

A
CREE GRAMMAR



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**BEING A SIMPLIFIED APPROACH TO THE STUDY OF THE LANGUAGE
OF THE CREE INDIANS OF CANADA**

by

THE REV. H. E. HIVES, B.A.

**Former Missionary among the Cree Indians at Lac la Ronge
Rector of St. George's Church, Battleford, Sask.
Canon of St. John's Cathedral, Saskatoon
Commissary for Indian Affairs to the Bishop of Saskatoon**



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INTRODUCTION

The Cree language is spoken by a branch of the North American Indians who are scattered over a territory extending from the Rocky Mountains to Hudsons Bay and in that part of the country drained by the two great river systems, the Saskatchewan and the Churchill.

The name Cree seems to have been given them by the early European traders. "Cree" is from an abbreviated form of the word Kristinos, or Klistinos as they were known to these early traders. The Crees themselves call themselves by the name of "Nahiyuwāwuk" or The Exact People, so that they were known to the early British traders as The Nahiyuwāys.

The natural divisions of the country in which these people live have divided the Crees into approximately four groups, each group having in turn certain peculiarities of dialect.

In the open country of the Saskatchewan live the Plain Cree. Formerly these people were hunters of buffalo that roamed the prairies. Since the opening up of the West as an agricultural country the Plain Indians have taken up farming as their means of livelihood and live on tracts of land set aside by the Dominion Government.

The Northern Indians of the Churchill River system are today as they were of old—hunters and fishermen. Their country is mostly virgin forest pierced throughout by rivers and lakes. These Indians are known to us as the Wood Crees.

Farther to the East, where the Saskatchewan River enters the swampy country, are found the Swampy Crees whose livelihood is similar to that of the Wood Crees.

Still farther East are the Indians who are grouped about the great Hudson Bay and the rivers in its immediate vicinity, the Moose and the East Shore Crees.

The language of these people is very orderly in its construction, and lends itself favorably for the purposes of the grammarian to be broken up and divided and classified so that each part of speech can be readily understood, and shown to conform very closely to the rules formulated in this book.

The student will bear in mind that the form of the words may change, such change depending upon the section of the country in which he finds himself. An acquaintance with the main differences will indicate to him what general allowances will have to be made and then the grammar may be applied rigidly to dialect of the particular section.

Chiefly it will be noticed that The Plain Cree uses the letter "Y" in many places where the Wood Cree would use "TH." This again varies with the Swampy Crees who substitute "N" while at Moose Factory and the parts about the Bay use "L".

This is not the only difference. Local instruments may be unknown in another section and a name used which is not known elsewhere. Names of localities are often known only locally. Shoal Lake, Sandy Lake, Pelican Lake, Sturgeon Lake, are names that occur over and over again. The Indians from one section do not know the places in another section unless they have travelled through it or unless the place is of sufficient importance to be widely known.

Further it will be noticed that the Plain Cree seems to be able to modify and agglutinate the words to a far greater extent than the Wood Cree, while the Swampy seems somewhere midway between these.

In the following pages the standard of the Plain Cree has been attempted although the writer's experience has been almost entirely among the Wood Crees and the examples and vocabularies may stamp the book more of the Wood Cree type.

It is very important at the beginning to get the proper pronunciation of each word. The accent of the European often only approximates the true Cree accent, and therefore every attempt should be made by the student of the language to copy the pronunciation used by the Crees themselves.

No native literature exists, for the Crees possessed no permanent form of writing until missionaries invented a "syllabic system" to give them the scriptures in an acceptable form. The system referred to gives a symbol for each combination of each consonant with each vowel.

The following consonants have the pronunciation as in English: w, p, t, k, y, s, m, n, ch is pronounced as in "chair."

The vowels are: ā, e, i, o, oo, a and u. These are pronounced as follows:

ā	as in mate	
e	as in meet	
ī	as in mitt	final ī as in mite
o	as in mote	
oo	as in moot	
a	as in mat	
u	as in mutt	

It is important to notice that the Cree also possesses an aspirate. Although this aspirate is not given its full value in all localities, its use is often the only means of distinguishing two otherwise identical words., e.g., *pukan*—a nut, *pu'kan*—separate. The aspirate is pronounced after the vowel and before the next consonant. The aspirate is shown by the ' placed before the consonant.

Following is given the Cree Syllabarium written in Roman letters.

	e	i	o	oo	a	u
\	we	wi	wo	woo	wa	wu
p.	pe	pi	po	poo	pa	pu
tā	te	ti	to	too	ta	tu
kā	ke	ki	ko	koo	ka	ku
chā	che	chi	cho	choo	cha	chu
yā	ye	yi	yo	yoo	ya	yu
sā	se	si	so	soo	sa	su
mā	me	mi	mo	moo	ma	mu
nā	ne	ni	no	noo	na	nu

There are eight parts of speech all of which have the same connotation as in English. These are: noun, pronoun, adjective, adverb, verb, conjunction, preposition, interjection.

Not all the grammatical terms used have the same meaning as in the English usage. Some new terms have been introduced to simplify reference to the many modifications and agglutinations to which the words of the language are subjected.

In the arrangement of the book it has been attempted to advance from the simple stages to the more complex while at the same time to give the student such material as would be of practical use.

The vocabularies are primarily selected to illustrate points of grammar, but also to form a nucleus for a wider vocabulary. It has not been attempted to provide a substitute for a dictionary. It is further hoped that the exercises at the end of each lesson will also prove acceptable to the student.

Throughout the work the need of the beginner has been uppermost in my mind and it is to make easier the way for those who would seek to learn the language of the Indians of the Cree nation. It is my hope that it will facilitate the preaching of the Gospel to the Crees, to make it easier for others whose commercial or other interests demand an understanding of the language.

I am indeed indebted to those who have in other days broken the way. I have used the Grammars of Bishop Horden and Archdeacon McKay for reference—particularly the latter. I am indebted to Rev. R. B. Horsefield for his helpful criticisms and suggestions, and also to the Indians of Stanley and Lac la Ronge for their patience and carefulness in giving the exact shades of meaning which enabled me to formulate the rules upon which the language is based. Finally, to Canon Edward Ahenakew for the final revision and correction.

LESSON I

1. The verb is by far the most important part of speech in the Cree Language. It not only expresses action as in the case of the English verb,

sakihwāo he loves

but also conveys thought as to the subject and also to the object of the verb, e.g.,

sakihāo he loves him

and in addition reference may be included as to the degree or extent to which the action was performed.

sakihwāskiw he loves continually

sakihwāsiw he loves but a little.

Knowing the verb, it becomes possible to express any thought or action that is desired. Of course this does not mean that one may learn the verb and disregard all the other essentials of vocabulary. The vocabulary, however, is of little use unless one understands the verb in all its forms.

Many distinctions are made by the many changes to which the verb may be subjected. All these forms are quite regular, and once the principle is understood, a verb may be taken and, by adding prefixes, giving adverbial syllables and the desired ending for number, gender, tense, mood, and voice, express with the one word what might need in English, a whole sentence. This sounds like an enormous task, but will not be found so, if each step is mastered consecutively and well.

In the verb is expressed Tense, Mood, Number, Gender, Case, Voice.

2. **Tense**—Tense as in English, refers to the time in which the action takes place. Different tenses are much alike and, as they depend often simply upon the addition of a particle, only one set of forms need be learned for the two tenses. From the Present is formed the Perfect and the Future.

nipaw he sleeps
ke nipaw he slept
kittu nipaw he will sleep

From the Imperfect is formed the Pluperfect.

o nipati he was sleeping
o ke nipati he had slept
o ku nipati he will have slept

3. **Mood**—There are three moods: the Indicative, the Subjunctive and the Imperative.

The Indicative Mood is used as in English: the verb of the main clause.

The Subjunctive Mood is nearly always used as the verb of a subordinate clause. It is used also to take the place of the infinitive and the participle.

The Imperative is used for expressing command.

He likes to sing
Meywāyitum ā *nikumot.*
indicative subjunctive to express infinitive.

Having finished his work he set sail.
A ke kesitat ot utoskāwin
subjunctive for participle *ke sipwāyasiw.*
indicative in main clause.

Mechisoo—Eat (thou) *Mechisook*—Eat (you plural)
Akwu mechisootak—Let us eat.

4. **Number**—The Cree verb refers to the number both of the subject and of the object of its action:

ne moowanān we eat him
ne moowanānuk we eat them
ne moowaw I eat him
ne moowawuk I eat them.

5. **Gender**—Here is a distinct departure from the English usage. In Cree, Gender refers to the possessing, or, not possessing, life. Nouns are Animate or Inanimate. Some objects not having life are treated as Animate and the verb form for the animate is used.

<i>Napāsīs pu'kisin.</i>	The boy falls.	Animate.
<i>Cekuhikun pu'kitin.</i>	The axe falls.	Inanimate.
<i>Pu'kismāo.</i>	He drops him.	
<i>Pu'kititaw.</i>	He drops it.	

4. **Case**—The case of a noun if Nominative or Accusative is shown in the termination of the verb. See above No. 4 and below No. 141.

7. **Voice**—Voice is similar to the English in some respects and entirely dissimilar in others. The Active Voice corresponds to the English Active Voice. The English Passive is broken into two distinct Voices in Cree: The Inverse and the General Passive. The Inverse is the mood of the verb which inverts the action of the Transitive verb in the Active Voice. This is fully explained in No. 135. The General Passive is simply the English Passive, but making no reference to person committing the action implied in the Passive verb.

Active.	I love him.	<i>Ne sakihaw.</i>
Gen. Pass.	I am loved.	<i>Ne sakihikowin.</i>
Inverse.	I am loved by him, or He loves me.	<i>Ne sakihik.</i>

8. All verbs fall into one of the three classes: (1) Impersonal verbs, (2) Intransitive verbs, (3) Transitive verbs.

Impersonal verbs are those which simply make a statement of a condition without any reference to persons or things. The principle is that every action must be performed by some person or thing. In some cases it is impossible to trace the action to anything, but is simply the statement of a condition. These are impersonal verbs.

It rains.	<i>Kimiwun.</i>
It snows.	<i>Mispon.</i>
It is winter.	<i>Pipon.</i>

Intransitive verbs are those verbs which have no object but are simple statements of fact about the action performed by the subject.

He sleeps.	<i>Nipaw.</i>
He walks.	<i>Pimotāo.</i>
He calls out.	<i>Kito.</i>

Transitive verbs are those in which the action performed by the subject is done upon the object of the verb.

He eats him.	<i>Moowāo.</i>
He loves him.	<i>Sakihāo.</i>
He hates him.	<i>Pukwatāo.</i>

Most verbs have both transitive and intransitive forms:

<i>wapiw</i> he sees	<i>wapumāo</i>	he sees him
<i>meywāyimo</i> he is happy	<i>meywāyimāo</i>	he is pleased with him
<i>sakihiwāo</i> he loves	<i>sakihāo</i>	he loves him.

IMPERSONAL VERBS

9. Impersonal verbs have the third person singular only. The subject of the impersonal verb is the English "it" where this pronoun is used quite impersonally having reference to a condition that is general rather than to an action performed, or to a description that is particular. See note No. 8 on Impersonal verbs.

10. The Indicative Mood, Present Tense of Impersonal Verbs, is used to make a simple statement.

Vocabulary I.

A'kwutin	It freezes	Mispon	It snows
Kesikaw	It is day	Pipon	It is winter
Kesowayaw	It is warm weather	Népin	It is summer
Kimiwun	It rains	Sekwun	It is spring
Kisinaw	It is cold	Tipiskaw	It is night

Maku	But	Tu'kayaw	It is cold
Menu	And	Tu'kwakin	It is autumn
		Yo'tin	It blows

Exercise I (a)—Translate into English:

1. Kisinaw.
2. Yo'tin.
3. Kimiwun.
4. Népin.
5. Pipon.
6. Tu'kwakin.
7. Tipiskaw.
8. Tu'kayaw.
9. Mispon.
10. A'kwutin.
11. Kesowayaw.
12. Sekwun.
13. Kesikaw.

Exercise I (b)—Translate into Cree:

1. It is cold.
2. It is warm weather.
3. It is night.
4. It is freezing.
5. It blows.
6. It is autumn.
7. It snows and it is winter.
8. It is spring but it snows.
9. It rains.
10. It is night.

LESSON II

11. **The 4th Person**—We are accustomed in English to speak of 1st person, I, we of the 2nd person, you, and of the 3rd person, he, they. In Cree there is an interesting extension in the use of forms of the verb which indicates a 4th person. This is best illustrated by a reference to the Biblical story of the Good Samaritan. The story begins by telling of a man who went from Jerusalem to Jericho. This man is 3rd person. The entry of another 3rd person into the narrative in the person of the thieves and the priest, and the Levite and the Samaritan each involves the use of forms for a second 3rd person, or as we shall call it, the 4th person. All actions performed by the original 3rd person are placed in the 3rd person form. Any action performed by any second 3rd person in the same narrative is placed in the 4th person. Notice that an action performed by the 4th person on the 3rd person is an inverse action of the 3rd person and will be treated fully in No. 135.

In any form of narrative when the 3rd person is mentioned, the subsequent use of even an Impersonal Verb involves the placing of the latter in the 4th person. This rule ensures that the chief 3rd person mentioned in any narrative has full right to the use of verb forms in the 3rd person. All others are placed in the 4th person.

John is setting out although it is raining
John sipwātāo atu ā kimiwuneyik (subjunctive form 4th person).

In narrative about "John's" doing the simple statement of fact that "it rains" requires that this be placed in the 4th person, e.g., *Kimiwuneyiw*.

12. The 4th Person of Impersonal Verbs is formed by adding to the root of the verb, the connecting vowel and the ending *-yiw*.

Impersonal Verbs ending in *-aw* drop the ending *-aw* to form the root. *-a-* is then added as the connecting vowel to which the ending *-yiwu* is added. Impersonal Verbs ending in *-āo* drop the *-āo* to form the root. *-ā-* becomes the connecting vowel to which the ending *-yiw* is added. Impersonal Verbs ending in *-n* add the connecting vowel *-i-* to the full verb and add the ending *-yiw*. Impersonal Verbs ending in *-oo* have no connecting vowel other than the final *-oo* to which is added the ending *-yiw*.

e.g.	<i>Kisinaw</i>	<i>kisin-a-yiw</i>	<i>kisinayiw</i>
	<i>Mispon</i>	<i>mispon-i-yiw</i>	<i>misponiyiw</i>

13. There is no definite or indefinite article in Cree. Sometimes the pronoun "unu"—that, is used as a definite article.

14. The Noun has not the same importance in Cree as in English, it being preferable to use a verbal form if possible instead of the plain noun. However, there are a number of nouns which are used as such. Nouns have number, gender and case.

15. There are four cases—Nominative, Accusative, Locative and Vocative.

16. The Nominative Singular gives the noun in its simplest form.

17. Formation of the plural for Animate nouns is made by adding *-uk* or *-wuk* to the Nominative Singular. The ending *-wuk* is used for those nouns ending the nominative singular with a vowel or *-k* or *-m*:

<i>sesep</i>	a duck	<i>sesepuk</i>	ducks
<i>napāsis</i>	a boy	<i>napāsisuk</i>	boys
<i>utim</i>	a dog	<i>utimwuk</i>	dogs
<i>wuchusk</i>	a rat	<i>wuchuskwuk</i>	rats
<i>napāo</i>	a man	<i>napāwuk</i>	men

Note that nouns ending in *-āo* drop the final *-o* before adding the plural suffix.

18. Formation of the plural for Inanimate nouns is made by adding *-u* or *-wu* to the Nominative singular. The ending *-uu* is used with those nouns ending the nominative singular with a vowel or *-k* or *-m*:

<i>chikuhikun</i>	an axe	<i>chikuhikunu</i>	axes
<i>kistikan</i>	a garden	<i>kistikanu</i>	gardens
<i>pawistik</i>	a rapid	<i>pawistikwu</i>	rapids
<i>mechim</i>	food	<i>mechimwu</i>	foods

Note these exceptions that nouns ending in a long *-i*, form the plural by adding *-u*, and also those ending in *-e* add only *-u*:

<i>kākwi</i>	a thing	<i>kākwiu</i>	things
<i>miskootakī</i>	a coat	<i>miskootakīu</i>	coats
<i>sepe</i>	a river	<i>sepeu</i>	rivers

19. The Gender of nouns is determined by the possession of life by the object. Animate nouns are considered as having life, and Inanimate nouns as being devoid of life. Some objects that are actually inanimate are treated as Animates. The gender of some nouns varies in different localities.

Animates		Inanimates	
<i>napāo</i>	a man	<i>chikuhikun</i>	axe
<i>mistatim</i>	horse	<i>tātipiwin</i>	chair
<i>unikwuchusk</i>	squirrel	<i>cheman</i>	canoe
<i>upwe</i>	paddle	<i>wastānumakun</i>	lamp
<i>pesim</i>	sun	<i>wasuskootānikun</i>	candle
<i>ucha'kos</i>	star		
<i>uski'k</i>	kettle		
<i>usam</i>	snowshoe		
<i>āmikwan</i>	spoon		
<i>ustis</i>	glove		
<i>pesimokan</i>	clock		

20. Sex distinction is made
1. by different words—*napāo* man, *iskwāo* woman
 2. by use of suffix—*skwāo*—*ookiskinohumakāo* *ookiskinohumakiskwāo* a teacher
 3. by means of the prefixes *-napā-* and *nosā-* *napāsep* drake, *nosāsep* duck.

Vocabulary II

<i>napāo</i>	man	<i>napāsis</i>	boy
<i>iskwāo</i>	woman	<i>iskwāsis</i>	girl
<i>utim</i>	dog	<i>mistatim</i>	horse
<i>moostoos</i>	cow	<i>waskuhikun</i>	house
<i>sepe</i>	river	<i>sakuhikun</i>	lake
<i>unu</i>	that (animate)	<i>cheman</i>	canoe
		<i>weyu</i>	because, since (used with impersonal subjunctive)

Exercise II (a)

1. *Napāo* menu *iskwāo*.
2. *Napāsisuk* menu *iskwāsisuk*.
3. *Moostoosuk*.
4. *Sepeu* menu *sakuhikunu*.
5. *Tu'kwakiniyw*.
6. *Piponiyw*.
7. *Chemana*.

Exercise II (b)

1. It is warm weather.
2. It rains (4th person).
3. It is winter (4th person).
4. A boy and a man.
5. Girls and women.
6. Dogs and horses.
7. A lake and a river.
8. Houses and men.
9. It blows (3rd person).
10. It blows (4th person).

LESSON III

21. While Impersonal verbs may be used in the Indicative Mood, they are more usually found in the Subjunctive Mood.

The subjunctive of the Impersonal Verbs is formed by changing the final consonant to *-k*, and placing the particle *ā* before the form. The Particle is omitted when the relative pronoun is used, i.e., *ka*—who, which:

<i>pipon</i> it is winter	<i>ā pipo'k</i> it being winter.
<i>kesikaw</i> it is day	<i>uno'ch ka kesika'k</i> it being day now—today.

It will be noticed that the final *-k* showing the subjunctive mood of the Impersonal verb is preceded by an aspirate shown thus *-'k*.

The subjunctive of the 4th Person in Impersonal verbs is formed by substituting the ending *-yik* for *-yiw* and inserting the connecting vowel:

<i>piponiyw</i>	<i>ā piponiyik</i>
<i>Sipwāyiw weyu ā yotiniyik</i>	He sails away as it is blowing.

22. Personal Pronouns—The Personal Pronouns in Cree are:

<i>Neyu</i>	I
<i>Keyu</i>	You
<i>Weyu</i>	He
<i>Neyunan</i>	We 1 and 3
<i>Keyunaw</i>	We 1 and 2
<i>Keyawaw</i>	You
<i>Weyuwaw</i>	They

Notice the double form of the 1st person plural which avoids ambiguity. *Neyunan* refers to the person speaking and some third person who are coupled as "we." *Keyunaw* couples the person speaking and the person or persons spoken to as "we."

The personal pronouns are important as they are used in practically all inflections of the verb in the Indicative mood. The forms must be learned thoroughly so as to recognize the pronominal ending directly it is heard.

INTRANSITIVE VERBS

23. There are seven conjugations of Intransitive verbs, distinguished from each other primarily in the form of the 3rd person singular of the present tense of the Indicative mood.

24. Every verb is made up of three parts—the root, the variable vowel and the ending. The root of the verb is obtained by dropping the conjugational ending of the 3rd person singular of the present tense Indicative mood.

25. The variable vowel distinguishes the conjugation. It is the vowel which follows the verbal root in the 3rd person singular, present tense, indicative mood.

26. The ending for a verb is that part of the form which is added after the variable vowel and which generally assumes the form of the ending of the personal pronoun. In the indicative mood the first syllable of the personal pronoun is prefixed to the verb form of the first two persons so that the verb has the appearance of being the root inserted within the personal pronoun.

27. Intransitive verbs ending in *-iw* belong to the first conjugation. The variable vowel is *-i-*.

28. Present tense, Indicative Mood, Active Voice 1st Conjugation:

Upiw—He sits—He is at home.

<i>Net upin</i>	I am at home
<i>Ket upin</i>	You are at home
<i>upiw</i>	He is at home
<i>upimukun</i>	It is at home
<i>upiyiwu</i>	He is at home (4th person animate)
<i>upimukuniyw</i>	It is at home (4th person inanimate)
<i>Net upinan</i>	We are at home 1 and 3
<i>Ket upinanaw</i>	We are at home 1 and 2
<i>Ket upinawaw</i>	You are at home

upiwuk	They are at home
upimukunwu	They are at home (inan)
upiyiwu	They are at home (4th animate)
upimukuniyiwu	They are at home (4th inanimate)

29. Before a vowel the pronominal prefixes in the indicative mood add -t for euphony.

30. No part of the personal pronoun is used in the forms for the 3rd or 4th person singular or plural in the indicative mood.

31. 4th Person with Intransitive Verbs. The use of the 4th person will be greatly increased as the personal verbs come into use. In narrative both animate and inanimate nouns may be the subjects of a verb in the third person. The rule already given in No. 11 holds that the use of the 3rd person form is reserved for the chief 3rd person of the narrative, that is usually the first one mentioned. Other 3rd persons are then placed into the 4th person form.

e.g. John saw	James shoot	the moose which was swimming.
(3rd person)	(4th person)	(4th person)
John asked	his brother to work	in the garden.
(3rd person)	(4th person)	
John's brother worked	while he (John) slept.	
(4th person)	(3rd person)	

In the above narrative all John's actions are placed in the 3rd person while the actions of others are placed in the 4th person.

Vocabulary III.

a'kosiw	he is sick	napāwiiw	he is a man
ayāskosiw	he is tired	iskwāwiiw	she is a woman
pimasiw	he sails	kāyapich	more, still—continuation not comparative adverb
eyinesiw	he is wise		
eyinewiw	he recovers		
mātowāskiw	he is always playing	ākotu	there
nipiw	he dies	otu	here
posiw	he goes away (by water)	okosisu	his son
upiw	he is at home	otanisu	his daughter
tātipiw	he sits on it	uno'ch	now

Exercise III (a)

Continue in full through all persons: 1. Ne posin, ke posin, etc. 2. Kāyapich net akosin. Kāyapich ket akosin, etc. 3. Net eyinewin, etc. 4. Ne mātowāskin, etc. 5. Net ayāskosin, etc.

Exercise III (b)

1. Unu napāo pimasiw. 2. Maku kāyapich upiyiwu otanis. 3. A'kosiyiwu maku okosisu. 4. Okosisu mātowāskiyiwu. 5. Ket upinanaw ā kimiwa'k. 6. Ket a'kosinawaw. 7. Unu iskwāo ayāskosiw. 8. Posiwuk. 9. Iskwāsis a'kosiw.

Exercise III (c)

1. I am sick. 2. He is wise but he is tired. 3. As it is raining he is at home. 4. You are going away. 5. We are men and we are tired. 6. They are women and they are at home. 7. As it is warm weather the boys are always playing. 8. The girl recovers as it is Spring. 9. As it is still summer they set sail.

LESSON IV

32. The Locative case with nouns is expressed by adding -'k, -i'k, or -o'k to the nominative case.

Nouns ending in -k add -o'k; nouns ending in a vowel add -'k; nouns ending in any other consonant add -i'k:

cheman	canoe	chemani'k	in the canoe
kichekume	sea	kichekume'k	in the sea
uski'k	kettle	uski'ko'k	in the kettle

33. Typical Suffixes with Nouns. Nouns having a common attribute often express that attribute in a suffix which is common to all such nouns. Such a suffix is known as a Typical suffix.

34. The typical suffix -kumik denotes	a building
uyumihāwikumik	a church
atawāwikumik	a store
sooneyawikumik	a bank

35. Present tense, Indicative, Active 2nd Conjugation Intransitive verb.

Nipaw—He sleeps

Ne nipan	I sleep
Ke nipan	You sleep
nipaw	He sleeps
nipamukun	It (inan) sleeps
nipayiwu	He sleeps (4th person)
nipamukuniyiw	It (inan) sleeps (4th person)
Ne nipanaw	We sleep 1 and 3
Ke nipanaw	We sleep 1 and 2
Ke nipanawaw	You sleep
nipawuk	They sleep
nipamukunwu	They (inan) sleep
nipayiwu	They sleep (4th person animate)
nipamukuniyiwu	They (inan) sleep (4th person inanim.)

The 2nd conjugational ending is -aw and the 2nd conjugational variable vowel is -a.

Vocabulary IV

kesoopwāo	it is mild weather	miskootaki	a coat
kisiwasiw	he is angry	muskisin	a boot, moccasin
pimatisiw	he lives	nipāwin	a bed
uyumiw	he talks	ussikun	a sock, stocking
ayaw	he is	ustotin	a cap, hat
kooskooskaw	he awakens	uyumihāwikumik	a church
misakaw	he arrives (by water)	atawāwikumik	a store
nipaw	he sleeps	soniyawikumik	a bank
kupaw	he goes ashore	a'kosiwikumik	a hospital
pimipa'taw	he runs	Kiskinohumatoowikumik	a school
wuniskaw	he gets up	mistatimooikumik	a stable

Exercise IV (a)

Continue as in III (a): Ne nipan. 2. Ne wuniskan. 3. Ne pimipa'tan. 4. Ne kooskooskan menu net uyumin. 5. Uno'ch ka kesika'k ne kisiwasin maku ne wuniskan.

