlined spaces above show the root word before taking on the possessive form.

**RULE:** Use a connective “t” for nouns that begin with a vowel for 1st and 2nd person forms.

Nouns that begin with “mi” have different forms depending on whether the noun is alienable or inalienable. Let’s look at those nouns that begin with “mi.”

<table>
<thead>
<tr>
<th>INALIENABLE NOUN</th>
<th>ALIENABLE NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>micihciy - hand</td>
<td>mistikowat - box</td>
</tr>
<tr>
<td>1. nicihciy</td>
<td>1 nimistikowat</td>
</tr>
<tr>
<td>- my hand</td>
<td>- my box</td>
</tr>
<tr>
<td>2. kichihciy</td>
<td>2 kimistikowat</td>
</tr>
<tr>
<td>- your hand</td>
<td>- your box</td>
</tr>
<tr>
<td>3. ochihciy</td>
<td>3 omistikowat</td>
</tr>
<tr>
<td>- her/his hand</td>
<td>- her/his box</td>
</tr>
<tr>
<td>3’ ochihciyiw</td>
<td>3’ omistikowatiyiw</td>
</tr>
<tr>
<td>- her/his friend’s hand</td>
<td>- her/his friend’s box</td>
</tr>
<tr>
<td>1P nicihcînân</td>
<td>1P nimistikowatinân</td>
</tr>
<tr>
<td>- our hand</td>
<td>- our box</td>
</tr>
<tr>
<td>21 kichihcînaw</td>
<td>21 kimistikowatinaw</td>
</tr>
<tr>
<td>- our hand</td>
<td>- our box</td>
</tr>
<tr>
<td>2P kichihcîwâw</td>
<td>2P kimistikowatiwâw</td>
</tr>
<tr>
<td>- your hand</td>
<td>- your box</td>
</tr>
<tr>
<td>3P ochihcîwâw</td>
<td>3P omistikowatiwâw</td>
</tr>
<tr>
<td>- their hand</td>
<td>- their box</td>
</tr>
<tr>
<td>3’P ochihciyiwa</td>
<td>3’P omistikowatiyiwa</td>
</tr>
<tr>
<td>- their friend’s hand</td>
<td>- their friend’s box</td>
</tr>
</tbody>
</table>

**RULE:** For those inalienable nouns that begin with “mi” – drop the “mi” then add the appropriate person indicators “n,” “k” or “o.” All alienable nouns including those that begin with “mi” take on the “ni,” “ki” and “o” possessive markers.
6.1. KINSHIP TERMS

In conversations about yourself you will often want to tell people about your family: how many brothers and sisters you have, or if you are a parent yourself, how many children you have. There are two ways of giving this type of information: in one way you would use the Transitive Animate Verb "ayâw - have him/her" as in the following:

nitayâwâwak nisto nistêsak.
I have three older brothers.

However, there are two serious problems with that particular way of talking: 1) this form, though grammatical, is never used because 2) it indicates that you possess, as in owning, other human beings. Clearly problem number two is the more serious problem since no other human should have possession of another.

Although the above phrase is syntactically correct, semantically it gives rise to a serious problem that people would not accept. Therefore, the acceptable way of expressing the idea that you have relatives does not include the VTA "ayâw" but rather the idea of possession is included within the kinship term in its animate intransitive verb form “ostêsi – have an older brother.” Thus “nisto nitostêsìn = I have three older brothers.” Here then is a list of kinship terms; one column shows "my, yours, and his" (but keep in mind that these can be inflected for all the forms in the conjugation patterns) and the other shows the animate intransitive verb forms "I have, you have, and he has (kin)."

<table>
<thead>
<tr>
<th>NOUNS</th>
<th>VERBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Older brother</td>
<td></td>
</tr>
<tr>
<td>nistês - my older brother</td>
<td>nitostêsìn - I have an older brother(s)</td>
</tr>
<tr>
<td>kistês - your older brother</td>
<td>kitostêsìn - You have an older brother(s)</td>
</tr>
<tr>
<td>ostêsa - Her/his older brother</td>
<td>ostêsiw - She/he has an older brother(s)</td>
</tr>
<tr>
<td>Older sister</td>
<td></td>
</tr>
<tr>
<td>nimis - my older sister</td>
<td>nitomisin - I have an older sister(s)</td>
</tr>
<tr>
<td>kimis - your older sister</td>
<td>kitomisin - You have an older sister(s)</td>
</tr>
<tr>
<td>omisa - Her/his older sister</td>
<td>omisiw - She/he has an older sister(s)</td>
</tr>
</tbody>
</table>

6.2. KINSHIP TERMS: VERBS AND NOUNS

Kinship terms can be in a verb form but they can also be in the noun form. In fact talking about kin in the noun form is more common than talking about them in the verb form. While English has the generic terms brother, sister, mother, father, and so on, Cree does not have those terms as such but instead one must use the possessive forms in talking about these family members. Compare the following list of verbs and their noun counterparts:

<table>
<thead>
<tr>
<th>VAI – forms</th>
<th>Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>osîmisi</td>
<td>nisîmis - my younger sibling</td>
</tr>
<tr>
<td>ostêsî</td>
<td>nistês - my older brother</td>
</tr>
<tr>
<td>omisi</td>
<td>nimis - my older sister</td>
</tr>
<tr>
<td>okosisî</td>
<td>nikosis - my son</td>
</tr>
</tbody>
</table>
Like the verb forms the noun forms can be put in the paradigm indicating whose kin is being discussed. Let’s take a look at “my son – nikosis” put in the following paradigm:

1.  nikosis  -my son  1P nikosisinân  -our son
2.  kikosis  -your son  21 kikosisinaw -your son
3.  okosisa -her/his son  2P kikosisiwâw -your son
3’ okosisiyiwa -her/his __ son  3P okosisiwâwa -their son
3’P okosisiyiwa -their __ son

Most of the kinship terms will follow the above paradigm. Compare those above with the two which have long vowels toward the beginning:

<table>
<thead>
<tr>
<th>Grandchild</th>
<th>Sibling</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. nôsisim</td>
<td>nîtisân</td>
</tr>
<tr>
<td>2. kôsisim</td>
<td>kîtisân</td>
</tr>
<tr>
<td>3. òsisima</td>
<td>wîtisâna</td>
</tr>
<tr>
<td>3’ òsisimiwâwa</td>
<td>wîtisâniwâwa</td>
</tr>
<tr>
<td>1P nôsisiminân</td>
<td>nîtisâninân</td>
</tr>
<tr>
<td>21 kôsisiminaw</td>
<td>kîtisâninaw</td>
</tr>
<tr>
<td>2P kôsisimiwâw</td>
<td>kîtisânimiwâw</td>
</tr>
<tr>
<td>3P òsisimiwâwa</td>
<td>wîtisâniwâwa</td>
</tr>
<tr>
<td>3’P òsisimiwâyiwa</td>
<td>wîtisâniyiwâa</td>
</tr>
</tbody>
</table>

6.3. EXERCISES
A. TRANSLATE THE FOLLOWING: nouns are on the left and verbs on the right

Younger brother or sister
niśîmis - ____________  nitosîmisin - ____________
kîsîmis - ____________  kitosîmisin - ____________
ośîmisa - ____________  ośîmiw - ____________

Siblings: Brothers and Sister
nîtisân - ____________  niwîtisânin - ____________
kîtisân - ____________  kîwîtisânin - ____________
wîtisâna- ____________  wîtisâniw - ____________
NOTE: The connective “r” in the above used with “child” becomes a “c” in some communities to show endearment.

Another interesting aspect of this particular kinship term for “child” is that it differs from other kinship terms (excepting “my man” and “my woman” listed below) in that it seems to be similar to alienable nouns with the use of the district possessive markers “ni,” “ki” and “o.” However the inflection toward the end of these nouns will indicate that they are nevertheless inalienable nouns. The possessive indicators “ni,” “ki” and “o” used in these three terms shows an aspect of Cree culture that many people have forgotten, namely that should the child’s main caretakers, or the man or woman’s significant other, leave for the spirit world then they can be taken care of by someone else.

Son

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nikosis</td>
<td>-</td>
<td>nitokosisin</td>
</tr>
<tr>
<td>kikosis</td>
<td>-</td>
<td>kitokisisin</td>
</tr>
<tr>
<td>okosisa</td>
<td>-</td>
<td>okosisiw</td>
</tr>
</tbody>
</table>

Daughter

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nitânis</td>
<td>-</td>
<td>nitotânisin</td>
</tr>
<tr>
<td>kitânis</td>
<td>-</td>
<td>kitotânisin</td>
</tr>
<tr>
<td>otânisa</td>
<td>-</td>
<td>otânisiw</td>
</tr>
</tbody>
</table>

Grandchild

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nôsisim</td>
<td>-</td>
<td>nitôsisimin</td>
</tr>
<tr>
<td>kôsisim</td>
<td>-</td>
<td>kitôsisimin</td>
</tr>
<tr>
<td>ôsisima</td>
<td>-</td>
<td>ôsisimiw</td>
</tr>
</tbody>
</table>

Woman – iskwêw

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nitiskwêm</td>
<td>-</td>
<td>nitotiskwêmin</td>
</tr>
<tr>
<td>kitiskwêm</td>
<td>-</td>
<td>kitotiskwêmin</td>
</tr>
<tr>
<td>otiskwêma</td>
<td>-</td>
<td>otiskwêmiw</td>
</tr>
</tbody>
</table>

Man - nâpêw

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ninâpêm</td>
<td>-</td>
<td>nitonâpêmin</td>
</tr>
<tr>
<td>kinâpêm</td>
<td>-</td>
<td>kitonâpêmin</td>
</tr>
<tr>
<td>onâpêma</td>
<td>-</td>
<td>onâpêmiw</td>
</tr>
</tbody>
</table>
B. Now, translate the following, keeping in mind that your personal information about your family can follow the same format with you replacing the numbers or deleting the irrelevant information and adding your relevant information:

Solomon nitisiyihkâson. âmaciwîspimowinihk ohci niya.

okiskinwahamâkêw niya. nikotwâsik mâmawi nitowîtisânin;

pêyak nitostêsín, nîso nitomisin, êkwa nisto nitosîmisín.

nîso nitocawâsimisin: pêyak nitokosisin êkwa pêyak nitotânisin.

âsay kîsi-ohpikiwak nitawâsimisak. nêwo mîna nitôsisimin.

C. Write a paragraph about your own immediate family:

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________

_________________________________________________________________
6.4. Kinship Terms: Nouns

**spouse – wîkimâkan**

- niwîkimâkan – my spouse
- kiwîkimâkan – your spouse
- owîkimâkana – her/his spouse

**parents**

- ninîkihikwak – my parents
- kinîkihikwak – your parents
- onîkihikwa – his/her parents

**Mother**

- nikâwiy - my mother
- kîkâwiy - your mother
- okâwiya - his/her mother

**Father**

- nohtâwiy - my father
- kohtâwiy - your father
- ohtâwiya - his/her father

**Younger Brother/Sister**

- nîmis - my younger brother/sister
- kîsîmis - your younger brother/sister
- osîmisa - his/his younger brother/sister

**Older Brother**

- nistês - my older brother
- kîstês - your older brother
- ostêsa - his/her older brother

**Older Sister**

- nimis - my sister
- kimis - your sister
- omisa - his/her sister

**Uncle (Paternal)**

- nohkomîs - my uncle
- kohkomîs - your uncle
- ohkomîsa - his/her uncle

**Grandfather**

- nîmosôm - my grandfather
- kîmosôm - your grandfather
- omosôma - his/her grandfather

*NOTE: The term for paternal uncle is the one used for step-father.

**Uncle (Maternal)**

- nitôsis - my aunt
- nikâwis – my aunt

**Grandmother**

- nîhosôm – my grandmother
- kîhosôm – your grandmother
- ohhosôma – his/her grandmother

***NOTE: The term for maternal uncle is also the term for father-in-law.

**Aunt (Paternal)**

- kîshôs – your aunt
- oshôsîsa – her/her aunt

****NOTE: The term for maternal aunt is the one used for step-mother.
Male Cousin – used by male-male (paternal uncle's son or maternal aunt's son)
NOTE: This term is also used for step-brother by males.
niciwâm - my cousin
kiciwâm - your cousin
ociwâma - his cousin
NOTE: In addressing each other most people usually address each other as younger brother or older brother. The above terms would be used in talking about these cousins.

Male cousin - Used by male-male (maternal uncle's son or paternal aunt's son)
NOTE: This term can be used by males in referring to brothers-in-law.
nîstâw - my cousin
kîstâw - your cousin
wîstâwa - his cousin

Cousin of the opposite sex (Males: use in reference to paternal aunt's daughter or maternal uncle's daughter. Females: use in reference to son of paternal aunt or son of maternal uncle)
NOTE: This term can also be used for sister-in-law or for brother-in-law if these in-laws referring to each other are of the opposite sex.
nîtim - my cousin
kîtim - your cousin
wîtimwa - his/her cousin

Female cousin - Used by female - female (paternal aunt’s daughter or the maternal uncle’s daughter)
NOTE: This term can also be used by females in referring to sisters-in-law
nicahkos - my cousin
kicahkos - your cousin
ocahkos - his/her cousin

Female cousin - Used by female-female (daughter of paternal uncle or maternal aunt)
NOTE: Most people usually address each other as older sister or young sister in this situation. This is also the term used for step-sister by females.
niciwâmiskwêm - my cousin
kiciwâmiskwêm - your cousin
ociwâmiskwêma - his/her cousin
NOTE: Both the mother's sister's siblings and father's brother's siblings can be addressed as younger or older brother and sister. However the next terms are used for male-female cousins who are the children from these lines.

Cousin - Used by male-female; female to male (offspring of father’s brother or mother’s sister)
nitawêmâw – my cousin
kitawêmâw - your cousin.
otawêmâwa - his/her cousin
<table>
<thead>
<tr>
<th>Son</th>
<th>Daughter</th>
</tr>
</thead>
<tbody>
<tr>
<td>nikosis - my son</td>
<td>nitânis - my daughter</td>
</tr>
<tr>
<td>kikosis - your son</td>
<td>kitânis - your daughter</td>
</tr>
<tr>
<td>okosisa - her/his son</td>
<td>otânisa - his/her daughter</td>
</tr>
</tbody>
</table>

**NOTE:** These terms can also be used in referring to a brother's children if you are male or a sister's children if you are female.

**Niece (male's sister's children or female's brother's children)**

<table>
<thead>
<tr>
<th>Nistim - my niece</th>
<th>Kistim - your niece</th>
</tr>
</thead>
<tbody>
<tr>
<td>ostima - his/her niece</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE:** This term can also be used for daughter-in-law.

**Nephew (male's sister's children or female's brother's children)**

<table>
<thead>
<tr>
<th>Nithkwatim - my nephew</th>
<th>Kitihkwatim - your nephew</th>
</tr>
</thead>
<tbody>
<tr>
<td>Otihkwatima - his nephew</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE:** This term can also be used for son-in-law

**Niece (male's brother's daughter or female's sister's daughter)**

<table>
<thead>
<tr>
<th>Nitôsimiskwêm - my niece</th>
<th>Kitôsimiskwêm - your niece</th>
</tr>
</thead>
<tbody>
<tr>
<td>Otôsimiskwêma - his niece</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE:** This term can also be used for step-daughter.

**Nephew (male's brother's son or female's sister's son)**

<table>
<thead>
<tr>
<th>Nitôsim - my nephew</th>
<th>Also: nikosim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitôsim - your nephew</td>
<td></td>
</tr>
<tr>
<td>Otôsim - his nephew</td>
<td>okosima</td>
</tr>
</tbody>
</table>

**NOTE:** These terms can also be used for step-son.

### Relatives/kinfolk

<table>
<thead>
<tr>
<th>niwashkômâkan - my relative</th>
<th>nitôtêm - my friend/tribesman</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiwashkômâkan - your relative</td>
<td>kitôtêm - your friend/tribesman</td>
</tr>
<tr>
<td>owahkômâkana - his/her relatives</td>
<td>otôtêma - her/his friend/tribesman</td>
</tr>
</tbody>
</table>

### Friend/tribesman

<table>
<thead>
<tr>
<th>niwashkômâkan - my relative</th>
<th>nitôtêm - my friend/tribesman</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiwashkômâkan - your relative</td>
<td>kitôtêm - your friend/tribesman</td>
</tr>
<tr>
<td>owahkômâkana - his/her relatives</td>
<td>otôtêma - her/his friend/tribesman</td>
</tr>
</tbody>
</table>

### Son-in-law

<table>
<thead>
<tr>
<th>Ninahahkisîm - my son-in-law</th>
<th>Ninahâhkaniskwêm - my daughter-in-law</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kinahahkisîm - your son-in-law</td>
<td>Kitahâhkaniskwêm - your daughter-in-law</td>
</tr>
<tr>
<td>Onahahkisîma - her/his son-in-law</td>
<td>Onahâhkaniskwêma - her/his daughter-in-law</td>
</tr>
</tbody>
</table>

### The parents of my son-in-law or daughter-in-law

<table>
<thead>
<tr>
<th>Ninahahtâwâw - My parent-in-law</th>
<th>Ninahâhkaniskwêm - my daughter-in-law</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kitahahtâwâw - My parent-in-law</td>
<td>Kitahâhkaniskwêm - your daughter-in-law</td>
</tr>
<tr>
<td>Otahtâwâw - My parent-in-law</td>
<td>Onahâhkaniskwêma - her/his daughter-in-law</td>
</tr>
</tbody>
</table>
### 6.5.a. CREE KINSHIP:

**COUSINS and siblings**

Compare the following columns:

<table>
<thead>
<tr>
<th>SOURCE/GOAL:</th>
<th>Children of:</th>
<th>Children of:</th>
<th>Siblings:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Father's brother OR</td>
<td>Father's sister OR</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mother's sister</td>
<td>Mother's brother</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Female to female</th>
<th>niciwâmiskwêm</th>
<th>nicahkos</th>
<th>nîtisân</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female to younger female</td>
<td>nîsîmis</td>
<td>nicahkos</td>
<td>nîsîmis</td>
</tr>
<tr>
<td>Female to older female</td>
<td>nimis</td>
<td>nicahkos</td>
<td>nimis</td>
</tr>
<tr>
<td>Female to male/ male to female</td>
<td>nitawîmâw</td>
<td>nîtim</td>
<td>nîtisân</td>
</tr>
<tr>
<td>Female to older male</td>
<td>nistêś</td>
<td>nîtim</td>
<td>nistêś</td>
</tr>
<tr>
<td>Female to younger male</td>
<td>nîsîmis</td>
<td>nîtim</td>
<td>nîsîmis</td>
</tr>
<tr>
<td>Male to male</td>
<td>niciwâm</td>
<td>nîstâw</td>
<td>nîtisân</td>
</tr>
<tr>
<td>Male to older male</td>
<td>nistêś</td>
<td>nîstâw</td>
<td>nistêś</td>
</tr>
<tr>
<td>Male to younger male</td>
<td>nîsîmis</td>
<td>nîstâw</td>
<td>nîsîmis</td>
</tr>
<tr>
<td>Male to older female</td>
<td>nimis</td>
<td>nîtim</td>
<td>nimis</td>
</tr>
<tr>
<td>Male to younger female</td>
<td>nîsîmis</td>
<td>nîtim</td>
<td>nîsîmis</td>
</tr>
</tbody>
</table>
6.5.b. CREE KINSHIP SYSTEM: seven generations

KINSHIP WITHIN THE CIRCLE:

1. The term for great-great grandparents “ocâniskocâpânimâwin” is also the same for great-great grandchildren;

2. The term for great-grandparents “ocâpânimâwin” is also the same for great-grandchildren;

3. a) The term for grandfather “omosômimâwin” applies to all males of that generation;
   b) The term for grandmother “ohkomimâwin” applies to all females of that generation;
   c) The term for grandchild “ôsisimimâwin” applies to all children of that generation;

4. The term for parenthood “ônîkihikomâwin” indicates the responsibility parents have for the care of their children especially when we consider the meaning of the underlined “nîkih” which means “my home.” With this consideration then, the meaning of parents in Cree can be viewed as “those who provide a home.” Since a home is supposed to be a safe haven for people to learn and grow then the responsibility of parenthood as indicated in the Cree word is clear.
6.6. VITAL STATISTICS

WORDS:

<table>
<thead>
<tr>
<th>Term</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>osîmisi</td>
<td>have a younger sibling (VAI)</td>
</tr>
<tr>
<td>otawásimisi</td>
<td>have a child (VAI)</td>
</tr>
<tr>
<td>osîmimâw</td>
<td>youngest sibling</td>
</tr>
<tr>
<td>omisimâw</td>
<td>oldest sister</td>
</tr>
<tr>
<td>nimis</td>
<td>my older sister</td>
</tr>
<tr>
<td>ostêsì</td>
<td>have an older brother (VAI)</td>
</tr>
<tr>
<td>omisi</td>
<td>have an older sister (VAI)</td>
</tr>
<tr>
<td>kîsi</td>
<td>finish (PV)</td>
</tr>
<tr>
<td>nisîmis</td>
<td>my younger sibling</td>
</tr>
<tr>
<td>nitawásimis</td>
<td>my child</td>
</tr>
<tr>
<td>ostêsimâw</td>
<td>oldest brother</td>
</tr>
<tr>
<td>nistês</td>
<td>my older brother</td>
</tr>
<tr>
<td>wîkihto</td>
<td>be married (VAI)</td>
</tr>
<tr>
<td>iskonikan</td>
<td>reserve</td>
</tr>
<tr>
<td>êkota</td>
<td>there</td>
</tr>
</tbody>
</table>

TEXT: the speaker in this text is not married and has no children so he’ll talk about his siblings.

tânisi, Shaking-Spear nitisîyihkâson. Hello, my name is Shaking-Spear.

nîstomitanaw nikótwaş(ik)osâp nitàhtahtopîponân. I am thirty-six years old.

iskonikanihk nîkì-nihtâwîkin. niyânânosâp mâna è-akîmiht ayîkipîsim nitipiskên. I was born on the reserve. My birthday is on April 15th.

ôtênâhk nîkì-pê-ohpiâtî, ëkota mîna nîkì-pê-kiskiwanâmâkosîn. I was raised in the city and it was there also that I went to school.

namôya niwîkîhtontî. I am not married. nikótwašik niwîtisânînî. I have six siblings.

pêyak nitostêsîn ëkwa nîso nitomisin. I have one older brother and two older sisters.

nîsto nitosîmîsînî. I have three younger siblings.

kahkiyaw kîsi-ohpikiwâk nîtisânâkî. All my siblings are grown.

nêmîtanaw niyânânosâp itahtopîponêw omisimâw, Maggie isiyihkâsîw. The oldest sister is 45 years old, her name is Maggie.

nîstomitanaw kêkâ-mîtàhtahtosâp itahtopîponêw ostêsimâw, George isiyihkâsîw. The oldest brother is 39 years old, his name is George.

nîsitanaw kêkâ-mîtàhtahtosâp itahtopîponêw osîmimâw, Judy isiyihkâsîw. The youngest sibling is 29 years old, her name is Judy.

kahkiyaw nîtisânâkî iskonikanihk wîkîwâk. All my siblings live on the reserve.
QUESTIONS: the foregoing text is in the 1st person. The following questions are in the 3rd person. Go back to the foregoing text to answer these questions:

1. tânisi isiyihkâsow awa nâpêw?

2. tânitahtopiponêt awa nâpêw?

3. tânispîhk mâna kâ-tipiskahk awa?

4. tânîtê kî-pê-ohpikiw awa?

5. ôtênâhk cî mîna kî-pê-kiskinwahamâkosiw?

6. wîkihtiw cî awa?

7. tânitahto ocawâsimisiw awa?

8. tânitahto wîtisâniw awa?

9. tânitahto ostêsiw awa?

10. tânitahto osîmisiw awa?

11. tânisi isiyihkâsow osîmimâw?

12. tânitahtopiponêt osîmimâw?

13. tânisi isiyihkâsow ostêsimâw?

14. tânitahtopiponêt ostêsimâw?
6.7. VITAL STATISTICS continued..

WORDS
okōsisi - have a son (VAI)  nikosis - my son
otānisi - have a daughter (VAI)  nitānis - my daughter
ohtawīmawī - be a father (VAI)  nohtawiy - my father
okāwīmawī - be a mother (VAI)  nikawiy - my mother
owīkimākani - be a spouse (VAI)  niwīkimākan - my spouse
nināpēm - my husband  nitiskwēm - my wife
iskwēsis - a girl  nāpēsis - a boy
ēwako - that one  kayās - a long time ago

TEXT: Translate the following text:

Megan nitisiyihkāson. kayās nikī-wīkihton.