Exercise IV (b)

1. Uno'ch ka kesika'k ne misakan. 2. Okosisu kooskooskayiwu ā kesikayik. 3. A'kosiwuk maku wuniskawuk menu pimipa'tawuk. 4. Nipāwini'k. 5. Chemani'k. 6. Otanisuyumiyiwu. 7. Ke misakanawaw. 8. A tipiskayik nipawuk. 9. Keyanaw ke pimipatananaw maku unu iskwāo okosisu menu otanisuyiwu kāyapich upiyiwu. 10. Napāo posiw chemani'k. 11. Mistatimwuk ayawuk mistatimooikumiko'k.

Exercise IV (c)

1. He is angry but he is still speaking. 2. As it is blowing he is setting sail. 3. We are going ashore. 4. The stores and the church. 5. The man is arriving today. 6. The dogs are always playing. 7. They are at home in the house.

LESSON V

36. Present tense, Indicative, Active, 3rd Conjugation, Intransitive verb.

Pimo'tāo—He walks

Ne pimo'tan	I walk
Ke pimo'tan	You walk
pimo'tāo	He walks

	pimo'tāmukun	It walks
	pimo'tāyiwu	He walks (4th person animate)
	pimo'tāmukuniyiwu	It walks (4th person inanimate)
Ne	pimo'tanan	We walk 1 and 3
Ke	pimo'tananaw	We walk 1 and 2
Ke	pimo'tanawaw	You walk
	pimo'tāwuk	They walk
	pimo'tāmukunwu	They walk (inan)
	pimo'tāyiwu	They walk (4th person animate)
	pimo'tāmukuniyiwu	They (inan) walk (4th person inanimate)

The 3rd conjugational ending is *-āo* and the conjugational variable vowel is *-a-*. In the first two persons the *-ā-* becomes *-a-*.

37. Nouns which are the objects of prepositions are placed in the locative case:

<i>pe'che</i>	<i>waskahikuni'k</i>	within the house
<i>sepa</i>	<i>mechisoowinatiko'k</i>	under the table
<i>uyumihāwikumiko'k</i>	<i>o'che</i>	from the church.

38. The prepositions *o'che*—from, *isko*—as far as, *isse*—to, towards, are placed after the nouns they govern.

39. Possessive pronouns. These are the same as the personal pronouns. They are joined to nouns in the same manner as the personal pronouns are joined to the verb. The form of the possessive pronoun will be observed both in the prefix and the suffix.

The 3rd person takes the prefix "oo", or "ot" before a vowel, and the suffix *-u* in the singular and *-wawu* in the plural:

<i>oo</i>	<i>muche'tiwinu</i>	his sin	<i>ne</i>	<i>kinosam</i>	my fish
<i>oo</i>	<i>muche'tiwiniwawu</i>	their sins	<i>ot</i>	<i>upwemu</i>	his paddle
<i>ot</i>	<i>uski'komu</i>	his kettle	<i>ot</i>	<i>okimamu</i>	his boss

40. A noun beginning with "o" when preceded by the pronominal prefix drops the vowel in the prefix for euphony: *no'tawe*, my father *o'tawew*—his father.

41. Possessive pronouns with Animate Noun:

<i>net uski'kom</i>	my kettle	<i>net uski'komuk</i>	my kettles
<i>ket uski'kom</i>	your kettle	<i>ket uski'komuk</i>	your kettles
<i>ot uski'komu</i>	his kettle	<i>ot uski'komu</i>	his kettles
<i>net uski'kominan</i>	our kettle	<i>net uski'kominanuk</i>	our kettles
<i>ket uski'kominaw</i>	our kettle	<i>ket uski'kominawuk</i>	our kettles
<i>ket uski'komiwaw</i>	your kettle	<i>ket uski'komiwawuk</i>	your kettles
<i>ot uski'komiwawu</i>	their kettle	<i>ot uski'komiwawu</i>	their kettles

Note also that the simple possessive as *net uski'k*, *ket uski'k*, etc., is used.

42. The Locative Case with Animate nouns and possessive pronouns. In the use of the singular possessive pronouns the Locative Case is formed in the usual manner. In the plural, however, a contraction is noticed. The Locative Case would be translated as "in my kettle" or "in my kettles," etc.

<i>net uski'komi'k</i>	in my kettle or kettles
<i>ket uski'komi'k</i>	in your kettle or kettles
<i>ot uski'komi'k</i>	in his kettle or kettles, etc.
<i>net uski'kominan'k</i>	
<i>ket uski'kominan'k</i>	
<i>ket uski'komiwan'k</i>	
<i>ot uski'komiwan'k</i>	

Vocabulary V

<i>chekuhikāo</i>	he chops	<i>otawemaw</i>	father
<i>itwāo</i>	he says	<i>okawemaw</i>	mother
<i>keokāo</i>	he visits	<i>numoweyu</i>	not, with indicative
<i>kaseyakunāo</i>	he wipes dishes	<i>omisse</i>	thus
<i>paskisikāo</i>	he shoots	<i>isko</i>	as far as
<i>pekiskwāo</i>	he speaks	<i>isse</i>	towards
<i>petookwāo</i>	he enters (takes locative case)	<i>o'che</i>	from
<i>pimo'tāo</i>	he walks	<i>pe'che</i>	within
<i>koospa'tuwew</i>	he goes up (stairs)	<i>sepa</i>	under
<i>sipwātāo</i>	he goes away (by land)	<i>tapwā</i>	truly, indeed, often
<i>utoskāo</i>	he works		adverb of assent.

Exercise V (a)

Continue throughout all persons: 1. *Ne pekiskwan*, etc. 2. *Ne keokan*, etc. 3. *Ne petookwan uyumihāwikumiko'k*, etc. 4. *No'tawe*, etc., *paskisikāo uno'ch ka kesikayik*. 5. *Netanis*, etc., *kaseyakunāo*.

Exercise V (b)

1. *Oo mistatimwuk sipwātāyiwu uno'ch ka kesikayik*. 2. *No'tawe utookāo atawikumiko'k*. 3. *Ket ayanawaw pe'che ke waskahikuniwan'k*. 4. *James okosisu posiyiwu maku weyu kāyapich upiw*. 5. *Tapwā, oomistatimwuk pimipa'tayiwu menu sipwātāyiwu*. 6. *Otawewawu chekuhikāyiwu, maku weyuwaw mātowāskiwiuk*. 7. *Omissé itwao, "Unu napāo numoweyu pekiskwāo."*

Exercise V (c)

1. Your father is walking. 2. He enters the store and he is talking. 3. That man is going away in the canoe. 4. Your horses are in the stable. 5. Your father is angry and is not entering the store. 6. The men are working in the church. 7. I am running and you are walking. 8. The girls are wiping dishes. 9. As it is night he is sleeping in the bed.

LESSON VI

43. Possessive Pronouns continued. Names of members of the body and of members of a family which begin with *mi-* or with *me-* require that this syllable be dropped when using the possessive pronouns. The possessive pronominal prefix is substituted as part of the word.

<i>mitanis</i>	daughter	<i>netanis</i>	my daughter	<i>ootanisu</i>	his daughter
<i>misit</i>	foot	<i>nesit</i>	my foot	<i>oosit</i>	his foot
<i>mistikwan</i>	head	<i>nestikwan</i>	my head	<i>oostikwan</i>	his head
<i>mikoosis</i>	son	<i>nekoosis</i>	my son	<i>ookosisu</i>	his son
<i>mispiitoon</i>	arm	<i>nespiitoon</i>	my arm	<i>oospitooon</i>	his arm

Note that *meyow*—body, *neyow*—my body, becomes *weyow*—his body.

Note that the members and parts of the body are Inanimate Nouns.

Note that *mitanis* and *mikoosis* are seldom, if ever, used without a pronoun.

44. Animate nouns ending in *-s* when put into the possessive form add *-im* to the root. The possessive pronominal ending is added after the *-im-*. Animate nouns ending in *-k* form the possessive by adding *-om-* to the root, the pronominal ending being added to the *-om-*.

<i>ministik</i>	island	<i>ne ministikom</i>	my island
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Exception to this rule is with those nouns ending in *-s* which substitute the pronominal prefix for the first syllable: *mitanis*, *mikoosis*, etc. These nouns which make this substitution disregard the rule for adding *-im* or *-om*.

There are two other peculiarities to be noticed. *utim*—a dog becomes *netām*—my dog, *otāmu*—his dog, etc. In *awasis*—child, the syllable *-im-* is inserted before the final *-is*: *net awasimis*—my child, etc. Note that *netām* is often used for my horse.

45. Possessive Pronouns with the Inanimate Noun:

<i>ne chikuhikun</i>	my axe	<i>ne chikuhikunu</i>	my axes
<i>ke chikuhikun</i>	your axe	<i>ke chikuhikunu</i>	your axes
<i>oo chikuhikun</i>	his axe	<i>oo chikuhikunu</i>	his axes
<i>ne chikuhikuninan</i>	our axe	<i>ne chikuhikuninanu</i>	our axes
<i>ke chikuhikuninaw</i>	our axe	<i>ke chikuhikuninawu</i>	our axes
<i>ke chikuhikuniwaw</i>	your axe	<i>ke chikuhikuniwawu</i>	your axes
<i>oo chikuhikuniwaw</i>	axe	<i>oo chikuhikuniwawu</i>	their axes

46. The Perfect Tense—I have slept—is formed from the present tense by inserting the perfect particle "ke" between the pronominal prefix and the verb proper. *ne nipan*—I sleep. *ne ke nipan*—I have slept.

47. Present tense, Indicative, Active, 4th Conjugation, Intransitive verb.
Kito—He shouts.

Ne kiton	I shout
Ke kiton	You shout
kito	He shouts
kitomukun	It shouts (inanimate)
kitoyiwu	He shouts (4th person animate)
kitomukuniyiw	It shouts (4th person inanimate)
Ne kitonan	We shout 1 and 3
Ke kitonanaw	We shout 1 and 2
Ke kitonawaw	You shout
kitowuk	They shout
kitomukunwu	They shout (inanimate)
kitoyiwu	They shout (4th person animate)
kitomukuniyiwu	They shout (4th person inanimate)

The 4th conjugational ending is simply the conjugational variable vowel *-o-*.

Vocabulary VI

achimoo	he gives news	suskitāo	it burns
kuskikwasoo	he sews	yi'kwuskwun	it is overcast
kitoo	he shouts	petwaw	he smokes (tobacco)
nikumoo	he sings	āmikwan	spoon
pe'twakasew	he fills his pipe	chestahasāpoon	fork
pusikoo	he rises from sitting down	mookoman	knife
uski'k	kettle	tātupiw	chair
chekuhikun	axe	sasāskikwan	frying pan
nunaskumoo	he is thankful	pesimokan	clock, watch (animate)
kwaskotiw	he jumps	awasis	child

Exercise VI (a)

Continue: 1. Ne pe'twakasoon uno'ch ka kesika'k, etc. 2. Ne mookoman menu ne tātupewinu, etc. 3. Netanis menu nekoosis achimoo'wuk, etc. 4. Ne pusikoon, etc. 5. Ne nunaskumoo, etc.

Exercise VI (b)

1. Ketanisinaw kooskooskaw. 2. Okosisu ke pusikoyiwu menu nikumooyiwu. 3. Numoweyu kuskikwasooyiwu ot awasimisuk. 4. Ke waskahikun suskitāmukun maku numoweyu upiwuk ket awasimisuk. 5. Neyu ne nunaskumoon. 6. Ke pesimokuniwawuk numoweyu pimo'tāwuk. 7. Napāsikus mātowāskiwiuk menu iskwāsikus kwaskootiwuk. 8. Numoweyu misakayiwu otanisu ā yi'kwuskwuniyik. 9. Net awasimis ke achimoo, menu omisse ke itwāo, "unu napāo weyu a'kosiw maku okosisu numoweyu a'kosiwiw." (Note the use of weyu—he, as an emphatic use of the pronoun).

Exercise VI (c)

1. The store was on fire. 2. Your sons stand up. 3. They were sitting down. 4. Your daughters have gone away in their canoes. 5. It is overcast and they have not arrived. 6. The man fills his pipe. 7. His daughter sings. 8. Their girls and her boys are at school. 9. They work and sing and we are thankful. 10. Your knives; their forks; his spoon; our frying pan; her kettle.

LESSON VII

48. Double Possessives. When in double possessives one of the persons is in the 1st or 2nd person, there is no confusion.

My father's son	No'tawe okosisu	My father his son
Your son's dog	Kekosis otāmu	Your son his dog

But when 3rd personal relationships alone are involved there is ambiguity which the Cree avoids easily by the 4th personal relationship. With the 4th person animate possessive ending is *-iyiwu* and for the inanimate *-iyiw* denoting either singular or plural number.

John's father's dog John otaweyu otāmiyiwu John his father his dog. The

4th person indicates that it is the father's dog and not John's dog. So also, John's son's axe John okosisu oochikuhikuniyiw.

49. "Own" is expressed by the use of "tipeyaw" placed after the personal pronoun.
Neyu tipeyaw ne pesimokan. My own watch.

50. "Self" as an emphatic personal pronoun is expressed by "kāchiwak" placed after the personal pronoun.

Keyu kāchewak numoweyu ke ke posin. You yourself did not go off.

51. The typical suffix *-win* denotes an abstract noun. Abstract nouns are formed from the verb by taking the verbal root and conjugational variable vowel and adding the typical suffix *-win*.

	itwāo	he says	itwāwin	word
	achimoo	he reports	achimoo'win	report
	a'kosiw	he is sick	a'kosiwin	sickness
but	nipaw	he sleeps	nipāwin	bed
	tātupiw	he sits	tātupiw'win	chair
	kupaw	he goes ashore	kupaw'win	landing place.

52. In the indicative mood the future tense is formed from the present tense. The future particle "ku" is used with the first two persons and "kittu" with the third person. These particles are placed between the pronominal prefix and the verb form; but in the 3rd and 4th person where there is no pronominal prefix, immediately before the verb.

53. Present tense, Indicative, Active 5th conjugation, Intransitive verb.
wuskowew—He moves.

Ne wuskowen	I move
Ke wuskowen	You move
wuskowew	He moves
wuskowemukun	It moves (inanimate)
wuskoweyiwu	He moves (4th person animate)
wuskowemukuniyiw	It moves (4th person inanimate)
Ne wuskowenan	We move 1 and 3
Ke wuskowenanaw	We move 1 and 2
Ke wuskowenawaw	You move
wuskowewuk	They move
wuskowemukunwu	They move (inanimate)
wuskoweyiwu	They move (4th person animate)
wuskowemukuniyiwu	They move (4th person inanimate)

The 5th conjugational ending is *-ew* and the conjugational variable vowel *-e-*.

Vocabulary VII

kewāyuwew	he turns himself back	kāchewak	self
keyipew	he makes haste	tipeyaw	own
tutastupew	he is quick, clever	nipe	water
kookew	he dives	tukikume	cold water
ootachapew	he has a bow	meywapo	fresh water
tukoopichew	he arrives "bag and baggage"	pawistik	waterfall, rapid
nāpāmew	he is ready	oonikap	portage
wuskowew	he moves, stirs	ministik	island
wuyuwew	he goes out	ussine	rock
kukayowisew	he is industrious	usiske	mud

Exercise VII (a)

Continue: Ne wuyuwen waskahikuni'k o'che, etc. 2. Ne nāpāmen, etc. 3. Ne ku tukopichen maku numoweyu ne ku ootachapen, etc. 4. Ne ku kooken pawistik'o'k. 5. Ne kukayowisn net utooskāwini'k.

Exercise VII (b)

1. Wuskowew oonipāwini'k. 2. Ke kukayowisiwuk ministiko'k. 3. Ke ke keyipenanaw ā yi'kwuskwuk. 4. Akotu ot awasimisuk ke nikumoyiwu. 5. Kekosisuk tutastupewuk. 6. Ke kewāyuwewuk pawistiko'k o'che. 7. Napāwuk kittu tuko-

pichewuk ministiko'k. 8. Ākotu nipawuk ā tipiskayik. 9. Keyuwaw tipeyaw ket uskikowawuk; keyanaw tipeyaw ke nipāwinena'k.

Exercise VII (c)

1. His children were shouting on the island. 2. His sons talk and visit. 3. They work but are not industrious. 4. We are ready. 5. They made haste on the portage and will arrive today. 6. Your children will arrive by canoe. 7. Your own father has a bow. 8. In the mud; on the portage; towards their island; at his rapid.

LESSON VIII

54. When two singular nouns are connected by the conjunction "menu"—and, and are the subject of the same verb it is required that the verb be placed in the plural.

James menu John tukosinuuk. James and John arrive.
Naḫāo menu okosisu a'kosewuk. The man and his son are sick.

If, however, the two nouns are divided so that only one precedes the verb then the verb is placed in the singular and the second noun is followed by the conjunction.

James tukosin John menu. James arrives, also John.
Naḫāo a'kosiw okosisu menu The man is sick also his son.

55. "Desire" to do something is expressed by inserting the particle "we" between the personal pronoun and the verb.

Ne we niḫan. I wish to sleep.
Ke we posinawaw. You wish to set out.

56. Interrogation is expressed by the use of the particles "na" or "che". Usually "na" is placed immediately after the word which indicates the information required.

This word often stands first in the sentence.

Sasi na sipwātāo John? Has John set out already?
John na sasi sipwātāo? Has John set out already?

"Che" is usually placed after the verb or at the end of the sentence.

Ke ke wapumaw che John? You did see John, didn't you?
Ākose, che? Is it so?

57. Present tense, Indicative, Active, 6th conjugation, Intransitive verb.

Itāyitum—He thinks.

Net	itāyi'tān	I think
Ket	itāyi'tān	You think
	itāyi'tum	He thinks
	itāyi'tumomukun	It thinks (inanimate)
	itāyi'tumiyiwu	He thinks (4th personal animate)
	itāyi'tumomukuniyiw	It thinks (4th person inanimate)
Net	itāyi'tānan	We think (1 and 3)
Ket	itāyi'tānanaw	We think (1 and 2)
Ket	itāyi'tānawaw	You think
	itāyi'tumwuk	They think
	itāyi'tumomukunwu	They think (inanimate)
	itāyi'tumiyiwu	They think (4th person animate)
	itāyi'tumomukuniyiwu	They think 4th person inanimate

Note that in the 6th conjugation there is a slight change made as regards the variable vowel. The root is formed by dropping the *-um* ending of the 3rd person singular. In the first two persons the variable vowel is *-ā-*. In the forms of the 3rd person the endings are added to the full form of the 3rd person singular and not to the simple root.

Vocabulary VIII

apisewāyi'tum	he revives	che or na	interrogation
aye'tāyi'tum	he is resolute	kākisap	this morning
itāyi'tum	he thinks	otakose'k	yesterday
itootum	he does so	tipisko'k	last night
kakwāyi'tum	he is jealous	awasetakose'k	the day before yesterday

kekawe'tum	he scolds	pipono'k	last winter
kewusāyetum	he grieves	tukwako'k	last autumn
ukuwāyi'tum	he is disappointed	nepino'k	last summer
kiskāyi'tum	he knows	sekwuno'k	last spring
kuskāyi'tum	he is lonely	uno'ch ka kesika'k	today
mamitonāyi'tum	he ponders	sāmak	at once
meywatum	he is cheerful	asi or sasi	already
nutowāyi'tum	he desires		
meywayi'tum	he is pleased		

Exercise VIII (a)

Continue throughout all persons: 1. Net itāyi'tān kittu kesina'k uno'ch, etc. 2. Net ukuwāyi'tān maku numoweyu ne ku kewusāyetān, etc. 3. Otakose'k ne ke kuskāyi'tān, etc. 4. Ā kesiyawa'k net itootān, etc. 5. Asi net apisewāyi'tān, etc.

Exercise VIII (b)

1. Awusotakose'k ko'tawe ke misakaw. 2. Tipisko'k na ke ke kiskāyi'tānawaw? 3. Sekwuno'k kekosis ka kuskāyi'tum ketanis menu. 4. Numoweyu ke meywāyi'tānanaw ā kimiwa'k uno'ch ka kesika'k. 5. Okosisu ke a'koseyiwu nepino'k menu sasi pimipatayiwu. 6. Awasisuk numoweyu mātowāskiwiuk che ā kimiwuniyik? 7. Sāmak na ke we posinawaw?

Exercise VIII (c)

1. Has your father set out by canoe? 2. Our mother was tired the day before yesterday. 3. Are you disappointed that it is raining? 4. Truly he is resolute. 5. The children are cheerful today. 6. They will not set sail as it is raining. 7. We were happy and went upstairs at once.

LESSON IX

58. Present tense, Indicative, Active, 7th conjugation, Intransitive verb.

Tukosin—He arrives.

Ne	tukosinin	I arrive
Ke	tukosinin	You arrive
	tukosin	He arrives
	tukosinomukun	It arrives (inanimate)
	tukosiniyiwu	He arrives (4th person animate)
	tukosinomukuniyiw	It arrives (inanimate) (4th person inanimate)
Ne	tukosininan	We arrive (1 and 3)
Ke	tukosininanaw	We arrive (1 and 2)
Ke	tukosininawaw	You arrive
	tukosinwuk	They arrive
	tukosinomukunwu	They arrive (inanimate)
	tukosiniyiwu	They arrive (4th person animate)
	tukosinomukuniyiwu	They arrive (inanimate) (4th person inanimate)

In the 7th conjugation the root is obtained by taking the full form of the 3rd person singular. The endings are joined to the root without a conjugational variable vowel, but using the connecting vowels which are euphonic.

59. 7th conjugation verbs ending in *-sin* have the inanimate forms in *-tin* obtained by substituting the *-t-* for the *-s-*:

pu'kisin—he falls *pu'kitin*—it falls

The verbs of this group ending in *-sin* are almost entirely associated with the position of lying and have the inanimate form *-tin* instead of *-sinomukun*. Notice that *tukosin* he arrives, is one of the few verbs not associated with a lying position and has the longer form used in the inanimate, e.g., *tukosinomukun*.

<i>pimisin</i>	he is lying down	<i>pimitin</i>	it is lying down
<i>nuhisin</i>	he lies neatly	<i>nuhitin</i>	it lies neatly
<i>isisin</i>	he so lies	<i>isitin</i>	it so lies
<i>nesoosinuuk</i>	they lie two together	<i>nesootinuwu</i>	they lie two together
<i>twasin</i>	he falls through the ice	<i>Twatit</i>	it falls through the ice.

60. In all verbs of motion, when it is desired to express the action as particularly taking place as though "towards" the speaker the particle "pā" is prefixed to the verb.

<i>itootāo</i>	he goes	<i>pā itootāo</i>	he comes
<i>pimotāo</i>	he walks	<i>pā pimotāo</i>	he walks hither
<i>sipwātāo</i>	he sets out	<i>pā sipwātāo</i>	he sets out from a distant point coming hither.

Vocabulary IX

kotikosin	he sprains himself	wāskuch	formerly
nuhisin	he lies down	uno'chekā	lately
pimisin	he is lying down	kuyas	long since
pisosin	he stumbles	numāskwa	not yet
pu'kisin	he falls	kā wapu'k	tomorrow
tukosin	he arrives	askaw	sometimes
twakonāsin	he breaks through the snow crust	mosisā	openly
wapun	it is dawn	kemooch	secretely

Exercise IX (a)

Continue throughout all persons: 1. Ne pisosinin otakose'k, etc. 2. Ne nuhisinin ne nipāwini'k, etc. 3. Ne we tukosinin kā wapu'k, etc. 4. Ne kotikosinin, etc.

Exercise IX (b)

1. Mosisā che ke tukosin ko'tawe? 2. Tapwā, otakose'k ke pā tukosin no'tawe. 3. Uno'chekā ke pisosin no'tawe. 4. Nuhsinwuk ministiko'k Jāmes menu okosisu. 5. Kemooch na ke we pā tukosinawaw? 6. Kā wapu'k ne we pā sipwātanan. 7. Askaw napāwuk menu iskwāwuk pā pimo'tāwuk.

Exercise IX (c)

1. Will your mother arrive tomorrow? 2. Yesterday he left the island but he has not arrived yet. 3. He was sick long ago. 4. Shall we set out by canoe immediately? 5. Their sons were breaking through the snow crust. 6. Did John sprain himself lately? 7. The axe falls from the chair. 8. John's axes fell from the bed.

LESSON X

61. The subjunctive mood, like the indicative mood may be used to make affirmation. It is used chiefly as the verb of the subordinate clause in a sentence.

The verb of the subordinate clause must always be placed in the subjunctive mood.

John ka ke' sipwātāt otakose'k kittu tukosin kā wapu'k.
John who set out yesterday will arrive tomorrow.

62. Adjectival clauses are introduced by the relative pronoun "ka" who, that, which is always followed by the subjunctive mood.

Uno'ch ka kesika'k neyu ka notākutāyan ne ku machen.
Today (Now that it is day) I who am hungry I will hunt

63. There is no infinitive mood in Cree. The subjunctive mood is used instead when there is no idiomatic form available. When expressing the infinitive mood by means of the subjunctive, the subjunctive form of the verb is preceded by the particle "kittu." "kittu" is often abbreviated to "tu."

Ke ku kiskinohumatin kittu nikumoyun.
I will teach you to sing.
Meywāyitum tu nikumot.
He likes to sing.

For *Pā itotāo kittu wechihat.*—He comes to help him, there is an idiomatic expression which expresses "he comes" by a prefix, and places "to help him" in the indicative mood unless for any other reason the verb is placed in the subjunctive.

Pā wechihāo. He comes to help him.

So also *Ne nutowāyitan kittu minikuwāyan*—I want to drink—is expressed by the use of a prefix—*Ne notāminikwan.*

64. Likewise also there being no participial mood in Cree, the subjunctive mood is used to express a participle and is preceded by the particle "ā".