George isiyihkāsow nināpēm. _____________________________________________

nīso nitotawāsimisinān: pēyak iskwēsis ēkwa pēyak nāpēsis. _____________________________________________

Mandy isiyihkāsow nitānis, omisimāw ēwako. _____________________________________________

mitātaht itahtopiponēw nitānis. _____________________________________________

Georgie isiyihkāsow nikosis, osimimāw ēwako. _____________________________________________

ayēnānēw itahtopiponēw nikosis. _____________________________________________

GRAMMAR: NEGATION

Negation of the Indicative Mood involves the insertion of “namōya” before the affirmative statement in the Indicative mood. Place “namōya” to make negative statements below:

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>niwīkihton</td>
<td>niwīkihton.</td>
</tr>
<tr>
<td>nitotawāsimisin.</td>
<td>nitotawāsimisin.</td>
</tr>
<tr>
<td>nitokawīmawīn.</td>
<td>nitokawīmawīn.</td>
</tr>
<tr>
<td>nitohtawīmawīn.</td>
<td>nitohtawīmawīn.</td>
</tr>
</tbody>
</table>
6.8. READ THE TEXT BELOW THE PICTURE THEN ANSWER THE QUESTIONS


Q. tânisi isiyihkâsow awa pêyak nápêw?

"tânisi, wâpakosis niya," itwêw awa. "kiya mâka, awîna òma kiya."

Q. wâpakosis cî awa?

Shaking-Spear itohtêw kihci-kiskinwamâtowikamikohk. mostohtêw ëkotê isi. ati-wâpamêm wâposwa. mêtoni miyo-kíisikâw!

Q. tânitê awa nápêw ë-itohtêt?

wâpos awa. miyonâkosiw awa wâpos. wâpiskisiw awa wâpos.

Q. awîna awa?
6.9. KINSHIP TERMS: NOUNS AND VERBS overview

<table>
<thead>
<tr>
<th>NOUNS</th>
<th>VERB: be</th>
<th>NOUNS</th>
<th>VERB: have</th>
</tr>
</thead>
<tbody>
<tr>
<td>ohkomimâw - a grandmother</td>
<td>ohkomimâwi – be a grandmother</td>
<td>nohkom – my grandmother</td>
<td>ohkomi – have a grandmother</td>
</tr>
<tr>
<td>omosônimâw – a grandfather</td>
<td>omosônimâwi – be a grandfather</td>
<td>nimosôm – my grandfather</td>
<td>omosômi – have a grandfather</td>
</tr>
<tr>
<td>okâwîmâw – a mother</td>
<td>okâwîmâwi – be a mother</td>
<td>nikâwiy – my mother</td>
<td>okâwîwi – have a mother</td>
</tr>
<tr>
<td>ohtâwîmâw – a father</td>
<td>ohtâwîmâwi – be a father</td>
<td>nohtâwiy – my father</td>
<td>ohtâwîwi – have a father</td>
</tr>
<tr>
<td>ostêsâsimâw – the eldest brother</td>
<td>ostêsâsimâwi – be an elder brother</td>
<td>nistès – my older brother</td>
<td>ostêsî – have an older brother</td>
</tr>
<tr>
<td>omîsimâw – the eldest sister</td>
<td>omîsimâwi – be an older sister</td>
<td>nimis – my older sister</td>
<td>omisî – have an older sister</td>
</tr>
<tr>
<td>osîmimâw – the youngest sibling</td>
<td>osîmimâwi – be a younger sibling</td>
<td>nisîmis – my younger sibling</td>
<td>osîmisî – have a younger sibling</td>
</tr>
<tr>
<td>awâsis – a child</td>
<td>awâsiwi</td>
<td>nitawâsimis – my child</td>
<td>otawâsimisî – have a child</td>
</tr>
<tr>
<td>okosisimâw – a son</td>
<td>okosisimâwi – be a son</td>
<td>nikosis – my son</td>
<td>okosisisî – have a son</td>
</tr>
<tr>
<td>otânisimâw – a daughter</td>
<td>otânisimâwi – be a daughter</td>
<td>nitânis – my daughter</td>
<td>otânisisî – have a daughter</td>
</tr>
</tbody>
</table>

QUESTIONS: answer the following questions in Cree.
1. okâwîmâw cî kiya?
2. ohtâwîmâw cî kiya?
3. ostêsâsimâw cî kiya?
4. osîmimâw cî kiya?
5. kitostêsî cî?
6. kitomisin cî?
7. kitosîmisî cî?
8. kitotawâsimisî cî?
Chapter Seven
TRANSITIVE INANIMATE VERBS

7. Transitive Inanimate Verbs

Transitive Inanimate Verbs (VTIs) are the verbs which require an inanimate noun as the object in the sentence structure. For Animate Intransitive Verbs (VAIs) one does not need an object to have a complete sentence in the Imperative Moods, the Indicative Mood, nor the Subjunctive Mood. Intransitive verbs need no object; Transitive verbs need objects. In giving orders (i.e. Imperatives) one cannot get away with simply saying “nâta...get it” without the person being spoken to asking: “kîkwây...What?” In giving orders using the transitive verbs it is not enough to say the verb, one must specify what is being requested. Consider the following:

nâta kimasinahikan. - Get your book.

This order is clear and does not prompt the one being spoken to say "What?” Compare the Imperative Moods of a VAI and a VTI-1.

VAI atoskê -- work

2. atoskê -- work (You-sg)
2P. atoskêk -- work (you-pl)
21. atoskêtân -- Let's work

VTI-1 atoskâta -- work at (something)

2. atoskâta kinêhiyawêwin -- work at your Cree (you-sg)
2P. atoskâtamok kinêhiyawêwininâw -- work at your(pl) Cree
21. atoskâtêtân kinêhiyawêwininaw -- let's work at our Cree.

NOTE: the verb root again is taken from the 2 of the Imperative Mood. Note also that the "a" in 21 has been changed to "ê" in this mood; the a in the verb root changes to "ê" for 21 of the Imperative Mood and for 1, 2, 1P, 21, and 2P of the Indicative Mood.
The chart for the Imperative Mood of VTI-1:

<table>
<thead>
<tr>
<th>IMPERATIVE MOOD</th>
<th>NEGATIVE IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. __________*</td>
<td>2. êkâwiya __________</td>
</tr>
<tr>
<td>2P. __________mok</td>
<td>2P êkâwiya __________mok</td>
</tr>
<tr>
<td>21. __________tân</td>
<td>21 êkâwiya __________tân</td>
</tr>
</tbody>
</table>

*The blank represents where the verb root is placed.

Imperatives are commands telling one or more people to do something while the negative imperatives are commands telling one or more people not to do something. Other forms of Imperatives are the delayed imperatives, commands given that are to be carried out at a later time.

**DELAYED IMPERATIVE OF VTI-1**

|  | 2 ___________mohkan |
|  | 2P __________mohkêk |
|  | 21 __________mohkahk |

The standard verb structure applies to all verbs including the VTIs:

<table>
<thead>
<tr>
<th>Person Indicator</th>
<th>Tense Indicator</th>
<th>-Pre-verb-</th>
<th>Verb-root</th>
<th>Ending</th>
</tr>
</thead>
</table>

The two other TRANSITIVE INANIMATE VERBS, class 2 and class 3, follow the VAI conjugation patterns. These different classes can be identified by their endings:

VTI-1 roots all end in "a:"
kanawâpahta – look at it

VTI-2 roots all end in "â." Some VAIs end in â but those verbs do not take an object as these do:
osihtâ – make it. 
nâcipahtâ – run for/toward it 
pêtâ – bring it 
ayamihtâ – read it

VTI-3 roots all end with "i:"
mîci – eat it

This chapter will concentrate on the VTI-1 forms.
As with the VAI the VTI-1 verbs in the Indicative and Conjunct forms can have nine possible agents/subjects carrying out the action identified in the conjugation pattern:

<table>
<thead>
<tr>
<th>No.</th>
<th>Subject/Agent</th>
<th>Indicative Mood</th>
<th>Conjunct/Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; person singular ‘I’</td>
<td>ni____________n</td>
<td>ê-________________män</td>
</tr>
<tr>
<td>2</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person singular ‘you’</td>
<td>ki____________n</td>
<td>ê-________________män</td>
</tr>
<tr>
<td>3</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person singular ‘s/he/it’</td>
<td>___________m</td>
<td>ê-________________hk</td>
</tr>
<tr>
<td>3’</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person obviative ‘Her friend’</td>
<td>_______miyiw</td>
<td>ê-________________miyit</td>
</tr>
<tr>
<td>1P</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural ‘we’ (excl.)</td>
<td>ni___________nän</td>
<td>ê-________________mâhk</td>
</tr>
<tr>
<td>21</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; person plural ‘we’ (incl.)</td>
<td>ki___________naw</td>
<td>ê-________________mahk</td>
</tr>
<tr>
<td>2P</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; person plural ‘you’</td>
<td>ki___________nâwâw</td>
<td>ê-________________mêk</td>
</tr>
<tr>
<td>3P</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person plural ‘they’</td>
<td>_______mwak</td>
<td>ê-________________hkik</td>
</tr>
<tr>
<td>3’P</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; person obviative plural ‘Their friend’</td>
<td>______miyiwa</td>
<td>ê-________________miyit</td>
</tr>
</tbody>
</table>

All tense indicators, pre-verbs, and verb roots can be placed in the blank spaces in the above paradigms. The standard verb structure for any verb follows the following pattern:

<table>
<thead>
<tr>
<th>Person indicators</th>
<th>Tense Indicators:</th>
<th>Pre-verbs</th>
<th>Verb-roots</th>
<th>Verb endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>“ni” and “ki”</td>
<td>kî-, wî-, ka-(ta-)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verbs can be in the following tenses:

- **The present** (tense indicator: none): ninâtên - I get (fetch) it.
- **The past** (tense indicator: kî-): nikî-nâtên - I got (fetched) it.
- **The future intentive** (tense indicator: wî): niwî-nâtên - I am going to get it.
- **The future definite** (tense indicator: ka-): niaka-nâtên - I will get it.

The future definite tense for 1<sup>st</sup> and 2<sup>nd</sup> person forms is “ka-” and “ta-” for third person forms. The future definite tenses are never used in the conjunct forms of verbs.

Another way of understanding the paradigm of verbs is to see the nature of the utterance as in who speaks, who is spoken to, and who is spoken about:

<table>
<thead>
<tr>
<th>1&lt;sup&gt;st&lt;/sup&gt; person subject:</th>
<th>2&lt;sup&gt;nd&lt;/sup&gt; person subject:</th>
<th>3&lt;sup&gt;rd&lt;/sup&gt; person subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>the speaker</td>
<td>the one/ones spoken to</td>
<td>the one/ones talked about</td>
</tr>
<tr>
<td>1 - “ni__________n”</td>
<td>2 - “ki__________n”</td>
<td>3 - “_________m”</td>
</tr>
<tr>
<td>The speaker talking about</td>
<td>The addressee, i.e. the one spoken</td>
<td>The topic, i.e. the one spoken about:</td>
</tr>
<tr>
<td>himself/herself: “I”.</td>
<td>to: “you” singular.</td>
<td>“she/he/it.”</td>
</tr>
<tr>
<td>1P - “ni_________nân”</td>
<td>2P - “ki_________nâwâw”</td>
<td>3P - “_________mwak”</td>
</tr>
<tr>
<td>The speaker talking about self</td>
<td>Two or more persons spoken to:</td>
<td>Two or more persons spoken about:</td>
</tr>
<tr>
<td>and others but excludes the one spoken to: “We (excl.)”.</td>
<td>“You” plural.</td>
<td>“they.”</td>
</tr>
<tr>
<td>21 - “ki_________naw”</td>
<td></td>
<td>3’ - “_________miyiw”</td>
</tr>
<tr>
<td>The speaker talking about self</td>
<td>The friend, relative or pet of a 3&lt;sup&gt;rd&lt;/sup&gt;</td>
<td>The friends, relatives or pets of 3&lt;sup&gt;rd&lt;/sup&gt;</td>
</tr>
<tr>
<td>and others and includes the one spoken to: “We (incl.)”</td>
<td>person: “His/her ______”</td>
<td>persons: “Their ______”</td>
</tr>
<tr>
<td>3’P - “_________miyiwa”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7.1. Connect any of these units from left to right to make a sentence: VTI-1

<table>
<thead>
<tr>
<th>Person indicators</th>
<th>Tense</th>
<th>Pre-verb</th>
<th>Verb-root TIV-class 1</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ni (1, 1P)</td>
<td>kí-</td>
<td>-kakwê-</td>
<td>otila (take it)</td>
<td></td>
</tr>
<tr>
<td>ki (2, 21, 2P)</td>
<td>wi-</td>
<td>-nitawi-</td>
<td>nâtâ (fetch it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ka-</td>
<td>-and/to</td>
<td>sâmina (touch it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>nohtê-</td>
<td>-want</td>
<td>mîskona (feel it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>nihtâ-</td>
<td>-(can do</td>
<td>pêlhta (hear it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>well)</td>
<td>natohta (listen to it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>mâci-</td>
<td>(begin)</td>
<td>nitawêyihta (want it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pêyako-</td>
<td>(alone)</td>
<td>natona (search for it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pôni-</td>
<td>(stop)</td>
<td>miska (find it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ati-</td>
<td>(start)</td>
<td>wâpahta (see it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pê-</td>
<td>(come)</td>
<td>kanawâpahta (look at it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pécï-</td>
<td>(come)</td>
<td>kocîspîta (taste it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-sâpo-</td>
<td>(through)</td>
<td>paswâta (sniff it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-papâsi-</td>
<td>(hurriedly)</td>
<td>miyâhta (smell it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-miyîwa</td>
<td>(carefully)</td>
<td>nisiitôhta (understand it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pêyâhtakî-</td>
<td>(try)</td>
<td>kiskêyihta (know it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-nitawêyihta</td>
<td>(hurriedly)</td>
<td>atoskâta (work at it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-mâci-</td>
<td>(begin)</td>
<td>masinaha (write it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pê-</td>
<td>(come)</td>
<td>postiska (put it on)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-pêci-</td>
<td>(come)</td>
<td>kîcîkoska (take it off)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-sâpo-</td>
<td>(through)</td>
<td>kîsîpêkina (wash it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-papâsi-</td>
<td>(hurriedly)</td>
<td>kîsîpêkina (wash it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-mâci-</td>
<td>(begin)</td>
<td>kîsîpêkina (wash it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-mêk-</td>
<td>(bad/evil)</td>
<td>kîsîpêkina (wash it)</td>
<td></td>
</tr>
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<td>-papâsi-</td>
<td>(hurriedly)</td>
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<td></td>
</tr>
</tbody>
</table>

7.2. VTI-1 Future conditional forms follow the same rules (except for 3P) as with the VAI: Drop ê from the Subjunctive mood forms, keep most of the endings and add i/o:

1. _______________måni  1P _______________måhki
2. _______________mani  21 _________________mahki
3. _______________hki  2P _________________mêko
3’ ______________miyici  3P _______________hkâwî
3’P ______________miyici

**Subjunctive:**
mån (1)        
man (2)        
hk (3)        
miyit (3', 3'P)  
måhk (1P)  
mahk (21)      
mêk (2P)       
ahkîk (3P)
7.3. Exercises with VTI-1

A. In the following sentences put the first verb into the Delayed Imperative keeping the same subject and the second verb into the Future Conditional form. The first is done for you.

Eg. Given: \( \text{nâta kimasinahikana \( \dot{\text{e}} \)-kîsi-mîciso\( \dot{\text{y}} \)an} \)

**Transformation:** \( \text{nâtamohkan kimasinahikana kîsi-mîciso\( \dot{\text{y}} \)ani.} \)

TRANSLATE the above: Get your books when/if you finish eating.

Continue:

1. atoskâta kinêhiyawêwin \( \dot{\text{e}} \)-mwayî-kîwêyan.
   
   TRANSLATE: _____________________________________________

2. yohtêmok wâsênamâna \( \dot{\text{e}} \)-kisitêk.
   
   TRANSLATE: _____________________________________________

3. kipaha iskwâhtêm \( \dot{\text{e}} \)-tahkâyâk.
   
   TRANSLATE: _____________________________________________

4. otinêtân kimaskisin \( \dot{\text{e}} \)-mwayî-sipwêhtêyahk.
   
   TRANSLATE: _____________________________________________

5. masinaha kiwêhowin \( \dot{\text{e}} \)-wî-nitawi-atokêyêk.
   
   TRANSLATE: _____________________________________________

6. postiska kiskotâkay \( \dot{\text{e}} \)-tahkâyâk.
   
   TRANSLATE: _____________________________________________

6. kêcikoskêtân kitastotininawa \( \dot{\text{e}} \)-pihtokwêyahk ayamihâwikamikohk.
   
   TRANSLATE: _____________________________________________
B. In the following, identify the verb forms then make sure of the tense agreement and transform any verb you see to make tense agreement possible (The first is done for you: a delayed imperative verb needs the accompanying verb in the future conditional form):

1. pêtâhkan kimaskisina ispîhk kimiskên. (Bring your shoes when you find them.)
   pêtâhkan (Delayed Imperative) kimaskisina ispîhk mîskamani (Future Conditional).

2. ati-kîwêhkahk ispîhk ê-pôni-atoskêyahk. (Let’s go home when we stop working).

3. nika-ayamihtân ëwako nêhiyawêwin ki-kîsi-masinahên.
   (I will read that Cree if you finish writing it.)

4. wêpinamohkék ëwakoni masinahikâna ispîhk ê-pôni-pêkopitamêk.
   (Throw away those books when you finish tearing them up.)

5. kocispitamohkahk anima mâciwin ê-pêtât. (let’s taste that food if he brings it.)

6. postiska astotin ê-tahkâyâk. (Put on a hat if it is cold.)

7. kipahamohkan iskwâhtêm tahkâyâw. (Close the door if it is cold.)

8. natohtamohkahk anima nêhiyawêwin ispîhk ana iskwêw ê-kocihtât.
   (Let’s listen to that Cree when that woman tries it.)

9. otinamohkêk anima wiyâs ê-manisahk. (Take that meat if he /she cuts it up.)

10. nika-kanawâpahtên anima masinahikêwin pôni-ayamihtâw.
    (I will look at that writing if he stops reading it.)
C. Fill in the following charts then make the necessary changes in the following sentences:

**IMPERATIVES- VTI-1**

<table>
<thead>
<tr>
<th>Imperatives</th>
<th>Negative Imperatives</th>
<th>Delayed Imperatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 verb-root</td>
<td>2 ________________</td>
<td>2 _______________mohkan</td>
</tr>
<tr>
<td>2P ______________</td>
<td>2P êkâwiya________mok</td>
<td>2P ______________</td>
</tr>
<tr>
<td>21 _______________ étân</td>
<td>21 __________________</td>
<td>21 ______________</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Future Conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ki________n</td>
<td>1 ê-____________mân</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2 ___________mani</td>
<td>2</td>
</tr>
<tr>
<td>3 ê-________hk</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>3’ ë-________miyiw</td>
<td>3’ ë-________miyit</td>
<td>3’</td>
</tr>
<tr>
<td>1P</td>
<td>1P __________mâhki</td>
<td>1P</td>
</tr>
<tr>
<td>21 ki________naw</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>2P é-________mèk</td>
<td>2P</td>
<td>2P</td>
</tr>
<tr>
<td>3P mwak</td>
<td>3P __________hkwâwi</td>
<td>3P</td>
</tr>
<tr>
<td>3’P</td>
<td>3’P __________miyici</td>
<td>3’P</td>
</tr>
</tbody>
</table>

**VTI-1**

The first verb is in the imperative, place it into the delayed imperative; the second verb is in the subjunctive, change to the future conditional:

1. nâta kimaskisina ê-nohtê-atoskâtaman néhiyawêwin. (Fetch your shoes when/if you want to work at your Cree.)

   ______________________________________________________

2. otinamok kimasinahikaniwâwa ê-pôni-masinahamêk âcimowina (Take your books when/if you stop writing stories.)

   ______________________________________________________

3. kêcikoskêtân astotina ê-kipahamahk iskwâhtêm. (Let’s take off the hats if/when we open the door.)

   ______________________________________________________

4. postiska kiskotâkay ê-nâtaman mihta. (Put on your jacket when/if you go fetch firewood.)

   ______________________________________________________

5. nitawi-kanawâpahtamok cikâstêpayihcikana ê-kisi-kisîpêkinamêk oyâkana. (Go to the movies when/if you finish washing the dishes?)

   ______________________________________________________
D. Fill in the charts then make the necessary changes in the following sentences:

**VTI-1**

<table>
<thead>
<tr>
<th>Imperatives</th>
<th>Negative Imperatives</th>
<th>Delayed Imperatives</th>
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<tr>
<td>2P</td>
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<tr>
<td>21</td>
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</table>

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<th>Imperatives</th>
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<tbody>
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<tr>
<td>2P</td>
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<tr>
<td>21</td>
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</tbody>
</table>

**VII**

<table>
<thead>
<tr>
<th>Indicative: verb ends in consonant before a long vowel</th>
<th>Subjunctive:</th>
<th>Future Conditional:</th>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>Indicative: verb ends in consonant before a short vowel</th>
<th>Subjunctive:</th>
<th>Future Conditional:</th>
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<tbody>
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</tbody>
</table>

The first verb is a VTI-1 in the imperative, put into the delayed imperative; the second verb is a VII in the subjunctive, put into the future conditional:

1. atoskâta kinêhiyawêwin ê-tipiskâk. (Work on your Cree when/if it is night.)

2. kêcikoskamok kimaskisiniwâwa ê-kimiwahk (Take off your shoes when/if it’s raining.)

3. nâtêtân wâsênikana ê-pôni-mispok. (Let’s fetch the windows when/if it stops snowing.)

Change the tenses in the first verb to agree to the English translation and place the second verb into the future conditional:

4. niwî-kanawápahtênan cikâstêpayihcikâna ê-níso-kîsikâk. (We will watch movies when/if it is Tuesday.)

5. kika-nâtên cî kimasinahikana ê-kísi-mîcisoyan. (Are you going to fetch your books when/if you finish eating?)

6. wî-natonam omaskisina wayawîtimihk ê-kîkisêpâk. (He will look for his shoes outside when/if it is morning)

7. ta-kîsisamiyiwa otôtêma wiyâs ê-otâkwani-mîcisoyit. (His/her friend is going to cook meat when/if he/she eats supper.)
7.4. DIALOGUE EIGHT

A: tânisi ôma mîka mîna ê-itahkamikisiyan?
B: ê-kakwê-kitohcikêyân ôma. nicihkêyihtên ta-kitohcikêyân*. kiya mâka, kicihkêyihtêni cî ta-kitohcikêyân?
A: âha, mâka namôya nikaskihtân. nicihkêyihtêni mîka ta-nikamoyân.
B: nîsta mâna…mâka namôya osâm nimiyohťâkosin.
A: mahti…kiya kitohcikê êkwa niya nika-nikamon.
B: âhâw, âhpô ëtikwê kika-miyohtâkosinaw.

A: What are you doing as usual?
B: I am trying to play an instrument. I like to play music. How about you, do you like to play music?
A: Yes, but I can’t do it. But I like to sing.
B: Me too…but I don’t sound so good.
A: Let’s see…you play an instrument and I will sing.
B: Okay, perhaps we’ll sound good.

VOCABULARY
mâka mîna - as usual
kichêyihtê - like it (VTI-1)
kaskihtâ - be able/succeed (VTI-2)
osâm - because/excessively
miyohtákosî - sound good (VAI)
kitohcîkê - make music
with an instrument (VAI)
nikamo - sing (VAI)
mahti - let’s see/please
âhpö ëtikwê - perhaps

NOTES
**“ta-kitohcikêyân”** is an infinitive form of an Animate Intransitive verb (VAI). Infinitive forms in Cree differ from those in English: the English infinitive forms are not marked for tense or for person and are preceeded by “to.” In Cree, however, the person (or actor of the verb) is marked using the subjunctive mood endings of the verbs, no matter the type of verb. The “ta-” replaces the “ê-,” the regular subjunctive mood marker. The ta- is usually used as a future definite marker for Indicative mood verbs in the 3rd person (3, 3’, 3P and 3’P) but used with the subjunctive mood endings for all persons it becomes an infinitive marker for events that happen in the past, present and future.

Thus far, we have seen the subjunctive mood endings used in four ways:

a) as a regular subjunctive mood using the “ê-” where the verbs are similar to the “ing” verb forms in English;
b) as a relative clause, subjunctive mood, using the “kâ-“;
c) as a future conditional form without a foregoing clause marker but have most of the conjugated verbs in the subjunctive ending followed by an “î” for 1, 2, 3, 3’, 1P, 21 and an “o” for the 2P (the second person plural) and “hwâwi” for the 3P form for VAI and “hwâwi” for VTI-1;
d) as an infinitive form using the ta- infinitive marker.
Dialogue Nine

A: tânisi ôma ê-itahkamikisiyan?
A: What are you doing?

B: ê-natonamân ôma niskîsikohkâna.*
B: I am looking for my glasses.

A: tânita mâka kâ-kî-nakataman?
A: Where did you leave them?

B: ôta ôma cîki wâsaskotênikanihk.
B: Here, near the lamp.

A: âhpô étikwê nitêm mâka mîna ê-kwâhcî-pahtwât.
A: Perhaps my dog, as usual, ran (far) off with it.

B: hay, macastîm! mahti wîcihin.**
B: Boy! Bad dog! Please help me.

A: âhâw. kîka-wîcihitin***…hay!
A: Okay. I will help you…Hey!

kiskahtikohk ôma kikikiskên kiskîsikohkâna.
You have your glasses on your forehead.

B: iyaw! êwakoni kâ-natonamân.
B: Oops! Those are the ones that I’m looking for.

Vocabulary

natona - look for it (VTI-1)
miskîsikohkâna - eye-glasses (pl)
tânita - where abouts
nakata - leave it (VTI-1)
âhpô étikwê - perhaps
wâsaskotênikan - lamp (NI)
nitêm - my dog
kwâhcî-pahtwâ - run far off with it (VTI-2)
macastîm - bad/evil dog
mahti - please
wîcih - help s.o. (VTA)
miskahtik - forehead (NI)
kikiska - wear (VTI-1)
êwakoni - those are the ones

Notes

The inflections for marking possessions in Cree basically follow the same conjugation patterns as those of verbs. In the above marked niskîsikohkâna* we have the inflected form of glasses owned by the speaker to say “my glasses.” The inflected form for “your glasses” appears in the second last line of the above dialogue. The vocabulary lists the uninflected forms of “glasses” and “forehead” but the inflected form of “my dog.”

The dialogue includes a couple of inverse forms of the Transitive Animate Verb “wîcih - help someone” in wîcihin** and kîka-wîcihitin***. This VTA-Inverse is known as the “you and me set.” The structure has only eight units as shown in the chart below using “wîcih” (underlined) as an example:

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>INDICATIVE – “you” as Subject</th>
<th>INDICATIVE – “you” as Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>wîcihin</td>
<td>help me</td>
<td>kîwičihin</td>
</tr>
<tr>
<td>wîcihinân</td>
<td>help us</td>
<td>kîwîcihinân</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kîwîcihitin</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kîwîcihitinâwâw</td>
</tr>
</tbody>
</table>

Add –in and -inân to the VTA-root for the speaker asking the listener for something as in the above imperative. In the Indicative with the “you” as subject, place the verb-root between the person indicator ki - and the endings –in, -inân and –inâwâw. For “you” as the object the VTA verb-root falls between the person indicator “ki-” and the endings “–itin” and “–itinân.”
7.6. LIKES AND DISLIKES

A. LIKES:
ANIMATE                     INANIMATE
- fill the spaces below with  -fill the spaces below with
Animate nouns (singular)    Inanimate nouns (or verbs*)

nimiwêyimâw ___________    nimiwêyihtên ___________
(I like ___________)        (I like ______________)

nicihkêyimâw __________   nicihkêyihtên ___________
(I like ___________)        (I like ______________)

- fill the spaces below with  - fill the spaces below with
Animate nouns (foods)       Inanimate nouns (foods)

niwihkihpwâw ___________  niwihkistên ___________
(I like the taste of ________) (I like the taste __________)

B. DISLIKES:
nipakwâtâw ___________    nipakwâtên ___________
(I dislike ______________) (I dislike ______________)

niwînêyimâw ___________  niwînêyihtên ___________
(I detest ______________) (I detest ______________)

*the following verb-forms on the next page can be used in the blanks above:

LIKES:
The following is a list of things people like to do. The forms are this way when the person expressing what she/he likes to do is the speaker (1st person) and is in the infinitive form, a type of subjunctive that begins with a ta- followed by subjunctive mood endings of verbs. We will begin with a list of activities using VAIIs:

Put the verb roots of VAI in the following blank for 1st person:  ta-_____________yan.
Put the verb roots of VAI in the following blank for 2nd person:  ta-_____________yan.
Put the verb roots of VAI in the following blank for 3rd person:  ta-_____________t.
nicihkéyihtên – I like:

- ta-pimohtêyân – to walk
ta-sêsâwohtêyân – to walk for exercise
ta-sêsâwîyân – to exercise
ta-sêsâwipahtâyân – to jog
ta-nikamoyân – to sing
ta-nêhiyawêyân – to speak Cree
ta-nûmihitoyân – to dance
ta-pwâtisimoyân – to dance Pow-wow
ta-mácîyân – to hunt
ta-kiskinwahamâkêyân – to teach
ta-kîwêyân – to go home
ta-kiskinwahamâkosiyân – to be in class/school
ta-kiyôkéyân – to visit
ta-kiskkwâsoyân – to sew
ta-kiyôtêyân – to visit (far away)
ta-mâkisîhkâcikêyân – to bead
ta-pósîyân – to go boating/canoeing
ta-papâmi-mânokêyân – to go camping
ta-pakâsimoyân – to paddle about
ta-kwâskwêpicikêyân – to go fishing
ta-maskatêpoyân – to bar-b-que
ta-têhamâyân – to play cards
ta-mêtawêyân – to play
ta-masïnhâhikêyân – to write
ta-pahkahtowêyân – to play baseball
ta-ayamihcikêyân – to read
ta-kwâskwêthahikêyân – to play golf
ta-sôskwacowêyân – to slide (go sledding)
ta-sônhiskwâtahikêyân – to ski
ta-sînyâh-yahkipahosoyân – to ski cross-country
ta-pakhopêyân – to wade
ta-kwâskohtiyân – to jump
ta-nîpawi-sôskwacowêyâpokoyân – to ski
ta-nîpawi-sôskwacowêyâpokoyân nîpihk – to water ski
ta-papâmi-atâwêyân – to go shopping
ta-nîpawi-napâkihtaki-sôskwacowêyân – to snowboard
ta-sônhiskwâtahikê-mêtawêyân – to play hockey
ta-cihcipayîsi-sônhiskwâtahikêyân – to rollerblade

de-tihtipêpiskamân cihcipayapisikanis – to ride a bike
de-têtapiyân mistatim – to ride a horse
de-kanawâpahtamân cikâstêpayihcikan – to watch a movie
de-kanawâpahtamân cikâstêpayihcikanis – to watch television

DO: first say what you like to do then ask someone if they like to do that too:

Speaker A:
nicihkêyihtên ta-têhtapiyân mistatimwak. – I like to ride horses.
kiya mâka, kicihkêyihtên cî kîsta ta-têhtapiyân mistatimwak? – How about you, do you like to ride horses too?

Speaker b:
Possible answers:
a) namôya, namôya nicihkêyihtên ta-têhtapiyân mistatimwak. – No, I do not like to ride horses.
b) âha, nîsta nicihkêyihtên ta-têhtapiyân mistatimwak. – Yes, I like to ride horses too.
C. TEXT: a letter to a friend;

The following is an introductory letter to a possible pen-pal:

Letter one:

mikisiwi-pîsim, (February)
nîsitanaw ayênânêwosâp ê-akimiht (28th)

hâw, nitôtêm, (Okay, my friend)
(I will write you a little. My name is Joseph Wacaskos. I am 18 years old)
âmaciwîspimowinihk ohci niya mäka mëkwâc oskana-kâ-asastêki niwîkin. namôya osâm
(I am from Stanley Mission but now live in Regina. I don’t much)
nicihkêyihtên ôta ta-wîkiyân mâka ohcitaw piko ôta ta-ayâyân ayisk ê-kiskinwahamâkosiyân.
(like living here but I have to be here because I am going to school.)
êkwâni nîso askîwina ôta kîhci-kiskinwahamâtowikâmikokhê-pê-kiskinwahamâkosiyân.
(It’s been two years since I’ve come to the University for school.)
mistahi mâna nikaskêyihtên âmaciwîspimowin. (I get so lonesome for Stanley Mission)
hâw, êkosi pitamâ, (Okay, that’s it for now.)

niya kitôtêm, (I am your friend)
Joseph Wacaskos.

QUESTIONS:
1. tânîkohk akimâw mikisiwipîsim ispîhk awa kâ-masinahikêt?
________________________________________________________________________

2. tânisi awa kâ-isiyihkâsot?
________________________________________________________________________

3. tânîtê awa ohci?
________________________________________________________________________

4. tânîtê awa mëkwâc kâ-wîkit?
________________________________________________________________________

5. tânêhki awa êkotê kâ-wîkit?
________________________________________________________________________

ASSIGNMENT:
Have students write letters similar to the one above. Have them include all the information contained above.
D. TEXT: letter two;
Translate the following letter then answer the questions.
niskipîsim,  
niyânanosâp ê-akimiht.

hâw, nitôtêm,  

kìya mäka, kìkwây kicihkëyihtên ta-itôtaman ikpîhk kâ-nîpîhk ëkwa ikpîhk kâ-pipoohk.

ékosi pitâmâ,  
niya kitôtêm,  
Joseph Wacaskos

WORDS:

QUESTIONS:

1. cihkëyihtam cì awa ta-sàsh-sësëwipahtât mëtawëwikamikohk?

2. cihkëyihtam cì awa ta-pakàsimot sâkahikanîh?

3. cihkëyihtam cì ta-pakàsimot pihcåyihk kâ-pipoohk?

4. cihkëyihtam cì ta-sôniskwâtahikêt kâ-pipoohk?

5. kìkwây asìci cihkëyihtam ta-itôtakh ikpîhk kâ-pipoohk?
7.7. COLOURS AND CLOTHING

The animacy of the noun dictates the use of the right colour term. Colour terms in Cree are verbs. For animate nouns we would use VAI forms of the colour terms; for inanimate nouns we would use the VII forms. Below is a chart that shows the various forms of colours depending on the animacy and number of the noun whose colour is defined.

A. Colour roots and endings:

<table>
<thead>
<tr>
<th>ROOTS:</th>
<th>Use these endings with</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attach each of these</td>
<td>1, 2, 3, 3P, 3', and 3'P</td>
</tr>
</tbody>
</table>

- **mihk**  
  (red)  
  - wâw(a) nipapakowayân(a) – My shirt(s) is (are) red.  
  - wâyiw(a) opapakowayân(a) – His/her shirt(s) is (are) red.  
  - osiw(ak) nitasikan(ak) – My sock(s) is (are) red.  
  - osiyiwa otasikana – His/her sock(s) is (are) red.  
  - onâkwaniyiw(a) opapakowayân(a) – His/her shirt(s) looks red.  
  - onâkosiyiwa otasikana – His/her sock(s) looks red.

- **sîpihk**  
  (blue)

- **askihtak**  
  (green)

- **osâw**  
  (orange)  
  - âw(a) nipapakowayân(a) – My shirt(s) is (are) orange.  
  - âyiw(a) opapakowayân(a) – His/her shirt(s) is (are) orange.  
  - isiw(ak) nitasikan(ak) – My sock(s) is (are) orange.  
  - isiyiwa otasikana – His/her sock(s) is (are) orange.  
  - inâkwaniyiw(a) opapakowayân(a) – His/her shirt(s) looks orange.  
  - inâkosiyiwa otasikana – His/her sock(s) looks orange.

- **wâposâw**  
  (yellow)

- **wâpisk**  
  (white)
kaskitê
(black)
wâw(a) nipapakowayân(a) – My shirt(s) is (are) black.
wâyiw(a) opapakowayân(a) – His/her shirt(s) is (are) black.
siw(ak) nitasikan(ak) – My sock(s) is (are) black.
siyiwa otasikana – His/her sock(s) is (are) black.
winâkwan(a) nipapakowayân(a) – My shirt(s) looks black.
winâkwaniyiw(a) opapakowayân(a) – His/her shirt(s) looks black.
winâkosiw(ak) nitasikan(ak) – My sock(s) looks black.
winâkosiyiwa otasikana – His/her sock(s) looks black.

nîpâmâyât
(purple)
an(a) nipapakowayân(a) – My shirt(s) is (are) purple.
aniyiw(a) opapakowayân(a) – His/her shirt(s) is (are) purple.
isiw(ak) nitasikan(ak) – My sock(s) is (are) purple.
isiyiwa otasikana – His/her sock(s) is (are) purple.
inâkwan(a) nipapakowayân(a) – My shirt(s) looks purple.
inâkwaniyiw(a) opapakowayân(a) – His/her shirt(s) looks purple.
inâkosiw(ak) nitasikan(ak) – My sock(s) looks purple.
inâkosiyiwa otasikana – His/her sock(s) looks purple.

Questions with colours:

tânisi kâ-itasinâs têk(i)     têyik(i)
     ot(cik)     oyit

e.g. Let’s use the root “mihk- red” to illustrate how this works. Below the root ‘mihk” is attached to the units in the middle and right-hand column:

When the object is in simple third person (attach units from middle column):
mihkwâw – it is red (use for singular inanimate noun); mihkwâwa (for plural nouns)
mihkosiw – it is red (use for singular animate noun); mihkosiwak (for plural nouns)
mihkonâkwan – it looks red (use for singular inanimate noun); mihkonâkwana (plural)
mihkonâkosiw – it looks red (use for singular animate noun); mihkonâkosiwak (plural)

Use when talking about someone else’s possession (attach units from right-hand column):
mihkwâyiw – it is red (use for singular inanimate noun); mihkwâyiwa (for plural nouns)
mihkosiyiwa – it is red (use for singular or plural animate noun; noun ends in ‘a’)
mihkonâkwaniyiw – it looks red (use for singular inanimate noun); mihkonâkwaniyiwa (pl)
mihkonâkosiyiwa – it looks red (use for singular or plural animate noun; noun ends in ‘a’)


B. Complete the following charts using the first two as guides:

**Noun**: papakowayân – shirt (NI). **Colour-root**: mihk - red

<table>
<thead>
<tr>
<th>Noun owned by 1st person</th>
<th>Noun owned by 2nd person</th>
<th>Noun owned by 3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>mihkwâw ni</strong> papakowayân. My shirt is red.</td>
<td><strong>mihkwâw ki</strong> papakowayân. Your shirt is red.</td>
<td><strong>mihkwâyiw op</strong> papakowayân. His/her shirt is red.</td>
</tr>
<tr>
<td><strong>mihkwâwina</strong> papakowayâna. My shirts are red.</td>
<td><strong>mihkwâwa ki</strong> papakowayâna. Your shirts are red.</td>
<td><strong>mihkwâyiwa op</strong> papakowayâna. His/her shirts are red.</td>
</tr>
<tr>
<td><strong>mihkonâkwan ni</strong> papakowayân. My shirt looks red.</td>
<td><strong>mihkonâkwan ki</strong> papakowayân. Your shirt looks red.</td>
<td><strong>mihkonâkwniyiwiw op</strong> papakowayân. His/her shirt looks red.</td>
</tr>
<tr>
<td><strong>mihkonâkwana</strong></td>
<td><strong>mihkonâkwana</strong></td>
<td><strong>mihkonâkwniyiwiw op</strong> papakowayân.</td>
</tr>
<tr>
<td><em>nî</em></td>
<td><em>kipapakowayâna.</em></td>
<td></td>
</tr>
<tr>
<td>My shirts look red.</td>
<td>Your shirts look red.</td>
<td>His/her shirts look red.</td>
</tr>
</tbody>
</table>

**Noun**: mitâs – pair of pants (NA). **Colour-root**: sîpihk - blue

<table>
<thead>
<tr>
<th>Noun owned by 1st person</th>
<th>Noun owned by 2nd person</th>
<th>Noun owned by 3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>sîpihkosiw nî</strong> mitâs. My pair of pants is blue.</td>
<td><strong>sîpihkosiw kî</strong> mitâs. Your pair of pants is blue.</td>
<td><strong>sîpihkosiyiwa otâsa.</strong> His/her pair of pants is blue.</td>
</tr>
<tr>
<td><strong>sîpihkosiwak nî</strong> mitâsak. My pairs of pants are blue.</td>
<td><strong>sîpihkosiwak kî</strong> mitâsak. Your pairs of pants are blue.</td>
<td><strong>sîpihkosiyiwa otâsa.</strong> His/her pairs of pants are blue.</td>
</tr>
<tr>
<td><strong>sîpihkoniôkosiw nî</strong> mitâs. My pair of pants looks blue.</td>
<td><strong>sîpihkoniôkosiw kî</strong> mitâs. Your pair of pants looks blue.</td>
<td><strong>sîpihkoniôkosiyiwa otâsa.</strong> His/her pair of pants looks blue.</td>
</tr>
<tr>
<td><strong>sîpihkoniôkosiwak nî</strong> mitâsak. My pairs of pants look blue.</td>
<td><strong>sîpihkoniôkosiwak kî</strong> mitâsak. Your pairs of pants look blue.</td>
<td><strong>sîpihkoniôkosiyiwa otâsa.</strong> His/her pairs of pants look blue.</td>
</tr>
</tbody>
</table>

**In the following charts** use the above as examples keeping in mind the animacy of the noun and the way to make possessives out of the nouns:
- Use “ni” for “my” unless the noun begins with “mi” in which case replace the “mi” with “ni.”
- Use “ki” for “your” unless the noun begins with “mi” in which case replace the “mi” with “ki.”
- Use “o” for “his/her” unless the noun begins with “mi” in which case replace the “mi” with “o.” Add an “a” at the end of a noun that is animate (obviation).
- Use “t” to connect the person indicators to the noun if the noun begins with a vowel.
**Noun:** miskotâkay – jacket (NI). **Colour-root:** askihtak - green

<table>
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**Noun:** astotin – hat (NI). **Colour-root:** osâw - orange

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**Noun:** tâpiskâkan – scarf (NA). **Colour-root:** wâposâw - yellow

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**Noun:** asikan – sock (NA). **Colour-root:** wâpisk - white

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</tbody>
</table>

C. Answer the following questions:

1. tânisi kâ-itasinâstêk kiskotâkay?

1. tânisi kâ-itasinâstêki kimaskisina?

2. tânisi kâ-itasinâsot kitâs?

3. tânisi kâ-itasinâsocik kitasikanak?

4. tânisi kâ-itasinâstêyik otastotin Jamie?

5. tânisi kâ-itasinâstêyiki omasinahikana James?

6. tânisi kâ-itasinâsoyit otâpiskâkana Conny?

7. tânisi kâ-itasinâsoyit otastisa Cindy?
D. DO: Play "I spy with my little eye" using classroom objects. Have students in pairs while others guess what they see.

A. niwâpahten kîkway:
(I see something)
ê-mihkwâk
ê-sîpihkwâk
ê-askihtakwâk
ê-osâwâk
ê-wâposâwâk
ê-wâpiskâk
ê-kaskitéwâk
ê-nîpâmâyâtahk

B. niwâpamâw awiyak, âhpî kîkway:
(I see someone or something)
ê-mihkosit
ê-sîpihkosit
ê-askihtakosit
ê-osâwisit
ê-wâposâwisit
ê-wâpiskisit
ê-kaskitésit
ê-nîpâmâyâtisit

C. awïna kâ-kikiskahk (colours from A above in Obviative form): (Who wears)
papakowayân
miskotâkay
astotin
maskisin
iskwêwasâkay

D. awïna kâ-kikiskawât (colours from B in Obviative form): (Who wears)
mitâsa
tâpiskâkana
astîsa
asikana

E. Fill in the following colour terms with the nouns:

<table>
<thead>
<tr>
<th>Owned by 1&lt;sup&gt;st&lt;/sup&gt; person</th>
<th>Owned by 2&lt;sup&gt;nd&lt;/sup&gt; person</th>
<th>Owned by 3&lt;sup&gt;rd&lt;/sup&gt; person</th>
</tr>
</thead>
<tbody>
<tr>
<td>My coat is red.</td>
<td>Your coat is red.</td>
<td>Her/his coat is red.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mihkwâyiw oskotâkay.</td>
</tr>
<tr>
<td>My coats are red. mihkwâwa niskotâkaya</td>
<td>Your coats are red.</td>
<td>Her/his coats are red.</td>
</tr>
<tr>
<td>My coat looks red.</td>
<td>Your coat looks red.</td>
<td>Her/his coat looks red.</td>
</tr>
<tr>
<td>My coats look red.</td>
<td>Your coats look red.</td>
<td>Her/his coats look red.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mihkonâkwana kiskotâkaya.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Owned by 1&lt;sup&gt;st&lt;/sup&gt; person</th>
<th>Owned by 2&lt;sup&gt;nd&lt;/sup&gt; person</th>
<th>Owned by 3&lt;sup&gt;rd&lt;/sup&gt; person</th>
</tr>
</thead>
<tbody>
<tr>
<td>My mitt is black. kaskitêsiw nitastis.</td>
<td>Your mitt is black.</td>
<td>Her/his mitt is black.</td>
</tr>
<tr>
<td>My mitts are black. kaskitêsiwak kitastisak.</td>
<td>Your mitts are black.</td>
<td>Her/his mitts are black.</td>
</tr>
<tr>
<td>My mitt looks black.</td>
<td>Your mitt looks black.</td>
<td>Her/his mitt looks black. kaskitêwinâkosiyiwa otastisa</td>
</tr>
<tr>
<td>My mitts look black.</td>
<td>Your mitts look black.</td>
<td>Her/his mitts look black.</td>
</tr>
</tbody>
</table>
7.8. REVIEW – VTI-1
Place verb-roots in the blanks; verb-roots come from the second person singular (2) form of the imperative.

<table>
<thead>
<tr>
<th>IMPERATIVES</th>
<th>NEGATIVE IMPERATIVES</th>
<th>DELAYED IMPERATIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. _________</td>
<td>2. êkâwiya __________</td>
<td>2. _________mohkan</td>
</tr>
<tr>
<td>2P. ______mok</td>
<td>2P. êkâwiya ______mok</td>
<td>2P. _________mohkêk</td>
</tr>
</tbody>
</table>

*the final “a” in the verb-root form changes to “ê” 1st and 2nd person forms of the indicative.

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni________n</td>
<td>1. ê-________mân</td>
<td>1. _________mâni</td>
</tr>
<tr>
<td>2. ki________n</td>
<td>2. ê-________man</td>
<td>2. _________mani</td>
</tr>
<tr>
<td>3. __________m</td>
<td>3. ê-________hk</td>
<td>3. _________hki</td>
</tr>
<tr>
<td>3’. __________miyiw</td>
<td>3’. ê-________miyit</td>
<td>3’. _________miyici</td>
</tr>
<tr>
<td>1P. ni________nân</td>
<td>1P. ê-________mâhk</td>
<td>1P. _________mâhki</td>
</tr>
<tr>
<td>21. ki________naw</td>
<td>21. ê-________mahk</td>
<td>21. _________mahki</td>
</tr>
<tr>
<td>2P. ki________nâwâw</td>
<td>2P. ê-________mêk</td>
<td>2P. _________mêko</td>
</tr>
<tr>
<td>3P. __________mwak</td>
<td>3P. ê-________hkik</td>
<td>3P. _________hkwâwi</td>
</tr>
<tr>
<td>3’P. __________miyiwa</td>
<td>3’P. ê-________miyit</td>
<td>3’P. _________miyici</td>
</tr>
</tbody>
</table>

RULE:
Verb-roots of VTI-1 end in ‘a’; change the ‘a’ to ‘ê’ for the 1st and 2nd person forms of the indicative.

STANDARD VERB STRUCTURE

<table>
<thead>
<tr>
<th>Person indicator or subjunctive marker</th>
<th>Tense marker</th>
<th>Pre-verb</th>
<th>Verb-root</th>
<th>Verb ending</th>
</tr>
</thead>
</table>

Chapter Eight

TRANSITIVE ANIMATE VERBS

8. TRANSITIVE ANIMATE VERBS

Transitive Animate Verbs (VTA's) require an animate object. Recall the VTIs which need inanimate objects in their sentence structures, without the object expressed we would have incomplete utterances. The same applies for the VTAs. Let’s compare the imperatives of both transitive verbs.

In English we can ask people to bring things over to us without a change in the verb. In Cree, we would need to know the animacy of the object that we are asking for to use the correct verb. Here are some examples:

VTI-2
pêtâ kimaskisin.
Bring your shoe.