Ā a'kosit numāskwa tukosin.
Being sick he has not yet arrived.
Meywāyitum ā nikumoot.
He is happy singing.

65. In the subjunctive mood there are no personal pronominal prefixes to distinguish the persons. All differences of person are expressed in the endings.

66. The particles to denote other tenses of the verb than the present, are also used in the subjunctive mood: *ke, ku, kittu, we.*

67. The form of the verb in the subjunctive is regularly preceded by the particle "ā."

68. When two particles come together in the subjunctive mood the following contractions take place:

"ā" and "ku" or "kittu"	become "kā" as the sign of future subjunctive.
"ā" and "we"	become "wā"
"ka" and "ku" or "kittu"	become "kā"
"ka" and "we"	become "wā"

When the relative pronoun "ka" introduces an adjectival clause, or when "kittu" or "tu" is used with the subjunctive to form the English infinitive then the regular particle "ā" with the subjunctive is dropped.

69. The forms of the Intransitive verb in the Subjunctive Mood are regularly formed by adding to the verbal root and conjugational variable vowel the required endings. The regular endings are as follows:

1	-yan	-ya'k
		-yu'k
2	-yun	-yāk
3	-t	-chik
inanimate	-mukuk	-muku'ke
animate 4th person	-yit	-yit
inanimate 4th person	-mukuniyik	-mukuniyike

70. Present tense, Subjunctive, Active, 1st conjugation, Intransitive verb.

Upiw—he sits, he is at home.

1	ā upiyan	ā upiya'k
		ā upiyu'k
2	ā upiyun	ā upiyāk
3	ā upit	ā upichik
	ā upimukuk	ā upimuku'ke
	ā upiyit	ā upiyit (4th person animate)
	ā upimukuniyik	ā upimukuniyike (4th person inanimate)

Vocabulary X

ayumiw	he talks	ayumiwin	a word
kitimakisiv	he is poor	kittimakisewin	poverty
na'upiw	he takes a seat	tu'to	each, every
uywāpiw	he rests	uywāpiwin	rest
kuske'taw	he is able, he can	mitone	thoroughly, well, quite.

Exercise X (a)

Continue throughout all persons: 1. Ne we nipan ā ayāskosiyān, etc. 2. Ā ayumiyan, etc. 3. Ā kittimakisiyan, etc. 4. Ā na'upiyān ne pekiskwan, etc.

Exercise X (b)

1. Unu napāo ka a'kosit okosisu numoweyu otu ayayiwu. 2. Neyanan ka napāweya'k ne kuske'tanan kittu posiya'k. 3. Weyuwaw otāmiwawu numoweyu kitooyiwu ā ayāskosiyit. 4. Ā eyinewiyan ne ku uywāpin pe'che waskuhikuni'k. 5. Ka a'kosechik ā eyinesechik we uywāpiwuk mitone. 6. Awasisuk ka mātowāskichik kittu ayāskosewuk kā tipiskayik. 7. Ke kuske'tanawaw kittu ayumiya'k ā a'kosiyāk. 8. Tu'to kesikaw ke ku utoskanawaw ā eyinesiyāk.

Exercise X (c)

1. James did not work last winter as he was sick. 2. Recovering in the Spring he went away. 3. Being tired he lies down to sleep. 4. His daughter who is always playing is very happy. 5. They are walking here as their horses are sick. 6. Being very poor he is going away.

LESSON XI

71. Interrogative pronouns are followed by subjunctive mood with the relative pronoun when animate, and with the simple subjunctive if inanimate, e.g.:

<i>Owānu ka tukosi'k tipisko'k?</i>	Who arrived last night?
<i>Tanisse ā itwāt?</i>	What does he say?
<i>Kākuī unu ka natu'k?</i>	What is he going to fetch?

In this last example it will be seen that the relative pronoun is used not because it follows the interrogative pronoun, but as introducing the adjectival clause after "unu."

72. Interrogative adverbs are followed by the subjunctive and the relative pronoun is used, e.g.:

<i>Tanisce ka tukosiniyun?</i>	When did you arrive?
<i>Kakwi o'che ka pā ito'tāyun?</i>	Why have you come?
<i>Tanākā āka ka pekiskwāyun?</i>	Why do you not speak?

73. Modification of the simple verb by adding prefixes or suffixes greatly enhances the use to which the verb may be put.

Reduplication of the first syllable is the simplest form of modification of the verb, and the connotation thus obtained is the continual repetition of the simple action of the verb, e.g.:

<i>Pimo'tāo</i>	He walks	<i>Papimo'tāo</i>	He walks to and fro
<i>Pekiskwāo</i>	He talks	<i>Papekiskwāo</i>	He is continually talking
<i>Nipaw</i>	He sleeps	<i>Nanipaw</i>	He sleeps now and then

74. Reduplication with numerals gives a similar connotation of distribution.

<i>pāyuk</i>	one	<i>pāpāyuk</i>	one by one, one each
<i>nisto</i>	three	<i>nanisto</i>	three by three, three each
<i>mitatut</i>	ten	<i>mamitatut</i>	ten by ten, ten each

75. Present tense, Subjunctive, Active, 2nd conjugation, Intransitive verb.

Nipaw-- he sleeps

1	<i>ā nipayan</i>	<i>ā nipaya'k</i>
2	<i>ā nipayun</i>	<i>ā nipayu'k</i>
3	<i>ā nipat</i>	<i>ā nipayāk</i>
3 inanimate	<i>ā nipachik</i>	<i>ā nipachik</i>
4	<i>ā nipamukuk</i>	<i>ā nipamuku'ke</i>
4 animate	<i>ā nipayit</i>	<i>ā nipayit</i>
4 inanimate	<i>ā nipamukuniyik</i>	<i>ā nipamukuniyike</i>

Vocabulary XI

<i>pāyuk</i>	one	<i>papiw</i>	he laughs
<i>nesoo</i>	two	<i>uyumihaw</i>	he prays
<i>nistoo</i>	three	<i>kewāo</i>	he returns
<i>nāoo</i>	four	<i>kākach</i>	almost
<i>neyanun</i>	five	<i>Owāna</i>	who?
<i>nikootwasik</i>	six	<i>Kākwi</i>	what?
<i>tāpukoop</i>	seven	<i>Tanisse</i>	what?
<i>ayenanāo</i>	eight	<i>tantā</i>	where?
<i>kākat mitatut</i>	nine	<i>tanispe</i>	when?
<i>mitatut</i>	ten	<i>kākwi o'che</i>	why?
<i>ka'keyaw</i>	all	<i>tanāke</i>	why? wherefore?

Exercise XI (a)

Continue throughout all persons: 1. *Ā kuske'tayan*, etc. 2. *Ā pimipatayan*, etc. 3. *Ā kooskooskayan*, etc. 4. *Ā kisiwasiyan numoweyu ne kuske'tan tu papiyan*. 5. *Ā wuniskayan sāmak ne mechisoon*.

Exercise XI (b)

1. Tu'to tipiskaw ne nipanan ā ayāskosiyak. 2. Ka'keyaw napāwuk otu ka ayachik kittu papimo'tāwuk. 3. Owāna ka kuske'tat kittu kooskooskat ā kesikayik? 4. Tantā ka ayat kekosis ka pā kupat? 5. Ne nutowāyi'tān ka'keyaw isk-wāsisuk kittu upichik nanisto. 6. Tanispe maku kā pimasiyāk? 7. Ka ayachik uyumihāwikumiko'k numoweyu ayumiwuk maku ayumihawuk.

Exercise XI (c)

1. The men who arrived by canoe yesterday are very sick. 2. He knows who is laughing. 3. The seven men who are laughing fell through the ice last night. 4. Where are you going ashore? 5. What do they say?

LESSON XII

76. The typical suffix "-skaw" is used with nouns to denote an abundance of the objects named, e.g.:

<i>kinosāo</i>	fish	<i>kinosāskaw</i>	fish abound
<i>sukimās</i>	mosquito	<i>sukimāskaw</i>	there are many mosquitoes

Nouns having the suffix "-skaw" may be treated as verbs of the 2nd conjugation, e.g.

Numoweyu ne ku itotanan ā sukimāsk'a'k.

We will not go as there are many mosquitoes.

Ā ussineskayik numoweyu kuske'taw kittu kistekāt.

As there are many stones he cannot make a garden.

77. Similarly, the abundance of the action expressed by a verb is denoted by the verbal suffix "skiw" which is joined to the root and variable vowel of any verb of any conjugation. Any verb so treated, however, will become a verb of the 1st conjugation as the new ending will be in "-iw". e.g.:

<i>māowāo</i>	he plays	<i>māowāskiw</i>	he is always playing
<i>papiw</i>	he laughs	<i>papiskiw</i>	he is always laughing

78. Present tense, Subjunctive, Active, 3rd Conjugation, Intransitive verb.

Pimo'tāo—He walks.

1	<i>ā pimo'tāyan</i>	<i>ā pimo'tāya'k</i>
		<i>ā pimo'tāyu'k</i>
2	<i>ā pimo'tāyun</i>	<i>ā pimo'tāyāk</i>
3	<i>ā pimo'tāt</i>	<i>ā pimo'tāchik</i>
	<i>ā pimo'tāmuku'k</i>	<i>ā pimo'tāmuku'ke</i>
4 person animate	<i>ā pimo'tāyit</i>	<i>ā pimo'tāyit</i>
4 person inanimate	<i>ā pimo'tāmukuneyik</i>	<i>ā pimo'tāmukuniyike</i>

Note that in the subjunctive mood the variable vowel "ā" is constant throughout.

Vocabulary XII

<i>nāheyuwāo</i>	he speaks Cree	<i>kicheokimaw</i>	king
<i>no'tākutāo</i>	he hungers	<i>uske</i>	land, country
<i>no'tāyupakwāo</i>	he thirsts	<i>ukamuske</i>	England
<i>soskwunatuhew</i>	he skates	<i>eyinew</i>	an Indian
<i>taskipoochikāo</i>	he is sawing with rip saw	<i>taskipoochikawikumik</i>	saw mill
<i>keskepoochikāo</i>	he saws with a cross cut saw	<i>taskipoochikun</i>	pit saw
<i>tipāyi'chikāo</i>	he rules	<i>omu</i>	this (inanim.)
<i>ukuhumakāo</i>	he serves out rations	<i>ukuhumatoowin</i>	rations
<i>usānumakāo</i>	he forgives		
<i>ito'tāo</i>	he goes there,		
	he proceeds	<i>chikāma</i>	because
<i>oo'to'tāo</i>	he proceeds from there	<i>mākwach</i>	while

Exercise XII (a)

Continue throughout all persons: 1. *Neyu ka no'tākutāyan ne we sipwātan*, etc. 2. *Mākwach ā utoskāyan taskipoochikawikumiko'k ne no'tāyupakwan*, etc. 3. *Ā soskwunatuhewan ne papu'kisinin*, etc. 4. *Ka usānumakāyan*, etc.

Exercise XII (b)

1. Numoweyu kuske'tawuk iskwāwuk kittu sipwātāchik chikāma ā no'tākutāchik.
2. Napāsīs ka ke pekiskwāt kittu kascyakunāo. 3. Weyuwaw ot awasimisu mātow-
āskiyiwu kiskinohumatoowekumiko'k. 4. Kicheokimaw ka tipāyichikāt omu net
uskena'k ayaw ukamuske'k. 5. Unu napāo ka ukuhumakāt kuske'taw kittu
nāheyuwāt.

Exercise XII (c)

1. Being hungry and thirsty we went to the store. 2. While they were walking
they were talking. 3. Being tired my father is lying on the bed. 4. He is skating
while his father is working in the saw-mill. 5. Knowing this we came yesterday.
6. You cannot play while it is raining.

LESSON XIII

70. From the noun it is possible to form a verb which expresses the fact of the
object being made by using the verbal suffix "-kāo." A connecting vowel is used
depending upon the final letter of the noun. For connecting vowels see below, No. 81.
Verbs so formed are of the 3rd conjugation.

chikuhikun	axe	chikuhikunikāo	he makes an axe.
ustis	glove	ustisikāo	he makes a glove

80. If the material used in making an object has already been referred to, or is
understood, then by the use of the verbal suffix "-kakāo" it may be said—He is
making something out of it, e.g.

usam—snow-shoe	usamikakāo—he makes snowshoe out of it.
mistikooat—box	mistikoo achikakāo—he makes a box of it.

Note that *-t-* often changes to *-ch-*. This is noticed in some localities more than in
others. e.g., *otichipuyiu*—it comes—*ccchichipuyiu*.

Verbs formed by the suffix "-kakāo" belongs to the 3rd conjugation.

81. Connecting vowels are employed when making use of suffixes.

They are:	following n, m, s,	-i-
	following k,	-po-
	following p,	-e-
	following vowels	simply the vowel.
	final "w" and "y" are dropped.	

82. Simulation in verbs is expressed by the verbal suffix "-kaso." The suffix is
joined to the root of the verb and the variable vowel.
Verbs so treated are of the 4th conjugation.

nipaw—he sleeps	nipākaso—he pretends to sleep (see 77)
utaskāo—he works	utaskākaso—he pretends to work.

83. Simulation in nouns is expressed by the typical suffix "-kan."

pesim	sun	pesimokan	clock
munito	God	munitokan	idol
awasis	child	awasisikan	doll

84. Present tense, Subjunctive, active, 4th conjugation, Intransitive verb.

	Kitoo—he shouts.	
1	ā kitooyan	ā kitooya'k
2	ā kitooyun	ā kitooyu'k
3	ā kitooot	ā kitooyāk
3 inanimate	ā kitoomuku'k	ā kitoochik
4 animate	ā kitooyit	ā kitoomuku'ke
4 inanimate	ā kitoomukuniyik	ā kitooyit
		ā kitoomukuniyike

Vocabulary XIII

esuwuyakāyimoo	he is envious	iskwatuwakan	ladder
isseni'kaso	he is so named	ayupe	net
kespoo	he has eaten to satiety	mukuyipan	shovel
kitimakāyimoo	he is repentant	oospawkun	pipe

kwa'koosoo	he is poling	pewapiskooyakun	bottle
mechisoo	he is eating	puskwahumatoowin	scissors
meywāyimoo	he is happy	sapoonikun	needle
oosoo	he boils	ussikun	sock
	(where kettle is animate)		
mistuhe itāyimisoo	he is proud	wastānumakun	lamp
kistāyimoo	he is proud	sepapichikun	bodkin
āka	negative particle with subjunctive mood.		

Exercise XIII (a)

Continue throughout all persons: 1. Mākwach ā chestuhasāpoonikāyan ne niku-
mookasoon, etc. 2. Chikāma ā kespooyan ne meywāyimoo, etc. 3. Neyu ka
kuskikwasooyan ne kuske'tan kittu ussikunikāyan menu.

Exercise XIII (b)

1. Numoweyu kitimakāyimoo unu napāo ka a'kosekasot. 2. Maku keyuwaw ka
meywāyimooyāk numoweyu ket esuwuyakāyimoonawaw. 3. Numoweyu ne ku
manitokanikanan. 4. Mākwach ā mechisooyak ket apuchitanawaw ne mookoma-
ninanu. 5. Unu iskwāo otanisu sepapichikunikāyiwu kittu uyupekāyit. 6. Notawe
ka misakat otakose'k ke kwa'koosoo pawistiko'k.

Exercise XIII (c)

1. John who did not go away is making a knife. 2. His son who is making a net
is named James. 3. The day before yesterday we were making pipes. 4. Not being
industrious we pretend to work. 5. He is proud because he is smoking. 6. He is
making a shovel-handle.

LESSON XIV

85. There is a type of verbal suffix which is not related to the verb which denotes
the simple action. These verbal suffixes, called denominating suffixes, have usually
some prefix which describe some variation of the act of the simple verb, e.g., The
simple action of sleeping is stated in *nipaw*—he sleeps. Any variation of this action
is usually spoken of not by "*nipaw*" but by the denominating suffix "*-kwamoo*."

nipaw—he sleeps but	He sleeps well— <i>me yokwamoo</i>
	He sleeps noisily— <i>mutwākwamoo</i> —he snores
	He sleeps in the same place— <i>tapikwamoo</i> .

Similarly articles made of metal when described by a verbalized form will require
that the suffix *-apisk* from *pewapisk*—metal, be inserted into the verb. Articles made
of wood need the suffix *-ask*, inserted into a verbalized form. These suffixes are then
verbalized with an ending animate or inanimate as required.

It is long	<i>Kinwaw</i>
The lake is long	<i>Kinookumaw sakuhikun</i>
The stick is long	<i>Kinaskun mistik</i>
The metal rod is long	<i>Kinapiskun pewapisk</i>

86. The prefixes used with denominating suffixes are called differentiating pre-
fixes. They are derived from adverbs, adjectives, verbs, and have the same meaning
wherever they are used, e.g.

mutwā	pertaining to noisiness	mutwākwamoo	he snores
		mutwāmowew	he whails
meyo	pertaining to good, well	me yokwamoo	he sleeps well
		me yopuyiw	it goes well.

Differentiating prefixes may also be prefixed to any other verb, e.g.
mutwākitō—he shouts loudly.

87. Closely allied with the denominating suffix is the fundamental verbal root.
The root or part of the root of the simple verb is used as the basic root from which
variations in the type of action performed are indicated by the use of the differentiat-
ing prefixes, e.g.

<i>piniipataw</i>	he runs whence	—fundamental root— <i>pataw</i> <i>sipwāpa'taw</i>	he runs away
		<i>wuyuwepa'taw</i>	he runs out
<i>pimasiw</i>	he sails whence	—fundamental root— <i>asiw</i> <i>sipwāasiw</i>	he sails away
		<i>pāasiw</i>	he sails hither

88 Present tense, Subjunctive, Active, 5th Conjugation, Intransitive verb.

wuskuweu—he moves

1	ā wuskuweyan	ā wuskuweya'k
2	ā wuskuweyun	ā wuskuweyu'k
3	ā wuskuwet	ā wuskuweyāk
3 inanimate	ā wuskuwemuku'k	ā wuskuwechik
4 animate	ā wuskuweyit	ā wuskuwemuku'ke
4 inanimate	ā wuskuwemukuniyik	ā wuskuweyit
		ā wuskuwemukuniyike

Vocabulary XIV

Denominating suffixes:

-kwamoo	pertaining to "sleeping"
-pichew	pertaining to "moving camp"
-kapowew	pertaining to "standing"
-puyiw	pertaining to "operation," "working capacity"
-kumaw	pertaining to "water"

Fundamental roots:

-pa'taw	pertaining to "running" from <i>pimipataw</i> —he runs
-asiw	pertaining to "sailing" from <i>pimasiw</i> —he sails

Differentiating prefixes:

pā	pertaining to "coming"
wuyuwe-	pertaining to "going out"
mutwā-	pertaining to "noise"
meyo-	pertaining to that which is good, well, from "meywasin"—it is good
sipwā-	pertaining to "going away"—from
tu'ko-	pertaining to "arriving"
isse-	pertaining to "thusness" from "isse"—so, thus
kewā-	pertaining to "returning"
keyame-	pertaining to "stillness," "cessation of movement"
kinoo-	pertaining to "length"
ispe-	pertaining to "height"
kwāske-	pertaining to "turning around"
matapoo-	pertaining to being "side by side"
kemawā-	pertaining to "quiet operation"

Exercise XIV (a)

Continue throughout all persons: 1. *Ā meyokesika'k ne ku sipwāsin*, etc. 2. *Ā kewāpa'tayan ne keyipen*, etc. 3. *Ne nutowāyi'tān kittu meyokwameyan*, etc.

Exercise XIV (b)

1. *Ne pesimokan meyopuyiw*. 2. *Kinookumaw omu sakahikun*. 3. *Nesoo mistatimwuk matapookapowewuk*. 4. *Ke kewāpa'tanawaw otu o'che*. 5. *Tapwā meyopuyiw ne chikuhikun*. 6. *Ot awasimisuk matapookwamooyiwu*. 7. *Oo pesimokuniwawu kemawāpuyiwu*.

Exercise XIV (c)

1. The two men who are arriving will sleep together. 2. Standing in this way we can rest. 3. As he was angry John ran away. 4. The river is long. 5. All the men have arrived moving camp. 6. We are moving camp away.

LESSON XV

89. Nouns form the diminutives by adding the typical suffix *-is* or *-sis* e.g.

<i>chikuhikun</i>	axe	<i>chikuhikunis</i>	a little axe
<i>napāo</i>	man	<i>napāsis</i>	boy
<i>sepe</i>	river	<i>sepe-sis</i>	creek
<i>pakākin</i>	hide	<i>pakākinos</i>	little hide (-os after "n")

After consonants a connecting vowel is used.

90. Similarly with verbs a lessening of the action of the verb may be expressed by using the verbal suffix "*-siw*" e.g.

pekiskwāo he talks *pekiskwāsiw*

The suffix is added to the root and variable vowel and changes the verb to the 1st conjugation.

91. The typical suffix "*-kun*" with nouns denotes the name of an instrument. By substituting the ending "*-kāo*" for "*-kun*" a verb may be formed which indicates the action performed by the instrument. Such verbs are intransitive of the 3rd conjugation and must not be used transitively.

<i>paskisikun</i>	gun	<i>paskisikāo</i>	he shoots
<i>chikuhikun</i>	axe	<i>chekuhikāo</i>	he chops
<i>pinepoochikun</i>	mill	<i>pinepoochekāo</i>	he grinds

92. From the simple noun a verb may be formed in which the existence of the noun is affirmed. Animate nouns are verbalized in this way by adding the suffix "*-uiw*" to the stem of the noun. They are treated as verbs of the 1st conjugation, e.g.

<i>napāo</i>	man	<i>napāuiw</i>	he is a man
<i>okimaw</i>	a master	<i>okimawuiw</i>	he is a master

Inanimate nouns are treated in the same way but having the verbal form in "*-uun*" not "*-mukun*."

<i>chekuhikun</i>	axe	<i>chekuhikuniuun</i>	it is an axe
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93. Present tense, Subjunctive, Active, 6th Conjugation, Intransitive verb.

Itāyi'tum—He thinks.

1	ā itāyi'tuman	ā itāgi'tuma'k
2	ā itāyi'tumun	ā itāyi'tumu'k
3	ā itāyi'tuk	ā itāyi'tumāk
3 inanimate	ā itāyi'tumomuku'k	ā itāyi'tukik
3 animate possessive	ā itāyi'tumeyit	ā itāyi'tumomuku'ke
3 inanimate possessive	ā itāyi'tumomukuniyik	ā itāyi'tumeyit
		ā itāyi'tumomukuniyike

Vocabulary XV

<i>wapiw</i>	he sees	<i>kistikan</i>	garden
<i>kwapikāo</i>	he brings water	<i>mānikun</i>	garden, fence, wall
<i>taskitukuhikāo</i>	he splits wood	<i>māskonaw</i>	road, path
<i>kowachew</i>	he is perishingly cold	<i>muskoseu</i> (pl.)	blade of grass
<i>machew</i>	he hunts for meat	<i>mistik</i>	hay
<i>muskowisiw</i>	he is strong	<i>moostoos</i>	tree
<i>ayimapisin</i>	he thinks it difficult		cow
<i>ayimaye'tum</i>	he thinks it difficult		(to do something he actually sees)
<i>nekanew</i>	he goes first		(to do something he visualizes)
<i>nachinitāo</i>	he goes for wood	<i>wapikwune</i>	flower

Exercise XV (a)

Continue throughout all persons: 1. *Ā kewusāye'tuman net ayimāye'tān*, etc. 2. *Ā kuskāye'tuman numoweyu ne kuske'tan kittu nipayan*, etc.

Form the diminutives for: *kistikan*, *moostoos*, *iskwāo*, *utim*, *mistatim*.

Exercise XV (b)

1. *Unu āka ka wapit pimipa'taw māskona'k*. 2. *Sekwuno'k ne ke itāyi'tān kittu wapikwuneska'k*. 3. *Otakose'k ke chikuhikunikāo menu uno'ch taskitukuhikāo*. 4. *Nekawe nikumoo ā ussikunikāt*. 5. *Neyunan ka mātowāya'k ne napāsisewinan*. 6. *Chikuhikuniuun menu meyopuyiw*.

Exercise XV (c)

1. All the boys who are at the school are working in the garden. 2. The girls are singing lustily as they play. 3. The little lake is not long. 4. The little boy runs out of the garden. 5. We are all masters. 6. The children can speak a little. 7. You smoke a little.

LESSON XVI

94. Adjectives are used in Cree but generally appear in a verbalized form. The following are the only true adjectives in common use: *ki'che*—great, *meyo*—good, *muché*—bad, *oske*—new, *kwiysuk*—right, and also the numerals, for which see No. 150.

These may also be used as differentiating prefixes (No. 86).

95. Adjectives may be formed from verbs by taking the root and variable vowel and adding the adjectival ending "-we." e.g.

<i>ayumihaw</i>	he prays	<i>ayumihawe mussinuhikun</i>	prayer book
<i>iskootāo</i>	it burns	<i>iskootāuwe tapanask</i>	train

96. In the place of adjectives in the true sense as in No. 94, adjectival verbs are more commonly used.

Adjectival verbs are regularly conjugated except that in the inanimate form the ending in "-mukun" is not used. It sometimes appears as a different verb. The shortened form of the root as used in the inanimate is sometimes used as a differentiating prefix, e.g.:

<i>misikitiw</i>	he is big	<i>misaw</i>	it is big
<i>chemisisiw</i>	he is short	<i>chemasin</i>	it is short

97. It is often preferable to verbalize the numeral adjectives. These all belong to the first conjugation. In the inanimate the ending "-wun" is used in place of the ending "-mukun," e.g.:

		Animate	Inanimate	
<i>pāyuk</i>	one	<i>pāyukowiw</i>	<i>pāyukwun</i>	he is one, it is one.
<i>nisto</i>	three	<i>nistiwiw</i>	<i>nistowunwu</i>	they are three

When the numeral adjective has several syllables it is verbalized by using the auxiliary "itusiwuk" for the animate and "itu'tinwu" for the inanimate, e.g.:

<i>Neyananomitanaw itusewuk</i>	they are 50 in number.
<i>Ayenanāo itusewuk</i>	they are eight in number.

98. *Mechāt*—many, and *chukowasis*—few, are also verbalized.

<i>mechātiwuk,</i>	<i>chukowasisiwuk.</i>	animate
<i>mechātinwu</i>	<i>chukowasisinwu.</i>	inanimate

99. Present tense, Subjunctive, Active, 7th Conjugation, Intransitive verb

Pimisin—He lies down.

1	<i>ā pimisiniyan</i>	<i>ā pimisiniya'k</i>
2	<i>ā pimisiniyun</i>	<i>ā pimisiniyu'k</i>
3	<i>ā pimi'sik</i>	<i>ā pimi'sik'ik</i>
3 inanimate	{ <i>ā pimitik or</i> <i>ā pimisinomuku'k</i>	{ <i>ā pimitike or</i> <i>ā pimisinomuku'ke</i>
4 animate	<i>ā pimisiniyit</i>	<i>ā pimisiniyit</i>
4 inanimate	{ <i>ā pimitiniyik or</i> <i>ā pimisinomukuniyik</i>	{ <i>ā pimitiniyike or</i> <i>ā pimisinomukuniyike</i>

Note that the alternative forms in "muku'k," etc., are for use with those verbs which do not end in "-sin."

Vocabulary XVI

<i>Animate</i>	<i>Inanimate</i>			
<i>chemisisiw</i>	<i>chemasin</i>	he is short	<i>mechāt</i>	many
<i>ispisiw</i>	<i>ispaw</i>	he is high	<i>chukowasis</i>	few
<i>kinosiw</i>	<i>kinwaw</i>	he is long	<i>meyo</i>	good
<i>kosikwatiw</i>	<i>kosikwun</i>	he is heavy	<i>muché</i>	bad
<i>mayatisiw</i>	<i>mayatun</i>	he is ugly, bad	<i>oske</i>	new
<i>meyosisiw</i>	<i>meywasin</i>	he is good physically	<i>kwiysuk</i>	right
<i>meywatisiw</i>	<i>meywatun</i>	he is kindly, good morally		
<i>misikitiw</i>	<i>misaw</i>	he is big		
<i>muskowisiw</i>	<i>muskowaw</i>	he is strong		
<i>pupukisisiw</i>	<i>pupukasin</i>	he is thin		
<i>upisesisiw</i>	<i>upiasin</i>	he is small		

Exercise XVI (a)

Continue throughout all persons: 1. *Neyu ka pisoosiniyan ne kootikoosinin.* 2. *Ā twakoonāsiniyan ne pupu'kisinin,* etc. 3. *Ā ayimāye'tuman ne ku kewan,* etc. 4. *Neyu āka ka kosikwatiyan numoweyu ne twakoonāsinin,* etc.

Exercise XVI (b)

1. *Meywatisiw.* 2. *Ne muskowisinan.* 3. *Ke chikuhikun kosikwun maku meyo-puyiw.* 4. *Ne waskühikun misaw.* 5. *Mitatut itusewuk napāwuk ka sipwātāchik otakose'k.* 6. *Nikootwasik itutinwu chikuhikunu ka meywāsike.*

Exercise XVI (c)

1. Our houses are small. 2. The road is bad. 3. The beds are small. 4. Many men are in the hospital that is big. 5. There are a few children in the small beds. 6. The thin knives are not strong. 7. They are sleeping four together. 8. They are running two together.

LESSON XVII

100. Demonstrative pronouns follow the same rules as in English. The demonstratives are:

	Animate		Inanimate	
	Sing.	Plural	Sing.	Plural
This	<i>owu</i>	<i>oke</i>	<i>omu</i>	<i>ohe</i>
That	<i>unu</i>	<i>unike</i>	<i>omimu</i>	<i>unihe</i>
Another	<i>kotuk</i>	<i>kotukuk</i>	<i>kotuk</i>	<i>kotuku</i>
The same	<i>āwuko</i>	<i>āwuko</i>		
This self-same one	<i>āwukwawu</i>	<i>āwukwanik</i>	<i>āwukomu</i>	<i>āwukwani</i>
That self-same one	<i>āwukwanu</i>	<i>āwukwanik</i>	<i>āwukwanimu</i>	<i>āwukwani</i>

Note that in pointing to an object, "unu" sometimes becomes "nahu" and "unimu" becomes "nāmu."

101. Typical suffix "-apo" denotes names of liquids, e.g.:

<i>nipe</i>	water	but <i>meywāpo</i>	fresh water
<i>soominis</i>	grape	<i>soominapo</i>	wine

102. Typical suffix "-āyape" denotes names of chains, strings, etc., e.g.:

<i>pewapisk</i>	iron	<i>pewapiskwāyape</i>	chain	<i>pesimwāyape</i>	rain-bow
<i>mi'ko</i>	blood	<i>mi'kwāyape</i>	vein		

103. Typical suffix "-atik" denotes an object made of wood, e.g.:

<i>mechisoowin</i>	a meal	<i>mechisoowinatik</i>	a table
<i>chikuhikun</i>	axe	<i>chikuhikunatik</i>	an axe handle

104. Typical suffix "-min" denotes the names of berries, e.g.:

<i>menis</i>	berry	but <i>soomin</i> —a grape, raisin, also:
<i>sapoomin</i>	gooseberry	<i>muskekoomin</i> —muskeg berry

105. Typical suffix "-ākin" denotes the name of the material from which an object is made, e.g.:

<i>mussinuhikun</i>	book	<i>mussinuhikunākin</i>	paper
<i>pupukiwayan</i>	shirt	<i>pupukiwayanākin</i>	shirting

106. Typical suffix "-kume" denotes a reference to water, e.g.:

<i>nipe</i> —water, but <i>tu'kikume</i>	cold water	<i>ki'chekume</i>	the sea
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Vocabulary XVII

<i>mussinuhikun</i>	book, letter	<i>mitāhimin</i>	strawberry
<i>mussinuhikunākin</i>	paper	<i>muskekoomin</i>	muskeg berry
<i>mussinuhikunatik</i>	pencil	<i>niskemin</i>	bilberry (Indian variety)
<i>asoowuchikun</i>	envelope	<i>susapoomin</i>	gooseberry (English variety)
<i>mussinuhikāo</i>	he writes	<i>misaskwutomin</i>	saskatoon berry
<i>ayumichikāo</i>	he reads	<i>wesukemin</i>	cranberry
<i>pupukiwayan</i>	shirt	<i>pu'kwāsekunemin</i>	grain of wheat

tipuhikun	unit of measurement	mutamin	grain of corn
tipuhikunatik	ruler	soomin	grape
pesakanape	rope	mi'kwâyape	vein

Also demonstrative pronouns in No. 100 and typical suffixes in Nos. 101-106.

Exercise XVII (a)

1. Unimu chikuhikunatik; omu mechisowinatik. 2. Oo chikuhikunatikoowawu; Ke mussinuhikunatikonawu. 3. Kotuku tipuhikunatikwu; omu meywapo; unimu soominapo.

Continue throughout: ne chikuhikunatik; ne mussinuhikunatikwu.

Exercise XVII (b)

1. Unihe menisu meywasinwu. 2. Mitâhiminooskaw. 3. Mechâtinwu susapominu. 4. Omu pupukiwayanâkin muskowaw. 5. Ne mi'kwâyapeu mayatunwu. 6. Unimu pesakanâpe kinwaw.

Exercise XVII (c)

1. This woman is heavy. 2. I am making an axe handle. 3. Another girl is reading. 4. These men are short but strong. 5. We are making tables. 6. There is a great deal of wheat. 7. There are a few gooseberries.

LESSON XVIII

107. The verbal prefix "post" denotes the action of "putting on" a garment. It is prefixed to the noun and the 3rd conjugational ending "-âo" is added thereby verbalizing the form, e.g.:

ustis	a glove	postustisâo	he puts on a glove (s)
muskisin	moccasin	postuskisinâo	he puts on moccasin (s)

Note that in some localities this "post-" is pronounced "poost-". "Post-" is derived from *postiskouâo*—he puts him on (see No. 170).

108. The verbal prefix "kât-" denotes the action of "taking off" a garment. It is prefixed to the noun and the 3rd conjugational ending "-âo" is added, e.g.:

ustotin	a cap	kâtustotinâo	he takes off his cap.
miskootaki	coat	kâtusakâo	he takes off his coat.

"Kât-" is derived from *kâchekoonâo*—he takes him off (see No. 170).

109. **The Future Tense.** It has been seen (No. 52) that the future indicative is formed from the present by using the particles "ku" and "kittu." These same particles with certain modifications (No. 68) are used to form the future tense in the subjunctive mood. In principal clauses with future verb use the indicative mood. In subordinate clauses with future verb use the subjunctive mood, having the verb in the present tense with future particles, EXCEPT in future conditional sentences the verb of the clause stating the condition is placed in the form of the future subjunctive given in No. 110.

He will speak.	<i>Kittu pekiskwâo</i>
He who is sick will speak.	<i>Unu ka a'kosit kittu pekiskwâo.</i>
He who will be walking will speak.	<i>Unu ka pimo'tât kittu pekiskwâo.</i>
If he is walking he will speak.	<i>Kespin pimotâche kittu pekiskwâo.</i>
When he arrives he will speak.	<i>Ispe tu'kosike kittu pekiskwâo.</i>

110. The future tense, subjunctive mood for use in conditional future clauses is formed by adding to the root and variable vowel of each of the conjugations the following endings:

1	-yanâ	-ya'kâ (-yako)
2	-yunâ	-yu'kâ (-yuko)
3	-che	-yâko
3 inanimate	-muku'kâ	-twawâ
4 animate	-yiche	-muku'kwawâ
4 inanimate	-mukuniyikâ	-yitwawâ
		-mukuniyikwawâ

Note that the bracketed forms are used in some localities. In the 6th and 7th conjugations the 3rd person has -ke and -kwawâ, e.g.:

tu'kosike, tu'kosikwawâ; itâyi'tuke, itâyi'tukwawâ.

The subjunctive particle "â" is not used with the future forms given above.

Vocabulary XVIII

postustisâo	he puts on his glove	kâtustisâo	he takes off his glove
postustotinâo	he puts on his cap	kâtustotinâo	he takes off his cap
postisakâo	he puts on his coat	kâtisakâo	he takes off coat
postuskisinâo	he puts on his boots	kâtuskisinâo	he takes off boots
postayoowinisâo	he puts on his clothes	kâtayoowinisâo	he takes off clothes
kowisimoo	he goes to bed	powamiw	he dreams
astum	come here!	kupâsiw	he camps
awus	go away!	ispe	when
châskwa	wait a minute!	kespin	if

Exercise XVIII (a)

Continue throughout all persons: 1. Postisakâyanâ, etc. 2. Kâtustisinâyanâ. 3. Kowisimooyanâ, etc. 4. Kupâsiyanâ, etc. 5. itâyitumanâ, etc.

Exercise XVIII (b)

1. Kespin ayâskosiya'kâ ne ku uywâpinan. 2. Ispe nipitwawâ ke ku kewanawaw. 3. Kespin kooskoscakhe unu awasis kittu matoo. 4. Ispe keokâyunâ ke ku kâtustotinan. 5. Kespin nikumooyanâ kittu kito. 6. Kespin âka ka wapit pimotâche kittu nunaskumoo.

Exercise XVIII (c)

1. When the women will be sewing we shall rest. 2. If the road is bad we shall break through the snow crust. 3. Wait a minute! come here! 4. When I go to bed I shall take off my boots. 5. When you go to bed you will dream. 6. If his son comes we shall not rest.

LESSON XIX

111. The Imperative Mood in Cree is used in giving commands, making exhortation. There is a present tense and a future tense.

112. The full present tense Imperative Mood of "upiw" is given. The endings are regular throughout all conjugations. The 2nd person singular is simply the root and variable vowel. 6th conjugation verbs have the 2nd person singular using the root only, there being no variable vowel.

1		upitan (1 and 3)
2		upitak (1 and 2)
3	upi	upik
3 Inanimate	keyam kittu upiw	keyam kittu upiwuk
4 Animate	keyam kittu upimukun	keyam kittu upimukunwu
4 Inanimate	keyam kittu upiyiw	keyam kittu upiyiwu
	keyam kittu upimukuniyiw	keyam kittu upimukuniyiwu

113. The future tense of the Imperative mood differs from the present tense imperative mood in the first two persons singular and plural. The full form of the tense is given with "nipaw" but all conjugations are regularly formed.

1		nipakak (1 and 2)
2	nipakun	nipakâk
3	keyam kittu nipaw	keyam kittu nipawuk
4 Animate	keyam kittu nipayiwu	keyam kittu nipayiwu

114. The noun when used in direct address is placed in the vocative case. The vocative case in the singular is the same as the nominative singular. The vocative plural is formed by adding the suffix "-itik" to the singular. After a vowel this ending becomes "-tik." This ending is also used with the imperative words "astum" and "awus," e.g.:

Napâsis astum! Boy, come here!
Napâtik astumitik! Men, come here!
Uyiseyinetik itotatak! People, let us go!

115. With the imperative mood the negative adverb is "ākaweyu" occasionally abbreviated to "āka." When "ākaweyu" stands alone it is equivalent to "Don't do that." When used in the 3rd person "ākaweyu" replaces "keyam."

Ākaweyu sipwātā.	Don't go away.
Āka kīto.	Don't shout!—Be quiet!
Ākaweyu kīttu upiw.	Let him not sit.

Vocabulary XIX

kasekwakun	a towel	nipowew	he stands
kisipākinikun	soap	pa'kwahoosoo	he dries himself
kisipākinisoo	he washes himself	kasechichāo	he wipes his hands
kisipākichichāo	he washes his hands		
kasekwāo	he wipes his face		
poone-	differentiating prefix denoting "cessation"		

Exercise XIX (a)

1. Napātik ākaweyu sipwātāk. 2. Ā kesika'k wuniska menu sipwātā. 3. Napāsītik ispe petokwāyāko waskuhikuni'k kātustotinākāk. 4. Astumetik keyuwaw menu utooskāk otu. 5. Keyam kittu pu'kitin ne chikuhikun.

Exercise XIX (b)

1. Tantā ka ayak unimu kasekwakun? 2. Ākotu nāmu tātupiwini. 3. Poonemechisooyakā ne ku nuhisininan. 4. Numoweyu chāskwa ne ke kisipākichichan. 5. Keyipe maku kittu kisipākinisooyun menu pā mechisoo. 6. Ke meyoayanaw chikāma ā kisipākinisooyuk.

Exercise XIX (c)

1. When we are eating we sit at the table. 2. Children come into the house and let us eat. 3. After you have eaten, the boys will wash themselves. 4. When you sing stand up. 5. Let them come and work. 6. If he can sleep let us rest.

LESSON XX

116. The preposition "isse" used with the noun in the locative case means "to" or "towards." It is placed after the noun it governs, e.g.:

waskuhikuni'k isse	towards the house, to the house.
Opaskwia'k isse	to The Pas.

With "ākotu" which means "thither," e.g.: ākotu isse—thither, in that general direction.

It is also used as a locative particle with verbs. It has been seen that verbalized forms often are used where the English use would have a noun. With these verbalized nouns it is impossible to use the locative suffixes as given in No. 32. When "isse" is used to give a locative sense to the verb it is placed immediately before the subjunctive form of the verb, following the particles used. Used in this manner, "isse" has the meaning of "wherein." e.g.:

ā isse nuhipuyikoya'k	wherein we have opportunity—in our opportunity.
ā isse so'katiseyan	wherein I am strong—in my strength.

The sentence "In your strength we are all strong" may be written in two ways:

Ke so'katisewini'k	ne sokatisenan
Ā isse so'kātiseyun	ne so'katisenan

Cree idiom prefers a verbal form always in place of a simple noun.

117. The adverb "isse" meaning "thus," "so," is also used with the verb as an adverb of exactitude. It is placed in the same manner as the preposition "isse" immediately preceding the verb form. It may be used with the indicative mood as well as with the subjunctive, e.g.:

Ket isse mumisetotatinawaw	I so trust you.
Ket isse pumihikoowaw	He so cares for you.
Ke kiskāyitānawaw eyinewuk ā isse tipāyimikochik kicheookimawu . . .	
You know (that) people are so ruled by kings . . .	

It has been seen (No. XIV Vocab.) that isse is also used as a differentiating prefix. An abbreviated form of it is also seen in such words as, i'totum—he does so, where the "s" is dropped and the aspirate marks the elision; also in itikitiw—he is of such a size.

118. **Indeterminate Person.** All forms of the Intransitive verb have related to the action or condition of a definite person. Without reference to the action of any specific person, but having reference to all men in general, the forms of the Indeterminate Person are used in a manner similar to the French use, e.g.:

On dit.	They say or it is said.	(French)
Itwaniwun	They say or it is said	(Cree)

119. The present Indicative form of the Indeterminate person is formed by adding the ending "-aniwun" to the root of the verb. After a vowel "n" is inserted for euphony.

Nipaniwun	They sleep
Uyumihaniwun	They pray

120. The present Subjunctive form of the Indeterminate person is formed by adding the ending "-aniwu'k" to the root of the verb.

Ā pimo'taniwu'k they are walking.

An alternative form of the present subjunctive indeterminate person is obtained by dropping the "t" of the 3rd person singular, present subjunctive of the ordinary verb and adding "'k." This form is more common than that given above.

ā itwāk	they say
ā uyumihak	they pray

Vocabulary XX

numoowunaw	it is fair wind	wepuch	soon
numoowunasiw	he sails with fair wind		
numoowunootāo	he walks with fair wind		
nayimun	it is head wind	so'ke	strongly
pimiskaw	he paddles	ākose	and, so—conjunction
sakastāo	it is sun rise	konu	snow (on the ground)
pu'kisimo	it is sun set	miskwame	ice
nepayastāo	it is moonlight	timew	it is deep
pā nokosiw	he comes into sight		
-nakosiw, with inanimate	-nakwun, denominating suffix—appearance		
issenakosiw	he appears so	meyonakosiw	he looks well
pānokosiw	he appears, he comes into sight.		

Exercise XX (a)

1. Ā numoowunayik kuske'taw James kittu sipwāasit. 2. Tanispe kā wuniskayun? 3. Wepuch kā wapu'k ne ku wuniskan. 4. Kākach sakustāo maku numoweyu chāskwa pānokosiw pesim. 5. A'kwati'ke ne ku sipwātanaw. 6. Muskuwaw miskwame. 7. Tapwā meyaswin ā nepayastā'k.

Exercise XX (b)

1. Tantā ka ito'tāyun? 2. Ne ku ito'tan atawāwikumiko'k isse. 3. Kā Ayumi-hāwekesika'k ke ku ito'tanaw ayumihāwikumiko'k. 4. Ā isse muskowisiyun ākaweyu mistuhā itāyimisoo. 5. Ākose isse utooskāk kittu meywatumāk. 6. Mechisoonaniwun kittu pimatisi'k.

Exercise XX (c)

1. People wash themselves. 2. The children are singing in their play. 3. We are happy in our strength. 4. You dream in your sleep. 5. People give news when they visit about. 6. They sing when they are happy.

LESSON XXI

121. The 4th person with Intransitive Verbs. (Recapitulation). The verb of the 3rd person is reserved for action performed by the first 3rd person to appear in the narrative. Since a noun in the possessive case implies the existence of a 3rd person then its verb must be placed in the 4th person.

1. John runs.	John pimipataw.
2. She works.	Utoskāo.
3. John's son runs.	John okosisu pimipatayiwu.
4. Henry's father works.	Henry otaweyu utoskāyiwu.
5. James' axe falls.	James oochikuhikun pu'kitiniyiw.

In each of the first two sentences given above only one noun of the 3rd person is subject of the verb in its own sentence. If, however, sentence 2 is subordinated to sentence 1, then there would be two nouns of the 3rd person in the sentence each having its own verb, e.g.:

John runs while she works.

In this sentence John, being the first 3rd person to appear in a narrative involving actions of other 3rd persons, reserves to his use the form of the 3rd person; so also any verbalized adjective relating to John. But any action or verbalized adjective referring to "she" or other 3rd person will be placed in the 4th person.

6. John runs while she works. *John pimipataw ā mākwach utoskāyit.*
7. John who is strong runs while she who is short works.
John ka muskowiset pimipataw mākwach unihe ka chimisiseyit ā utoskāyit.
8. John runs as it is a fine day. *John pimipataw ā meyokesikayik.*

The use of the 4th person will avoid much of the ambiguity noticed in such sentences as are common in English, e.g.: James called to Henry as he was going away.

9. *Jāmes ke tāpwatāo Henryu ā sipwātāt*—means James was going away.
10. *Jāmes ke tāpwatāo Henryu ā sipwātāyit*—means Henry was going away.

Review No. 11. Only the actions of the "man who fell among thieves" are placed in the 3rd person. "they departed" "the priest who passed by" "the Levite who passed by" "the Samaritan who journeyed" "who had compassion"—each of these verbs are placed in the 4th person. "who stripped him" is equivalent of "he was stripped by them" and therefor will be found in the Inverse Voice (No. 135) and will be explained there.

When the subject of a verb in the 4th person is named -u is added to the ordinary nominative case singular thereby forming the 4th person nominative singular or plural.

11. *Okimaw kisiwasiw chikāma āka ā kewāyit Johnu menu kotuku napāwu.*

The boss is angry because John and the other men are not returning.

Vocabulary XXI

okimakan	an Indian chief	okimaw, a master, "boss"
oweyuk	someone	nantow approximately
nantow oweyuk	somebody, anybody	atu although
nantow isse	in any way	tapiskoch like, as, the same as
nantow ittu	anywhere	ta'keyowāo it is a cold wind
		ittu where (with subjunctive)

Exercise XXI (a)

1. *Ā nayimuneyik numoweyu ke sipwāasiw.* 2. *Ā nepayastā'k ne pimipa'tanan.*
3. James petokwāo-waskuhikuni'k mākwach Johnu ā wuyoweyit kittu ito'tāyit atawikumiko'k isse. 4. *Ā ke pooneutooskāt John ke mutwānikumoo atu āka ā ke meywāyitumeyit Josephu.* 5. *Chāskwa napāsis ākaweyu sipwātā chikāma John okosisu ā pānookoseyit.* 6. *Ka misikitit napāo numoweyu pimisin chikāma ā a'koseyit Jamesu.*

Exercise XXI (b)

1. *Napāwuk ka ke machechik ke tukosinwuk mākwach ā ke kwapikāyit napāsisu.*
2. *Net ayimāyitān kittu pimo'tāyan tapiskoch ā pimo'tāt John.* 3. *John ke kewāo ā ke keyamepuyiyik oopesimokan.* 4. *Issenikasoo John tapiskoch otaweyu ā issenikasoyit.* 5. *Unu napāo oo'tāo atawāwikumiko'k chikāma āka ā nāheyuwāyit okimawu ākotu ka ayayit.* 6. *Numoweyu uywāpiwuk ka a'kosechik chikāma ā mātowāyit awasisu.*

Exercise XXI (c)

1. John will go away tomorrow if James returns. 2. Will he be disappointed if John grieves? 3. He stirs in his sleep as we enter the house. 4. We arrive "bag and baggage" because he is going away. 5. He fills his pipe and smokes as the man who arrived yesterday relates the news. 6. Singing as they work, people are happy.

LESSON XXII

122. Adjectives are compared as in English. For the simple comparative is used "awasimā" with either adjectives or verbal adjectives, e.g.:

I am stronger. *Awasimā ne muskowisen.*
I am more wise. *Awasimā net eyinesin.*

And for a simple superlative is used "mawach"

I am strongest. *Mawach ne muskowisen.*
I am most wise. *Mawach net eyinesin.*

In the comparative where "more" is followed by "than," "awasimā" or "nowach" or "ayiwak" is used for "more and "ispech" or "eyikok" for "than."

He is more tired than I. *Awasimā ayāskosiw ispech neyu.*
I am stronger than you. *Neyu nowach ne muskowisen ispech keyu.*

"Less" is expressed by *astumeyiko'k* or *no'taw*. The former means literally "on this side" and the latter "short of."

He is less strong than I. *Astumeyiko'k muskowisiw ispech neyu.*
I am less tired than you. *Noo'taw net ayāskosin ispech keyu.*

"Rather more" is expressed by *nowach mistuhā*.

He is rather stronger than I. *Nowach mistuhā muskowisiw ispech neyu.*

"Rather less" is expressed by *nowach astumeyiko'k*.

It is rather less mild today. *Nowach astumeyiko'k kesoopwāo uno'ch ka kesikayik.*

When two comparatives are used in the same sentence and the one is the result of the other, then the causative is placed in the subjunctive and the resultant in the indicative, e.g.:

The more he works the more he is tired.
Awasimā ā utoskāt awasimā ayāskosiw or a'che . . . a'chepiko

The less he sees the less he grieves.

Astumeyiko'k ā waputuk astumeyiko'k kuskāyitum.

The more he eats the less he works.

Ayiwak ā mechisoot astumeyiko'k utoskāo.

Vocabulary XXII

a'chepiko	more and more	a'che . . . a'chepiko	the more . . . the more
ākospe	then		
awasimā	more	awasimā menu awasimā	—more and more
astumeyiko'k	less		
ucheyaw	a little while	mistuhā	very, much
ayiwak	more, exceedingly	pe'chaw	it is far
ispech or ispeche	than	āwuko o'che	therefore
mawach or mawache	most, extremely	tantu'to	how many?
noo'taw	less	tantu'twaw	how many times?
nowach	rather	taneyeko'k	when?
naspich or naspiche	very, greatly	puku'kum	likely, perhaps
osam	too, too much	maskoch	perhaps
wawes	much more	kāchenach	certainly

Exercise XXII (a)

1. *Osam chemaskwun omu chikuhikunatik.* 2. *Ke kuske'tan puku'kum kittu chikuhikunatikookāyun awasimā ā kinwaskwu'k.* 3. *Kekosis na awasimā misikititw ispech owu?* 4. *Maskooch tapwā, nekoosis ā misikitit maku numoweyu osam.* 5. *Iskwāsis ka upisesisit astumeyiko'k kosikwatiw ispech unu napāsis ka kowukatosoot.* 6. *Tu'to kesikaw ayiwak ā kesopwāyik.* 7. *Owu napāo awasimā ā meywatisit ispech unu ka mayatisit.*

Exercise XXII (b)

1. John is very wise. 2. But James is exceedingly strong. 3. Perhaps I can set out today if it is not blowing too much. 4. How many times have you walked on this road? 5. I do not know, but it is very long. 6. The other road is much longer. 7. The beds in the hospital are smaller than those in the house. 8. He is continually talking altogether too much.