VTA
pêsiw asâm.
Bring the snowshoe.

Notice there is a similarity to the two verbs, they start the same but end different. Let’s use verbs that are more similar: the verb “take” as a TIV – “otina” and as a VTA “otin.”

VTI-1
otina kimaskisin.
Take your shoe.

VTA
otin asâm.
Take the snowshoe.

Knowing the animacy of nouns helps in choosing the right word in all utterances. Now let’s see what happens when we make plurals out of the nouns in question.

VTI-2
pêtâ kimaskisina.
Bring your shoes.

VTA
pêsîwik asâmak.
Bring the snowshoes.

VTI-1
otina kimaskisina.
Take your shoes.

VTA
otinik asâmak.
Take the snowshoes.

Note that there is no change to the verb form for the VTIs when the noun in question is plural. The same is not the case for the VTAs. If the object is plural then the verb also has to be in the plural as highlighted in the above examples. This is known as number agreement, something that needs to be kept in mind when working with VTAs. If the object is plural then the verb must show number agreement as shown in brackets below:

<table>
<thead>
<tr>
<th>VTA</th>
<th>IMPERATIVE</th>
<th>NEGATIVE IMP.</th>
<th>DELAYED IMP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>____(ik)</td>
<td>2. ĕkâwiya ____ (ik)</td>
<td>2 ______ahkan(ik)</td>
</tr>
<tr>
<td>2P</td>
<td>______ihk(ok)</td>
<td>2P ĕkâwiya ____ihk(ok)</td>
<td>2P ______âhkêk(ok)</td>
</tr>
<tr>
<td>21</td>
<td>______âtân(ik)</td>
<td>21 ĕkâwiya ____âtân(ik)</td>
<td>21 ______ahkahk(ik)</td>
</tr>
</tbody>
</table>
8.1. EXERCISES WITH VTA and VTI IMPERATIVES

A. Translate the following imperatives, paying attention to number agreement:

<table>
<thead>
<tr>
<th>Imperatives:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VTI-1 – otina – take it</strong></td>
<td><strong>VTA – otin – take it</strong></td>
</tr>
<tr>
<td>1. Take (2) your book.</td>
<td>1. Take (2) your mitt.</td>
</tr>
<tr>
<td>2. Take (2) your books.</td>
<td>2. Take (2) your mitts.</td>
</tr>
<tr>
<td>3. Take (2P) your shoe.</td>
<td>3. Take (2P) your scarf.</td>
</tr>
<tr>
<td>4. Take (2P) our shoes.</td>
<td>4. Take (2P) your scarves.</td>
</tr>
<tr>
<td>5. Let’s (21) take the jacket.</td>
<td>5. Let’s (21) take the sock.</td>
</tr>
<tr>
<td>6. Let’s (21) take the jackets.</td>
<td>6. Let’s (21) take socks.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Negative Imperatives:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VTI-1 – kanawâpahta – look at it</strong></td>
<td><strong>VTA – kanawâpam – look at it</strong></td>
</tr>
<tr>
<td>1. Don’t look at (2) the book.</td>
<td>1. Don’t look at (2) the mitt.</td>
</tr>
<tr>
<td>2. Don’t look at (2) the books.</td>
<td>2. Don’t look at (2) the mitts.</td>
</tr>
<tr>
<td>3. Don’t look at (2P) the shoe.</td>
<td>3. Don’t look at (2P) the scarf.</td>
</tr>
<tr>
<td>4. Don’t look at (2P) the shoes.</td>
<td>4. Don’t look at (2P) the scarves.</td>
</tr>
<tr>
<td>5. Let’s (21) not look at the jacket.</td>
<td>5. Let’s (21) not look at the sock.</td>
</tr>
<tr>
<td>6. Let’s (21) not look at the jackets.</td>
<td>6. Let’s (21) not look at the socks.</td>
</tr>
</tbody>
</table>
Delayed Imperatives:

VTI-1 – natona – look for it

1. Look for (2) your book later.

2. Look for (2) your books later.

3. Look for (2P) your shoe later.

4. Look for (2P) your shoes later.

5. Let’s (21) look for the jacket later.

6. Let’s (21) look for the jackets later.

VTA – natonaw – look for it

1. Look for (2) your mitt later.

2. Look for (2) your mitts later.

3. Look for (2P) your scarf later.

4. Look for (2P) your scarves later.

5. Let’s (21) look for the sock later.

6. Let’s (21) look for the socks later.

WORDS for the foregoing exercise:

mwêsta – later   êkâwiya – don’t (use in negative imperatives)
masinahikan – book (NI)   astis – mitt (NA)
maskisin – shoe (NI)   tâpiskâkan – scarf (NA)
miskotâkay – jacket (NI)   asikan – sock (NA)

B. Make imperatives given the following words:

mîci – it it (VTI-3)   mów – eat it (VTA)
pêsiw – bring it (VTA)   kinosêw – fish (NA)
ôsih – boat (NI)   apoy – paddle (NA)
wiyâs – meat (NI)

1. ________________________

2. ________________________

3. ________________________

4. ________________________

5. ________________________

6. ________________________

7. ________________________

8. ________________________

Unlike the previous verbs that we have covered, the VTAs will depend on the number of the object that is spoken about. If, for example, I want to say “I see a dog” I would say “niwâpamâw atim.” If I want to say “I see dogs” then the verb will have to show that it agrees in number to the plural object “dogs” as “niwâpamâwak atimwak.” This number agreement is highlighted in the charts on the next page by brackets.
8.2. CONJUGATION PATTERNS

Like the VAIs and the VTIs the VTAs also have imperatives, negative imperatives and delayed imperatives. The VTAs, however, must show number agreement if the object is plural as shown in the forms below in brackets.

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>NEGATIVE IMP.</th>
<th>DELAYED IMP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. _____(ik)</td>
<td>2. êkâwiya _____(ik)</td>
<td>2. ________âhkan(ik)</td>
</tr>
<tr>
<td>2P _____ihk(ok)</td>
<td>2P êkâwiya _____ihk(ok)</td>
<td>2P ________âhkêk(ok)</td>
</tr>
<tr>
<td>21 _____âtân(ik)</td>
<td>21 êkâwiya _____âtân(ik)</td>
<td>21 ________âhkâh(ik)</td>
</tr>
</tbody>
</table>

Like the VAIs and the VTIs the VTAs in the indicative and subjunctive forms can have nine possible agents/subjects carrying out the action identified in the conjugation pattern by the following numeric system:

<table>
<thead>
<tr>
<th>No.</th>
<th>Subject/Agent</th>
<th>Indicative Mood</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1st person singular ‘I’</td>
<td>ni__________âw(ak)</td>
<td>ê-__________ak(ik)</td>
</tr>
<tr>
<td>2</td>
<td>2nd person singular ‘you’</td>
<td>ki__________âw(ak)</td>
<td>ê-__________at(cik)</td>
</tr>
<tr>
<td>3</td>
<td>3rd person singular ‘s/he/it’</td>
<td>________êw</td>
<td>ê-__________ât</td>
</tr>
<tr>
<td>3’</td>
<td>3rd person obviative ‘Her friend’</td>
<td>________êyiwa</td>
<td>ê-__________àyit</td>
</tr>
<tr>
<td>1P</td>
<td>1st person plural ‘we’ (excl.)</td>
<td>ni__________ânân(ak)</td>
<td>ê-__________âyâhk(ik)</td>
</tr>
<tr>
<td>21</td>
<td>1st person plural ‘we’ (incl.)</td>
<td>ki__________ânaw(ak)</td>
<td>ê-__________âyah(ik)</td>
</tr>
<tr>
<td>2P</td>
<td>2nd person plural ‘you’</td>
<td>ki__________âwâw(ak)</td>
<td>ê-__________âyêk(ik)</td>
</tr>
<tr>
<td>3P</td>
<td>3rd person plural ‘they’</td>
<td>________êwak</td>
<td>ê-__________âcik</td>
</tr>
<tr>
<td>3’P</td>
<td>3rd person obviative plural ‘Their friend’</td>
<td>________êyiwa</td>
<td>ê-__________àyit</td>
</tr>
</tbody>
</table>

As with other verbs all tense indicators, pre-verbs, and verb roots can be placed in the blank spaces in the above paradigms. VTAs follow the standard verb structure:

<table>
<thead>
<tr>
<th>Indicative person indicators:</th>
<th>Tense Indicators:</th>
<th>Pre-verbs</th>
<th>Verb-roots</th>
<th>Verb endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>“ni” and “ki”</td>
<td>kî- past</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjunctive markers:</td>
<td>wî- (going to)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ka-(ta-) (will)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kakî- (can/could)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TENSES

VTAs also use the following tenses that are used in other verbs:

The present (tense indicator: none): niwâpamâw - I see (him/her).

The past (tense indicator: kî-): nîkî-wâpamâw - I saw (him/her).

The future indicative (tense: wî): niwî-wâpamâw - I am going to see (him/her).

The future definite (tense: ka-): nika-wâpamâw - I will see (him/her).

The future definite tense for 1st and 2nd person forms is “ka-” and “ta-” for third person forms.

The future definite tenses are never used in the subjunctive forms of verbs.
Another way of understanding the paradigm of verbs is to see the nature of the utterance as in who speaks, who is spoken to, and who is spoken about:

<table>
<thead>
<tr>
<th>1st person subject: the speaker</th>
<th>2nd person subject: the one/ones spoken to</th>
<th>3rd person subject: the one/ones talked about</th>
</tr>
</thead>
</table>
| 1 - “ni________âw(ak)” The speaker talking about himself/herself: “I”. | 2 - “ki________âw(ak)” The addressee, i.e. the one spoken to: “you”. | 3 - “___________êw” The topic, i.e. the one spoken about: “she/he/it”.
| 1P - “ni________ânân(ak)” The speaker talking about self and others but excludes the one spoken to: “We (excl.)”. | 2P - “ki________âwâw(ak)” Two or more persons spoken to: “You (plural)”. | 3P - “___________êwak” Two or more persons spoken about: “they”.
| 21 - “ki________ânaw(ak)” The speaker talking about self and others and includes the one spoken to: “We (incl.)” | | 3’ - “___________êyiwa” The friend, relative or pet of a 3rd person: “His/her ______”
| 3’P - “___________êyiwa” The friends, relatives or pets of 3rd persons: “Their ______” |

Here then are all the paradigms for transitive animate verbs (verb-roots, etc. go in the blanks):

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>NEGATIVE</th>
<th>IMP.</th>
<th>DELAYED IMP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. _____(ik)</td>
<td>2. êkâwiya____(ik)</td>
<td>2_________âhkan(ik)</td>
<td></td>
</tr>
<tr>
<td>2P _____ihk(ok)</td>
<td>2P êkâwiya____ihk(ok)</td>
<td>2P_________âhkêk(ok)</td>
<td></td>
</tr>
<tr>
<td>21 _____âtân(ik)</td>
<td>21 êkâwiya____âtân(ik)</td>
<td>21_________âhkâhk(ik)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDICATIVE MOOD</th>
<th>SUBJUNCTIVE MOOD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni________âw(ak)</td>
<td>1 ê-_______ak(ik)</td>
</tr>
<tr>
<td>2 ki________âw(ak)</td>
<td>2 ê-_______at(cik)</td>
</tr>
<tr>
<td>3 _________êw</td>
<td>3 ê-_______ât</td>
</tr>
<tr>
<td>3’ _________êyiwa</td>
<td>3’ ê-_______âyit</td>
</tr>
<tr>
<td>1P ni________ânân(ak)</td>
<td>1P ê-_______âyâhk(ik)</td>
</tr>
<tr>
<td>21 ki________ânaw(ak)</td>
<td>21 ê-_______âyahk(ik)</td>
</tr>
<tr>
<td>2P ki________âwâw(ak)</td>
<td>2P ê-_______âyêk(ok)</td>
</tr>
<tr>
<td>3P _________êwak</td>
<td>3P ê-_______âcik</td>
</tr>
<tr>
<td>3’P _________êyiwa</td>
<td>3’P ê-_______âyit</td>
</tr>
</tbody>
</table>

REMEMBER that the standard verb-phrase structure applies to all verbs:

<table>
<thead>
<tr>
<th>Indicative person indicators:</th>
<th>Tense Indicators:</th>
<th>Pre-verbs</th>
<th>Verb-roots</th>
<th>Verb endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘ni’ and ‘ki’</td>
<td>kî- past</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjunctive markers:</td>
<td>wi- (going to)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>̨é- or kâ- or ta-</td>
<td>ka-(ta-) (will)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kâki- (can/could)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
8.3. OBVIATION

Review: the letters in brackets ( ) indicate the plural form of the verb used when the object in the sentence is plural; NUMBER AGREEMENT is necessary for VTA’s. That is to say if the object is plural then the verb must also be in the plural; if the object is singular then the verb must be in the singular.

Yet another peculiarity about VTA’s is the process of obviation. All objects of VTA’s undergo obviation in the third person indicators (3, 3', 3P, 3'P). Consider the following:

1. nimôwâw kinosêw.  nimômawâk kinosêwak.
   I eat fish.           I eat fish (plural).
2. kimôwâw kinosêw.  kimômawâk kinosêwak.
   You eat fish.        You eat fish (plural)
3. môwêw kinosêwa.
   He eats fish.

Notice that the object of the sentence "kinosêw - fish" remains in its original form in both 1 and 2 but undergoes a change with the insertion of the "a" at the end of the noun in 3. This process is known as obviation; it serves to identify which is the object of the sentence. Had we left 3 without the noun "kinosêw" being obviated we would have a situation which would leave that noun as the subject with the question of what that fish is eating left unresolved.

Let's consider the case of the mystery eater:

4. môwêw kinosêw kisîmis.
4a. The fish eats your younger sibling.
5. môwêw kinosêwa kisîmis.
5a. Your younger sibling eats fish.

Who eats whom?

The answer to that question depends on which of the two nouns has undergone obviation: in 4 "kisîmis - your younger sibling" has been obviated so this is the object of the sentence, the one being eaten; "kinosêw - the fish" is the subject, the one doing the eating. So what we have in 4 is a rather cryptic situation:

4a. The fish eats your younger sibling.

The situation in 5, where "kinosêw" is obviated, is the reverse of 4:

5a. Your younger sibling eats fish.

In the preceeding examples we've seen a situation common to all VTA's: the process of obviation that is required in all third persons of the VTA's. For most transitive animate verbs the objects of first and second persons need no obviation unless there are two objects: a direct object and an indirect object.
Consider the following using the VTA "asam -feed him":

6. nitasamâw kisîmis.
   I feed your younger brother.

7. nitasamâw kisîmis kinosêwa.
   I feed your younger brother fish.
   I feed fish to your younger brother.

In 6 we have only one object "kisîmis" so we have no problem there; in 7, however, we have two objects "kisîmis" and "kinosêw." One of these needs to be obviated, and depending on which is obviated, that is the one that is about to be eaten. Luckily for "kisîmis" it is the "kinosêw" which is about to be eaten. We could have had this situation where "kisîmis" is the one being obviated:

8. nitasamâw kisîmisa kinosêw.
   I feed your younger brother to the fish.

The chart below shows the forms for obviation and proximate:

<table>
<thead>
<tr>
<th>Nouns: proximate</th>
<th>Nouns: obviate</th>
<th>Verbs: 3rd person proximate (VTA and VTI-1)</th>
<th>Verbs: 3rd person obviate (VTA and VTI-1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Animate:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Animate:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular (VTA)</td>
<td>o ________ a</td>
<td>_________êw</td>
<td>_________êyiwa</td>
</tr>
<tr>
<td>2. Animate:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural (VTA)</td>
<td>o ________ a</td>
<td>_________êwak</td>
<td>_________êyiwa</td>
</tr>
<tr>
<td>3. Inanimate:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular (VTI-1)</td>
<td>o ________ m</td>
<td>_________mi</td>
<td>_______miyiwa</td>
</tr>
<tr>
<td>4. Inanimate:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural (VTI-1)</td>
<td>o ________ a</td>
<td>_________m</td>
<td>_______miyiwa</td>
</tr>
</tbody>
</table>

A peculiarity about animate nouns which undergo obviation is that they seem to lose their original animacy and number classifications. There is no way to tell if the animate noun is singular or plural unless you include a number before the noun. Also, as the example below illustrates, the animate noun which has undergone obviation seems to lose its animacy:

9. môwêw nîso kinosêwa kisîmis – Your younger sibling eats two fish.

“Fish” is an animate noun so, according to the rules for making plurals out of animate nouns, we would expect the Cree word to end in a k like all animate plurals. However, although we are talking about two fish in the foregoing example as the object of a transitive animate verb with a third person subject it must be marked for obviation and not number.
8.4. Connect any of these units from left to right to make ten sentences: VTAs

<table>
<thead>
<tr>
<th>Person indicators</th>
<th>Tense</th>
<th>Pre-verb</th>
<th>Verb-root VTA</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ni (1, 1P)</td>
<td>kí-</td>
<td>-kakwê-</td>
<td>oti (take it)</td>
<td></td>
</tr>
<tr>
<td>ki (2, 21, 2P)</td>
<td>wî-</td>
<td>-(try)</td>
<td>nás (fetch it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>future intent</td>
<td>-nitawi- (go and/to)</td>
<td>sâmí (touch it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ka- (ta-) future definite</td>
<td>-nohtê- (want)</td>
<td>mískon (feel it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kakî- modal</td>
<td>-nihtâ- (can do well)</td>
<td>pëltaw (hear it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Present tense has no tense indicator.</td>
<td>-máci- (begin)</td>
<td>natohtaw (listen to it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>RULES only for the Indicative:</td>
<td>-pëyako- (alone)</td>
<td>nitawêyim (want it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Use the &quot;t&quot; as a connector for the present tense only if VR or PV begin with a vowel.</td>
<td>-pônî- (stop)</td>
<td>natonaw (search for it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rules for TAVs only:</td>
<td>-ati- (start)</td>
<td>miskaw (find it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Number agreement: if object is plural then the 1 st and 2 nd persons have to be plural.</td>
<td>-pë- (come)</td>
<td>wâpam (see it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Obviation: objects of 3 rd person verbs need to be marked for obviation.</td>
<td>-pëci- (come)</td>
<td>kanawâpam (look at it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rules for TAVs only:</td>
<td>-sâpo- (through)</td>
<td>kòçispís (taste it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Number agreement: if object is plural then the 1 st and 2 nd persons have to be plural.</td>
<td>-papâsi- (hurriedly)</td>
<td>paswâs (sniff it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Obviation: objects of 3 rd person verbs need to be marked for obviation.</td>
<td>-nisihkáci- (slowly)</td>
<td>miyám (smell it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rules for TAVs only:</td>
<td>-pëyahtaki- (carefully)</td>
<td>nisitohtaw (understand it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Number agreement: if object is plural then the 1 st and 2 nd persons have to be plural.</td>
<td>-miyo- (good)</td>
<td>kiskényim (know it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Obviation: objects of 3 rd person verbs need to be marked for obviation.</td>
<td>-máyi- (badly)</td>
<td>nisitawêyim (know it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rules for TAVs only:</td>
<td>-maci- (bad/evil)</td>
<td>afokâs (work for someone)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Number agreement: if object is plural then the 1 st and 2 nd persons have to be plural.</td>
<td>-sôhki- (hard)</td>
<td>masinâhamaw (write to someone)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Obviation: objects of 3 rd person verbs need to be marked for obviation.</td>
<td>-pisci- (accidently)</td>
<td>postiskaw (put it on)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rules for TAVs only:</td>
<td>-wêyahtaki (carefully)</td>
<td>kécikoskaw (take it off)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>a) Number agreement: if object is plural then the 1 st and 2 nd persons have to be plural.</td>
<td>-mawayî- (before)</td>
<td>kisîpêkin (wash it)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Obviation: objects of 3 rd person verbs need to be marked for obviation.</td>
<td>-matwê- (heard of in the distance)</td>
<td>kîsis (cook it)</td>
<td></td>
</tr>
</tbody>
</table>

\[ \text{ni \ kí- nôhtê- wâpam \ âw(ak)} \] - I wanted to see him/her(them).

**Subjunctive:**

<table>
<thead>
<tr>
<th>Person indicators</th>
<th>Tense</th>
<th>Pre-verb</th>
<th>Verb-root VTA</th>
<th>Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>åw(ik) (1)</td>
<td>ak(ik)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>åt (3)</td>
<td>at(cik)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ây (3', 3'P)</td>
<td>âyâhk(ik)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>âyahk(ik) (21)</td>
<td>âyêk(ik)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>âcik (3P)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\[ \text{ni-kî-nohtê-wâpamâw(ak)} \] - I wanted to see him/her(them).
8.5. REVIEW – VTA
Place verb-roots in the blanks; verb-roots come from the second person singular (2) form of the imperative.

<table>
<thead>
<tr>
<th>IMPERATIVES</th>
<th>NEGATIVE IMPERATIVES</th>
<th>DELAYED IMPERATIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. ________(ik)</td>
<td>2. êkâwiya ________(ik)</td>
<td>2. ________åhkan(ik)</td>
</tr>
<tr>
<td>2P. _____ihk(ok)</td>
<td>2P. êkâwiya _____ihk(ok)</td>
<td>2P. ________åhkêk(ok)</td>
</tr>
<tr>
<td>22. ______âtân(ik)</td>
<td>21. êkâwiya ________âtân(ik)</td>
<td>21. ________åhkahk(ik)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni________ âw(ak)</td>
<td>1. ê-________ ak(ik)</td>
<td>1. ________ aki</td>
</tr>
<tr>
<td>2. ki________ âw(ak)</td>
<td>2. ê-________ at(cik)</td>
<td>2. ________ aci</td>
</tr>
<tr>
<td>3. __________ èw</td>
<td>3. ê-________ èt</td>
<td>3. __________ èci</td>
</tr>
<tr>
<td>3’. __________ èyiwa</td>
<td>3’. ê-________ èyit</td>
<td>3’. ________ èyici</td>
</tr>
<tr>
<td>1P. ni________ anân(ak)</td>
<td>1P. ê-________ ayâhk(ik)</td>
<td>1P. ________ ayâhki</td>
</tr>
<tr>
<td>21. ki________ ânaw(ak)</td>
<td>21. ê-________ ayahhk(ik)</td>
<td>21. ________ ayahhki</td>
</tr>
<tr>
<td>2P. ki________ âwâw(ak)</td>
<td>2P. ê-________ ayêhk(ik)</td>
<td>2P. ________ ayêko</td>
</tr>
<tr>
<td>3P. __________ èwak</td>
<td>3P. ê-________ ècik</td>
<td>3P. ________ âtwáwìi</td>
</tr>
<tr>
<td>3’P. __________ èyiwa</td>
<td>3’P. ê-________ èyit</td>
<td>3’P. ________ èyici</td>
</tr>
</tbody>
</table>

RULES:

a) Number agreement needed for verbs in the 1\textsuperscript{st} and 2\textsuperscript{nd} persons (as marked by the brackets above): if the object is plural then the verb also has to be plural.

b) Obviation: objects of 3\textsuperscript{rd} person verbs are marked for obviation by adding an ‘a’ to the noun that serves as the object of the sentence.

STANDARD VERB STRUCTURE

| Person indicator or subjunctive marker | Tense marker | Pre-verb | Verb-root | Verb ending |
|---------------------------------------|--------------|----------|-----------|-------------|-------------|


8.6. EXERCISES WITH TRANSITIVE VERBS:
A. CONJUGATE THE FOLLOWING:
1. Put the VTA "natohtaw - listen to him" into the 21 of the imperative.

2. Put the VTI-1 "natohta - listen to it" into the 21 of the imperative.

3. Put the VTA "natonaw - look for him" into the 1P of the Ind. Md. with plural object.

4. Put the VTI-1 "natona - look for it" into the 1P of the Ind. Md. with plural object.

5. Put the VTA "wîcih - help him" into the 3 of the Subj. Md. with PV "nitawi - go and."

6. Put the VTA "nisitohtaw - understand someone" into the 1 of the Ind. Md.

7. Put the VTI-1 "nisitohta - understand it" into the 1 of the Ind. Md.

8. Put the VTA "môw - eat it" into the 2, past tense with plural object of the Ind. Md.

9. Put the VTA "kêcikoskaw - take it off" into the 3P future intentive of the Subj. Md.

10. Put the VTI-1 "kêcikoska - take it off" into the 21 future definite of the Ind. Md.

11. Put the VTA "postiskaw - put it on" into the 1P of the Ind. Md. with PV "nohtê - want to" and plural object.

12. Put VTI-1 "postiska - put it on" into the 3 with PV "kakwê - try to" in the Ind. Md.

13. Put the VTI-1 "atoskâta - work at it" into the 2P of the Delayed Imperative.

14. Put the VTA "atoskâs - work for someone" into the 2P of the Delayed Imperative.
B. TRANSLATE CREE TO ENGLISH:

môw – eat it (VTA)  
atoskâta – work at it (VTI-1)  
wîcih – help someone (VTA)  
natonaw – look for someone (VTA)  
kêcikosa – take it off (VTI-1)

1. kî-môwêyiwa kinosêwa.