LESSON XXIII

123. An imperfect tense of the Intransitive verb is used not so much for purpose of narration but to express obligation, potentiality, and condition.

124. Two forms of the Imperfect tense are here given in both Indicative and Subjunctive moods. The forms are regularly formed throughout the seven conjugations.

Ne nipatī or nipa'	I slept	Ne nīpanapun
Ke nipatī or nipa'	thou didst sleep	Ke nīpanapun
O nipatī or nipa'	he slept	nīpanapun
nīpāmukunopun	it slept	
nīpayepun	he slept	4th person animate
nīpāmukunīyepun	it slept	4th person inanimate
Ne nīpa'tan	we slept	Ne nīpananapun
Ke nīpa'tanaw	we slept	Ke nīpananapun
Ke nīpa'tawaw	you slept	Ke nīpanawapun
O nīpa'tawaw	they slept	nīpanunuk
nīpāmukunopunu	they slept	
nīpayepun	They slept	4th person animate
nīpāmukunīyepunu	They slept	4th person inanimate

ā nīpayapan
ā nīpayu'pun
ā nīpa'pun
ā nīpāmuku'kipun
ā nīpayi'pun
ā nīpāmukunīyikopun

ā nīpaya'kopun
ā nīpayu'kopun
ā nīpayā'kopun
ā nīpawa'pun
ā nīpāmukunooowakopunā
ā nīpayiwa'pun
ā nīpāmukuneyikoowakopunā

125. From this imperfect tense is formed the pluperfect tense by inserting the particle *ke* before the main verb-form.

126. "may" or "can" is expressed by the two particles *ku ke* and the present tense.

127. "might" "could" "would" "should" is expressed by *ku* with the Imperfect tense.

128. "might have" "could have," etc., is expressed by *ku* with the pluperfect tense. "ought to have" by *ku* with the pluperfect with the indicative.

129. The future perfect tense is obtained by using the perfect particle with the future tense as given in No. 110.

130. In present conditional sentences the clause containing the condition is placed in subjunctive mood and the clause containing the conclusion in the indicative mood.

131. In conditional sentences in past time the clause containing the condition is placed in the imperfect subjunctive and the clause containing the conclusion in imperfect indicative.

132. In future conditional sentences the clause containing the condition is placed in the future subjunctive as given in No. 110.

133. General Passive. The Passive Voice in the English sense does not exist as such in the Cree. Any action which passes between two nouns which are named in the sentence is expressed by means of a Transitive Verb form of Direct or Inverse Voice for which see No. 135. The only Passive use of the verb in Cree is an action is performed upon the subject without naming the originator of the action.

I am loved	Ne sakihikowin.
I am seen	Ne wapumikowin.
I am believed	Ne tapwatakowin

The full Present Indicative of this form is given as follows:

Ne sakihikowin
Ke sakihikowin
Sakihaw

Ne sakihikowinan
Ke sakihikowinanaw
Ke sakihikowinanawaw
Sakihawuk

The Subjunctive Mood is regularly formed.

135 132. The full use of the forms used here are difficult to discover. Among the older Indians these forms involving the Imperfect Tense, etc., are in common use. Their use, however, appears to be passing. The following examples may serve to illustrate some of the uses.

- I may tell him after I have seen the book.
Maskooch ne ku we'tumowaw ke wapu'tumanā mussinuhikun.
- You can finish the work when the logs are cut.
Ke ku ke kesilan utoskāwin mistikwuk ke keskutuhotwawe.
- He may want the horse after he arrives.
A'po itokwā ku nutowāyimāo mistatimuw ke tukotāche.
- If it is a nice day tomorrow we may begin to plough.
Kespin meyo kesika'kā wapu'kā ka' ke machepikopechekqnanaw.
- I am not sure that I can trust him.
Numoweyu ne kächenahoon kittu ke uspäyimototowuk.
- He told me that he can sell the house.
Ne we'tumak kittu ke atawakāt waskahikun.
- We shall write to you if we can find a way.
Ke ku mussinuhumatinan kespīn nuhipuyike.
- He might give me the book when he has read it.
Maskooch ne ku meyik mussinuhikun kā uyumitache.
- They might fetch the horse if we ask them.
Ku ke pātumakotanowuk mistatimuw kwāchimayakwawe.
- You might see the house when you go to the city.
Ke ku wapu'tānapun waskuhikun itotāyunā otāna'k.
- I told him that I might not go.
Ne we'tumowaw numoweyu maskooch kittu ke i'totāyan.
- You prayed for him that he might recover.
Ke ke ayumihāstumowaw kittu meyo ayat.
- We did not write to you that they might die.
Numoweyu ke ke mussinuhumatinan ku poonepimatisechik.
- Are you sure that he should speak?
Ke kächenahoon che ku ke pekiskwāt?
- He would not go if he could.
Numoweyu ku itotāo keyam atu kusketat.
- If you had been here my brother would not have died.
Kespin otu ke ayayun numoweyu o ku ke nipe'.
- He would not have gone if he had known.
Numoweyu o ku ke sipwāta' ke kiskāyetuk.
- I told you that we should have believed him.
Ke ke ititīn kittu ke tapwātawayak.
- You will know how we ought to have spoken.
Ke ku kiskāyetān tanisse kittu ke isse pekiskwāyak.
- If it be of God you cannot conquer them.
Kespin wāchemukunokwā Muneto'k numoweyu ke ku ke sakochehawawuk.

- 21 If I can come I will be there.
Kusketayanā tu pā itotāyan ne ku we ayan ākotu.
- 22 We must take the children to town if it is a nice day.
Ke ku ke itotuhawuk awasisuk otāna'k isse kespīn meyokesikakā
- 23 We may see the king if he comes.
Ke ku wapumanaw ki'cheokimaw kespīn tu'kotāche.
- 24 We could have worked all day if it had not rained.
Kupākesik ke ku ke utoskananaw āka ke kimiwak.
- 25 They could have returned.
O ka ke kewātuwaw.
- 26 If I had known of it I would not have told you.
Ka kiskāyetuman numoweyu ku ke wetumatin.
- 27 We have done the things that we ought not to have done.
Ne ke totānan unihe āka ne ku ke totātan.
- 28 They ought to feed them when they are hungry.
O ka ke ussamawaw notākutāyiche.
- 29 When I have written this I shall have finished my work.
Ispe mussinuhumanā omu ne ku kesitan net utoskāwin.

LESSON XXIV

133. Transitive Verbs. Transitive verbs are those which are followed by an object upon which the subject of the verb performs its action. In every transitive verb reference is made within the verb form to the object, e.g. In the intransitive verb we have *wapiw*—he sees, no reference being made to any object seen. The transitive verb makes this reference *wapumāo*—he sees him.

134. Every transitive verb has a set of forms for the animate object and another set of forms for the inanimate object, e.g., *wapumāo*—he sees him, *waputum*—he sees it.

135. The Transitive Verb in Cree is marked by action: action from the subject to the object; action from the object to the subject. When it is realized that there are 4 persons each capable of acting upon each of the other 4 in both singular and plural an intricate paradigm form is required to avoid ambiguity. And this is what is accomplished.

There is precedence of person. In this precedence the 2nd person is superior to all others. Next, the 1st person is in order. Then follows the 3rd person with the 4th person bringing up the rear.

What is this precedence? In every act of the Transitive Verb an action passes between two persons, one being the subject, the other being the object. When the act passes between the 2nd person and any other person the 2nd person predominates in the actual form of the verb. If the 2nd person is the originator of the action, then the verb is put into the Direct Voice; if the 2nd person is the recipient of the action then the verb is put into the Inverse Voice. Both forms are expressed in terms of the 2nd person as is seen in the forms of the Indicative Mood.

You see him.	direct	<i>Ke wapumaw.</i>	
You see me.	direct	<i>Ke wapumin.</i>	
You see us.	direct	<i>Ke wapuminan.</i>	
He sees you.	inverse	<i>Ke wapumik.</i>	You are seen by him.
I see you.	inverse	<i>Ke wapumitin.</i>	You are seen by me.
We see you.	inverse	<i>Ke wapumitinan.</i>	You are seen by us.

The prevalence of the *ke* as the pronominal suffix indicates how predominant the 2nd person is over the other persons. Similarly the 1st person predominates over the 3rd and 4th, while the 3rd person predominates over the 4th.

We see him (3rd)	direct	<i>Ne wapumanan.</i>	
We see him (4th)	direct	<i>Ne wapumimanana.</i>	
He (3rd) sees us	inverse	<i>Ne wapumikonan.</i>	We are seen by him.
He (4th) sees him (3rd)	inverse	<i>wapumimāo</i> —He (3rd) is seen by him (4th).	

136. The transitive verb is not divided into conjugations. Some similarity appears between the transitive forms and some forms of the intransitive verb. The distinction made between the transitive verbs and the intransitive verbs in the vocabularies is that the meanings of the Cree words will indicate whether the verb is transitive or intransitive by the reference to or omission of reference to the object.

Two main groups of the transitive verbs are given—the *-hāo* type and the *-wāo* type. Other verbs are conjugated similarly to these types.

137. The present tense, Indicative mood, Direct voice, Animate object of a *-hāo* verb.

Ne sakihaw	I love him	Ne sakihawuk	I love them
Ke sakihaw	You love him	Ke sakihawuk	You love them
sakihāo	He loves him	sakihāo	He loves them
Ne sakihanan	We love him	Ne sakihananuk	We love them
Ke sakihanaw	We love him	Ke sakihanawuk	We love them
Ke sakihawawuk	You love him	Ke sakihawawuk	You love them
sakihāwuk	They love him	sakihāwuk	They love them.

Vocabulary XXIV

eyine'kuhāo	he heals him	meyaw	body
itwāo	he says	micheche	hand
natowehāo	he "doctors" him	misit	foot
nuskwāwusehāo	he answers him	miskat	leg
sakihāo	he loves him	mispitooon	arm
sakuskinuhāo	he fills him	mistikwan	head
seekoopuyihāo	he empties him	miskesik	eye
cheke	close to	miskoot	nose
opimā	by the side of	mepit	tooth
sepa	under	mitoon	mouth
waska	around	mitāyune	tongue
wuskich	the outside	mi'towuki	ear
tukooch	on the top of	peyis	until

Exercise XXIV (a)

Continue throughout all persons: 1. Ne sakihaw, etc. 2. Ne nuskwāwusehaw. 3. Ne natowehaw, etc. 4. Ne sakuskinuhaw, etc. 5. Ne seekoopuyihaw, etc. 6. Net eyinekuhaw, etc.

Exercise XXIV (b)

1. Tanisse ā itawāt unu napāo ka posit? 2. Numoweyu ne kiskāyitān tanisse ā itwāt. 3. Numoweyu ne ke nuskwāwusehanan. 4. Ka nesichik awasisuk mātowāwuk sepa mechisoowinatīko'k. 5. Ke kuske'tanawaw kittu keokāyāk peyis kotawe pā misakache. 6. Akaweyu kospatuwe iskwatuwakuni'k.

Exercise XXIV (c)

1. We love those who work. 2. You answer those who speak. 3. We are those who do not wish to go. 4. He was angry as he awakened. 5. His hands are larger than yours. 6. His legs are long but his body is short.

LESSON XXV

138. The forms of the present tense, indicative mood, inverse voice transitive verb are as follows:

Ne sakihik	I am loved by him	or he loves me
Ke sakihik	You are loved by him	or he loves you
sakihik	He is loved by him	or he loves him
Ne sakihikonan	We are loved by him	or he loves us
Ke sakihikonaw	We are loved by him	or he loves us
Ke sakihikowaw	You are loved by him	or he loves you
sakihikwuk	They are loved by him	or he loves them
Ne sakihikwuk	I am loved by them	or they love me
Ke sakihikwuk	You are loved by them	or they love you
sakihik	He is loved by them	or they love him

Ne sakhikonanuk	We are loved by them	or they love us
Ke sakhikonawuk	We are loved by them	or they love us
Ke sakhikowawuk	You are loved by them	or they love you
sakhikwuk	They are loved by them	or they love them

139. In order that the seeming ambiguity in the use of the forms of the 3rd person direct and inverse may be removed, the following examples will make plain what the English pronouns "he" and "him" fail to express:

John loves James	direct	<i>John sakhīhō Jamesu.</i>
John is loved by James	or James loves John	inverse
		<i>John sakhīhik Jamesu.</i>

that is, John loves James and is loved by him.

The original subject in 3rd person narration retains the direct form of the verb to express its actions. Any action performed by the original object upon the original subject is placed in the inverse form of the verb. This is not the 4th Person since both these 3rd persons are included in the action of the original transitive verb.

140. To complete the present tense, indicative mood, transitive verb of the *-hāo* type, the direct and inverse forms of actions between the first two persons are given as follows:

<i>Ke sakhīh</i>	You (sing.) love me.	<i>Ke sakhīhīn</i>	I love you (sing.)
<i>Ke sakhīhawaw</i>	You (plur.) love me.	<i>Ke sakhīhīnawaw</i>	I love you (pl.)
<i>Ke sakhīhinan</i>	You (sing.) love us.	<i>Ke sakhīhītinan</i>	We love you (sing.)
<i>Ke sakhīhinan</i>	You (plur.) love us.	<i>Ke sakhīhītinan</i>	We love you (pl.)

141. Transitive verbs in the third person require that the object when specially named be placed in the accusative case, e.g.:

Sakhīhō awasisu He loves the child.

142. Transitive verbs in the first and second persons require that the object when specially named and of the third person be placed in the nominative case except with verbs of Dative signification, e.g.:

Ne sakhīhananuk awasisuk We love the children.

143. Transitive verbs in the first and second persons, when the verb has Dative signification, require the object when specially named and of the third person to be placed in the accusative case only when the Dative object is also of the third person e.g.:

Ne meyaw mussinuhikuniyiw. I (1st) give the book (3rd) to him (3rd)
Ke meyitin mussinuhikun. I (1st) give the book (3rd) to you (2nd)

144. Animate nouns form the accusative case by adding to the nominative singular the ending *-u* or *-wu*. Singular and plural accusative are the same.

Inanimate nouns form the accusative singular by adding *-iyiw* to the nominative singular. The accusative plural is the same as the nominative plural.

Vocabulary XXV

ayechehāo	he confirms him	āwuko omu o'che	on account of this
itotuhāo	he leads him there	nantaw kākwī	anything
moohāo	he makes him cry	nantaw oweyuk	anyone
papehāo	he laughs at him	numu	not
pimotuhāo	he guides him	numu kakwī	nothing
pumihāo	he takes care of him	numu nantaw	nothing
sipwātuhāo	he takes him away	piko	only
ki'cheuyumihāwikimaw	bishop		

Exercise XXV (a)

Write in full the present tense, direct of:

1. pumihāo. 2. pimotuhāo. 3. moohāo. 4. ayechihāo. 5. itotuhāo.

Write in full the present tense, inverse of:

1. pumihāo. 2. pimotuhāo. 3. moohāo. 4. sakuskinuhāo. 5. sipwātuhāo.

Exercise XXV (b)

1. Ka'keyaw awasisuk sakhīhawuk o'tawemawu menu okawemawu. 2. Numwach oweyuk ne sakhīhik. 3. Ne we pimotuhik ispe sipwātāyanā. 4. Ke papihanawuk ka mātowāchik. 5. Unu iskwāo kwiyusk pumihāo ot awasimisu. 6. Atu ā meywatisit nekoosis papehāo menu moohāo.

Exercise XXV (c)

1. Last summer the Bishop visited here. 2. While he was here he confirmed many children. 3. The Bishop confirmed us last summer. 4. He will confirm other children when he comes. 5. I will laugh at you if you cry. 6. You yourself will guide him. 7. He will lead you there to the store. 8. We will take care of you when you are sick. 9. My daughter will guide him. 10. On account of this we love them.

LESSON XXVI

145. *-hāo* verbs are often causative verbs, that is, they express an action in which the subject causes the object to do something. e.g., *pimō'tahō*—he walks, becomes *pimō'tahō*—he causes him to walk. *sipwātāo*—he goes away becomes *sipwātuhāo*—he takes him away. Some verbs undergo a slight change in this operation. It is possible to form causative verbs from many intransitive verbs as already shown and also from impersonal verbs especially of the *-puyiw* type, e.g., *pimipuyiw*—it goes; *pimipuyihāo*—he makes it go.

146. The present tense, subjunctive mood, direct and inverse, transitive verb is given as follows:

DIRECT		INVERSE	
ā sakhuk	as I love him	ā sakhit	as he loves me
ā sakhut	as you love him	ā sakhisk	as he loves you
ā sakhāt	as he loves him	ā sakhikot	as he loves him
ā sakhaya'k	as we love him	ā sakhikoya'k	as he loves us
ā sakhuke't		a sakhiyume't	
ā sakhayu'k	as we love him	a sakhikoyu'k	as he loves us
ā sakhū'k		a sakhituk	
ā sakhayāk	as you love him	ā sakhikoyāk	as he loves you
ā sakhāk		ā sakhitāk	
ā sakhachik	as they love him	ā sakhikochik	as he loves them
ā sakhātaw		ā sakhikotaw	
ā sakhukik	as I love them	ā sakhichik	as they love me
ā sakhukwaw		ā sakhitwaw	
ā sakhuchik	as you love them	ā sakhiskik	as they love you
ā sakhutwaw		ā sakhiskwaw	
ā sakhāt	as he loves them	ā sakhikot	as they love him
ā sakhaya'kik	as we love them	ā sakhikoya'kik	as they love us
ā sakhuke'chik		ā sakhiyume'chik	
ā sakhuke'twaw	as we love them	ā sakhikoyu'twaw	as they love us
ā sakhayu'kik		ā sakhikoyu'kok	
ā sakhū'kok	as you love them	ā sakhitu'kok	as they love us
ā sakhū'kwaw		ā sakhitu'kwaw	
ā sakhayākok	as you love them	ā sakhikoyākok	as they love you
ā sakhākok		ā sakhitākok	
ā sakhākaw	as they love them	ā sakhitākaw	as they love them
ā sakhachik		ā sakhikochik	
ā sakhātaw		ā sakhikotaw	
ā sakhiyun	as you love me (s)	ā sakhitan	as I love you (s)
ā sakhiyāk	as you love me (p)	ā sakhitukok	as I love you (pl)
		ā sakhitukwaw	as I love you (pl)
ā sakhiyak	as you love us (s)	ā sakhita'k	as we love you (s)
ā sakhiya'k	as you love us (p)	ā sakhita'k	as we love you (pl)

Vocabulary XXVI

keyamupihāo	he makes him sit quietly	kosikwun	pound weight (used only in singular)
kipitoowāhāo	he pacifies him		
kiskāyitumooohāo	he informs him	mistās	an older brother
kiskinowachihāo	he marks him	misem	a younger brother
tipapāskoohāo	he weighs him	tipapāskochikun	scales

Exercise XXVI (a)

Continue throughout all persons. 1. Ne kipitoowāhaw John. 2. Ne tipapāskoohaw James. 3. Ne sipwātuhaw nistās.

Exercise XXVI (b)

1. Ā kesikayik net awasimis mātowāskiw. 2. Ketanis maku kwiyusk pumiḥāo ā mātowāskeyit. 3. Ā matooyit ketanis kipitoowāḥāo. 4. Numoweyu maku nekoosis mātowāo ākotu chikāma ā moohat. 5. Ā koosikwatit ne tipapāskoohaw. 6. Ispe ā sipwātuḥayak ne semis mutwāmatoo.

Exercise XXVI (c)

1. As it is a nice day the children play about outside. 2. When the baby cries your son pacifies her. 3. We make those who are big sit quietly. 4. The small children only shout a great deal. 5. They laugh at him when he cries. 6. We took him away when he cried. 7. We will inform you when he arrives. 8. When you go away I will take care of him. 9. He guided us by night. 10. They made him sit quietly while the baby slept.

LESSON XXVII

147. The inanimate forms of the *-ḥāo* verbs are obtained by dropping the ending *-ḥāo* from the 3rd person singular and substituting the ending *-'taw*, e.g., *sakihāo*—he loves him, *saki'taw*—he loves it. This form is then conjugated as though it were an intransitive verb of the 2nd conjugation. These are the forms for the direct voice.

The inverse forms are obtained by dropping the *-ḥāo* ending from the 3rd person singular and substituting the ending *-hiko*. This form is then conjugated as though it were an intransitive verb of the 4th conjugation, e.g., *sakihāo*—he loves him, *sakihiko*—he is loved by it, or, it loves him.

148. From the transitive animate verb is formed the reflexive verb, by which the action of the verb is performed by the subject upon himself. To the root of the transitive animate verb is added the ending *-isoo*, thus forming an intransitive verb of the 4th conjugation, e.g., *sakihāo*—he loves him, *sakihisoo*—he loves himself.

149. From the transitive animate verb is formed the reciprocal verb, by which the action of the verb is reciprocally performed by two or more people upon one another. Although generally used in the plural this use has the singular form to denote persons who are engaged in performing a reciprocal action. Reciprocal verbs are formed by adding the ending *-itoo* to the root of the transitive animate and are conjugated as intransitive verbs of the 4th conjugation, e.g., *sakihāo*—he loves him, *sakihitoo*—he is loving with a reciprocal love, *sakihitooḥaw*—they love each other.

150. Numeral adjectives from 11 to 19 are composite in their nature. They are formed by indicating the number "beyond ten." *-oosap* is a suffix meaning "through" or "beyond" which is appended to the digit indicating the number "beyond ten," e.g., *mitatut pāyukoosap*—11, *mitatut nāoosap*—14. Notice that 19 may be expressed as "10 and 9 beyond," or as "nearly twenty"—*mitatut kākachmitatutoosap* or *kākach nesitonaw*. "Twenty" is *nesitonaw*.

Multiples of ten are spoken of as "three times ten," "ten times ten," e.g., *nistoomitunaw*, *mitatutoomitunaw*, etc.

The intermediate numbers are formed in the same manner as 11-19, e.g., *ayenanāomitunaw tāpukooḥaw*—87.

The hundreds are multiples of 100, e.g., *nistwaw mitatutoomitunaw*—300, *tāpukooḥaw mitatutoomitunaw*—700.

1000 is a great hundred, e.g., *ki'che mitatutoomitunaw*.

Vocabulary XXVII

Ayumihāwekesikaw		Sunday	
Pāyukookesikaw or Ā ponipuyik		Monday	
Nesookesikaw		Tuesday	
Nistokesikaw or Ā ape'towipuyik		Wednesday	
Nāookesikaw		Thursday	
Neyananookesikaw		Friday	
Nikootwasookesikaw or Matinuwāwekesikaw		Saturday	
etaw	he is, he exists	e'kin	it happens, it betides
ucheyaw	a little while	uspin	ago, away
osehāo	he makes him	otapanask	toboggan
wechēhāo	he helps him	mosuk	always

Exercise XXVII (a)

Write in full: *wechi'taw*, *kiskinowachi'taw*, *ose'taw*.

Write in full the reflexive verbs from: *sakihāo*, *papihāo*.

Write in full the reciprocal verbs from: *sakihāo*, *wechihāo*.

Exercise XXVII (b)

1. Ā ayumihāwekesika'k numoweyu net utooskanan. 2. Napāwuk wechihāwuk ā utooskāyit. 3. Nantaw ayenanāomitunaw tāpukooḥaw itusewuk. 4. Kāyapich nesitonaw nistooḥaw awasimā kittu tukosinwuk uno'ch kā kesikayik. 5. Atawāwikumiko'k ne ku ito'tanan kittu tipapāskoohisoya'k.

Exercise XXVII (c)

1. As it is Saturday the boys do not work. 2. These fourteen boys will help each other. 3. They have no toboggan but I will make a toboggan. 4. While I am working you can help me. 5. Three days ago he made it. 6. There are men who work every day.

LESSON XXVIII

151. The present tense Imperative mood of *-ḥāo* verbs is formed as follows:

sake'	love thou him	sakehik	love thou them
sakehatan (or -tak)	let us love him	sakehatanik	let us love them
sakehi'k	love ye him	sakehi'kok	love ye them
keyam kittu sakihāo	let him love him or them		
keyam kittu sakihāwuk	let them love him or them		
sakihin	love thou me		
sakihinan	love thou us		
sakihik	love ye me		
sakihinan	love ye us		

152. To express time in Cree with regard to days, weeks, months, years, the present is always taken as the base from which we look either forward or backward, e.g., the adverb *astumispe* used in reference to an action in past time means "since," but when used with reference to an action to take place in the future it means "before." So also *awusispe* with reference to the past, means "before," but with reference to the future it means "after."

It will be noticed that the word for "day" *kesikaw*, and also the names of the days, being derivatives of *kesikaw*, may be treated as verb-forms. The word for "now" is *uno'ch*, or *uno'ch ka kesika'k*, today.

The future, whether it be but a few hours hence or several days hence, is expressed by the particle *kā*, e.g., *kā kesikak* refers to the portion of the day still to come; *kā ayumihāwekesika'k* refers to the Sunday that is coming.

Past time is expressed by the particle *ka*. Thus, "last Sunday" would be expressed *ka ayumihāwekesika'k*.

Adverbs are used to refer to time past or to time future, e.g., *kuyas*—long ago, *wepuch*—soon.

The subjunctive form of *ispuyiw*—it goes so, is used as the expression for a week, e.g., *pāyuk ā ispuyik*—one week, *ota'k ka ke ispuyik*—last week, *ke'twam kā ispuyik*—next week.

The names of the months vary in different localities. They are named from the characteristic natural phenomena which vary little from year to year, although in some places a little earlier on account of climatic conditions. *pesim* is the word meaning month, taken from the name used for the moon. Hence it is found in some places that there are 13 names for the months, corresponding to the 13 lunar months of the year.

owu pesim—this month. *ota'k pesim*—last month
ke'twam pesim—next month.

The days of the month are numbered according to the European calendar, using the expression "as it is numbered" *ā ukimi't*, e.g., *nesitonaw ā ukimi't uno'ch owu pesim*—the twentieth day of this present month.

The word for "year" is *uskewin*, but the usual method of measuring time by years is to refer to the winters, e.g., *mitatut pīpoon*—ten years.

The words *kesikaw*, *ispuyik*, *pesim*, *pipoon*, when used in the plural to denote duration of time, etc., may be pluralized, but often it will be found that they are used without any change being made to denote plurality.

153. Time by the clock is expressed as in English. *tipuhikun*—hour, *tipuhikunis*—minute, are generally used in this sense, although they are actually simply terms denoting some kind of measured distance. *ā mayaskak* is used of the minutes "after" the hour, while *ā ute natu'k* is used of the minutes "to" the hour, e.g., 2.20—*nesitonaw tipuhikunis ā mayaskak nesoo tipuhikun*. 2.45—*mitatut neyananoosap tipuhikunis ā ute natu'k nisto tipuhikun*.

The terms "ante meridian" and "post meridian" are indicated by a loose reference to the time of day or night., e.g.,

1.00 p.m.—*pāyuk tipuhikun poone ape'to kesikaw*.

6.00 a.m.—*nikootwasik tipuhikun ā kakisāpayak*.

2.00 a.m.—*nesoo tipuhikun poone ape'to tipiskaw*.

The $\frac{1}{2}$ hour is expressed "*menu ape'to*."

A $\frac{1}{4}$ past 4 is expressed *nāoo tipuhikun menu apises*.

A $\frac{1}{4}$ to 4 is expressed *kākach nāoo tipuhikun*.

Vocabulary XXVIII

Powachikinoses	January	the month of extreme cold—sometimes used of December in some places.
Kisāpesim	February	the great moon (hope of returning Spring)
Mekisewepesim	March	the month the eagle arrives.
Niskepesim	April	the month the goose arrives.
Uyekpesim	May	the month the frog begins to sing.
Oopināawepesim	June	the month the ducks lay eggs.
Puskoowepesim	July	the month the ducks moult.
Oopuhoowepesim	August	the month the young ducks begin to fly.
Nochihitoowepesim	September	the month the deer mate.
Akwatinoowepesim	October	the month it freezes.
Ninikopewepesim	November	the month the rime is on the trees.
Kisāpawatukinum	December	the month that first brings extreme cold.
Alternative expressions found in some localities:		
Tukwa'kepesim	September	the fall moon.
Nimitahamooewepesim	September	the month the bucks rub the velvet from their horns (this period precedes the nochihitoowepesim given above).
Mukoosāwekesikawepesim	December	the month during which Christmas Day comes.
ke'twam	next	tipuhikun hour
ā ukimāt	as it is counted	tipuhikunis minute
uskewin	year	ā mayaska'k it passes beyond
pesim	month	sakooch une why yes!—contradicting
ispuyik	week	ape'to a negative statement of supposition.
ape'to	half	
pā wapun	dawn	tanāke why?

Exercise XXVIII (a)

1. Napāsis pā wechihin. 2. Acheyaw ke wechihik menu ke kootikoosinin. 3. Netanis kittu eyinekuhāo peyis meyoayayiche. 4. Taneyike numoweyu ke we wechihitoonawaw? 5. Sakihitootak ā isse sakihisooyak.

Exercise XXVIII (b)

1. Tantu'to tipuhikun? 2. Ayenanāo tipuhikun menu ape'to ā tipiska'k. 3. Numoweyu ākose, maskooch numoweyu kwiyusk pimo'tāo ke pesimokan. 4. Astum menu pimo'tuha omu pesimokan āka ka meypuyi'k. 5. Tantu'to ā ukimāt uno'ch ka kesika'k? 6. Ka nisto kesika'k mitatut tāpukooposap ā ukimāt mekisewepesim.

Exercise XXVIII (c)

1. Where he goes there also we will go. 2. Go where he leads you. 3. He arrived thirty-seven days ago. 4. It is not good to love ourselves only. 5. Rather let us love each other. 6. Come, lead me from here.

LESSON XXIX

154. *-hāo* verbs with animate object form the future subjunctive as follows:

DIRECT		INVERSE	
sakihukā	if I will love him	sakihiche	if he will love me
sakihuche	if you will love him	sakihiske	if he will love you
sakihache	if he will love him	sakihikoche	if he will love him
sakihaya'ka or sakihake'che	if we will love him	sakihikoya'kā	if he will love us
sakihayu'kā or sakihu'ko	if we will love him	sakihheyume'che	if he will love us
ankihayāko or sakihāko	if you will love him	sakihikoyu'kā	if he will love us
sakihatwawā	if they will love him	sakihikoyāko	if he will love you
sakihukwawā	if I will love them	sakihitāko	if he will love you
sakihutwawā	if you will love them	sakihikotwawā	if he will love them
sakihache	if he will love them	sakihitwawā	if they will love me
sakihaya'kwawā	if we will love them	sakihiskwawā	if they will love you
sakihe'twawā	if we will love them	sakihikoche	if they will love him
sakihayu'kwawā	if we will love them	sakihikoya'kwawā	if they will love us
sakihu'kwawā	if you will love them	sakihiyume'twawā	if they will love us
sakihayākwawā	if you will love them	sakihikoyu'kwawā	if they will love us
sakihākwawā	if they will love them	sakitu'kwawā	if they will love you
sakihatwawā	if they will love them	sakihikoyākwawā	if they will love you
sakihiyunā	if thou wilt love me	sakihitākawā	if they will love them
sakihiya'kā	if thou wilt love us	sakihitanā	if I will love thee
sakihiyāko	if you will love me	sakihita'kā	if we will love thee
sakihiyu'kā	if you will love us	sakihitukwawā	if I will love you
		sakihita'kā	if we will love you

155. Transitive verbs ending in *-yāo* are conjugated similarly to the *-hāo* type, with the exception that the *-y-* takes the place of the *-h-*. The inanimate form of these *-yāo* verbs ends in *-law* and are regularly inflected, e.g.

pimeweyāo he carries him away.

pimewetāo he carries it away.

-yāo verbs having the final *-yāo* preceded by *-a-* have the inanimate form in *-ustaw*. Otherwise they are quite regular, e.g.:

pa'kanayāo he sets him apart, he dedicates him.

pa'kanustaw he sets it apart, he dedicates it.

156. Some *-yāo* verbs form the inanimate by dropping the ending *-yāo* and adding *-tum*. These forms are then conjugated in the direct voice similar to the intransitive verbs of the 6th conjugation. The inverse forms are obtained by dropping the *-yāo* ending and adding *-ikoo*. These forms are then conjugated similar to the intransitive verb of the 4th conjugation, e.g., *weyāo*—he names him, *wetum*—he names it, *weyik*—he is named by him, *weyikoo*—he is named by it.

157. *ute* is a particle denoting the beginning of an action. The particle is placed immediately before the verb of whose action it denotes the beginning, e.g., *Ā ute pimotāi ke wapumāo utik*. As he starts to walk he sees a deer.

Vocabulary XXIX

meyāo	he gives it to him	ute	commencing
postayoowinisuhāo	he dresses him	numāskwa	not yet
nutoominuhāo	he hunts on his behalf		
poonehāo	he finishes him		
pimeweyāo	he carries him away		
pa'kanayāo	he dedicates him	pa'kanastaw	he dedicates it
we'yāo	he names him	we'tum	he names it
ayumihāo	he talks to him	ayumitaw	he reads it
wunehāo	he loses him	wunehoo	he is lost
nipahāo	he kills him		

Exercise XXIX (a)

1. Ne ku meyaw musinuhikun. 2. Ā ute ayumitaw John mikoskatāyi'tum. 3. Kespim wunehooyunā ākaweyu matookun. 4. Kā ayumihāwekesikayik John we

pa'kanahisoo. 5. Kespín Johnu meyikoche omayiw paskisikuniyiw James kittu nutoominuhāo.

Exercise XXIX (b)

1. Kespín ayumihayāko ka nisto kesika'k ke ku sakhawaw. 2. Ispe postayoow inisuhache kittu kuske'taw kittu papimotuhāt. 3. Otak pesim ke ke meyikonaw musinuhikun. 4. Akaweyu itotuhatanik ka matoochik. 5. Kespín nunatowehishe ke ku eyinekuhik.

Exercise XXIX (c)

1. Tonight we shall set out if he will guide us. 2. Thirty-six men will arrive tomorrow who will help you. 3. I will give you a horse if you will lead him about. 4. Next winter in the month of December I will make a toboggan if you will help me. 5. When he weighs it he will mark it.

LESSON XXX

158. The future imperative for *-hāo* model verbs is as follows:

sakiha'kan	love thou him
sakiha'ka'k	let us love him
sakiha'kāk	love ye him
sakiha'kunik	love thou them
sakhakwawik	let us love them
sakiha'kākaw	love ye them
sakhikun	love thou me
sakhikāk	love ye me

The forms for the 3rd person are the same as for the present imperative.

159. Transitive verbs ending in *-māo* have the inanimate form in *-tum* and are all regularly conjugated as *-hāo* model verbs with the change of *-m-* for *-h-*. The inanimate is conjugated like an intransitive verb of the 6th conjugation. *-māo* verbs denote actions performed by the eyes, nose, mouth, e.g.

wapumāo	he sees him
waputum	he sees it.

The inverse forms of the inanimate are obtained by dropping the *-āo* ending of the direct animate and adding the ending *-iko*. These forms are used in some verbs, e.g.:

kunowapumāo	he beholds him
kunowaputum	he beholds it
kunowapumiko	it looks to him, i.e., he is responsible for it.

160. *-māo* verbs in which the ending *-māo* is preceded by *-āyi-* denote processes of the mind. They are regularly conjugated as *-hāo* model verbs and have the inanimate form in *-tum*, e.g.:

mitonāyimāo	he thinks about him
mitonāyitum	he thinks about it.

161. Transitive verbs ending in *-nāo* have the inanimate form in *-num*. They are regularly conjugated as *-hāo* model verbs but substitute the *-n-* for the *-h-*. They denote actions performed by the hand, e.g.:

otināo	he takes him
otinum	he takes it.

162. The accusative case of the demonstrative pronouns is as follows:

NOMINATIVE

owu	this (animate)
omu	this (inanimate)
oke	these (animate)
unu	that (animate)
unimu	that (inanimate)
unike	those (animate)
unihe	those (inanimate)
āwuko	the same (animate)

ACCUSATIVE

ohe	
omāyiw	
ohe	
unihe	
unimāyiw	
unihe	
unihe	
āwukwāyiw (sing.)	

āwuko
kotuk
kotuk

the same (animate)
another (animate)
another (inanimate)

āwukwāyiw (plural)
kotuku
kotukiyiw

Vocabulary XXX

ayumichikāo
wunihikāo
achimāo
ayimoomāo
wapumāo
kakwāyimāo
kistāyimāo
mitonāyimāo
otināo
tukwunāo
tukwumāo

he reads
he traps
he testifies of him
he mentions him
he sees him
he is jealous of him
he respects him
he thinks about him
he receives him
he holds him
he bites him

wunihikun a trap
tupukwan a snare
amisk a beaver
mukāsew a fox
sekoos a weasel
wachusk a muskrat
wapoos a rabbit
sakwāsew a mink
nekik an otter
pisew a lynx
sika'k a skunk

Exercise XXX (a)

1. Tantu'to tipuhikun ka ke wuniskayun kākisāp? 2. Numoweyu ne kiskāyitān maku numāskwa pā wapun. 3. Mākwach ā pimo'tāyan ne wapumik John. 4. Tanispe ka tukwumisk ketām? 5. Ota'kosek ā ke isse tukwunuk ne tukwumik.

Exercise XXX (b)

1. Ke ke wapumawawuk unike ka wunihikāchik. 2. Tukwuna omu mākwach ā tapukwanikāyan. 3. Ke ku otinān musinuhikun unimu kā ayumitayun. 4. Ne mitonāyimikonanuk ā isse achimikooya'kik. 5. Owanu maku ka ke nīpahat unihe amiskwu ka meyoseyit?

Exercise XXX (c)

1. I saw his dogs going into the barn. 2. They are going away today and will trap until March 31st. 3. While telling the news they mentioned you. 4. He received a letter and is reading it. 5. He is jealous of him because he is stronger.

LESSON XXXI

163. *nooche* is a verbal prefix denoting the work upon which the agent is actually occupied, e.g.:

noochekinosāwāwuk	they are fishing.
noochemikisāo	she is working with beads.

164. *nutowe-* or *nuto-* is a verbal prefix denoting the work upon which the agent is bent but not actually occupied, e.g.:

nutokinosāwāwuk	they are going fishing.
nutomikisāo	she is going to do bead work.

165. *weche-* or *wet-* before a vowel, is a prefix denoting companionship.

It is prefixed to verbal roots and is given the ending *-māo*, e.g.:

wetupimāo	he sits with him.
wechenipoomāo	he dies with him.

166. *kukwā-* is a verbal prefix which denotes the attempting of some action, e.g.:

Mitone kukwākuske'taw	He tries hard.
Mitone kukwāpimo'tāo	He tries hard to walk.
kukwāpekiskwāo	he tries to speak.

167. A few transitive verbs end in *-tāo* with the inanimate in *-tum*. Some forms change the *-t-* to *-s-*, e.g.:

pukwatāo	he hates him
pukwatum	he hates it

168. A complete *-tāo* verb is given as follows:

Indicative, present, direct.

ne pukwataw I hate him, etc.
ke pukwataw
pukwatāo
ne pukwatanan

Indicative, present, inverse.

ne pukwatik I am hated by him, etc.
ke pukwatik
pukwatik
ne pukwatikonan

ke pukwatanaw
ke pukwatawaw
pukwatāwuk

ne pukwatawuk I hate them, etc.
ke pukwatawuk
pukwatāo

ne pukwatananuk
ke pukwatanawuk
ke pukwatawawuk
pukwatāwuk

ke pukwasin thou hatest me, etc.
ke pukwasinan
ke pukwasinawaw
ke pukwasinan

Subjunctive, present, direct.

ā pukwatuk
ā pukwatut
ā pukwata
ā pukwatu'ki't
ā pukwataya'k
ā pukwatu'k
ā pukwatayu'k
ā pukwatāk
ā pukwatayāk
ā pukwachik
ā pukwatatwaw

ā pukwatukik
ā pukwatuchik
ā pukwata
ā pukwatu'chik
ā pukwataya'kik
ā pukwatu'kok
ā pukwatayu'kok
ā pukwatākok
ā pukwatayākok
ā pukwatachik
ā pukwatatwaw

ā pukwasiyun
ā pukwasiya'k
ā pukwasiyāk
ā pukwasiya'k

The Inanimate forms of *-tāo* verb are as follows:

Present tense
Indicative direct

ne pukwatān I hate it, etc.
ke pukwatān
pukwatum
ne pukwatānan
ke pukwatānaw
ke pukwatānawaw
pukwatumwuk

Subjunctive direct

ā pukwatuman as I hate it, etc.
ā pukwatumun
ā pukwatuk
ā pukwatuma'k
ā pukwatumuk
ā pukwatunuk
ā pukwatukik

ke pukwatikonaw
ke pukwatikoowaw
pukwatikwuk

ne pukwatikwuk I am hated by them,
ke pukwatikwuk etc.
pukwatik

ne pukwatikonanuk
ke pukwatikonawuk
ke pukwatikowawuk
pukwatikwuk

ke pukwatitin I hate thee, etc.
ke pukwatitinan
ke pukwatitinawaw
ke pukwatitinan

Subjunctive, present, inverse.

ā pukwasit
ā pukwatisk
ā pukwatikot
ā pukwasiyumi't
ā pukwatikoya'k
ā pukwatitu'k
ā pukwatikoyu'k
ā pukwatitāk
ā pukwatikoyāk
ā pukwatikochik
ā pukwatikotwaw

ā pukwasichik
ā pukwatiskik
ā pukwatikot
ā pukwasiyumi'chik
ā pukwatikoya'kik
ā pukwatitu'kok
ā pukwatikoyu'kok
ā pukwatitākok
ā pukwatikoyākok
ā pukwatikochik
ā pukwatikotwaw

ā pukwatitan
ā pukwatita'k
ā pukwatitukok
ā pukwatita'k

Indicative Inverse

ne pukwatikoon It hates me, etc.
ke pukwatikoon
pukwatikoo
ne pukwatikoonan
ke pukwatikoonanaw
ke pukwatikoonawaw
pukwatikoowaw

Subjunctive Inverse

ā pukwatikooyan as it hates me, etc.
ā pukwatikooyun
ā pukwatikoot
ā pukwatikooy'ak
ā pukwatikooy'uk
ā pukwatikooyāk
ā pukwatikoochik

Imperative, present,

pukwas
keyam kittu pukwatāo
pukwatatak
pukwati'k
keyam kittu pukwatāwuk

pukwasik
keyam kittu pukwatāo
pukwatatanik
pukwati'kok
keyam kittu pukwatāwuk

pukwasin
pukwasinan
pukwasik
pukwasinan

hate thou him
let him hate him
let us hate him
hate ye him
let them hate him

hate thou them
let him hate them
let us hate them
hate ye them
let them hate them

hate thou me
hate thou us
hate ye me
hate ye us

Vocabulary XXXI

noochekinosāwāo
noochemekisāo
nutowapumāo
nutokinosāwāo
nutowāskāo
nutowachuskwāo
nutowatiyāo
nutowesepāo
pukwatāo
itāo
tāpwāo
tapwāo
otakosin

he is fishing
she is working with beads
he goes to see him
he goes to fish
he is beaver-hunting
he is muskrat-hunting
he is fur-hunting
he is duck-hunting
he hates him
he speaks to him
he shouts
he speaks truly
it is evening

Exercise XXXI (a)

1. Omissis itik, Taneyiko'k ispe kā tukosiniyit ot okimamu? 2. Ke itotāo ākotu kittu nutowachuskwāt ākwu wepuch nowach kittu pā nokosiw. 3. Tanāke ka itāyitumun ā pukwatitan? 4. Ke ku nutowāskananaw peyis nisto mitunaw pāyukoosap ā ukimi't eyekepesim. 5. Tanispe iskwayach ka nutowesepāyun? 6. John ke noochekinosāo ispe ka nutowapumikot Jamesu.

Exercise XXXI (b)

1. He is coming to see all of us in the school. 2. He says to his mother that he cannot come. 3. How long do you want to see us? 4. Why do they hate you when you are hunting muskrats? 5. He hates to try to walk. 6. Always in the evening they sing together.

LESSON XXXII

169. Transitive verbs ending in *-wāo* have inanimate endings in *-tum, -sum, -hum, -kum, -num*.

<i>tapwātowāo</i>	he believes him	<i>tapwātum</i>	he believes it
<i>pukumu'wāo</i>	he strikes him	<i>pukumuhum</i>	he strikes it
<i>pe'chiskowāo</i>	he abides in him	<i>pe'chiskum</i>	he abides in it
<i>nutonowāo</i>	he looks for him	<i>nutonum</i>	he looks for it
<i>muniswāo</i>	he cuts him off	<i>munisum</i>	he cuts it off

170. *-wāo* verbs are regularly conjugated. When the letters *-owi-* occur in an ending and are followed by a sharp consonant *-t-, -k-, -s-*, they are contracted to *-a-*. In the following paradigm the letter *-a-* is in bold face type to show where such contraction has been made.

Direct	Inverse	Direct	Inverse
Ne <i>tapwātowaw</i>	Ne <i>tapwātak</i>	ā <i>tapwātowuk</i>	ā <i>tapwātowit</i>
Ke <i>tapwātowaw</i>	Ke <i>tapwātak</i>	ā <i>tapwātowut</i>	ā <i>tapwātawit</i>
<i>tapwātowāo</i>	<i>tapwātak</i>	ā <i>tapwātowat</i>	ā <i>tapwātawak</i>

Ne tapwätowanan	Ne tapwätakonon	ā tapwätowu'ke't ā tapwätowaya'k ā tapwätowu'k ā tapwätowayu'k ā tapwätowāk ā tapwätowayāk ā tapwätowachik ā tapwätowatwaw	ā tapwätowiyume't ā tapwatakoya'k ā tapwätatu'k ā tapwätakoyu'k ā tapwätatāk ā tapwätakoyāk ā tapwätakochik ā tapwätakotwaw
Ke tapwätowanaw	Ke tapwätakonaw	ā tapwätowu'k ā tapwätowayu'k ā tapwätowāk ā tapwätowayāk ā tapwätowachik ā tapwätowatwaw	ā tapwätatatu'k ā tapwätakoyu'k ā tapwätatāk ā tapwätakoyāk ā tapwätakochik ā tapwätakotwaw
Ke tapwätowawaw	Ke tapwätakowaw	ā tapwätowāk ā tapwätowayāk ā tapwätowachik ā tapwätowatwaw	ā tapwätatāk ā tapwätakoyāk ā tapwätakochik ā tapwätakotwaw
tapwätowawuk	tapwätakwuk	ā tapwätowachik ā tapwätowatwaw	ā tapwätakochik ā tapwätakotwaw
Ne tapwätowawuk	Ne tapwätakwuk	ā tapwätowukik ā tapwätowuchik ā tapwätowat	ā tapwätowichik ā tapwätaskik ā tapwätakot
Ke tapwätowawuk	Ke tapwätakwuk	ā tapwätowukik ā tapwätowuchik ā tapwätowat	ā tapwätowichik ā tapwätaskik ā tapwätakot
tapwätowāo	tapwätak	ā tapwätowat	ā tapwätakot
Ne tapwätowanawuk	Ne tapwätakonawuk	ā tapwätowuke'chik ā tapwätowiyume'chik	ā tapwätowiyume'chik
Ke tapwätowanawuk	Ke tapwätakonawuk	ā tapwätowaya'kik ā tapwätowu'kok ā tapwätowayu'kok ā tapwätowāk ā tapwätowayāk ā tapwätowachik ā tapwätowatwaw	ā tapwätakoya'kik ā tapwätatu'kok ā tapwätakoyu'kik ā tapwätatāk ā tapwätakoyāk ā tapwätakochik ā tapwätakotwaw
Ke tapwätowawawuk	Ke tapwätakowawuk	ā tapwätowāk ā tapwätowayāk ā tapwätowachik ā tapwätowatwaw	ā tapwätatāk ā tapwätakoyāk ā tapwätakochik ā tapwätakotwaw
tapwätowawuk	tapwätakwuk	ā tapwätowachik ā tapwätowatwaw	ā tapwätakochik ā tapwätakotwaw
Ke tapwätowin	Ke tapwätatan	ā tapwätoweyun ā tapwätoweya'k ā tapwätoweyāk ā tapwätoweya'k	ā tapwätatan ā tapwätata'k ā tapwätatukok ā tapwätatak
Ke tapwätowinan	Ke tapwätatinan	ā tapwätoweyun ā tapwätoweya'k ā tapwätoweyāk ā tapwätoweya'k	ā tapwätatan ā tapwätata'k ā tapwätatukok ā tapwätatak
Ke tapwätowinawaw	Ke tapwätatinawaw	ā tapwätoweyun ā tapwätoweya'k ā tapwätoweyāk ā tapwätoweya'k	ā tapwätatan ā tapwätata'k ā tapwätatukok ā tapwätatak
Ke tapwätowinan	Ke tapwätatinan	ā tapwätoweyun ā tapwätoweya'k ā tapwätoweyāk ā tapwätoweya'k	ā tapwätatan ā tapwätata'k ā tapwätatukok ā tapwätatak

Imperative Present tense

	Direct		Inverse
kittu	tapwä'tow tapwä'towāo tapwä'towatan tapwä'towatak tapwä'tak	believe thou him let him believe him let us believe him	kittu tapwä'tak
kittu	tapwä'towāwuk	believe ye him let them believe him	kittu tapwä'takwuk
kittu	tapwä'towik tapwä'towāo tapwä'towatanik tapwä'takok	believe thou them let him believe them let us believe them believe ye them	kittu tapwä'tak
kittu	tapwä'towāwuk	let them believe them	kittu tapwä'takwuk
	tapwä'towin tapwä'towinan tapwä'towik tapwä'towinan	believe thou me believe thou us believe ye me believe ye us	

Exercise XXXII (a)

1. Ne ku nataw no'tawe mitone ka kisāyinewit. 2. John sipwätāo kittu natat o'taweyu ka a'koseyit. 3. Napāsis pā wapum owu napāo ka we wapumisk. 4. No'tawe numoweyu nuskwāwusehik unihe ka tāpwayit. 5. Taniwa no'tawe? Numāskwa che ke wetumowaw? 6. Sakoch une, nekoosis, kayasis ā ke sipwätāt ne ke wetumowaw. 7. Ke pā'towanaw ā isse natikoyu'k. 8. Unu ka pā'towaya'k

numoweyu ne pātumakonon musinuhikun. 9. Wapukā kittu pātaw. 10. Ispe pātumakoyu'ko kittu pāsewāo otaweyu menu.

Exercise XXXII (b)

1. Old men like to sit with each other. 2. He taught the children last year. 3. We hear him as he is teaching the boys. 4. They will bring him to you when we approach them. 5. Tell him to feed the dogs at once. 6. Seeing the tree burning he draws near to it. 7. They only believe it when they see it. 8. Let us believe that which he teaches us. 9. If we hear him he will make us understand. 10. Come and tell me if you hear it.