2. âsay cî kî-nitawi-atoskâtam nêhiyawêwin?

3. sêmâk wîcihik kistêsak.

4. mâka-mîna cî ê-natonawacik kitastisak?

5. kakwê-kêcikosamohkan kimaskisina mwêstas.

C. TRANSLATE ENGLISH TO CREE:
natohtaw – listen to someone (VTA)  
nisitohta – understand it (VTI-1)  
kêcikosaw – take it off (VTA)  
postiska – put it on (VTI-1)  
postiskaw – put it on (VTA)  
namôya – no/a negator

1. As usual I didn't listen to my older brother.

2. Did you understand that Cree?

3. He tried to take off his mitts.

4. He didn't want to put on his shoes.

5. Don't put on your mitts later, put them on now.
D. TRANSLATE the following keeping in mind obviation and number agreement:

miy – give it to someone (VTA)    wîsâm – invite someone (VTA)
wîcih – help someone (VTA)    asam – feed someone (VTA)
wîcêw – accompany someone (VTA)    môw – eat it (VTA)
masinahamaw – write to someone (VTA)

1. I gave that book to your older sister.

2. Did you give your shoes to your cousins (paternal uncle's sons)?

3. He invited your father to the store.

4. Let's help your younger brother tonight.

5. They fed the boys ducks.

6. Are you (pl) going to write to your mother?

7. I fed my friend bannock.

8. We (incl.) ate fish last night.

9. We (excl.) accompanied the girls to the university this morning.

10. Give them your books when you (pl) see them.

E. CONJUGATE THE FOLLOWING:

1. Put the VTA "wîcih - help her/him" into the 3rd person singular of the Ind. Md.

2. Put the VTA "wîcêw - accompany her/him" into the 3rd of the Ind. Md.
3. Put the VTA "wîsâm - invite her/him" into the 3P of the Ind. Md.
_______________________________________________________________

4. Put the VTA "kanawâpam - look at her/him" into the 3`P of the Ind. Md.
_______________________________________________________________

5. Put the VTA "kiyokaw - visit her/him" into the 2, past tense (with plural object) of the
   a) Ind. Md.
   _____________________________________________________________
   
   b) Subj. Md.
   _____________________________________________________________

6. Put the VTA "wâpam - see him/her" into the 3 future intensive tense with pre-verb 
   "nitawi - go and" in the:
   a) Ind. Md.
   _____________________________________________________________
   
   b) Subj. Md.
   _____________________________________________________________

7. Put the VTA "postiskaw - put it on" into the 3P in the past tense of:
   a) Ind. Md.
   _____________________________________________________________
   
   b) Subj. Md.
   _____________________________________________________________

8. Put the VTA "miskaw - find him" into the 3`P in the:
   a) Ind. Md. (future definite tense):
   _____________________________________________________________
   
   b) Subj. Md. (future intentional tense):
   _____________________________________________________________

9. Put the VTA "natohtaw - listen to him" into the 3` with Pre-verb "nohtê - want to" in:
   a) Ind. Md. (past tense):
   _____________________________________________________________
   
   b) Subj. Md. (past tense):
   _____________________________________________________________
10. Put the VTA "natonaw - look for him" into the 3 of the:
a) Ind. Md. (future definite tense):
___________________________________________________________________

b) Subj. Md. (future intentional tense):
___________________________________________________________________

11. Put the VTA "wanih - loose him" into the 3P of the:
a) Ind. Md. (future definite)
___________________________________________________________________

b) Subj. Md. (future conditional)
___________________________________________________________________

12. Put the VTA "ayâw - have/to be" into the 3P into the future definite tense, of the Ind. Md.
___________________________________________________________________

13. Put VTA "kècikoskaw - take it off" into the 1, past tense with Preverb "kakwê - try to" and plural object into the:
a) Ind. Md.
___________________________________________________________________

b) Subj. Md.
___________________________________________________________________

F. TRANSLATE:

1. kî-môwêyiwa kinosêwa otôtêma.
___________________________________________________________________

2. âsay cî kî-nitawi-wâpamêm okiskinwahamâmêwâhkan kistês?
___________________________________________________________________

3. wîsâmâmânâh kan kîtisânâk.
___________________________________________________________________

4. mâka mîna cî ê-kî-wanihacik kitastisak tipiskohk?
___________________________________________________________________

5. kakwê-nitawi-kiyokawâhkan kikâwiy nîpihki.
___________________________________________________________________
6. āsay mâna nikî-natonawânânânak awâsisak.

7. nikî-pisci-postiskawâwak ê-pitosinâkosîcîk asîkanak.

8. mâka mâna cî ēkâ ē-nohtê-natohtâwâyêkok kimosôminawak?

9. namôya nikî-miskawâwak anîki atîmwaq nêtê sâkahikanîhî.

10. kîkî-wîcihâw cî kitôtêm ta-atoskâtaq nêhiyawêwîn?

G. TRANSLATE:
1. John saw Mary eating.

2. The old man looked at the children playing.

3. The cat ate the fish that he had found.

4. The girl threw away her mittens when spring came.

5. The boys threw away their books when they finished school.

6. The women brought the bannock.

7. The man took his parents to town to see the doctor.

8. The young man followed the young ladies to the lake.

9. The child listened to his parents.

10. He helped her to write to her parents.
8.7. Inverse forms

There are various classes of inverse forms in Cree. This text will only look at what I like to call “the you and me” set and the regular inverse form where the person indicators, which used to identify the subject of the verb, become the object with a third person subject.

8.7.a. The ‘you and me’ set:

This set has the second person as the subject and the first person as object or vice versa. They can be in the imperative, delayed imperative, indicative and subjunctive as shown in the following charts:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Delayed Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. _______in</td>
<td>2. ________ihkan</td>
</tr>
<tr>
<td>1P _______inân</td>
<td>1P _______ihkahk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘you’ as subject</td>
<td>‘you’ as subject</td>
</tr>
<tr>
<td>2. ki_________in</td>
<td>2. ê-_________iyâk</td>
</tr>
<tr>
<td>1P. ki_________inân</td>
<td>1P. ê-_________iyahk</td>
</tr>
<tr>
<td>2P ki_________inâwâw</td>
<td>2P. ê-_________iyêk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘I’ as subject</td>
<td>‘I’ as subject</td>
</tr>
<tr>
<td>2. ki_________itin</td>
<td>2. ê-_________itân</td>
</tr>
<tr>
<td>1P. ki_________itinân</td>
<td>1P. ê-_________itahk</td>
</tr>
<tr>
<td>2P ki_________itinâwâw</td>
<td>2P. ê-_________itakwâw</td>
</tr>
</tbody>
</table>

Let’s now apply these charts along with translations using the VTA “asam – feed someone”

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Delayed Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. asamin</td>
<td>2. asamihkan</td>
</tr>
<tr>
<td>Feed me.</td>
<td>Feed me later.</td>
</tr>
<tr>
<td>1P asaminân</td>
<td>1P asamihkahk</td>
</tr>
<tr>
<td>Feed us.</td>
<td>Feed us later.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘you’ as subject</td>
<td>‘you’ as subject</td>
</tr>
<tr>
<td>2. kitasamin</td>
<td>2. ê-asamiyâk</td>
</tr>
<tr>
<td>You feed me.</td>
<td>You feed me.</td>
</tr>
<tr>
<td>1P. kitasaminân</td>
<td>1P. ê-asamiyahk</td>
</tr>
<tr>
<td>You feed us.</td>
<td>You feed us.</td>
</tr>
<tr>
<td>2P kitasaminâwâw</td>
<td>2P. ê-asamiyêk</td>
</tr>
<tr>
<td>You (plural) feed us.</td>
<td>You (plural) feed us.</td>
</tr>
</tbody>
</table>
Indicative | Subjunctive
---|---
‘I’ as subject | ‘I’ as subject
2. kitsamitin | 2. ê-asamitân
I feed you. | I feed you.

1P. kitsamitinân | 1P. ê-asamitahk
We feed you. | We feed you.

2P kitsamitinâwåw | 2P. ê-asamitakwåw
I feed you (plural). | I feed you (plural).

8.7.b. The regular inverse

The regular inverse has a 3rd person subject and the object is identified by the person indicator (if any) in the following charts:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni_________ik(wak)</td>
<td>1. ê-_________it(cik)</td>
</tr>
<tr>
<td>2. ki_________ik(wak)</td>
<td>2. ê-_________isk(ik)</td>
</tr>
<tr>
<td>3. ________ikow</td>
<td>3. ê-_________ikot</td>
</tr>
<tr>
<td>3’ ________ikoyiwa</td>
<td>3’ ê-_________ikoyit</td>
</tr>
<tr>
<td>1P. ni_________ikonân(ak)</td>
<td>1P ê-_________ikoyâhk(ik)</td>
</tr>
<tr>
<td>23. ki_________ikonaw(ak)</td>
<td>21 ê-_________ikoyahk(ik)</td>
</tr>
<tr>
<td>2P. ki_________ikowâw(ak)</td>
<td>2P ê-_________ikoyêk(ok)</td>
</tr>
<tr>
<td>3P. __________ikowak</td>
<td>3P ê-_________ikocik</td>
</tr>
<tr>
<td>3’P ________ikoyiwa</td>
<td>3’P ê-_________ikoyit</td>
</tr>
</tbody>
</table>

Now let’s try some translations using the foregoing chart along with the following words:

**Indicative** | **Subjunctive**
---|---
1. ni_________ik | 1. ê-_________it

**VTA ‘wåpam – see someone’**
He sees me. _______________________________
He saw me. _______________________________
He will see me. ___________________________
He’s going to see me. _______________________

2. ki_________ik | 2. ê-_________isk

**VTA ‘wîsam - invite’**
He invites you. ___________________________
He invited you. ___________________________
He will invite you. _______________________
He’s going to invite you. ___________________
3. __________ikow  3. ê-__________ikot

VTA ‘wìcih – help someone’
He helps him. ___________________________________________
He helped him. ___________________________________________
He will help him. __________________________________________
He’s going to help him. _____________________________________

1P. ni__________ikonân  1P ê-_________ikoyâhk

VTA ‘wîcêw – accompany someone’
He accompany us. __________________________________________
He accompanied us. __________________________________________
He will accompany us. _______________________________________
He’s going to accompany us. ___________________________________

2P. ki__________ikowâw  2P ê-__________ikoyêk

VTA ‘kanawâpam – look at someone’
He looks at you. ___________________________________________
He looked at you. ___________________________________________
He will look at you. ________________________________________
He’s going to look at you. ___________________________________

3P. __________ikowak  3P ê-_________ikocik

VTA ‘natohtaw – listen to someone’
They listens to him. _________________________________________
They listened to him. _________________________________________
They will listen to him. _______________________________________
They are going to listen to him. _________________________________
8.8. TRANSITIVE VERB PAIRS: VTAs and VTIs (unless marked otherwise)

<table>
<thead>
<tr>
<th>ENGLISH: &quot;it&quot; refers to any noun.</th>
<th>TRANSITIVE ANIMATE</th>
<th>TRANSITIVE INANIMATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taste it.</td>
<td>kocispis*</td>
<td>kocispita</td>
</tr>
<tr>
<td>Like the taste of it.</td>
<td>wihkkipw**</td>
<td>wihkista</td>
</tr>
<tr>
<td>Eat it.</td>
<td>mòw</td>
<td>mìci (VTI-3)</td>
</tr>
<tr>
<td>See it.</td>
<td>wâpâm</td>
<td>wâpahta</td>
</tr>
<tr>
<td>Look at it.</td>
<td>kanawâpâm</td>
<td>kanawâpahta</td>
</tr>
<tr>
<td>Hear it.</td>
<td>pêhtaw</td>
<td>pêhta</td>
</tr>
<tr>
<td>Listen to it.</td>
<td>natohtaw</td>
<td>natohta</td>
</tr>
<tr>
<td>Understand it.</td>
<td>nisitohtaw</td>
<td>nisitohta</td>
</tr>
<tr>
<td>Recognize it.</td>
<td>nisitawêyim</td>
<td>nisitawêyïhta</td>
</tr>
<tr>
<td>Know it.</td>
<td>kiskêyim</td>
<td>kiskêyihta</td>
</tr>
<tr>
<td>Fetch it.</td>
<td>nâs*</td>
<td>nâta</td>
</tr>
<tr>
<td>Choose it.</td>
<td>nawasôn</td>
<td>nawasôna</td>
</tr>
<tr>
<td>Take it (buy it).</td>
<td>otin</td>
<td>otina</td>
</tr>
<tr>
<td>Bring it.</td>
<td>pêsiw</td>
<td>pêtâ (VTI-2)</td>
</tr>
<tr>
<td>Try it.</td>
<td>kocih</td>
<td>kocîhtâ (VTI-2)</td>
</tr>
<tr>
<td>Feel it.</td>
<td>mîskon</td>
<td>mîskona</td>
</tr>
<tr>
<td>Touch it.</td>
<td>sâmîn</td>
<td>sâmîna</td>
</tr>
<tr>
<td>Smell it.</td>
<td>miyâm</td>
<td>miyâhta</td>
</tr>
<tr>
<td>Have it.</td>
<td>ayâw</td>
<td>ayâ (VTI-2)</td>
</tr>
<tr>
<td>Look for it.</td>
<td>naton</td>
<td>natona</td>
</tr>
<tr>
<td>Find it.</td>
<td>mîskaw</td>
<td>mîska</td>
</tr>
<tr>
<td>Fry it.</td>
<td>sâsâpiskisw-**</td>
<td>sâsâpiskisa</td>
</tr>
<tr>
<td>Boil it.</td>
<td>pakâsim</td>
<td>pakahtâ (VTI-2)</td>
</tr>
<tr>
<td>Put it in the oven.</td>
<td>pihtâpiskahw-**</td>
<td>pihtâpiskaha</td>
</tr>
<tr>
<td>Cook it.</td>
<td>kîsisw-**</td>
<td>kîsisa</td>
</tr>
</tbody>
</table>

*Transitive animate verb-roots ending in "s" have that changed to a "t" in the conjugation. The change occurs in the 21 of the Imperative and all the forms of the Indicative mood and Subjunctive mood.

**The ending of the root here is simply to indicate that we need a "w" before putting in the verb endings in the conjugation.

Some TA verbs do not have a TI counterpart. These include:

- Feed him - asam visit him - kiyokaw
- Invite him - wîsâm invite him/call him over - natom
- Help him - wîcîh accompany him - wîcêw
8.8.a. FOODS: inanimates

The following foods are inanimate. We would use the TI class 3 verb " mooie - eat it" if we are talking about eating these. The TI class 3 verbs (which end in a short "i") follow the VAI conjugation pattern as does the TI class 2 (which end in a long ā). For the liquids we would use the AI verb "minihkwê - drink."

**Meats:**

- **wiyás** - meat
- **kohkôsiwiyás** - pork/ham
- **kohkôsopwâm** - ham
- **atihkowiyás** - caribou meat
- **mitêh** - heart
- **mitêyaniy** - tongue
- **pimihkân** - pemmican
- **paskwâmostosowiyâs** - buffalo meat
- **pahkahâhkwânôwiyâs** - chicken meat
- **amiskowiyâs** - beaver meat
- **mâyatifâwiyâs** - mutton

**Berries and other foods:**

- **mînis** - berry
- **wîsakômina** - cranberries
- **nîpiminâna** - cranberries
- **mitêhimina** - strawberries
- **oțiśhkân** - turnip
- **nîpiya** - lettuce/salad
- **kiscikâna** - potatoes
- **wîyihthîp** - brain
- **pimih** - oil/lard/grease
- **tohtôsâpîwiyâs** - milk
- **iskwâsisâpîw** - beer
- **nihtiy** - tea
- **pihkâtêwîp** - coffee
- **kisâstêwîp** - Kool-Aid
- **mîcimâpîp** - soup
- **sîwinôs/sîwâs** - candy
- **âmôsisipâskwat** - honey
- **pêskomina** - pepper
- **askwâsisâwîhîkâna** - pepper
- **sîwinikan** - sugar
- **mîciwin** - food
- **wihkês** - muskrat-root
- **paskwâwihkaskwâpîw** - sage

- **mîtosowiyâs** - beef
- **kohkôsiwîyin** - bacon
- **môsowiyâs** - moose meat
- **sikopiciniwiyâs** - ground meat
- **wîniy** - bone marrow
- **micakisîsâ** - sausages
- **kahkêwâ** - dried meat
- **iyoâminâna** - blueberries
- **maskêkômina** - cranberries
- **takwahiminâna** - choke-cherries
- **misâskatômina** - Saskatoon berries
- **kâ-mihkwaskwâhki** - beets
- **nâpatâkwa** - potatoes
- **tohtôsâpîwîpimîy** - butter
- **sîwâpîw** - cream
- **iskotêsîpîw** - liquor
- **maskihkwâpîw** - herb-tea
- **sîwâpîw** - pop
- **sômínâmîp** - wine
- **osâwâpîw** - orange juice
- **âmâmêyî** - honey
- **wîsakwâpîw** - pepper
- **sîwihtâkan** - salt
- **wihtikôwîmîciwîn** - popcorn
- **ophihtâkâna** - yeast
- **wihtîkâwâ** - sweet-grass
- **maskihkîy** - medicine
### 8.8.b. FOODS: animate

The following foods are animate. We would use the VTA "môw" with these foods.

<table>
<thead>
<tr>
<th>Food</th>
<th>Animate</th>
<th>Antelope</th>
<th>Moose</th>
</tr>
</thead>
<tbody>
<tr>
<td>apistácêkos</td>
<td>antelope</td>
<td>môswa</td>
<td>mose</td>
</tr>
<tr>
<td>wáwákêsiw</td>
<td>elk</td>
<td>mayatihk</td>
<td>sheep</td>
</tr>
<tr>
<td>wápos</td>
<td>rabbit</td>
<td>apisimósos</td>
<td>deer</td>
</tr>
<tr>
<td>sísip</td>
<td>duck</td>
<td>niska</td>
<td>goose</td>
</tr>
<tr>
<td>atihk</td>
<td>caribou</td>
<td>maskwa</td>
<td>bear</td>
</tr>
<tr>
<td>mwákwa</td>
<td>loon</td>
<td>anikwacâsk</td>
<td>gopher/squirrel</td>
</tr>
<tr>
<td>pakhahâhwân</td>
<td>chicken</td>
<td>paskwâmostos</td>
<td>buffalo</td>
</tr>
<tr>
<td>pihèw</td>
<td>grouse</td>
<td>paspaskiw</td>
<td>birch grouse</td>
</tr>
<tr>
<td>misihèw</td>
<td>turkey</td>
<td>amisk</td>
<td>beaver</td>
</tr>
<tr>
<td>kinosèw</td>
<td>fish</td>
<td>okâw</td>
<td>pickerel</td>
</tr>
<tr>
<td>atihkamèk</td>
<td>white-fish</td>
<td>iyinikinosèw</td>
<td>jack-fish</td>
</tr>
<tr>
<td>miniy</td>
<td>Mariah fish</td>
<td>otônapiy</td>
<td>tullabee</td>
</tr>
<tr>
<td>namèw</td>
<td>sturgeon</td>
<td>namèkos</td>
<td>trout</td>
</tr>
<tr>
<td>namépin</td>
<td>sucker</td>
<td>manôminak</td>
<td>rice</td>
</tr>
<tr>
<td>maskosômina</td>
<td>wild rice</td>
<td>ôcîcisak</td>
<td>rice</td>
</tr>
<tr>
<td>wâpinôminak</td>
<td>- rice</td>
<td>mahtâmin</td>
<td>corn</td>
</tr>
<tr>
<td>oskátâsk</td>
<td>carrot</td>
<td>maskîmocisak</td>
<td>beans</td>
</tr>
<tr>
<td>wihcêkaskosís</td>
<td>onion</td>
<td>kihcòkinîy</td>
<td>tomato</td>
</tr>
<tr>
<td>okîniyak</td>
<td>wild rose-hips</td>
<td>sâpîmônik</td>
<td>gooseberries</td>
</tr>
<tr>
<td>ayôskanak</td>
<td>raspberries</td>
<td>sôminisak</td>
<td>raisins</td>
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<tr>
<td>pickwâs</td>
<td>apple</td>
<td>wâkâs</td>
<td>banana</td>
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<tr>
<td>osâwâs</td>
<td>orange</td>
<td>pâkân</td>
<td>nut</td>
</tr>
<tr>
<td>pihkasikan</td>
<td>toast</td>
<td>ânômin</td>
<td>oatmeal</td>
</tr>
<tr>
<td>pakhwèsikan</td>
<td>bannock</td>
<td>piswêhkasikan</td>
<td>bread</td>
</tr>
<tr>
<td>piswêhkasikanisak</td>
<td>buns</td>
<td>siwîhkaskan</td>
<td>cake</td>
</tr>
<tr>
<td>wihkhicasikan</td>
<td>cake</td>
<td>siwîhkaskanak</td>
<td>baked goods</td>
</tr>
<tr>
<td>siwîninikan</td>
<td>sugar</td>
<td>yiwhihamakinak</td>
<td>ground meat/fish</td>
</tr>
<tr>
<td>miskwamiy</td>
<td>ice</td>
<td>nîmîsîcîkos</td>
<td>dried fillets</td>
</tr>
</tbody>
</table>

#### Kitchen vocabulary:

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>mohkomân</td>
<td>knife (NI)</td>
<td>cîstahâsêpon</td>
<td>fork (NI)</td>
</tr>
<tr>
<td>emihkwân</td>
<td>spoon (NA)</td>
<td>oyâkan</td>
<td>plate (NI)</td>
</tr>
<tr>
<td>minihkwâcikan</td>
<td>cup (NI)</td>
<td>askikh</td>
<td>pail (NA)</td>
</tr>
<tr>
<td>sisîpaskih</td>
<td>kettle (NA)</td>
<td>sâsâpîskisikan</td>
<td>frying-pan (NA)</td>
</tr>
<tr>
<td>sâsîsêkwân</td>
<td>frying-pan (NA)</td>
<td>kocawâkanis</td>
<td>match (NI)</td>
</tr>
<tr>
<td>akocikan</td>
<td>cupboard (NI)</td>
<td>kotawânâpisk</td>
<td>stove (NI)</td>
</tr>
<tr>
<td>kêsiskawihkasikan</td>
<td>micro-wave (NI)</td>
<td>sêkowêpinâpisk</td>
<td>oven (NI)</td>
</tr>
<tr>
<td>akhwacikan</td>
<td>freezer (NI)</td>
<td>tahkascikan</td>
<td>fridge (NI)</td>
</tr>
</tbody>
</table>
8.8.c. ANIMATE INTRANSITIVE VERBS used with meals, etc.:

- mîciso - eat
- nohtêkatê - be hungry
- minihkwê - drink
- nohtêyâpâkwê - be thirsty
- kîspo - be full
- wihkohkê - make a feast
- asahkê - feed people
- mîcisosi - eat a little
- kitânawê - eat everything
- minihkwêsi - drink a little
- kîsitêpo - cook
- kîkisêpâk-mîciso - eat breakfast
- paminawaso - cook
- nawi - roast
- âpwê - roast over a fire
- âpihtâkîsikani-mîciso - eat lunch
- mawimosi - pray over food
- otâkwani-mîciso - eat supper
- nîminikê - serve out food
- apwânâskohkê - make fish-roast stick

HOLIDAYS:

- ocîmikîsikâw - New Year's Day
- mitêhi-kîsikâw - Valentine's Day
- kihci-niyânano-kîsikâw - Good Friday
- apisisinowi-kîsikâw - Easter Sunday
- kihci-okimâskwêwi-kîsikâw - Victoria Day
- okâwimâwikîsikâw - Mother's Day
- ohtâwimâwikîsikâw - Father's Day
- mêtawêwikîsikâw - Dominion Day (July 1)???
- tipahamâtowikîsikâw - Treaty Day
- kihci-asotamâkêwinikîsikâw - Treaty Day
- sôniyâskâw - Treaty Day (Lac La Ronge area)
- otatoskêwikîsikâw - Labour Day
- nanâskomowikîsikâw - Thanksgiving Day
- cîpayi-kîsikâw - Holloween (Day)
- cîpayi-tipiskâw - Holloween (Night)
- onôtinitowikîsikâw - Rememberance Day
- manitôwikîsikâw - Christmas Day
- makosîkîsikâw - Christmas Day (Lac La Ronge area)
pêyakwâw ësa'Shaking-Spear pimohtêw mêskanâhk, wâpamêwîi mostoswa. "tânisi," itwêwîi awa nápêw.
"môw, môwîî," itwêw awa pêyak mostos. koskotawêw" òhi mostoswa Shaking-Spear!
"hay! awas! namôya ninohtê-mîcison," itwêw awa Shaking-Spear.

QUESTIONS:

1. tânítê awa Shaking-Spear kâ-pimohtê? ______________________________________

2. awîyiwaîî kâ-wâpamât? ______________________________________________________

3. tânisi kâ-itâtîî òhi mostoswa? ______________________________________________

4. tânisi kâ-itikoîî òhi mostoswa? ______________________________________________

5. tânisi kâ-isi-naskwêwasihâtîî? _______________________________________________
Question 1: ásay mína x̱i pimohtêw mêskañâhk Shaking-Spear? ________________________________

Question 2: awîyiwa èkwa kâ-wâpamât? ___________________________________________

Question 3: tânisi kâ-itikot ôhi mâyacihkosa? ___________________________________________

Question 4: tânisi kâ-isi-naskwêwasihât? ___________________________________________

Question 5: ati-kisowâsiw cî awa nápêw? ___________________________________________
ásay mína pimoltew mëskanâhk Shaking-Spear. ispatinâhk wâpamêw mistikwa. mâtow èsa awa mistik.
"tânêhki kâ-mâtoyân xvi, " isi-kakwêcimêw xvii ohi mistikwa.
"ayisk tahto-kísikâw xviii awa pêyak atim ê-sikisit xix," kâ-isi-mâtot awa mistik. kitimâkihtawêw xx ohi mistikwa.
"haw, cêskwa kika-wîcihitin xxi, " itwêw èsa awa nápêw. ati-masinahikêw.

Questions:

1. tânité kâ-wâpamât mistikwa awa nápêw? ________________________________

2. tânisi kâ-itât ohi mistikwa? __________________________________________

3. tânêhki awa mistik kâ-mâtot? __________________________________________

4. kitimâkihtawêw ci ohi mistikwa? _______________________________________

5. tânisi kâ-ati-itahkamikisit? ___________________________________________
ati-sipwêhtêw. kisowâsiw!
kwayask cihkêyihtam awa mistik.

Questions:

1. tânêhki awa Shaking-Spear kâ-cihkêyihtahk? ________________________________

2. tânispîhk kâ-pê-takohtêt awa atim? ________________________________

3. tânisi kâ-itastêyik anima kâ-koskwâpisihk? ________________________________

4. kaskihtaw cî ta-sikit mistikohk? ________________________________

5. cihkêyihtam cî awa mistik? ________________________________
8.10. IDENTIFY THE GRAMMAR POINTS THEN ANSWER THE QUESTIONS ABOUT THE STORY:

pêyakwâw êsa Shaking-Spear kî-papimohtêw sisonê såkahikanjîhk. kî-wâpamêw maskwa.
kâsôpayihow tâ-kakwê-paspît! namôya wâpamikow maskwa.
“wâpamîci maskwa nika-kakwê-môwik,” êkosi itêyihtam.
nisihkâc ati-tapasêw. pihtâkow maskwa! wahwâ kwayask sôhkânipâhtâw. iskwahtawêpâhtâw ispatînâhk. nawaswâtikow maskwa! wîsta maskwa iskwahtawêpâhtâw.

Grammar Points
Future Conditional of VTA-Inverse: __________________________

Reduplication: ___________________________________________

Locative: ______________________ VTA: ___________________________

VTI: __________________________ VTA-Inverse: __________________

Modal: ________________________ Infinitive: _______________________

WORD LIST:
kâsôpayihoh - hide quickly (VAI) paspî - be saved (VAI)
itêyihta - think (VTI-1) tapasê - escape/run away (VAI)
pihtâkow - he is heard by him (VTA-Inverse-Irregular form)
nawaswâs - chase (VTA - last s changes in conjugation to t)
sôhkânipâhtâ - run fast (VAI) iskwahtawêpâhtâ - run uphill (VAI)
nihtaciwêpâhtâ - run downhill (VAI) kaskihtâ - succeed (VTI-2)
apisâsin - it is small (VII) tihtipipayi - roll (VAI)
osâm - because nistam - first/in front
kwayask - right/extremely nisihkâc - slowly

QUESTIONS:
1. tânîte awa Shaking-Spear kâ-pimohtêt? ________________________________

2. awîyiwa kâ-wâpamât Shaking-Spear? _________________________________

3. tânîhihi awa kâ-kâsôpayihot? ______________________________________

4. tânîte kâ-iskwahtawêpâhtât? ________________________________________

5. tânisi kâ-ispayihikot maskwa? ________________________________________
8.11. Intermediate Level Picture-text Question and Answer:

VOCABULARY

VERBS:

- âcimo - tell a story (VAI)
- napakiska - flatten it (VTI-1)
- kâtâ - hide it (VTI-2)
- âcimostaw - tell him/her a story (VTA)
- mispon - It is snowing (VII)
- wayawîpahtâ - run outside (VAI)
- otina - take it (VTI-1)
- sôhkiiyowêw - There is a strong wind (VII)
- nanôyacihi - tease him/her (VTA)
- itâpi - look (somewhere) (VAI)
- kwêyâtisi - be (get) ready (VAI)
- kiyâski - tell a lie (VAI)
- kwêyâtisini - be ready (somewhere) (VAI)
- itâpiwêhtaw - believe him/her (VTA)
- itahkamikisi - be busy/do (VAI)
- nititik - she/he says to me (VTA-Inv)
- nitâpwêhtâk - he/she believes me (VTA-Inv)

- kîkisêpâk-mîciso - eat breakfast (VAI)
- itwê - say (VAI)
- kisowikanawâpam - look at in anger (VTA)
- pâhpi - laugh (VAI)
- wayawîpahtwâ - run it outside (VTI-2)
- nâcipahtâ - run for it (VTI-2)
- is - say to him/her (VTA)
- wîpâstan - It blows about (VII)
- wihtamaw - tell him/her (VTA)
- tâpwêhtaw - believe him/her (VTA)
- masinaha - write it (VTI-1)
- astêw - It is there (VII)
- pâhpihwê - smile (VAI)
- ispayihiko - it happens to one (VAI)
- itasinâstêw - it is coloured thus (VII)
- pakahkam - perhaps

NOUNS and other items to be used in conjunction with the above:

- nikiskinwahamâkosih - at/to my class
- nitokiskinwahamâkêm - my teacher
- nitêm - my dog
- tahto-kîsikâw - every day
- astis - mitt/glove
- wâpiskastis - a white mitt
- kaskitêwastis - a black mitt
- maskisin - shoe
- miskotâkay - coat/jacket
- têhtapiwin - chair
- nipêwin - bed
- wayawîtimihk - outside
- kwayask - right/very
- mâka mîna - as usual
- macastim - bad dog
- asici - also
- napakaskisin - flat shoe
- sêhkêpayîs - car
- mêskanaw - road
- nistam - first

Q1. tânisi kâ-itahtamikisît i$pîhûk kâ-pôni-mîcisot awa?

____________________________________________________________________

Q2. natonam çî oskôtâkay?

____________________________________________________________________

Q3. tânisi kâ-itasinâstêyi oskôtâkay?

____________________________________________________________________

Q4. natonawêw çî owâpiskastisa?

____________________________________________________________________

Q5. mîskam çî omaskîsînâ?

____________________________________________________________________

Q6. tânita nistam kâ-natonahk omaskisina?

____________________________________________________________________

Q7. miskam cî omaskisina sîpâ têhtapiwinihk?

____________________________________________________________________

Q8. tânita mîna kâ-natonahk omaskisina awa?

____________________________________________________________________

Q9. miskam cî omaskisina sîpâ nipêwinihk?

____________________________________________________________________

Q10. tânisi otêma kâ-itahkamikisiyit?

____________________________________________________________________
wayawîtimihk nititâpin. wahwâ! ati-yîkwaskwan. wî-mispon pakahkam. niwâpahtên nimaskisina wayawîtimihk ê-astêki. nikanawâpamâw nitêm. kwayask misi-pâhpiw! "macastim!" nititâw. mâka mîna êsa ê-wayawîpahtwât nimaskisina.

Q11. tânitê awa kâ-itâpit?

____________________________________________________________________

Q12. tânisi kâ-isiwêpahk?

____________________________________________________________________

Q13. wî-mispon cî?

____________________________________________________________________

Q14. kîkwây asici kâ-wâpahtahk wayawîtimihk?

____________________________________________________________________

Q15. tânisi kâ-itât otêma?

____________________________________________________________________
niwayawîpahtân ê-nâcipahtâyân nimaskisina. mâci-mispon! wahwâ! ati-sôhkiyowêw mâna. aspin kâ-wîpâstahki nimaskisina mêskanåhk isìi. kwayask matwê-pâhpiw nitêm ispîhk sêkêpayîs kâ-napakisahk nimaskisina. nisihkâc nitotinên ninapakaskisina. nikisowikanawâpamâw nitêm

Q16. tânêhki awa kâ-wayawîpahtât?

____________________________________________________________________

Q17. tânisi kâ-ati-isiwêpahk?

____________________________________________________________________

Q18. tânité kâ-isi-wîpâstahki maskisina?

____________________________________________________________________

Q19. tânêhki anihi otêma kâ-sôhki-pâhpiyit?

____________________________________________________________________

Q20. tânisi kâ-itôtawât otêma?
Q21. mwêstasisiniw cî awa?

Q22. kakwê-wihtamawêw cî okiskinwahamâkêma kâ-ispayihikot?

Q23. tâpwêhták cî?

Q24. tânisi kâ-itikot okiskinwahamâkêma?

Q25. kêko ácimowin kâ-masinahak?
8.12. REVIEW – VTA

Place verb-roots in the blanks; verb-roots come from the second person singular (2) form of the imperative.

**IMPERATIVES** **NEGATIVE IMPERATIVES** **DELAYED IMPERATIVES**
2. _______ (ik)* **2. êkâwiya _________ (ik)** 2. _______ âhkan (ik)
2P. ______ ihk (ok) **2P. êkâwiya _________ ihk (ok)** 2P. ______ âhkêk (ok)
24. ______ átân (ik) **21. êkâwiya _________ átân (ik)** 21. ______ âhkâhk (ik)

*the brackets indicate number agreement for 1st and 2nd person forms needed if the object of the verb is plural.

**VTA-DIRECT**

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni ______ âw (ak)</td>
<td>1. ê-_________ ak (ik)</td>
<td>1. _______ aki</td>
</tr>
<tr>
<td>2. ki ______ âw (ak)</td>
<td>2. ê-_________ at (cik)</td>
<td>2. _______ aci</td>
</tr>
<tr>
<td>3. ___________ êw</td>
<td>3. ê-_________ ât</td>
<td>3. _______ âci</td>
</tr>
<tr>
<td>3’. ___________ êyiwâ</td>
<td>3’. ê-_________ âyit</td>
<td>3’. _______ âyici</td>
</tr>
<tr>
<td>1P. ni ______ ânân (ak)</td>
<td>1P. ê-_________ âyâhk (ik)</td>
<td>1P. _______ âyâhki</td>
</tr>
<tr>
<td>21. ki ______ ânaw (ak)</td>
<td>21. ê-_________ âyahk (ik)</td>
<td>21. _______ âyahki</td>
</tr>
<tr>
<td>2P. ki ______ âwâw (ak)</td>
<td>2P. ê-_________ âyêk (ok)</td>
<td>2P. _______ âyêko</td>
</tr>
<tr>
<td>3P. _______ êwak</td>
<td>3P. ê-_________ âcik</td>
<td>3P. _______ twâwi</td>
</tr>
<tr>
<td>3’P. _______ êyiwâ</td>
<td>3’P. ê-_________ âyit</td>
<td>3’P. _______ âyici</td>
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</table>

**VTA-INVERSE**

<table>
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<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>FUTURE CONDITIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ni ______ ik (wak)</td>
<td>1. ê-_________ it (cik)</td>
<td>1. _______ ici</td>
</tr>
<tr>
<td>2. ki ______ ik (wak)</td>
<td>2. ê-_________ isk (ik)</td>
<td>2. _______ iski</td>
</tr>
<tr>
<td>3. _______ ikow</td>
<td>3. ê-_________ ikot</td>
<td>3. _______ ikoci</td>
</tr>
<tr>
<td>3’. _______ ikoiyiwa</td>
<td>3’. ê-_________ ikoyit</td>
<td>3’. _______ ikoyici</td>
</tr>
<tr>
<td>1P. ni ______ ikonân (ak)</td>
<td>1P. ê-_________ ikoyâhk (ik)</td>
<td>1P. _______ ikoyâhki</td>
</tr>
<tr>
<td>21. ki ______ ikonaw (ak)</td>
<td>21. ê-_________ ikoyahk (ik)</td>
<td>21. _______ ikoyahki</td>
</tr>
<tr>
<td>2P. ki ______ ikowâw (ak)</td>
<td>2P. ê-_________ ikoyêk (ok)</td>
<td>2P. _______ ikoyêko</td>
</tr>
<tr>
<td>3P. _______ ikowak</td>
<td>3P. ê-_________ ikocik</td>
<td>3P. _______ ikotwâwi</td>
</tr>
<tr>
<td>3’P. _______ ikoiyiwa</td>
<td>3’P. ê-_________ ikoyit</td>
<td>3’P. _______ ikoyici</td>
</tr>
</tbody>
</table>

**RULE:**
Number agreement is needed for the 1st and 2nd person forms; obviation markers are needed for objects of 3rd person verbs forms.

**STANDARD VERB STRUCTURE**

<table>
<thead>
<tr>
<th>Person indicator or subjunctive marker</th>
<th>Tense marker</th>
<th>Pre-verb</th>
<th>Verb-root</th>
<th>Verb ending</th>
</tr>
</thead>
</table>
Verb Charts

VAI, VTI (class 2 and class 3)

<table>
<thead>
<tr>
<th>Imperative Mood</th>
<th>Delayed Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 _____________</td>
<td>2 _______________hkan</td>
</tr>
<tr>
<td>2P _____________k</td>
<td>2P _____________hkēk</td>
</tr>
<tr>
<td>21 _____________tân</td>
<td>21 _____________hkahk</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Sujunctive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni________n</td>
<td>1 ê-____yân</td>
</tr>
<tr>
<td>2P ni________nán</td>
<td>1P ê-____yâhk</td>
</tr>
<tr>
<td>2 ki________n</td>
<td>2 ê-_____yan</td>
</tr>
<tr>
<td>21 ki________naw</td>
<td>21 ê-_____yahk</td>
</tr>
<tr>
<td>3 _______w</td>
<td>3 ê-____t</td>
</tr>
<tr>
<td>2P ki________nâwâw</td>
<td>2P ê-_____yêk</td>
</tr>
<tr>
<td>3'________yiwa</td>
<td>3' ê-_____yit</td>
</tr>
<tr>
<td>3P _______wak</td>
<td>3P ê-____cik</td>
</tr>
<tr>
<td>3'-________miyiwa</td>
<td>3P ê-____cik</td>
</tr>
</tbody>
</table>

RULE: change ê to â for the Indicative Mood in the following persons: 1,2,1P, 21, 2P (the first and second persons) if verb-root ends in ê.

VTI-1

<table>
<thead>
<tr>
<th>Imperative Mood</th>
<th>Delayed Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ____________a</td>
<td>2 ___________mohkan</td>
</tr>
<tr>
<td>2P _____________amok</td>
<td>2P ___________mohkêk</td>
</tr>
<tr>
<td>21 ___________êtân</td>
<td>21 ___________mohkahk</td>
</tr>
</tbody>
</table>

RULE: all verb-roots of VTI-1 verbs end in "a"; change the "a" to “ê” for 21 of the Imperative Mood and the first and second persons of the Indicative Mood. This change is reflected in these charts.

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Subjunctive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni________n</td>
<td>1 ê-____mân</td>
</tr>
<tr>
<td>2P ni________nán</td>
<td>1P ê-____mâhk</td>
</tr>
<tr>
<td>2 ki________n</td>
<td>2 ê-_____man</td>
</tr>
<tr>
<td>21 ki________naw</td>
<td>21 ê-_____mahk</td>
</tr>
<tr>
<td>3 _______m</td>
<td>3 ê-____hk</td>
</tr>
<tr>
<td>2P ki________nâwâw</td>
<td>2P ê-____mêk</td>
</tr>
<tr>
<td>3'-________miyiwa</td>
<td>3'ê-_____miyit</td>
</tr>
<tr>
<td>3P _______mwak</td>
<td>3P ê-____hkik</td>
</tr>
<tr>
<td>3'-________miyiwa</td>
<td>3P ê-____miyit</td>
</tr>
</tbody>
</table>

VTA-DIRECT

<table>
<thead>
<tr>
<th>Imperative Mood</th>
<th>Delayed Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ____________(ik)</td>
<td>2 ___________âhkan(ik)</td>
</tr>
<tr>
<td>2P _____________ihk(ok)</td>
<td>2P ___________âhkêk(ok)</td>
</tr>
<tr>
<td>21 ___________âtân(ik)</td>
<td>21 ___________âhkahk(ik)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Subjunctive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni___âw(ak)</td>
<td>1 ê-____ak(ik)</td>
</tr>
<tr>
<td>2P ni___ânân(ak)</td>
<td>1P ê-____âyâhk(ik)</td>
</tr>
<tr>
<td>2 ki___âw(ak)</td>
<td>2 ê-___at(cik)</td>
</tr>
<tr>
<td>21 ki___ânaw(ak)</td>
<td>21 ê-___âyahk(ik)</td>
</tr>
<tr>
<td>3 _______êw</td>
<td>3 ê-___ât</td>
</tr>
<tr>
<td>2P ki___âwâw(ak)</td>
<td>2P ê-___âyêk(ok)</td>
</tr>
<tr>
<td>3'-________êyâw(ak)</td>
<td>3'ê-___âyit</td>
</tr>
<tr>
<td>3P _______êwak</td>
<td>3P ê-____âcik</td>
</tr>
<tr>
<td>3'-________êyâw(ak)</td>
<td>3P ê-____âyit</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subjunctive Mood</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ni___âw(ak)</td>
<td>1 ê-____ak(ik)</td>
</tr>
<tr>
<td>2P ni___ânân(ak)</td>
<td>1P ê-____âyâhk(ik)</td>
</tr>
<tr>
<td>2 ki___âw(ak)</td>
<td>2 ê-___at(cik)</td>
</tr>
<tr>
<td>21 ki___ânaw(ak)</td>
<td>21 ê-___âyahk(ik)</td>
</tr>
<tr>
<td>3 _______êw</td>
<td>3 ê-___ût</td>
</tr>
<tr>
<td>2P ki___âwâw(ak)</td>
<td>2P ê-___âyêk(ok)</td>
</tr>
<tr>
<td>3'-________êyâw(ak)</td>
<td>3'ê-___âyit</td>
</tr>
<tr>
<td>3P _______êwak</td>
<td>3P ê-____âcik</td>
</tr>
<tr>
<td>3'-________êyâw(ak)</td>
<td>3P ê-____âyit</td>
</tr>
</tbody>
</table>
CONJUGATION PATTERNS OF VAI, VTI-1, AND VTA

IMPERATIVE

- use êkâwiya in front of the regular Imperative

DELAYED IMPERATIVE

NOTE THE SIMILARITIES AND DIFFERENCES IN THESE PARADIGMS:
The VAI endings can also be used for VTI-2 and VTI-3. All classes of verbs use the same person indicators and all use the various conjunct markers previously mentioned, only the ê is used here as an example. The person indicators and conjunct markers are NEVER used together:

<table>
<thead>
<tr>
<th>Ind. Person</th>
<th>VAI Endings</th>
<th>VTI-1 Endings</th>
<th>VTA Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1P</td>
<td>-n -yân</td>
<td>-n mân</td>
<td>-nâw(ak)</td>
</tr>
<tr>
<td>2P</td>
<td>-nâw -yahk</td>
<td>-nâw -mahk</td>
<td>-nâwâw(ak)</td>
</tr>
<tr>
<td>3P</td>
<td>-yâw -cik</td>
<td>-yâw -êk</td>
<td>-yâw -êyit</td>
</tr>
</tbody>
</table>

TENSE INDICATORS: all these are used no matter what the verb is:

- Past: something has already happened; use: -kî-
- Future Intensive: something is going to happen; use: -wi-
- Future Definite: something will happen; For 1, 2, 1P, 21, and 2P use: -ka-
  For 3, 3', 3P, and 3'P use: -ta-
- Modal: for “can/could/would/should” use: -kaki-

RULES:
For VAI: change ê to â if verb root ends in ê for 1, 2, 1P, 21, 2P of the Indicative Mood;
For VTI-1: change a to ê for 1, 2, 1P, 21, 2P of the Indicative Mood;
For VTA: number agreement needed for 1, 2, 1P, 21, 2P

OBJECT of 3, 3', 3P, 3'P is marked by an “a” known as Obviation

FOR ALL: if verb-root or pre-verb begins with a vowel: connect the person indicator to the rest of the verb-structure by a “t.” This rule only applies in the present tense.