LESSON XXXIII

171. *-wāo* verbs which have the second last syllable *-u-* instead of *-o-* do not make the contraction as described in No. 170. A change is made in those places where the *-uwi-* is followed by the consonants *-t-*, *-k-*, and *-s-*. Instead of a contraction the letters *-wi-* are changed to *-ho-*. In the 1st and 2nd persons this change is made only preceding *-t-*, e.g.:

<i>pukumu'wāo</i>	he strikes him
<i>ne pukumuhok</i>	he strikes me
<i>ā pukumuhosk</i>	as he strikes thee

172. From intransitive verbs may be formed transitive verbs in *-wāo* having dative signification by adding to the root and variable vowel the ending *-stowāo*, e.g.:

<i>ayumihaw</i>	he prays	<i>ayumihāstowāo</i>	he prays to him
<i>putupiw</i>	he worships	<i>putupēstowāo</i>	he worships to him
<i>pukitinisoo</i>	he gives himself up	<i>pukitinisooostowāo</i>	he gives himself up to him

173. From intransitive verbs may be formed transitive verbs in *-wāo*, signifying vicariousness, by adding to the root and variable vowel the ending *-stumowāo*, e.g.:

<i>itwāstumowāo</i>	he speaks for him
<i>ayumihāstumowāo</i>	he prays for him
<i>pukitinisooostumowāo</i>	he gives himself up for him
<i>mussinuhikāstumowāo</i>	he writes for him
<i>nipostumowāo</i>	he dies for him

174. From the transitive inanimate verbs may be formed transitive verbs in *-wāo* having dative signification by adding the ending *-owāo*, e.g.:

<i>nuyu'tum</i>	he endures it	<i>nuyu'tumowāo</i>	he endures it for him
<i>mostowinum</i>	he covets it	<i>mostowinumowāo</i>	he covets it from him
<i>paski'tānum</i>	he opens it	<i>paski'tānumowāo</i>	he opens it for him
<i>mussinuhum</i>	he writes it	<i>mussinuhumowāo</i>	he writes it to him

175. From transitive verbs may be formed the nouns which denote the persons upon whom is performed the kind of action expressed in the verb. To the root of the transitive verb is added the initial consonant of the ending and the ending *-akun*, e.g.:

<i>sakihāo</i>	he loves him.	<i>saki-h-akun</i> , a lover—	one who is loved.
<i>wechāwāo</i>	he goes with him.	<i>wechā-w-akun</i> , a companion—	one with whom he goes.

wecheutoskāmāo he works with him. *wecheutoskāmakun*, a fellow worker
ne'tawekihāo she bears him. *ne'tawekihakun*, a child.

Similarly with intransitive verbs the ending *-yakun* is added to the root and variable vowel, and denotes the kind of person who performs such an act, e.g.:

<i>utokāo</i>	he works	<i>utokāyakun</i> , a worker, a servant.
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Vocabulary XXXIII

<i>netawikiw</i>	he is born	<i>oskawasis</i>	a newly-born child
<i>opikew</i>	he grows up	<i>oskinekew</i>	a youth
<i>wekitoo</i>	he marries	<i>oskinekiskwāo</i>	a young woman
<i>wekimāo</i>	he marries her	<i>wekimakun</i>	a husband or a wife
<i>nuhināo</i>	he buries him	<i>yikwuhuskan</i>	a grave
<i>kootowāo</i>	he makes a fire	<i>kootowan</i>	a fireplace
<i>poonum</i>	he stokes up the fire		
<i>isetisuwāo</i>	he sends him	<i>ki'chekesikaw</i>	a festival
<i>pimitisuwāo</i>	he follows him	<i>soniaskaw</i>	treaty day

putupiw	he sits with head bowed—he worships		
pukitinisoo	he gives himself up		
paski'tānum	he opens it	iskwatām	a door
mussinuhum	he writes it		

Exercise XXXIII (a)

1. Tantā ka ke netawikiyūn? 2. Owu oskinekw numāskwa wekitoo. 3. Ne ku wekitoon kā soniaska'k. 4. Wetumo āka kittu pimitisuhot. 5. Paski'tānumowin iskwatām. 6. Ke kiskinohumatinawaw tanispe kā otichipuyihikoyāk ke'twam ki'chekesikaw. 7. Pā nikumostowatak Munito ā isse putupestowayu'k. 8. Ket isetisuwānaw John kittu paskitānumakoyu'k iskwatāmu. 9. Ke ku mussinuhikāstumatīn ispe pā mussinuhumaweyunā.

Exercise XXXIII (b)

1. Ask them if they want us to write for them. 2. Do not believe all that you hear. 3. When you see him ask him why he did not write to you. 4. I will tell you when he marries. 5. If he dies write to me. 6. He will not strike him if he respects him. 7. He will not strike him if he wants to be respected by him.

LESSON XXXIV

176. The verb *moowāo*—he eats him, is regularly conjugated throughout the animate forms. It is irregular in the inanimate in that it forms the inanimate after the model of a 1st conjugation intransitive verb. The inanimate form is *mechiw*—he eats it and is regularly conjugated throughout the direct. The inanimate inverse forms are again formed from *moowāo* by dropping the *-āo* and adding *-ikoo* and treating it as a 4th conjugation intransitive verb, e.g.:

<i>moowāo</i>	he eats him
<i>moowik</i>	he is eaten by him
<i>mechiw</i>	he eats it
<i>moowikoo</i>	he is eaten by it

177. The imperfect tense of the Transitive verb is regularly formed, contractions being made according to the rule in No. 170 and No. 171, and changing the distinctive letter of the model. A verb in *-hāo* is given as follows:

Direct Animate Indicative

Ne sakeha'ti	or	Ne sakeha'pun	I was loving him, etc.
Ke sakeha'ti		Ke sakeha'pun	
O sakeha'ti		sakehāpun	
Ne sakeha'tanan		Ne sakehananapun	
Ke sakeha'tananaw		Ke sakehananapun	
Ke sakeha'tawaw		Ke sakehawa'pun	
O sakeha'tawaw		sakehāwa'pun	
Ne sakeha'tiuk		Ne sakeha'punuk	I was loving them,
Ke sakeha'tiuk		Ke sakeha'punuk	etc.
O sakeha'ti		sakehāpun	
Ne sakeha'tananuk		Ne sakehananapunuk	
Ke sakeha'tananawuk		Ke sakehananapunuk	
Ke sakeha'tawawuk		Ke sakehawa'punuk	
O sakeha'tawaw		sakehāwa'pun	
Ke sakehe'ti		Ke sakehinapun	Thou wast loving me
Ke sakehe'tan		Ke sakehinanapun	Thou wast loving us
Ke sakehe'tawaw		Ke sakehinawapun	You were loving me
Ke sakehe'tan		Ke sakehinanapun	You were loving us

Inverse Animate Indicative.

Ne sakihiko'ti	or	Ne sakihiko'pun	he was loving me
Ke sakihiko'ti		Ke sakihiko'pun	
Oo sakihiko'ti		sakihikopun	
Ne sakihiko'tanan		Ne sakihikoonanapun	
Ke sakihiko'tananaw		Ke sakihikoonanapun	
Ke sakihiko'tawaw		Ke sakihikoowa'pun	

Oo sakihiko'tawaw	sakihikopuneek	
	sakihikowa'pun	
Ne sakihiko'tiuk	Ne sakihiko'punuk	they were loving me
Ke sakihiko'tiuk	Ke sakihiko'punuk	
Oo sakihiko'ti	sakihikopun	
Ne sakihiko'tananuk	Ne sakihikoonanapunuk	
Ke sakihiko'tananawuk	Ke sakihikoonanapunuk	
Ke sakihiko'tawawuk	Ke sakihikoowa'punuk	
Oo sakihiko'tawaw	sakihikopuneek	
	sakihikoowa'pun	

Ke sakihiteti	Ke sakihitinapun	I was loving you (s)
Ke sakihite'tan	Ke sakihitanapun	we were loving you (s)
Ke sakihite'tawaw	Ke sakihitinawapun	I was loving you (pl)
Ke sakihite'tan	Ke sakihitanapun	we were loving you (pl)

Direct Animate Subjunctive

ā sakehukepun	} as I was loving him	
ā sakehutepun		etc.
ā sakehatepun		
ā sakeha'pun		
ā sakehe'tepun	}	
ā sakehu'kepun		
ā sakehakepun		
ā sakehakepun		
ā sakehachikepun	}	
ā sakehatwa'pun		
ā sakehawa'pun		
ā sakehawa'pun		

Inverse Animate Subjunctive

ā sakehitepun	as he was loving me
ā sakehiskepun	etc.
ā sakehikootepun	
ā sakihikoo'pun	
ā sakehiyume'tepun	
ā sakehitu'kepun	
ā sakehitakepun	
ā sakehikochikepun	
ā sakehikotwa'pun	
ā sakehikowa'pun	

ā sakehukikepun	} I was loving them	ā sakehichikepun	} they were loving		
ā sakehukwa'pun		etc.		ā sakehitwa'pun	etc.
ā sakehuchekepun				ā sakehiskekepun	
ā sakehatwa'pun				ā sakehiskwa'pun	
ā sakehatepun				ā sakehikootepun	
ā sakeha'pun				ā sakehikoo'pun	
ā sakehachikepun				ā sakeheyume'chikepun	
ā sakehuke'twa'pun				ā sakeheyume'twa'pun	
ā sakehukookepun				ā sakehitukookepun	
ā sakehukwa'pun				ā sakehitukwa'pun	
ā sakehakookepun				ā sakehitakookepun	
ā sakehakwa'pun				ā sakehitakwa'pun	
ā sakehachikepun				ā sakehikoochikepun	
ā sakehatwa'pun				ā sakehikootwa'pun	
ā sakehawa'pun		ā sakehikoowa'pun			
a sakeheyupun	as thou wast loving me	a sakihitapun	as I loved you (s)		
a sakeheya'kepun	as thou wast loving us	a sakihita'kopun	we loved you (s)		
a sakeheyākopun	as you were loving me	a sakihitukookepun	I loved you (pl)		
a sakeheya'kepun	as you were loving us	a sakehitakwa'pun			
a sakeheyakepun	as you were loving us	a sakehitakopun	we loved you (pl)		

178. The reporting of speech in Cree observes the rule that only the Direct Method of reporting is used.

Indirect narration, such as we use in English, is not used in Cree. For, "I thought I could see you" the Cree will say, "I thought I can see you."

The narrator of an incident does not say, "He said he was going to build a house," but, "He said, I am going to build a house."

It will be necessary, therefore, to remember always to give the exact words of the speaker, by the use of the expression "he said" or "he said to me, etc.," e.g.:

The man came into the house and told me his son was sick.

Unu napāo maku ke pe'tokwāo waskuhikuni'k ākwu ne wetumak omisse net itik, "nekosis ā akosit."

The teacher told the children not to do that.

Ookiskinohumakāo ke wetumowāo awasisu omisse maku ā itwāt, "Āka tota'k."

The doctor said that I should stand up and not sit down again.

Ākwu muskekeweyinew ne ke itik omisse ā ituwāt, "Pusiko ākwu numoweyu menu ke'twam tātuḡi."

I think that I shall go.

"Ne ku we itotan" net itāyilān.

LESSON XXXV

180. The subjunctive mood has a modification to which it may be subjected. It consists in the lengthening or emphasizing the vowel of the first syllable. The purpose of this vowel lengthening is to add emphasis to the action or attribute expressed by the verb. Often the effect is to refer to an action completed before a subsequent event takes place. Frequently, however, no time element is involved, but rather a reference to the permanence of the action as contrasted with passing or transitory action.

Weyu eyayimunyik utoskūwinu napāwuk ke wechāwāwuk Johnu.

Because the work was difficult the men accompanied John.

Kakekā āyayun .Kisāmunito "always being" God—everlasting God.

kānatiseyun Holy One

seyakihitukok netotāmetik dearly beloved brethren.

seyokatiseyun almighty.

This lengthening of the vowels is made in accordance with the following rule:

ā is lengthened by placing the letter -e- before the -ā-

e is lengthened by adding another -e- or -eā- or -eyā-

i is lengthened by changing it to -iā-

o is lengthened by placing -e- before -o- when the -o- is not the initial letter.

o is lengthened by changing it to wā- when the -o- is the initial letter.

u is lengthened by changing to -uā-

a is lengthened by placing -e- before the -a-.

e.g.:

ā mātowāt	meātowāt	ā sākisit	seākisit
ā petokwāt	peetokwāt	ā eyinewit	eeyinewit
ā isitisowāt	āsitisowāt	ā itwāt	āt wāt
ā otawet	wātawet	ā ositat	wāsitat
ā mositat	meositat	ā sokatiset	seyokatiset
ā muskowiset	māskowiset	ā kunowāyimat	kānowāyimat
ā sakihat	seakihat	ā tapwātowat	teapwātowat

The subjunctive particle -ā- is not used with the lengthened vowel forms.

Also, the relative pronoun is omitted when the lengthened vowel forms are used, e.g.:

weyu ka sokatiset he who is powerful weyu seyokatiset.

Exercise XXXV (a) Translate:

1. Ākose ispe ayumihāwe kesikaw wāche'chipuyiyik mache kiskinohumakāo ayumihawikumiko'k. 2. Uyiseyinewuk ne kukwāchmikwuk ā itwāchik, Tantā wātimuk owu napāo ohoo kākwia? 3. Numoweyu ke kiskāye'tānawaw kākwān nātutumayāk. 4. Ākose ispe awasisuk peātukik numoweyu ke mātowāwuk. 5. Ākwu Munito weyu seyokatiset ke ositaw misewāskumik menu kakeyaw kākwia ākotu ka ayat. 6. Ispe maku weapumachik iskwāsisu ā kostakochik numoweyu ke pe'tokwāwuk waskuhikuni'k.

Exercise XXXV (b) Translate:

1. When children play, surely they are happy. 2. When the chief saw that the people were sick, he spoke to a young man, saying, You being well, go and fetch the doctor. 3. Lord, I believe; strengthen my unbelief. 4. When they heard the agent was come the people assembled.

LESSON XXXVI

181. The 4th Person with the Transitive Verb involves all those relationships which in a single narrative can involve the activity of the 4th person together with the other persons. The principle of the 4th Person being established, it is seen how ambiguity may be avoided by saying, I did not see John but I saw his son. John numoweyu ne ke wapumaw maku okosisu ne ke wapumimawu.

The 4th Person forms for use with the Transitive Animate verbs are as follows:

Present Direct		Present Inverse	
Ne sahihimawa	I love 4, etc.	Ne sahihikooyewa	4 loves me, etc.
Ke sahihimawa		Ke sahihikooyewa	
sahihimāo	}	sahihikooyewa	}
sahihimāyiwu			
sahihāyewu			
Ne sahihimanana	}	Ne sahihikoonanana	}
Ke sahihimananawa		Ke sahihikoonanawa	
Ke sahihimawawa	}	Ke sahihikoowawawa	}
sahihimāwuk		Ke sahihikooyewawa	
sahihimāyewa		sahihikooyewa	
Imperfect Direct		Imperfect Inverse	
Ne sahihima'ti	I was loving 4, etc.	Ne sahihikoye'ti	4 was loving me etc.
Ke sahihima'ti		Ke sahihikoye'ti	
Oo sahihima'ti	}	Ke sahihikooyewawa	}
Oo sahihima'ye'ti		Oo sahihikoye'ti	
Oo sahihaye'ti			
Ne sahihima'tanan	}	Ne sahihikoye'tanan	}
Ke sahihima'tananaw		Ke sahihikoye'tananaw	
Ke sahihima'tawaw	}	Ke sahihikoye'tawaw	}
Oo sahihima'tawaw		Oo sahihikoye'tawaw	
Oo sahihima'ye'ti			
Oo sahehaye'ti			
	or		or
Ne sahihimapun	}	Ne sahihikoyepun	}
Ke sahihimapun		Ke sahihikoyepun	
sahihimāpun	}	sahihikoyepun	}
sahihimāyepun			
sahihāyepun			
Ne sahihimananapun	}	Ne sahihikooyenanapun	}
Ke sahihimananapun		Ke sahihikooyenanapun	
Ke sahihimawa'pun	}	Ke sahihikoye'tawa'pun	}
sahihimāpuneck		sahihikoyepuneck	
sahihimāyepun			
Imperative Present Direct		Imperative Future Direct	
sahihim—Love thou 4	}	sahihimakun—Love thou 4	}
sahihimatan—Let us love 4		sahihima'ku'k—Let us love 4	
sahihimatak	}	sahihima'kāk	}
sahihime'k		sahihima'kāk—Love you 4	
sahihima'k—Love you 4			
sahihim—Love thou 4 (pl)	}	sahihima'kunik—Love thou 4 (pl)	}
sahihimatanik—Let us love 4 (pl)		sahihima'ku'kwawik—Let us love 4 (pl)	
		sahihima'ku'kwanik	
sahihime'kok—Love you 4 (pl)		sahihima'kākok—Love ye 4	
Subjunctive Present Direct		Subjunctive Present Inverse	
ā sahihimuk	as I love 4, etc.	ā sahiheyit	as 4 loves me, etc.
ā sahihimut		ā sahiheyisk	
ā sahihimat	}	ā sahihikoyit	}
ā sahihimayit			
ā sahihayit			
ā sahihimuke't	}	ā sahiheyeyume't	}
ā sahihimu'k		ā sahiheyitu'k	
ā sahihimāk	}	ā sahiheyitāk	}
ā sahihimachik		ā sahihikooyichik	
ā sahihimatwaw	}	ā sahihikooyitwaw	}
ā sahihimayit			
ā sahihayit			

Subjunctive Imperfect Direct

ā sakihimukepun	as I was loving	ā sakiheyitepun	} as 4 was loving me etc.
	4, etc.	ā sakiheye'pun	
ā sakihimutepun	}	ā sakiheyiskepun	}
ā sakihimatepun		ā sakihiikooyitepun	
ā sakihima'pun		ā sakihiikooye'pun	
ā sakihimayitepun			
ā sakihayitepun			
ā sakihimuke'tepun		ā sakiheyeyume'tepun	
ā sakihimu'kopun		ā sakiheyitu'kepun	
ā sakihimākopun		ā sakiheyitākepun	
ā sakihimachikepun		ā sakihiikootichikepun	
ā sakihimatwa'pun		ā sakihiikooyitwa'pun	
ā sakihikayitepun		ā sakihiikooyewa'pun	
ā sakihayitepun			

Subjunctive Future Direct

ā sakihimuke	} when I shall love 4, etc.	sakiheyit	} when 4 will love me, etc.
ā sakihimuche		sakiheyiche	
ā sakihimache		sakihiikooyiche	
ā sakihimayiche			
ā sakihayiche			
ā sakihimuke'che		sakiheyeyume'che	
ā sakihimu'ko		sakiheyitu'ko	
ā sakihimāko		sakiheyitāko	
ā sakihimatwawe		sakihiikooyitwawe	
ā sakihimayiche			
ā sakihayiche			

The 4th Person forms for use with the Transitive Inanimate verb are as follows:

Indicative Present Direct

Ne sakitawan	I love 4 (inan.), etc.	Ne sakihiikoowan	4 loves me (inan.), etc.
Ke sakitawan	}	Ke sakihiikoowan	}
sakitawāo		sakihiikoowāo	
sakitayewa		sakihiikooyewa	
Ne sakitawanān	}	Ne sakihiikoowanān	}
Ke sakitawanānaw		Ke sakihiikoowanānaw	
Ke sakitawanawaw		Ke sakihiikoowanawaw	
sakitawāwuk		sakihiikoowāwuk	
sakitayewa		sakihiikooyewa	

Indicative Imperfect Direct

Ne sakitawa'ti	I was loving 4 (inan.) etc.	Ne sakihiikoowa'ti	4 (inan.) was loving me, etc.
Ke sakitawa'ti	}	Ke sakihiikowa'ti	}
Oo sakitawa'ti		Oo sakihiikoowa'ti	
Oo sakitaye'ti		Oo sakihiikooye'ti	
Ne sakitawa'tanan	}	Ne sakihiikoowa'tanan	}
Ke sakitawa'tananaw		Ke sakihiikoowa'tananaw	
Ke sakitawa'tawaw		Ke sakihiikoowa'tawaw	
Oo sakitawa'tawaw		Oo sakihiikoowa'tawaw	
Oo sakitaye'ti		Oo sakihiikooye'ti	

Ne sakitawanapun	}
Ke sakitawanapun	
sakitawāpun	
sakitayepun	
Ne sakitawanānapun	}
Ke sakitawanānapun	
Ke sakitawanawapun	
sakitawāpunek	
sakitayepun	}
sakitayepunek	

Ne sakihiikoowanapun	}
Ke sakihiikoowanapun	
sakihiikoowāpun	
sakihiikooyepun	
Ne sakihiikoowanānapun	}
Ke sakihiikoowanānapun	
Ke sakihiikoowanawapun	
sakihiikoowāpunek	
sakihiikooyepun	}

Imperative Present Direct

sakita	love thou 4 (inan.)
sakitawatan	} Let us love it 4 (inan.)
sakitawatak	
sakitawa'k	Love you 4 (inan.)

Imperative Future Direct

sakitawa'kun	Love thou 4 (inan.)
sakitawa'ku'k	Let us love 4 (inan.)
sakitawa'kāk	Love you 4 (inan.)

The other forms of the imperative are similar to the Indicative mood and are preceded by the particles "keyam kittu."

Subjunctive Present Direct

ā sakitawuk	} as I love 4 (inan.), etc.
ā sakitawut	
ā sakitawat	
ā sakitayit	
ā sakitawuke't	
ā sakitawu'k	
ā sakitawāk	
ā sakitawachik	
ā sakitawatwaw	
ā sakitayit	

Subjunctive Present Inverse

ā sakihiikoowuk	} as 4 (inan.) loves me, etc.
ā sakihiikoowut	
ā sakihiikoowat	
ā sakihiikooyit	
ā sakihiikoowuke't	
ā sakihiikoowu'k	
ā sakihiikoowāk	
ā sakihiikoowachik	
ā sakihiikoowatwaw	
ā sakihiikoowayit	
ā sakihiikooyit	

Subjunctive Imperfect Direct

ā sakitawukepun	} as I was loving 4 (inan.) etc.
ā sakitawutepun	
ā sakitawatepun	
ā sakitawa'pun	
ā sakitayitepun	
ā sakitaye'pun	
ā sakitawuke'tepun	
ā sakitawu'kepun	
ā sakitawākepun	
ā sakitawachikepun	
ā sakitawatwa'pun	
ā sakitayitepun	
ā sakitaye'pun	

ā sakihiikoowukepun	} as 4 (inan.) was loving me, etc.
ā sakihiikoowutepun	
ā sakihiikoowatepun	
ā sakihiikooyitepun	
ā sakihiikooye'pun	
ā sakihiikoowuke'tepun	
ā sakihiikoowu'kepun	
ā sakihiikoowākepun	
ā sakihiikoowachekepun	
ā sakihiikoowatwa'pun	
ā sakihiikoowa'pun	
ā sakihiikooyitepun	
ā sakihiikooye'pun	

Subjunctive Future Direct

sakitawake	} When I shall love 4 (inan.), etc.	sakihiikoowuke	} when 4 (inan.) will love me, etc.
sakitawuche		sakihiikoowuche	
sakitawache		sakihiikoowache	
sakitayiche		sakihiikooyiche	
sakitawuke'che		sakihiikoowuke'che	
sakitawu'ko		sakihiikoowu'ko	
sakitawāko		sakihiikoowāko	
sakitawatwawe		sakihiikoowatwawe	
sakitayiche		sakihiikooyiche	
sakitayitwawe		sakihiikooyitwawe	

182. Word Order. The order of words within the sentence is not a matter upon which a definite rule can be given. It will have been noticed that in the majority of the exercises given the English usage has been followed which places the subject first, followed by the verb and the object. A much freer course is open to the Cree who will place the words in any order desired without interfering with the meaning of the sentence. Only there can be no separation of the component parts of the full verb form which must always appear in the proper order given in the paradigms.

Ke ku wapumitin menu ke'twam wapu'kā.
I will see you again tomorrow.

Wapu'kā menu ke'twam ke ku wapumitin.
Tomorrow again I will see you.

Menu ke'twam ke ku wapumitin wapu'kā.
Again I will see you tomorrow.

Ke'twam menu wapu'kā ke ku wapumitin.
Again tomorrow I will see you.

Conversational Cree is frequently interspersed with adverbs, and while these do not add to the meaning of the sentence they add greatly to the smoothness of the narrative and to the gentleness of speech. The student will do well to copy the flowing order of spoken Cree rather than to retain the harsh method of grammatical English form. The following narrative will illustrate the foregoing note and will also demonstrate how some of the more difficult verbal forms given in the Grammar are avoided by a continuous reference to "that man" and obviating the use of the 4th person.