The standard verb structure is as follows:

<table>
<thead>
<tr>
<th>Person indicator</th>
<th>Tense indicator</th>
<th>-pre-verb-</th>
<th>-verb root</th>
<th>Ending</th>
</tr>
</thead>
</table>

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WORDS from text

Abbreviations:
(NA) - Animate Noun
(NI) - Inanimate Noun
(In) - Use with Inanimate Noun
(An) - Use with Animate Noun
(VAI) - Animate Intransitive Verb
(AP) - Animate Pronoun
(IP) - Inanimate Pronoun
(PV) - Pre-verb
(VTA) - Transitive Animate Verb
(VTA-Inv) – Transitive Animate Inverse
(VTI) - Transitive Inanimate Verb
(VII) - Inanimate Intransitive Verb
(Prep) - Preposition

acâhk   - a star (NA)
acâhkos  - a star (NA)
âcîmî - tell a story (VAI)
âcîmostaw - tell him/her a story (VTA)
âcîmîwînihk - a story (NI)
âhî - yes
âhâw  - okay
âhcâpiy - a bow (NA)
âhcî-piko - and still
âhih  - place/put (VTA)
ahkosîwikamik - a hospital (NI)
ahkwacîkan - freezer (NI)
âhkwatin - It freezes (VII)
âhpô ètikwê - maybe
âhpô - or
âhpô-ètikwê - perhaps
akask   - arrow (NA)
âkâyâsîmo - speak English (VAI)
akîhcîkê - count (VAI)
âkîk - a seal (NA)
akîk - mucous (NA)
akîmî - count him/her (VTA)
akîmîwî - it is counted (VTA)
akîmihci - if it is counted (VII)
akosî  - hang it (VTA)
âmaciwêpâhkô - run uphill (VAI)
âmaciwîspîmînîh - Stanley Mission
âmisk - beaver (NA)
amiskowiyâs - beaver meat (NI)
âmômîyî - honey (NI)
âmôsisîpâskwîh - honey (NI)
âmôw - a bee (NA)
anahî - those (IP)
anîhcî - if it is counted (VII)
anîhcîwî - today/how
âmîmî - oatmeal (NA)
ânwihtâ - disbelieve it (VTI-1)
âpix - sit/be at home (VAI)
âpihtákîsîkî - at noon (VII)
âpihtâ-kîsîkîsî - eat lunch (VAI)
âpihtâ-kîsîkâw - it is noon (VII)
âpihtaw - half
âpihtawânhôki - at the halfway point (Prep)
âpihtawiskisi - Metis (NA)
âpisîsî - it is small (VII)
âpisîsîmîsîs - deer (NA)
âpisîsî - a little bit
âpisîsîsini - Ëisîkâw - Easter Sunday
apisîsinowi- kisikâw - Easter Sunday
âpwânâskohkê - make fish-roast stick (VAI)
âpwê - roast over a fire (VAI)
âsâm - a snow-shoe (NA)
asâm - feed someone (VTA)
asawâpi - look about (VAI)
âsay mâna - once again
âsay - already
asicâyihk - against (Prep)
asicâyihtak - a wall (NI)
asikan - a sock (NA)
asiwâpâta - a Nakota (NA)
asinîy - a stone/rock (NA)
âskaw mâna - at other time
âskaw - sometimes
askihk - a pail (NA)
askîhk - on earth (NI)
askihtakisâw - it is green (VAI)
askihtâkwâw - it is green (VII)
askipwâwi - potato (NI)
askîwin - year (NI)
askiwiwihtâkan - pepper (NI)
asotamâkê - promise (VAI)
asotamâtowin - treaty (NI)
asowacikê - put in bag/box (VAI)
aspin - it's just gone
astâ - place (VTI-2)
âstam - come
âstamîtê - over this way
astis - a mitt/glove (NA)
astêw - it is there (VII)
astotin - a hat (NI)
atâmihk - beneath/under (Prep)
atâmipîhk - underwater (Prep)
atâwê - buy (VAI)
atâwêwikamik - a store (NI)
ati- - begin (PV)
atihk - caribou (NA)
atihkamêk - white-fish (NA)
atîht - some
atim - a dog (NA)
ati-nâta - go toward (VTI-1)
atoskâs - work for him/her (VTA)
atoskâta - work at it (VTI-1)
atoskê - work (VAI)
awa - this (AP)
awas - go away
awásis - a child (NA)
awásisihkân - doll (NA)
awásisiwi - be a child (VAI)
awâsis-nâkatawêyimâwasowin - Day Care (NI)
awasi-tâkosîhk - day before yesterday (VII)
awasi-tipiskohk - night before last (VII)
awasi-wâpahki - day after tomorrow (VII)
awêkâ cî - or
awînâ - who (for singular animate)
awînâ ètikwê - I wonder who?
awîniki - who (for plural animate)
awiyak - someone (NA)
awiyiwa - someone (Obviative)
ayâ - have/be (VAI)
ayamâkan - telephone (NI)
ayami - speak (VAI)
ayamih - speak to someone (VTA)
ayamihâ - pray (VAI)
ayamihânowanin - there is praying (NI)
ayamihâwinânowanin - there is a church service
ayamihcikê - read (VAI)
ayamihêwikamik - library (NI)
ayamihêwikimâw - preacher (NA)
ayamihêwi-kîsikâw - Sunday (VII)
ayamihtâ - read it (VTI-2)
âyâskaw - every now and then
âyâsotamâtowak - they promise each other (VTA-Inv)
ayaw - have him/her/it (VTA)
ayênânâw - eight
ayênânêwomitanaw - eighty
ayênânêwosâp - eighteen
âyêtâwâyihk - on either side (Prep)
ayîkipîsim - April (NI)
ayîkis - a frog (NA)
ayisiyiniw - a person (NA)
ayisk - because
ayôskan - a raspberry (NA)
aywêpi - rest (VAI)
aywêpowi-kîsikâw - a holiday
capasis - lower
capasis - lower down (Prep)
cêskwa - wait
cêst - hark!
cî - a polarity question indicator
cihcipayapisikanis - bicycle (NI)
cihcipayisi-sónniskwáthahkiké
- roller-blade (VAI)
cihkéyihta - be happy/like (VTI-1)
cihkéyim - like him/her (VTA)
cikahikan - axe (NI)
cikakám - near shore (Prep)
cikástépayihcikan - movie (NI)
cikástépâyihcikanis - television (NI)
cikástîpathihcikániwin - there is a movie
ciki - near (Prep)
címän - a canoe (NI)
cimâsin - it is short (VII)
cipahikanis - minute (NI)
cipayikísikâw - Halloween (Day)
cipayitipiskâw - Halloween (Night)
cístah - pierce him (VTA)
cístahâsêpon - a fork (NI)
ê-akimiht - as it is counted (VII)
ê-itastêk - it is written (VII)
êkâ - negator for Subjunctive
êkâwiya - negator for Imperative
êkói - that's the way
êkosi - there, that's it then
êkota - there
êkotê - over there
êkwa - and/now
êmihkwân - a spoon (NA)
êsa - evidently
êtikwê - maybe
êwako - that's the one
êwakoni - those are the ones
êwakonik - those ones
êyikohk - until/up to
hâw mâka - okay then
hâw - okay
hay - ah
ihkopîwipîsim - November (NI)
îkatêna - take it away (VTI-1)
isí - toward/in that manner
isisiyihkâso - be called/named (VAI)
isko - up to (Prep)
iskonikan - reserve (NI)
iskotêw - a fire (NI)
iskotêwâpoy - liquor (NI)
iskwahtêw - run uphill (VAI)
iskwáhtêm - door (NI)
iskwêsis - girl (NA)
iskwêsísâpoy - beer (NI)
iskwêw - a woman (NA)
iskwêwasâkay - skirt/dress (NI)
iskwêwasakay - skin (NI)
iskwêyánih - at the last place (Prep)
ispatinaw - a hill (NI)
ispayihk - it happens to (VAI)
ispayiki - if/when it comes (VII)
ispihk månâ - whenever
ispihk - when
ispimihk - up/up stairs (Prep)
ispmîhtak - ceiling (NI)
ita - where
itâhîkamik - it happens (VII)
itâhîkamikîs - do (VAI)
itâhîtopônî - be of a certain age (VAI)
itâkîhtêw - it costs (VII)
itâkîsiîw - it costs (VAI)
itâkîsiw - it costs (VAI)
itâpi - look toward (VAI)
itâpi - sit in a manner (VAI)
itêw - he says toward (VAI)
itêw - he says to him (VTA-Inv)
itêyihhta - think of it (VTI-1)
itikow - told by some-one (VTI-1)
itôhê - go (VAI)
itôta - do it (VTI-1)
itôtâw - do it to someone (VTA)
itwah - point to someone (VTA)
itwaha - point ot it (VTI-1)
ìtwê - say (VAI)
ìyikos - an ant (NA)
ìyînîkosîw - jack-fish (NA)
ìyîninîmin - a blueberry (NI)
ka- - future definite marker
ka- - relative clause marker
kah - oh!
kahkêwak - dried meat (NA)
kahkîyaw - all
kâ-îtât - he says to him (VTA)
kâ-îtîkök - he says to him (VTA)
kâ-îtwêt - he says (VAI)
kâ- - modal indicator
kâkikê mînâ kâkikê - forever and ever
kâkikê - forever
kâkâsimo - pray (traditionally) (VAI)
kâkisinâw - a cold spell (VII)
ka-kiskinwahamâtin
- I will teach you. (VTA-Inv)
kâkito - be quiet (VAI)
kâkwa - a porcupine (NA)
kakwâtaki - very/extremely (PV)
kakwê- - try (PV)
kakwêcihkêmowin - a questions (NI)
kakwêcim - ask him (VTA)
kâ-mihkwaskwâhki - beets (NI)
ka-môsahtkinititin
- I'll pick you up. (VTA-Inv)
kanawâpahta - look at it (VTI-1)
kanawâpam - look at her/him (VTA)
kanawâpamin - look at me (VTA-Inv)
kanawâpamitok - look at each other (VTA-Inv)
kêpê - always
kapê mâna - most times
kapê - get out/off (VAI)
kanawâpahta - look at it (VTI-1)
kanawâpam - look at her/him (VTA)
kanawâpamin - look at me (VTA-Inv)
kanawâpamitok - look at each other (VTA-Inv)
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kêpê - always
kapê mâna - most times
kapê - get out/off (VAI)
<table>
<thead>
<tr>
<th>English</th>
<th>Dene Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kîkwâya</td>
<td>- what (for plural inanimate nouns)</td>
<td>kiskinwahamâkosis - be in school/class (VAI)</td>
</tr>
<tr>
<td>kîkwâyak</td>
<td>- what (for plural animate nouns)</td>
<td>kiskinwahamâtowikamik - school (NI)</td>
</tr>
<tr>
<td>kimâmâ</td>
<td>- your mother (NA)</td>
<td>kîskitâs - a pair of shorts (NA)</td>
</tr>
<tr>
<td>kimis</td>
<td>- your older sister (NA)</td>
<td>kîsōsi - be warm (VAI)</td>
</tr>
<tr>
<td>kimiwan</td>
<td>- it rains (VII)</td>
<td>kîsowâsi - be angry (VAI)</td>
</tr>
<tr>
<td>kimiwanasâkay</td>
<td>- raincoat (NI)</td>
<td>kîsowâyâw - it is warm (VII)</td>
</tr>
<tr>
<td>kimiwasin</td>
<td>- It’s drizzling (VII)</td>
<td>kisowikanawâpam</td>
</tr>
<tr>
<td>kimosôm</td>
<td>- your grandfather (NA)</td>
<td>- look at in anger (VTA)</td>
</tr>
<tr>
<td>kinanâskomitin</td>
<td>- I thank you. (VTA-Inv)</td>
<td>kîsipo - be full (VAI)</td>
</tr>
<tr>
<td>kinêpik</td>
<td>- a snake (NA)</td>
<td>kîsta - you too</td>
</tr>
<tr>
<td>kinîkîhkewak</td>
<td>- your parents NA)</td>
<td>kîstana - us too (inclusive)</td>
</tr>
<tr>
<td>kinosèw</td>
<td>- a fish (NA)</td>
<td>kistâpitêho - brush teeth (VAI)</td>
</tr>
<tr>
<td>kinosi</td>
<td>- be long (VAI)</td>
<td>kîstâwaw - you (plural) too</td>
</tr>
<tr>
<td>kinwësk</td>
<td>- for a long time</td>
<td>kistês - your older brother (NA)</td>
</tr>
<tr>
<td>kipaha</td>
<td>- close it (VTI-1)</td>
<td>kîstin - it is stormy (VII)</td>
</tr>
<tr>
<td>kipah</td>
<td>- close it (VTA)</td>
<td>kitânawê - eat everything (VAI)</td>
</tr>
<tr>
<td>kipahikâtêw</td>
<td>- it is closed (VII)</td>
<td>kitimâkis - a pitiful person (NA)</td>
</tr>
<tr>
<td>kipahotowikamik</td>
<td>- Jail (NI)</td>
<td>kitohckê - make music (VAI)</td>
</tr>
<tr>
<td>kipâpâ</td>
<td>- your father (NA)</td>
<td>kitóteminaw - our friend (NA)</td>
</tr>
<tr>
<td>kîsapwêyâw</td>
<td>- It is warm (VII)</td>
<td>kîwê - go home (VAI)</td>
</tr>
<tr>
<td>kîsâstêw</td>
<td>- It is hot (VII)</td>
<td>kîwëhtahiko - be taken home (VTA-Inv)</td>
</tr>
<tr>
<td>kîsâstêwâpoy</td>
<td>- Kool-Aid (NI)</td>
<td>kîwëtinohk - north/to the North</td>
</tr>
<tr>
<td>kiscikâna</td>
<td>- potatoes (NI)</td>
<td>kwicêwâkan - your companion (NA)</td>
</tr>
<tr>
<td>kisêpîsim</td>
<td>- January (NI)</td>
<td>kiya - you</td>
</tr>
<tr>
<td>kîsi-</td>
<td>- finish (PV)</td>
<td>kiyâm - it doesn’t matter/may as well</td>
</tr>
<tr>
<td>kîsihtâ</td>
<td>- finish it (VTA-2)</td>
<td>kiyânaw - us (inclusive)</td>
</tr>
<tr>
<td>kîsikâw</td>
<td>- it is day (VII)</td>
<td>kiyâpic - still</td>
</tr>
<tr>
<td>kisinâw</td>
<td>- It is very cold (VII)</td>
<td>kiyâski - tell a lie (VAI)</td>
</tr>
<tr>
<td>kisipanohk</td>
<td>- at the end (Prep)</td>
<td>kiyawâw - you (plural)</td>
</tr>
<tr>
<td>kîspêkin</td>
<td>- wash it (VTA)</td>
<td>kiyôhtê - visit (far away) (VAI)</td>
</tr>
<tr>
<td>kîspêkina</td>
<td>- wash it (VTI-1)</td>
<td>kiyokaw - visit her/him (VTA)</td>
</tr>
<tr>
<td>kîspêkinastê</td>
<td>- bath (VAI)</td>
<td>kiyokawin - visit me (VTA-Inv)</td>
</tr>
<tr>
<td>kîspêkinîyâkanê</td>
<td>- wash dishes (VAI)</td>
<td>kiyokê - visit (VAI)</td>
</tr>
<tr>
<td>kîsis</td>
<td>- cook it (VTA)</td>
<td>kocawâkanis - match (NI)</td>
</tr>
<tr>
<td>kîsisâ</td>
<td>- cook it (VTI-1)</td>
<td>kocih - try it (VTA)</td>
</tr>
<tr>
<td>kîsitêpo</td>
<td>- cook (VAI)</td>
<td>kocihtâ - try it (VTI-2)</td>
</tr>
<tr>
<td>kisîtêw</td>
<td>- It is hot (VII)</td>
<td>kocispis - taste it (VTA)</td>
</tr>
<tr>
<td>kîsitew</td>
<td>- It is cooked (VII)</td>
<td>kocispita - taste it (VTI-1)</td>
</tr>
<tr>
<td>kisiwâk</td>
<td>- close by (Prep)</td>
<td>kohkom - your grandmother (NA)</td>
</tr>
<tr>
<td>kiskêyihta</td>
<td>- know it (VTI-1)</td>
<td>kohkôs - pig (NA)</td>
</tr>
<tr>
<td>kiskêyim</td>
<td>- know him/her (VTA)</td>
<td>kohkôsiwyâs - pork (NI)</td>
</tr>
<tr>
<td>kiskinawâpamân - do as I do (VTA-Inv)</td>
<td>kohkôsiwyin - bacon (NI)</td>
<td></td>
</tr>
<tr>
<td>kiskinwahamâkê - teach (VAI)</td>
<td>kohkôsopwâm - ham (NI)</td>
<td></td>
</tr>
</tbody>
</table>
kohtâwiy - your father (NA)
kôna - snow (NA)
koskohtaw - surprise by talk (VTA)
koskwâpisini - surprise by sight (VAI)
kospî - go inland (VAI)
kotak askíwiki - next year
kotak ipayîki - next week
kotak - another
ekotawânâpîsk - stove (NI)
kotawê - make a fire (VAI)
kwâhê-pahtwâ - run far off with it (VTI-2)
kwâskohti - jump (VAI)
kwâskwêpicikê - fish (VAI)
kwâskwêtahikê - play golf (VAI)
kwayask - right/extremely
kwéyâtisi - be (get) ready (VAI)
kwîskî - turn (VAI)
kwîtawêyihta - at a loss/confuse (VTI-1)
macastim - bad/evil dog (NA)
macî - bad (PV)
màcî - hunt (VAI)
máci - start (PV)
mâcikîsikanohk - East
mahiikan - a wolf (NA)
mahkahk - a tub (NI)
mahtâmin - corn (NA)
mahti - Let’s, let us see, please
mâka - but
mâka-mîna - as usual
makosîkîsikâw - Christmas Day (Lac La Ronge area)
makosîkîsikâwipîsim - December (TH)
mâmawipinânîwîn - there is a meeting
mâkîwomî - boast (VAI)
mânâ - usually
manahisôniyâwân - a mine (NI)
manihikan - cream (NI)
manitôwikîsikâw - Christmas (NI)
manitowîkîsikâwipîsim - Christmas (NI)
manôtîminäk - rice (NA)
masinahâna - write it (VTI-1)
masinahamaw - write to someone (VTA)
masinahâka - book (NI)
masinahikanâhcìkos - a pencil (NA)
masinahikanâhhtîk - a pen (NA)
masinahikanêkin - paper (NI)
masinahîkê - write (VAI)
masinahîkêwasiniy - chalk (NA)
masinahîkêwînhântîk - desk (NI)
masinahîkêwînhâpîsk - a chalkboard (NI)
masinípêhîcîkan - a photograph (NI)
makasîy - a fingernail (NA)
makatêpo - have a bar-b-que (VAI)
makatêpo - bar-b-que (VAI)
maskêkîmîna - cranberries (NI)
maskihihkîwâpoy - herb-tea (NI)
maskihihkîwikamîk - drug store (NI)
maskihihkîwikamîkos - clinic (NI)
maskihihîkiy - medicine (NI)
maskimocîsak - beans (NA)
maskîmot - a bag (NI)
maskîsîn - shoe (NI)
máskîc - perhaps
máskosîminäk - wild rice (NA)
mâskosîy - a blade of grass (NI)
mâskwa - a bear (NA)
mâtawîsi - emerge from the bush (VAI)
mâtinâwî-kîsikâw - Saturday (TH)
màto - cry (VAI)
mätew - hear of something happening in the distance (PV)
mätewhkwâmi - snore (VAI)
mawïmosî - pray over food (VAI)
mawïso - gather berries (VAI)
mâyacihihk - a sheep/goat (NA)
mâyatihk - sheep (NA)
mâyatihkîwîyâs - mutton (NI)
mâyâtîsi - be ugly (VAI)
mâyi- - bad (PV)
mâyi-kîsikâw - it’s a bad day (VII)
mêcâwësi - play a little (VAI)
mêkwaç - now/at present
mêskanaw - a road (NI)
mêstakay - a hair (NI)
mêtawâkâs - disrespect it (VTA)
mêtawâkâta - disrespect it (VTI-1)
mêtawâmînîwîn - games (NI)
mêtawâmînîwîn - there are games/sports
mêtawê - play (VAI)
mêtawêwikamik - gym (NI)
mêtawêwikisìkâw- Canada Day (July 1)
mêtoni - exceedingly
micakisìsa - sausages (NI)
mìci - eat it (VTI-3)
mìchìcy - hand (NI)
mìcimâpoy - soup (NI)
mìcìso - eat (VAI)
mìcìsosì - eat a little (VAI)
mìcìswikamik - café (NA)
mìcìswowinâhtik - a table (NI)
mìcìwìn - food (NI)
mihcètwâw - lots of times
mìhkosiw - it is red (An)
mìhwâw - it is red (In)
mihtawakay - an ear (NI)
mihti - firewood (NI)
mìkìsihkâcê - bead (VAI)
mìkìsiw - an eagle (NA)
mìkiwìsipim - February (NI)
mìkìskoh - last freeze-up (VII)
mìkìskon - freeze-up time (VII)
mìkìwìn - a gift (NI)
mìko - a nose (NI)
mìkwàw - a feather (NA)
mìna - also
mìna âpihtaw - also half
minihkwâcîkâcê - cup (NI)
minihkwê - drink (VAI)
minihkwéw - drink a little (VAI)
minihkwêwikamik - bar (NI)
mìnis - berry (NI)
mìniy - Mariah fish (NA)
mìnòs - a cat (NA)
mìpit - a tooth (NI)
miwâhkanapa - Saskatoon berries (NI)
mìsi - lots/big (PV)
mìsìhêw - turkey (NA)
mìsit - a leg (NI)
mìswîswëkamik - everywhere
mìswîwikamik - an outhouse (NI)
mìsa - find it (VTI-1)
mìskahtik - forehead (NI)
mìskâ - a leg (NI)
mìskaw - find him/her (VTI-1)
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mônôsôwiyâs</td>
<td>- moose-meat (NI)</td>
</tr>
<tr>
<td>monôs</td>
<td>- a cow (NA)</td>
</tr>
<tr>
<td>mônôsôwiyâs</td>
<td>- beef (NI)</td>
</tr>
<tr>
<td>mônôswâ</td>
<td>- moose (NA)</td>
</tr>
<tr>
<td>mônôw</td>
<td>- eat it (VTA)</td>
</tr>
<tr>
<td>mwaûkwa</td>
<td>- a loon (NA)</td>
</tr>
<tr>
<td>mwaûstasisini</td>
<td>- be late (VAI)</td>
</tr>
<tr>
<td>mwaûhi</td>
<td>- before (PV)</td>
</tr>
<tr>
<td>mwêhci</td>
<td>- exactly</td>
</tr>
<tr>
<td>mwêscasîs</td>
<td>- a bit later</td>
</tr>
<tr>
<td>mwêstas</td>
<td>- later</td>
</tr>
<tr>
<td>nàcîpahtâ</td>
<td>- run for/toward it (VTI-2)</td>
</tr>
<tr>
<td>nàha</td>
<td>- that over there (AP)</td>
</tr>
<tr>
<td>nàhapi</td>
<td>- sit clearly (VAI)</td>
</tr>
<tr>
<td>nakata</td>
<td>- leave it (VTI-1)</td>
</tr>
<tr>
<td>nàkatawëyihta</td>
<td>- take care of it (VTI-1)</td>
</tr>
<tr>
<td>nàkatawëym</td>
<td>- take care of it (VTA)</td>
</tr>
<tr>
<td>namaci-mîka</td>
<td>- is it not so?</td>
</tr>
<tr>
<td>namahcîhk</td>
<td>- to the left (Prep)</td>
</tr>
<tr>
<td>namahcinîskihh</td>
<td>- to the left-hand</td>
</tr>
<tr>
<td>namêkos</td>
<td>- a trout (NA)</td>
</tr>
<tr>
<td>namêpin</td>
<td>- a sucker (NA)</td>
</tr>
<tr>
<td>namêskwa</td>
<td>- not yet</td>
</tr>
<tr>
<td>namèw</td>
<td>- a sturgeon (NA)</td>
</tr>
<tr>
<td>namîscîkos</td>
<td>- dried fillets (NA)</td>
</tr>
<tr>
<td>namîyâ</td>
<td>- no/not</td>
</tr>
<tr>
<td>namîyâ ayîman</td>
<td>- it's not difficult</td>
</tr>
<tr>
<td>namîyâ cêska</td>
<td>- not yet</td>
</tr>
<tr>
<td>namîyâ katâc</td>
<td>- not necessary</td>
</tr>
<tr>
<td>namîyâ kîhtwâm</td>
<td>- not again</td>
</tr>
<tr>
<td>namîyâ nànitaw</td>
<td>- fine</td>
</tr>
<tr>
<td>namîyâ osâm</td>
<td>- not very</td>
</tr>
<tr>
<td>namîyâ pitàmâ</td>
<td>- not for now</td>
</tr>
<tr>
<td>namîyâ wa hyaw</td>
<td>- not far</td>
</tr>
<tr>
<td>namîyâ wihkac</td>
<td>- never</td>
</tr>
<tr>
<td>namàskomowîwikìsikâw</td>
<td>- Thanksgiving Day</td>
</tr>
<tr>
<td>nànitaw</td>
<td>- about</td>
</tr>
<tr>
<td>nànîyachîh</td>
<td>- tease him/her (VTA)</td>
</tr>
<tr>
<td>napakaskisin</td>
<td>- flat shoe (NI)</td>
</tr>
<tr>
<td>napakiska</td>
<td>- flatten it (VTI-1)</td>
</tr>
<tr>
<td>napatâk</td>
<td>- a potato (NI)</td>
</tr>
<tr>
<td>nàpèsis</td>
<td>- a boy (NA)</td>
</tr>
<tr>
<td>nàpèw</td>
<td>- a man (NA)</td>
</tr>
<tr>
<td>nàs</td>
<td>- get him/her (VTA)</td>
</tr>
<tr>
<td>nàsipê</td>
<td>- go toward the water (VAI)</td>
</tr>
<tr>
<td>nàsipètimihk</td>
<td>- at the shore (Prep)</td>
</tr>
<tr>
<td>nàskwèwasih</td>
<td>- answer him/her (VTA)</td>
</tr>
<tr>
<td>nàta</td>
<td>- fetch/get it (VTI-1)</td>
</tr>
<tr>
<td>nàtohta</td>
<td>- listen to it (VTI-1)</td>
</tr>
<tr>
<td>nàtohtaw</td>
<td>- listen to him/her (VTA)</td>
</tr>
<tr>
<td>nàtom</td>
<td>- call/invite someone (VTA)</td>
</tr>
<tr>
<td>nàtona</td>
<td>- search for it (VTI-1)</td>
</tr>
<tr>
<td>nàtonaw</td>
<td>- look for him/her (VTA)</td>
</tr>
<tr>
<td>nàwàswâ</td>
<td>- better/more than</td>
</tr>
<tr>
<td>nàwàcî</td>
<td>- roast (VAI)</td>
</tr>
<tr>
<td>nàwàsâwâ</td>
<td>- chase him/her (VTA)</td>
</tr>
<tr>
<td>nèhì</td>
<td>- those over there (IP)</td>
</tr>
<tr>
<td>nèhiyâw</td>
<td>- a Cree (NA)</td>
</tr>
<tr>
<td>nèhiyâwè</td>
<td>- speak Cree (VAI)</td>
</tr>
<tr>
<td>nèhiyâwèsî</td>
<td>- speak a bit Cree (VAI)</td>
</tr>
<tr>
<td>nèhiyâwèwin</td>
<td>- Cree language (NI)</td>
</tr>
<tr>
<td>nèhiyâwiskwèw</td>
<td>- Cree woman (NA)</td>
</tr>
<tr>
<td>nèki</td>
<td>- those over there (AP)</td>
</tr>
<tr>
<td>nèma</td>
<td>- that over there (IP)</td>
</tr>
<tr>
<td>nèmitanaw</td>
<td>- forty</td>
</tr>
<tr>
<td>nètê</td>
<td>- over there</td>
</tr>
<tr>
<td>nèwò</td>
<td>- four</td>
</tr>
<tr>
<td>nèwò-kìsikâw</td>
<td>- Thursday (NI)</td>
</tr>
<tr>
<td>nèwomitanaw</td>
<td>- forty</td>
</tr>
<tr>
<td>nèwosâp</td>
<td>- fourteen</td>
</tr>
<tr>
<td>nicàhkos</td>
<td>- my cousin (NA)</td>
</tr>
<tr>
<td>nicànîskocâpàn</td>
<td>- my great-great grandchild (NA)</td>
</tr>
<tr>
<td>nicàpàn</td>
<td>- my great-grandchild (NA)</td>
</tr>
<tr>
<td>nicàwàsimis</td>
<td>- my child (NA)</td>
</tr>
<tr>
<td>nici</td>
<td>- at that time</td>
</tr>
<tr>
<td>nìcîmos</td>
<td>- my sweetheart (NA)</td>
</tr>
<tr>
<td>niciwâm</td>
<td>- my cousin (NA)</td>
</tr>
<tr>
<td>niciwàmiskwêm</td>
<td>- my cousin (NA)</td>
</tr>
<tr>
<td>nihcàyihk</td>
<td>- down/downstairs (Prep)</td>
</tr>
<tr>
<td>nihtà</td>
<td>- be able (PV)</td>
</tr>
<tr>
<td>nihtàcîwèpàhîta</td>
<td>- run downhill (VAI)</td>
</tr>
<tr>
<td>nihtàwîki</td>
<td>- be born (VAI)</td>
</tr>
<tr>
<td>nihtîy</td>
<td>- tea (NI)</td>
</tr>
<tr>
<td>nikàmò</td>
<td>- sing (VAI)</td>
</tr>
<tr>
<td>nikân</td>
<td>- at first</td>
</tr>
<tr>
<td>nikànôhtê</td>
<td>- lead (VAI)</td>
</tr>
<tr>
<td>nikànôhtê</td>
<td>- walk ahead (VAI)</td>
</tr>
<tr>
<td>nikàwînàn</td>
<td>- our mother (NA)</td>
</tr>
</tbody>
</table>
nikâwîs - my maternal aunt (NA)
nikâwiy - my mother (NA)
nikih - my home (NI)
nikiskinwahamâkosihk - at/to my class (NI)
nikosis - my son (NA)
nikotwâs(ik)osâp - sixteen
nikotwâsik - six
nikotwâsikomitanaw - sixty
nikotwâsikomitanaw - Saturday (NI)
nîmihito - dance (VAI)
nîmihitonânowin - a dance (NI)
nîmihitowinâniwin - there is a dance
nîminikê - serve out food (VAI)
nimis - my older sister (NA)
nimosôm - my grandfather (NA)
nîmovinânôwin - there’s a dance
ninahâhkaniskwêm - my daughter-in-law (NA)
ninahâhksîm - my son-in-law (NA)
nînápêm - my man (husband) (NA)
nînikihkewak - my parents (NA)
nêpâ - sleep (VAI)
nêpâmâyatan - it is purple (In)
nêpâmâyâtisiw - it is purple (An)
nêpawî - stand (VAI)
nêpawi-napakihtaki-sôskwacowê - snow-board (VAI)
nêpawi-sôskwacowêyâpoko nîpihk - water ski (VAI)
nêpawi-sôskwacowêyâpoko - ski (VAI)
nêpâyôstêw - there’s moonlight (VII)
nêpêwin - a bed (NI)
nêpihki - if it is summer (II)
nêpininânâ - cranberries (NI)
nêpin - it is summer (VII)
nêpinohk - last summer
nêpiy - leaf (NI)
nêpiy - water (NI)
nêpiya - lettuce/salad (NI)
nisihkâc - slowly
nisihkâci- - slowly (PV)
nisikos - my paternal aunt (NA)
nisikos - my mother-in-law (NA)
nisîmis - my younger sibling (NA)
nisis - my maternal uncle (NA)
nisîs - my father-in-law (NA)
nisitanaw - twenty
nisitawêyîhta - know it (VTI-1)
nisitawêyim - know him/her (VTA)
nisitohta - understand it (VTI-1)
nisitohtaw - understand him (VTA)
nîsa - goose (NA)
nîskîpîsim - March
nisô - two
nisô-kîsikâw - Tuesday
nîsomitanaw - twenty
nîsocô - twelve
nîsta - me too
nîstam - first/in front
nîstanân - us too (exclusive)
nîstâw - my cousin (NA)
nîstâw - my brother-in-law (NA)
nîstès - my older brother (NA)
nîstim - my daughter (NA)
nîsto - three
nîsto-ko-kîsikâw - my niece (NA)
nîtawêmâw - my cousin (NA)
nitawêyihcikê - hunt grouse (VAI)
nitawêyîhta - want it (VTI-1)
nitawêyim - want it (VTA)
nitawi- - go and (PV)
nitawiminê - look for berries (VAI)
nitêm - my dog (NA)
nitihkwatim - my nephew (NA)
nitihtàwâw - my co-parental-in-law (NA)
nûtim - my cousin (NA)
nûtisân - my sibling (NA)
nitukiskwêm - my woman (wife) (NA)
nitokiskinwahamâkêm - my teacher (NA)
nitôsim - my nephew (NA)
nitôsimiskwêm - my niece (NA)
nitôsimiskwêm - my nephew (NA)
nitôsimiskwêm - my niece (NA)
nîwahkômâkan - my relative (NA)
| niwîkimâkan         | - my spouse (NA)                     |
| niya                  | - me/I                            |
| niyânan               | - five                            |
| niyanân               | - us/we (exclusive)               |
| niyânâno-kâwîsikâw    | - Friday                          |
| niyânanomitanaw       | - fifty                           |
| niyânanosâp            | - fifteen                         |
| nócawâsimisin         | - I have a child (VAI)            |
| nôcîhitowipîsim        | - September                       |
| nohcâwîs              | - my paternal uncle (NA)          |
| nohcimihk             | - inland (Prep)                   |
| nohkom                | - my grandmother (NA)            |
| nohkomis              | - my paternal uncle (NA)          |
| nohtâwiy              | - my father (NA)                  |
| nohtê-                | - want to (PV)                    |
| nohtêkatê             | - be hungry (VAI)                 |
| nohtêkwasi            | - be sleepy (VAI)                 |
| nohtêyâpâkwê           | - be thirsty (VAI)                |
| nôkosisin             | - I have a son (VAI)              |
| nômîsimin             | - I have an older sister (VAI)     |
| nôsîmisin             | - I have a younger sibling (VAI)   |
| nôsisim               | - my grandchild (NA)              |
| nôstêsin              | - I have an older brother (VAI)    |
| nôtânisin             | - I have a daughter (VAI)         |
| nôwîcisânîn           | - I have a sibling (VAI)          |
| ocawâsimisín          | - have a child (VAI)              |
| ôcîcisak              | - rice (NA)                       |
| ochîtimîsîkâw         | - New Year's Day                  |
| ochîtimîkîsikâw       | - New Year's Day                  |
| ochîsis               | - a small boat (NI)               |
| ochî                 | - from                            |
| ochî                  | - be from (VAI)                   |
| ochîtimîgîsîkâw       | - have to                         |
| Ôhî                   | - these (IP)                      |
| ochkomîsîwî           | - a grandmother (NA)             |
| ochkomîsîwî           | - be a grandmother (VAI)          |
| ôhîwî                 | - an owl (NA)                     |
| ochpahowipîsim        | - August                          |
| ohiphîkasîkan         | - yeast (NI)                      |
| ohipkî                | - grow up (VAI)                   |
| ohipin                | - lift him/her (VTA)              |
| ohipîna               | - lift it (VTI-1)                 |
| ohtawîmîwî            | - a father (NA)                   |
| ohtawîmîwî            | - be a father (VAI)               |
| ohtawîmîwîkîsîkâw     | - Father’s Day                    |
| ohtôtêho              | - travel from (VAI)               |
| okaaw                 | - pickerel (NA)                   |
| okaawîmîaw             | - a mother (NA)                   |
| okaawîmîwî            | - be a mother (VAI)               |
| okaawîmîwîkîsîkâw     | - Mother’s Day                    |
| ôki                   | - these (AP)                      |
| okimâhkân             | - a chief (NA)                    |
| okimâskwêw             | - boss’s wife (NA)                |
| okimâw                 | - a boss (NA)                     |
| okiniy                | - wild rose-hip (NA)              |
| okiskînwhamâkân       | - a student (NA)                  |
| okiskînwhamâkêw        | - a teacher (NA)                  |
| okosisî               | - have a son (VAI)                |
| okosisimâw            | - a son (NA)                      |
| ôma                   | - this (IP)                       |
| omisi                 | - this way                        |
| omisi                 | - have an older sister (VAI)      |
| omisimâw              | - oldest sister (NA)              |
| omisîhîcîsîwî         | - a wolverine (NA)                |
| omisîmîwâw            | - a grandfather (NA)              |
| omisîmîwî-            | be a grandfather (VAI)            |
| onîkânêw              | - leader (NA)                     |
| onôtinîtowikîsîkâw    | - Rememberance Day               |
| osâmî                | - because/excessively             |
| osâwâpoy              | - orange juice (NI)               |
| osâwîsîwâw            | - orange (IN)                     |
| osâwîwîsîw            | - it is orange (AN)               |
| osîhî                 | - boat (NI)                       |
| osîhî                 | - make it (VTA)                   |
| osîhî                 | - make it (VTI-2)                 |
| osîmîmîwî             | - youngest sibling (NA)           |
| osîmîsî                | have a younger sibling (VAI)     |
| osîsîmî               | - have a grandchild (VAI)         |
| oskanâ-kâsastêkî       | - Regina                          |
| ospîwîkan             | - pipe (NA)                       |
| ostîsî                | - have an older brother(s) (VAI)  |
| ostîsimâw             | - oldest brother (NA)             |
| ôta                   | - here                            |
| otâhîk askîwin        | - last year                       |
| otâhîk ispayîw        | - last week                       |
| otâkosîhk             | - yesterday                       |
| otâkosîki             | - in the late afternoon           |
| otâkosîn-            | it is evening/late afternoon (VII) |
otâkwani-mîciso - eat supper (VAI)
otânisi - have a daughter (VAI)
otânisimâw - a daughter (NA)
otâpahastimwê - drive a dog team (VAI)
otâpâniyâpiy - a harness (NI)
otatôskâw - Labour Day
otawâsimisi - have a child (VAI)
ótê - over here
ôtênaa - town (NI)
otin - take it (VTA)
otina - take it (VTI-1)
otisîhkân - turnip (NI)
otônapï - tullabée (NA)
owikimâkani - have a spouse (VAI)
oyâkan - a plate (NI)
oyasowôwikamik - court house (NI)
oyasowôwiyîwikamik (pântwâhpis)
- Band Office (NI)
pâcimâsîs - in a little while
pahkahâhkân - chicken (NA)
pahkahâhkânowîyî - chicken meat (NI)
pahkahôtowê - play baseball (VAI)
pakhêkin - leather (NI)
pakhêkinasîwikin - moccasin (NI)
pakhihn - it falls (VII)
pakhîsimon - it's sundown
pakhîsimotâhk - West
pakhôpê - wade (VAI)
pahkwêsîkan - bannock (NA)
pâhpî - laugh (VAI)
pâhpîh - laugh at him/her (VTA)
pâhpîhkwê - smile (VAI)
pakahkâm - perhaps
pakân - nut (NA)
pakâsimo - swim (VAI)
pakosêyîmo - hope, wish, desire (VAI)
pakwâhtêhon - belt (NI)
pakwânikamik - a tent (NI)
pakwâs - dislike him/her (VTA)
pakwâta - dislike it (VTI-1)
paminawaso - cook (VAI)
pâmwayês - before
pântwâhpis - Band office
papakowâyân - a shirt (NI)
papâmi-atâwê - go shopping (VAI)
papâmi-mânokê - go camping (VAI)
papâmiskâ - paddle about (VAI)
papâmôhtê - walk about (VAI)
papâmôtêho - travel about (VAI)
pâpâsi- - hurriedly (PV)
pâski - get up/stand up (VAI)
pâskâwihôpîsim - June
pâskihtêbhêkâw - it is open (VII)
pâskisîkân - a gun (NI)
paskowîpîsim - July
paskwêmôstos - buffalo (NA)
paskwêmôstosowîyîs - buffalo meat (NI)
paskwêmôstickwa - sage (NI)
paso - sniff (VAI)
paspiskw - birch grouse (NA)
pâspî - be saved (VAI)
pâspîh - save him/her (VTA)
pâswâs - sniff it (VTA)
pâswîta - sniff it (VTI-1)
pâtîmâ - later
pawâcâkânasîpîsim - December
pê- - come (PV)
pêci- - come (PV)
pêhta - hear it (VTI-1)
pêhtaw - hear him/her (VTA)
pêhtâkow - he is heard by him (VTA-Inv.)
pê-itohtê - come here (VAI)
pêsiw - bring him/her (VTA)
pêskomina - pepper (NI)
pêta - bring it (VTI-2)
pêyahta- - carefully (PV)
pêyak - one
pêyak - one
pêyako- - alone (PV)
pêyako-kâsikâw - Monday
pêyakosâp - eleven
pêyakwan - the same
pêyakwâw - once
pêyakwâw ésâ - once as it were
pêyisk - eventually
picikwâs - an apple (NA)
pîhcâyihk - inside (Prep)
pihêw - a grouse (NA)
pîhkâsikân - toast (NA)
pihkatêwâpohkê - make coffee (VAI)
pihkatêwâpoy - coffee (NI)
pihtokamihk - indoors (Prep)
pihtokwê - enter (VAI)
píkiskâta - be sad (VTI-1)
pimihamo - migrate (VAI)
pimihâwipísim - October
pimihkân - pemmican (NI)
pimipahtâ - run (VAI)
pimipayi - drive VAI)
pimitisah - follow some-one (VTA)
pimitisahastimwê - drive dog team (VAI)
pimiy - oil/lard/grease (NI)
pimohê - walk (VAI)
pinâmokwâpis - walk - October
pipohki - if winter comes (VII)
pipon - it is winter (VII)
piponasâkay - parka (NI)
pisc- - accidently (PV)
pîsim - sun/month (NA)
pîsimohkân - clock (NA)
pîsimwasinahikan - calendar (NI)
pîswêhkasikan - bread (NA)
pîswêhkasikanisak - buns (NA)
pitamâ - for now
pîwan - it drifts (blizzard) (VII)
pîyâhtaki- - carefully (PV)
pîyêsîs - a bird (NA)
pokîspî - anytime
pokwîtê - anywhere
pôni- - stop (PV)
pôni-âpihtâkîsîwikâw - it is afternoon (VII)
pôsi - go boating/canoeing (VAI)
pôsi - get on board (VAI)
pôsihin - give me a ride (VTI-1)
pôsîs - a cat (NA)
powayinisê - get dressed (VAI)
powaykaw - put it on (VTI)
powaykaw - put it on (VTA)
pôsîs - a bell (NA)
pôsîs - a potato (NI)
pôsîs - a salt (NI)
postayawinisê - get dressed (VTA-Inv)
postiska - put it on (VTI-1)
postiskaw - put it on (VTA)
pwâta - a Dakota (NA)
pwâtisimo - dance powwow (VAI)
sâkahikan - a lake (NI)
sâkahikan - a nail (NI)
sôminâpoy - wine (NI)
sôminis - a raisin (NA)
sôniskwâtahikê - skate (VAI)
sôniskwâtahikê-mêtawê - play hockey (VAI)
sôniyâskâw - Treaty Day (Lac La Ronge area)
sôniyâw - money (NA)
sôskwâc - so
sôskwacowê - slide (go sledding) (VAI)
ta- - infinitive indicator
ta- - future definite marker
tahkascikan - fridge (NI)
tahkâyâw - it is cold (VII)
tahkan - on top of (Prep)
tâh-tahkâyâw - it is cold a lot (VII)
tahto-kísikâw - every day
tahto-tipiskâw - every night
tahtwâpisk - amount of dollars
tahtwâw - every time
takahki - wonderful/great!
taki- - model marker
takohtê - arrive (by foot) (VAI)
takosini - arrive (VAI)
takwahimin - choke-cherry (NI)
takwâkiki - in the fall (VII)
takwâkin - It is fall (VII)
takwâkipîsim - September
takwâkipôk - last fall
talâhpôn - telephone (NI)
tâna - which (AP)
tânêhkî - Why? How come?
tânîhi - which one (IP)
tânîki - which one (AP)
tânîkohk - how much?
tânîma askiy - which year
tânîma - which one (IP)
tânîmayikohk - How much?
tânisi - How / How are you?
tânisi kâ-itwêt - What did he say?
tânisi - how/hello
tânîspîhk - When?
tânita - Where abouts?
tânitahto - how many
tânitahtopînêyan - How old are you?
tânitahtwâw - How many times?
tânîtê - Where (in general)
tânîtowahk - What kind?
tânîwâ - where (AP)
tânîwê - where (IP)
tânîwêha - where (IP)
tânîwêhkâk - where (AP)
tapasê - escape/run away (VAI)
tapasinah - draw it (VTA)
tapasinaha - draw it (VTI-1)
tâpîkâkan - a scarf (NA)
tâpwê - true/for sure
tâpwê - true (VAI)
tâpwêhtaw - believe him/her (VTA)
tastawâyihk - in between (Prep)
tawâw - welcome
tâwâyihk - in the middle (Prep)
têhamâ - play cards (VAI)
têhtapi - ride (VAI)
têhtapiwin - a chair (NI)
têniki - thank you
têpakohp - seven
têpakohipițimaw - seventy
têpakohiposaț - seventeen
têpwê - yell (VAI)
tîhkiso - melt (VAI)
tîhkitêw - It melts (VII)
tîhtipayi - roll (VAI)
tîhkitamâtowîkîsikâw - Treaty Day
tîhkitamâ - time/unit of measurement
tîhkitamâ - have a birthday (VTI-1)
tîhkitamâ - tonight
tîhkitamâ - it is night (VII)
tîhkitamâpîsim - moon (NA)
tîhkitamâpîsim - last night
toh tôsâpîwîpipimiy - butter (NI)
toh tôsâpî - milk (NI)
tômîhkwê - put on make-up (VAI)
waci - a hill (NI)
wahwâ! - Holy Moly (or any such exclamation)
wahyay - far
wahyayîs - a bit of a ways
wâkâs - a banana (NA)
wanih - loose him (VTA)
wanisini - be lost (VAI)
waniskâ - wake/get up (VAI)
wanohô - lose way by walking (VAI)
wâpahki - tomorrow
wâpahta - see it (VTI-1)
wâpakosîs - a mouse (NA)
wâpam - see him/her (VTA)
wâpamon - a mirror (NI)
wâpan - it is dawn (VII)
wâpîkwaniy - a flower (NI)
wâpinâminak - rice (NA)
wâpîskastîs - a white mitt (NA)
wâpîskâw - it is white (In)
wâpîskinisiw - it is white (An)
wâpos - a rabbit (NA)
wâposâwâw - it is yellow (In)
wâposâwisîw - it is yellow (An)
wâsakâm - around/near the lake
wâsaskotênîkan - lamp (NI)
wâsâw - a bay (NI)
wâsênamân - a window (NI)
wâsênâkan - a window (NI)
wâsêsîkwâna - It is clear/sunny (VII)
wâskâhikan - a house (NI)
wâskâhîkan - a screwdriver (NI)
wasko - sky (NI)
wâstêpakâw - leaves change colour (VII)
wâtîh - a hole/cave (NI)
wâwânêyihtâna - be confused (VTI-1)
wâwânânicâkan - it is twilight (VII)
wâwâskêsîw - elk (NA)
wâwî - egg (NI)
wâwîsihîna - dress fancy (VAI)
wâyâhcaîw - valley (NI)
wâyâwî - go out (VAI)
wâyâwîpâhtâ - run outside (VAI)
wâyâwîpâhwtâ - run it outside (VTI-2)
wâyâwîpîmîhîk - outside (Prep)
wâyâwîpîmîskwâht - just outside the door (Prep)
wî- - future intensive marker (going to)
wîcêw - accompany her/him (VTA)
wîcih - help her/him (VTA)
wîcîpwyâniw - a Dene (NA)
wîcîsâni - have siblings (VAI)
wihcêkaskosîs - onion (NI)
wihkaskwâ - sweet-grass (NI)
wihkêkonânowîn - a feast (NI)
wihkês - muskrat-root (NI)
wihkîkasî - cake (NA)
wihkîhpwâ - like the taste (VTA)
wihkîstâna - like the taste (VTI-1)
wihkohek - make a feast (VAI)
wihkônânowîn - there is a feast
wihowîn - a name (NI)
wihtamâw - tell him/her (VTA)
wihtîkwîmîciwîna - popcorn (NI)
wiïki - live/reside (VAI)
wiïkîhto - be married (VAI)
wiîkîhtonânowîn - there is a wedding
wiînîyîhta - detest it (VTI-1)
wiînîyîm - detest him/her (VTA)
wiîniy - bone marrow (NI)
wiîpâc - soon/early
wiîpâcîki-sîkâw - a nasty day (VII)
wiîpâcîs - pretty soon
wiîpâstan - It blows about (VII)
wîskat - pepper (NI)
wîsâkîmina - cranberries (NI)
wîsâm - invite her/him (VTA)
wîsta - she/he too
wîstawîw - they/them too
wîtîsîni - have a sibling (VAI)
wîyi - him/her
wîyâs - meat (NI)
wîyawîwî - they/them
wîyîhtîhp - brain (NI)
yahkipahoso - ski cross-country (VAI)
yahkowêpin - push him/her (VTA)
yahkowêpînî - push it (VTI-1)
yîkatêna - take it away from there (VTI-1)
yîkwaskwan - It is cloudy (VII)
yîwahîkanak - ground meat/fish (NA)
yôho - oops
yohtên - open it (VTA)
yohtêna - open it (VTI-1)
yohtênikîtêw - it is open (VII)
yôtîn - It is windy (VII)
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These two foregoing words is the standard way of beginning a story in Cree. It translates to "Once, as it happens..."

This is the TransiVTIe Animate Verb (VTA), which translates as "He sees (someone or something Animate)." The object, that person or something Animate being seen by a third person subject of a VTA always ends with an "a" and cannot be distinguished if it is Singular or Plural unless a number precedes it. That is why the next word for "cows," which you know is Animate, ends in an "a" looking like a pluralized Inanimate noun. This process is known as obviation and occurs after all VTAs with third person subjects.

Animate IntransiVTIe Verb (VAI) "say."

This is the VTA for "eat (something Animate)."

This is the VTA meaning "He is surprised by what the person says." Note the obviation on the noun for cows and the DemonstraVTIe pronoun preceding it. The DemonstraVTIe Pronoun is one normally used for Inanimate nouns but occurs here because of the Obviation of the Object "cows."

This verb is in a RelaVTIe Clause. That is why "ká-" is used and the "t" at the end is the third person ending when verbs are in this form. Answer using the IndicaVTIe Mood.

"Who" in the Obviate form used because of the VTA "see (someone or something Animate) in the third person which follows it.

VTA for "he says to him/her."

VTA-Inverse for "Someone says something to her/him."

"answer him" with Pre-verb "-isi-" meaning "way/manner."

The two words together mean "Once again."

Slang for "Father."

An exclamation similar to "My gracious!" in English.

Very

VAI "be angry."

"Cry" in the second person singular form of a RelaVTIe Clause.

VTA "he/she asks him."
"Every day."

"he/she urinates on me"

"he hears pitiable sounds and feels for him."

"I will help you."

TransiVTIE Inanimate Verb class 1 "be happy" in the third person.

"help him/her" in the third person SubjuncVTIE Mood.

"A little while later."

"arrive by foot" with Pre-verb.

"be surprised by a sight."

"read it."

VTI class 1 "write it" in a RelaVTIE Clause using third person subject.

VTI class 2 "lay/write in a fashion" in the SubjuncVTIE Mood using third person subject.

"be successful at something"

VAI "pee" in the InfiniVTIE form using third person subject.