A TYPICAL CREE ANECDOTE

AS TOLD BY WILLIAM HARRIS, THE PAS RESERVE

<i>Notawepun</i> My late father	<i>mākwach</i> while	<i>ka ke pimatiset</i> that he lived	<i>mistuhā</i> much	<i>manu</i> habitually
<i>ke achimoo</i> he told stories	<i>ā ke waputuk</i> that he saw	<i>menu</i> and	<i>atet</i> some	<i>ā ke pātuk</i> that he heard
<i>kākwiyu</i> things.	<i>Ā ke achimoot</i> As he told	<i>pāyukwaw</i> once	<i>ā ke nutotuwuk</i> that I heard him,	<i>ākotā</i> thereabout
<i>ka ke uyachik</i> that they were,	<i>pisistik</i> wholly	<i>Nakuweyineuwuk</i> Ojibwas	<i>ke weche-opikimāuwuk.</i> they grew up with them.	
<i>Machiku</i> You see	<i>pāyukwaw,</i> once,	<i>itwāo</i> he says,	<i>pāyuk</i> one	<i>kisāyinew</i> old man
<i>pāyuk</i> a certain	<i>napāwu,</i> man,	<i>maku</i> but	<i>numuweyu</i> not	<i>oche</i> in fact
<i>ke kukwā</i> he tried	<i>mayi-totuwāo</i> to do him ill.	<i>Pāyukwaw ā kesikak</i> One day	<i>ke wesamāo</i> he urged him	
<i>kittu machechik:</i> that they go hunting:	<i>maku</i> but	<i>ākospe</i> at that time	<i>keskitasu</i> leggings	<i>piko</i> only
<i>ka ke isehoochik,</i> they were so clad,	<i>kuyase</i> old-time	<i>Eyineuwuk,</i> Indians,	<i>menu</i> and	<i>ā ke</i> that
<i>kesoowupisochik</i> they wrapped warmly	<i>tustawich</i> between	<i>oskatiuwak.</i> their legs.	<i>Ākose,</i> So,	<i>machiku,</i> you see,
<i>ke kupāsewuk-ātokwā,</i> they camped, apparently,	<i>itwāo,</i> he says,	<i>mooche</i> with just	<i>kotawanik.</i> an open fire.	
<i>Unu napāo</i> That man	<i>ke kāchikonum</i> he took off	<i>otasu</i> his leggings	<i>menu</i> and	<i>omuskisinu,</i> his moccasins,
<i>ākose</i> so	<i>mistik</i> a stick	<i>manu</i> habitually	<i>ke chemutawuk</i> they erected	<i>ispimisik</i> a little above
<i>iskotākanik.</i> the fire-place,	<i>ākotu</i> there	<i>ā ukotachik</i> they hung	<i>muskisinu</i> moccasins	<i>menu</i> and
			<i>mitasu</i> leggings	

<i>kittu</i> to	<i>pastāke.</i> dry.	<i>Mākwach</i> While	<i>ā kwakotāk</i> it burned strongly	<i>iskotāo</i> the fire	<i>ke kawisimoowuk</i> they lay down
	<i>ā ute tipiskak.</i> as it began to be night.	<i>Ke kiskāyetum</i> He knew	<i>maku</i> but	<i>unu</i> that	<i>napāo</i> man
<i>uswāyimat</i> beware of		<i>osisu</i> his father-in-law	<i>āka</i> not	<i>kittu mayi-totakot.</i> that he be harmed by him.	
<i>Unu</i> That	<i>kisāyinew,</i> old man,	<i>ā ayāskosit</i> being tired,	<i>sāmak</i> immediately	<i>ke nipaw,</i> slept,	<i>maku</i> but
<i>napāo</i> man	<i>ke otinum</i> got	<i>otasu</i> his leggings	<i>menu</i> and	<i>omuskisinu.</i> his moccasins.	<i>Patima,</i> Presently,
<i>wekataw-ākwu-ātokwā,</i> later on, it seems,		<i>kisāyinew</i> the old man		<i>ke koskoopuyiw,</i> awoke,	
<i>ā ke nipasit</i> as he slept a little		<i>acheyaw,</i> a short time,		<i>ke wuniskaw</i> he rose	<i>ākwu</i> now
<i>ka ute pusikot,</i> he stands up,	<i>ā ute otinuk</i> he takes	<i>unihe</i> those		<i>muskisinu,</i> moccasins,	<i>maku</i> but
<i>numuweyu</i> not	<i>ke kiskāyetum</i> he knew it	<i>weyu omu</i> his own	<i>otasu</i> his leggings	<i>ka otinuk:</i> that he took:	
<i>muchostāhum</i> he throws them		<i>iskotāk.</i> in the fire.	<i>Itāyetum</i> He thinks it	<i>otikwutemu</i> his son-in-law	
<i>otuyaneyiwu.</i> that other's things.		<i>Ispe</i> When	<i>ā kiskāyetuk</i> he knows	<i>ā iskotāyike</i> they are afire	
<i>ke wetumuwāo</i> he told		<i>otikwutemu,</i> his son-in-law	<i>ā itat</i> saying to him	<i>"Suwaskitāo</i> "It smells of fire	
<i>kakwi!"</i> something!"	<i>Maku</i> But	<i>unu</i> that	<i>napāo</i> man	<i>wetumuwāo</i> tells him	<i>āsi</i> already
<i>weyu</i> as for him	<i>ā ke otinuk</i> he has got	<i>otyanu.</i> his things.	<i>Ākwu</i> Now	<i>unu</i> that	<i>kisāyinew</i> old man
<i>ka pupasinikāt atu</i> although he hastens	<i>ā</i> as	<i>we</i> he wants	<i>otinuk</i> to get	<i>otyanu,</i> his things,	<i>maku</i> but
<i>ast</i> already	<i>ke māstikatāyiwu.</i> they were burnt for him.		<i>Ā kakesāpayak</i> In the morning	<i>kesatināo</i> he would detain	
<i>otikwutemu</i> his son-in-law,	<i>maku</i> but	<i>unu</i> that	<i>napāo</i> man	<i>ke</i> went	<i>kewāo</i> home
<i>kittu</i> so that	<i>natimet</i> the other would be fetched,		<i>osisu.</i> his father-in-law.	<i>ā ke achimot</i> and told the story	
<i>maku</i> then	<i>ke makohisoo</i> he harmed himself	<i>unu</i> that	<i>kātā</i> aged	<i>napāo</i> man	<i>menu</i> and
<i>āka wekach</i> not ever	<i>menu</i> again	<i>ākose</i> so	<i>kittu</i> to	<i>totuk!</i> dol!	
<i>Ākose</i> So	<i>omu</i> this	<i>ka</i> as	<i>isse</i> he so told	<i>achimot</i> the story	<i>notawepun.</i> my late father.

REMARKS

LINE 1

Notawepun: from *notawe*, my father, with addition of particle *pun* as used in preterite tenses of the verb.

LINE 2

achimoo: to tell news or anecdotes; not properly used of telling legends, the word for which is *atuyokāo*.

LINE 4

ke weche-opikimāwuk: from *opikiw*, it grows; *weche-opikimāo*, he grows with him.

LINE 5

pāyuk: one, or a certain one.

LINE 6

pisisik: universally, nothing-else-but. An empty box is called *pisisikwun*, it-is-only-that, it is all box.

LINE 13

iskotākan: a made fire, one deliberately kindled and tended, as distinct from *iskotāo*, a verb meaning it burns, which is also used as a noun to speak of accidental or natural fires. (Cf. *okimaw*, a master born; *okimakan*, an elected master, i.e., a chief; *sesep*, a duck; *sesepikan*, a wooden decoy duck).

LINE 14

Pastāke: one would expect to hear *pastāyike*, that they should dry for them, but this narrator has a simple style.

LINE 21

ka ute pusikot, *ā ute otinuk*: the *ute*, meaning to be in process of doing something, is inserted for dramatic force, as if the narrator would say, see him stand up! see him take the things!

LINE 22

numuweyu ke kiskāyetum: he did not know.

LINE 23

muchostāhum: (an. *muchostāwāo*) he throws it into fire. Cf. *pukustuwāhum*, he throws it into water.

LINE 31

natimel: 4th per. sing., pres. subj. passive of *natāo*, he goes to him, he goes to fetch him.

LINE 32

ke makohisoo: 3rd pres. sing. perf. indic. reflexive of *mako-hāo*, -hum, literally meaning, he presses him, hence, he makes it bad for him.

The following is a typical story told by an Indian on Sweetgrass Reserve.
Told by Coming Day to Leonard Bloomfield.

HOW SWEETGRASS BECAME CHIEF

<i>Kuyas</i> Long ago	<i>mitone</i> indeed	<i>kisāyiniw</i> an old man	<i>āwuko</i> he	<i>okimaw.</i> was a chief.	<i>Omu</i> This	<i>nakewache'k</i> beside-the-hill
<i>otu</i> place	<i>wekewuk.</i> they lived.	<i>Kitutuwā</i> On a certain	<i>kākisāpa</i> morning	<i>otināo</i> he took	<i>omistatimuw;</i> his horse;	<i>Ākwu</i> And
<i>oyapitāo</i> he bridled it	<i>ā tātupit</i> for riding	<i>menu</i> and	<i>sipwātāo.</i> he set out.	<i>Mākwa</i> While	<i>ā papamotāt</i> travelling about	
<i>ispu'tinaw</i> there was a hill	<i>wapu'tum</i> he saw	<i>ā amuchiwāyit</i> climbing it	<i>uyiseyinewu,</i> a person	<i>napāwu.</i> a man.	<i>Ākwu</i> And	
<i>ketapumāo,</i> he watched him,	<i>ketapakun</i> with a spy-glass	<i>ā kunuwapakunāhikāyit</i> he was looking	<i>uyiseyinewu</i> the person			

ā nunatuwapumayit. *Kiskāyimāo* *aya'cheyinewu* *Ākwu* *opaskisikun*
searching for people. He knew him as a Blackfoot. And his gun

petasoo. *Moskistuwāo* *ā pimisineyit.* *Ākwu* *ā kiskāyetuk* *owu*
he loaded. He attacked him lying down. And he knowing this

aya'cheyinewu, *nāheyuwu* *ā moskistakot,* *tupusew.* *Ā sukayik*
Blackfoot by a Cree he was attacked he fled. It being bushy

kotāskumaw. *Ākose* *paskiswāo* *nāheyaw,* *maku* *numoueyu* *mutwāwew*
he hid. And he shot at him the Cree but not did it sound

paskisikun. *Ākotu* *ā sākumot* *ākotu oche* *matawisewuk* *nesoosap*
the gun. There as he hid from there there came out twelve

aya'cheyinewuk *Ākwu* *nāhiyaw* *ā pāyukot* *moskistuwāo,* *ā we notinat*
Blackfeet. And the Cree being alone attacked them, wanting to fight

ā we paskiswat. *Tupusewuk* *oke* *aya'cheyinewuk* *ā pāyukowit*
wanting to shoot them. They fled these Blackfeet being alone

ā kostachik *ā papaskisokochik.* *Kotuk* *sukaw* *ākotu* *menu*
fearing him, continually being shot at. Another bush (and) there also

sāskumowuk *Asi* *menu* *matawisewuk* *ā pimipatachik.* *Ākwu* *owu*
they hid. Already also they emerged as they ran. And this

nāhiyaw *ā tātupit,* *ākotu* *mikiwapu* *mitone* *ā mechātichik*
Cree being mounted, there to the tents exceedingly they were many

nāhiyouwuk, *ākotu ā itisuwat.* *Aya'cheyinew* *Ākotu* *ne ku pimatisin*
the Crees, there he drove them. The Blackfoot, There I shall live

ā itāyetuk, *numoueyu* *kiskāye'tum* *uyiseyinewu* *nāhiyouw* *ā mechāyeyit*
he thought, not did he know the people (were) Crees being many

ākotu *kā itotāchik.* *Eyiko'k* *ā wapumachik* *nāheyowu,* *ākoyi'ko'k*
there where they went. When they saw the Crees, then

wuyoniwuk, *ā ke wapumachik* *mechāt* *nāheyowu.* *Ākwu* *pāyuk* *owu*
they circled as they saw many Crees. And the one these

nesoosap *aya'cheyinewu* *ā nuwuswatat,* *ā sukayik* *āwuko* *maskistumwuk*
twelve Blackfeet who pursued being bushy therefor they entered

sepesis. *Ākotu* *pukupawuk* *ā asowuhukik.* *Ākotu* *nipe'k*
a creek. There they entered going across. There in the water

kokiw *pāyuk* *aya'cheyinew* *ā kasot,* *Numoueyu* *ne ku wapumik* *nāheyaw*
he dived one Blackfoot hiding, Not he will see me the Cree

ā itāyetuk *Kotukuk* *oke* *tupusewuk* *pāyukoosap.* *Kotuk*
he thought. The other these fled the eleven. Another

sukaw *ākotu* *isse* *kisewa'k* *Ākotu* *ākwu* *nāhiyuwuk*
bush was there close by. There also the Crees

we kwāskuwāwuk, *tapiskoch* *wa'tikan* *ā ositachik* *aya'cheyinewuk,*
wished to surround them, like a pit they made the Blackfeet,

ā notinikāchik. *Ākwu* *oke* *nāheyuwuk* *kisiwa'k* *ā itotāchik*
as they fought. And these Crees near as they went

ittu *ā ayayit* *aya'cheyinewu,* *ākwu* *āwuko* *ka* *pupānuwuswata'*
where were the Blackfeet, and the one who pursued them

<i>awuko</i> he	<i>nekanotāt,</i> was leader,	<i>tapiskoch</i> like	<i>ayaw</i> he was	<i>semakunisokimaw,</i> an officer,	<i>ākwu</i> and		
<i>oke</i> these	<i>aya'cheyinewuk</i> Blackfeet	<i>kisiwa'k</i> close	<i>ā wapumachik</i> seeing	<i>nāheyowu</i> the Crees	<i>ākwu</i> and		
<i>omu</i> this	<i>wa'tikuni'k</i> pit	<i>omu</i> this one	<i>ka</i> where	<i>ayachik.</i> they were.	<i>Ākwu</i> And	<i>naneso</i> by twos	<i>nāheyuwuk</i> the Crees
<i>ākotu</i> there	<i>nepowewuk</i> stood	<i>wa'tikuni'k</i> at the pit	<i>che'ke.</i> close by.	<i>Ākwu</i> And	<i>pāyuk</i> the one	<i>nāheyaw</i> Cree	
<i>tapiskoch omu</i> like this	<i>mistik</i> stick	<i>otu,</i> here,	<i>ā tatukumat</i> stabbing	<i>mo'koman</i> with a knife	<i>o'che</i>		
<i>aya'cheyinewu.</i> the Blackfeet.	<i>Āwuko</i> This	<i>pāyuk</i> the one	<i>nāheyaw</i> Cree	<i>ka</i> was	<i>totuk.</i> doing.	<i>Ākose ākwu</i> And also	
<i>kakeyaw</i> all	<i>nāheyuwuk</i> the Crees	<i>petokāwuk</i> entered	<i>wa'tikuni'k</i> the pit	<i>mo'komanu</i> with knives	<i>ā tukonu'kik.</i> stabbing.		
<i>Nāheyuwuk</i> The Crees	<i>ohe</i> these	<i>aya'cheyinewu</i> Blackfeet	<i>ā tutukumachik</i> were stabbing	<i>mo'komanu</i> with knives.	<i>o'che</i>		
<i>Nipuhāwuk</i> They killed	<i>ka'keyaw.</i> them all.	<i>Numoweyu</i> Not	<i>pāyuk</i> one	<i>pimatisiw</i> lived	<i>pāyukosap</i> the eleven	<i>unike</i> of these	
<i>aya'cheyinewuk.</i> Blackfeet.	<i>Ākose</i> And	<i>ākwu</i> so	<i>mo'komanu</i> with	<i>o'che</i> knives	<i>ā munisumwachik</i> they scalped		
<i>ostikwaneyiwu</i> their heads	<i>ā munisumwachik</i> scalping them	<i>nāheyuwuk.</i> the Crees.	<i>Ākose</i> And they	<i>poyawuk.</i> stopped.	<i>Uyis</i> When		
<i>machihawuk</i> they killed	<i>ka'keyaw</i> all	<i>awuko</i> at that	<i>o'che</i> time	<i>ka poyachik.</i> they stopped.	<i>Ākotu</i> From	<i>oche</i> then	
<i>unu</i> the	<i>ka</i> one who	<i>pāyukot</i> was alone	<i>nistum</i> first	<i>ka</i> who	<i>wapumat</i> saw	<i>ohe</i> these	<i>ayacheyinewu</i> Blackfeet
<i>awuko</i> from	<i>o'che</i> then	<i>mistuhe</i> certainly	<i>ke okimawiw.</i> he was chief.	<i>Āwuko</i> Therefor	<i>omu</i> this one	<i>Sweetgrass</i> Sweetgrass	
<i>isseyikaso,</i> was named,	<i>Owikuskokisāyin</i> Sweetgrass	<i>isseyikaso.</i> he is called.	<i>Āwuko</i> That one	<i>ā ke okimawit</i> was a chief			
<i>kuyas</i> Long ago	<i>kisāyinewu.</i> among old men.	<i>Āwuko</i> This is	<i>kuyas</i> an old	<i>achimoowin.</i> story.	<i>Āwuko</i> This	<i>otu</i> in this	<i>uskek</i> land
<i>ka</i> is	<i>pā'tuman</i> what I heard	<i>omu</i> this	<i>achimoowin,</i> story,	<i>itū</i> where I am sitting	<i>ā upiyan</i> in this land	<i>otu</i> this	<i>uskek</i> came to me
<i>achimoowin.</i> the story.	<i>Ākose.</i> That is all.						

NOTES

- LINE 1
nakewache'k literally a place built against a hillside. Such is the locality of Sweetgrass Reserve.
- LINE 3
ā papamotāt going to and fro aimlessly. An example of reduplication.
- LINE 4
ā amuchiwāyit the 4th Personal form illustrates who was going up the hill.

- LINE 6
kiskāyimāo aya'cheyinewu. He knew him for a Blackfoot. The "Cree" governs the use here of the 3rd person. One would expect that all verbs referring to acts of the Blackfoot would be in the 4th person.
- LINE 7
ā pimisineyit the 4th person precludes the possibility of it being the Cree who was lying down.
- LINE 7
Ākwu ā kiskāye'tuk and following. Notice the change over to the use of the 3rd person by the Blackfoot. But the Cree resumes the use of the 3rd person in the next sentence. This is a laxity in use which is not expected, nor accounted for.
- LINE 15
ā mechātichik one expects *ā mechāteyit*.
- LINE 22
Numoweyu ne ku wapumik. A true example of reported speech.
- LINE 32
tapiskoch omu mistik otu. The narrator apparently acted out the story using a stick.
- LINE 38
ostikwaneyiwu the 4th person shows that the Blackfoot heads were scalped.

VOCABULARY

The following Cree-English and English-Cree vocabularies are the summaries of the vocabularies to be used with the exercises. They are not a substitute for the Cree Dictionary which gives a full vocabulary with some explanatory notes as to the use of the words.

The number in brackets following the English-Cree word refers to the lesson in which reference is made to the word.

	A
he is able	kuske'taw (10)
about	nantaw (21)
above	ispimi'k
he accompanies him	wechāwāo
it is accomplished	tipipuyiw (14)
across	u'kami'k
in advance	nekan
he walks in advance	nekanotāo (5)
he advises him	kukāskimāo
he is afflicted	ayimisew (7)
affliction	ayimisewin (7)
he is afraid	kostachew (7)
he is afraid	sākisew (7)
afterwards	awusispe (28)
again	ke'twam
ago	uspin (27)
long ago	kuyas
all	tu'to (10) ka'keyaw (11)
all day long	kupākesik
all night long	kupātipisk
all over the world	misewāskumi'k
alone	pisisk
he is alone	pāyuko
already	asī sasi (8)
alternately	mameskooch
although	atu (21) ataweyu
always	kakekā mosuk (27)
and	menu (20)
anger	kisiwasiwin (7)
he angers him	kisewahāo
he is angry	kisewasiw (3)
he is angry with him	kisestowāo
he anoints him	toomināo
he anoints himself	tumuskoo
another	kotuk (17)
he answers	nuspimo
he answers him	nuskwāwusehāo (24)
ant	ayik
aperient	sāpoosikun
April	niskepesim (28)
any thing	nantaw kākwi (21)
anyone	nantaw oweyuk (21)
in any way	nantaw isse (21)
any where	nantaw ittu (21)
arm	mispitooon (6)
around	waska (24)
he arrives camping	tukopichew (14)
he arrives walking	tukotāo tukosin
he arrives by water	misakaw
as far as	isko (5)
he ascends	opiskaw (4)

he goes ashore
aside from
he asks him
he asks for it
he asks him for it
August
autumn
last autumn
he awakens
away
axe (2)

he is bad
he is bad
it is bad
bag
baking powder
bank
he baptizes
he baptizes him
barn
bay
be it so
because
bead
bear
he beats him
a wild beast
beaver
bed
he goes to bed
bee
before
it begins
behind
he believes him
bell
he rings a bell
he bellows
below
he bends him
berry
berry juice
between
it is big
birchbark
he has a birthday
bishop
he bites him
a blanket
he blesses him
blood
he blows
it blows
it blows cold
board
body
it boils
bone
book
he is born
bosom
bottle

kupaw (4)
opimā
kukwāchimāo
nutootumaw
nutootumowāo
oopuhoowepesim (28)
tu'kwakin (1)
tu'kwuko'k (8)
kooskooskaw (4)
uspin (27)
chekuhikun (2)

B
mayatisew (7, 16)
muchatisew (7, 16)
mayatun (16)
muskimoot
opichechikun
sooniyawekumik (4)
sekuha'takāo (5)
sekuha'towāo
mistatumoowekumik (4)
wasaw
keyam
chikāma (12)
mekis
muskwu
pukumu'wāo
pisiskew
amisk (30)
nipāwin (4)
kowisimo
amoo
astumispe (28) awusispe (28)
ma'chepuyiw (14)
o'ta'k
tapwā'towāo (32)
mutwāchikun (14)
suwāpichekāo
kito
chupuses
wakehāo
menis (17)
menisapo (16)
tustowich
misaw (16)
wuskwi
tipiskun
kicheayumihāwikimaw (25)
tukwamāo (30)
u'koo'p
suwāyimāo
mi'ko (17)
potachekāo (5)
yo'tin (1)
tu'kiyuwāo (1)
nupuketuk
meyaw (24)
oosoo
ooskun
musinuhikun (17)
ne'tawikew (33)
maskikun
pewapiskooyakun, mootāyapisk

boy
 box
 brass
 bread
 he breaks him
 he brings him to him
 he brings it to him
 he brings him up
 broom
 older brother
 younger brother
 bull dog fly
 he buries him
 it burns
 but (1)
 he buys
 by and by

napāsis (2)
 mistikoowut
 oosawapisk
 pu'kwāsikun
 pekonāo
 pātowāo
 pātumowāo (32)
 opikehāo
 wepuhikun
 mistās (26)
 misem (26)
 misesak
 nuhināo (33)
 pasitāo (5)
 maku
 utawāo (5)
 patima

C

it is calm
 he camps
 canoe
 he cares for him
 caribou
 he carries water
 he carries him away
 caterpillar
 cellar
 ceremony
 certainly
 chair
 chapter
 cheerful, he is
 chest
 child
 a small child
 new born child
 ice chisel
 he chooses him
 he chops
 Christmas Day
 church
 city
 clergyman
 clergyman
 clerk
 clock
 coat
 he closes it
 it is cold
 cold water
 it is cold wind
 he has colic
 he comes
 it comes to pass
 he comes into sight
 it comes into sight
 come here!
 he comforts him
 command
 he commands
 he commands him
 commences
 he confirms him

aywastin (1)
 kupāsiw (3)
 cheman (2) ose
 kunowāyimāo, pumihāo (25)
 utik
 kwapikāo (5)
 kicheweyāo (29)
 mootāo
 wa'tekan
 ise'twawin
 kāchenach (22)
 tātupewin (2)
 piske'tusinuhikun
 meywatum
 maskikun
 awasis (6)
 upistowasis
 oskawasis (33)
 asisooi
 nowasoonāo
 chekuhikāo (5)
 mukoosāwekesikaw (28)
 ayumihāwekumik (4)
 otānaw
 ayumihāweyiw
 ayumihāwikimaw
 omusnuhikāses
 pesimokan (2), (13)
 miskotaki (2)
 kipuhum
 kesinaw (1), tu'kayaw (1)
 tu'kikume
 tu'kiyoowao (21)
 kisewuskutāo (5)
 pā itotāo (5)
 oti'chipuyiw (14)
 noo'kosiw (20)
 noo'kwun (20)
 astum (18)
 kakechēhāo
 itusowāwin
 itusowāo (5)
 itusowatāo
 ute (29)
 aye'chihāo (25)

he conquers him
 continually
 he converts him
 he is converted
 he is cooking
 cork
 cow
 he coughs
 count
 Cree Indian
 he speaks Cree
 he cries
 it is crooked
 a crosscut saw
 he crosses water
 he is cruel
 he makes him cry
 cup
 he cures him
 he cuts him

sakoochehāo
 tu'ke
 kwāskepimatisēhāo
 kwāskepimatisiw (3)
 piminoowāo
 kipuhikun
 moostoos (2)
 oostoostotum (8)
 ukimāo (28)
 eyinew (12), nāheyowew (7)
 nāheyowāo (5)
 ma'too (6)
 wakaw (1)
 keskipoochikun (12)
 asoowuhum (8)
 a'kwatisew (7)
 moohāo (25)
 minikwakun
 eyinekuhāo
 matiswāo (32)

D

he dances
 danger
 it is dark
 daughter
 his daughter
 dawn
 it is day
 today
 all day long
 day before yesterday
 he takes debt
 he deceives him
 December
 he dedicates him
 it is deep
 he denies him
 he is depressed
 he despises him
 he destroys him
 devotion
 he is devout
 it is dewy
 he dies
 it is difficult
 it looks difficult
 he thinks it difficult
 he is digging
 he directs him
 he is dirty
 disobedience
 he is disappointed
 it is distant
 he distributes it
 he distributes it among them
 he dives
 a doctor
 he doctors him
 he does so
 he does his duty
 dog
 dollar

nemihitoo (6)
 puspinaāwin
 wunetipiskaw (1)
 mitanis (6)
 otanisu (6)
 pā wapun (9)
 kesikaw (1)
 uno'ch ka kesika'k (8)
 kupākesik
 awusota'kose'k (8)
 musinuhikāo (5)
 chesehāo
 mukosāwekesikawepesim (28)
 pakanayāo (29)
 timew (20)
 anwātowāo
 kosikwāye'tum (8)
 mayayimāo
 nisewunachehāo
 ayumihāwatisewin
 ayumihāwatisew (7)
 akosepāyaw (1)
 nipiwi, ponepimatisiw (3)
 ayimun (1), nuhe'tawun (1)
 ayimapisin (9)
 ayimāyetum (8)
 moonuhikāo (5)
 kiskinotuhāo
 wenisiw (3)
 anwātumoowin
 kispāye'tum (8)
 wa'yaw
 matinumakāo (5)
 matinowāo (5)
 ko'kew (7)
 muskekeweyinew
 nanatowehāo (24)
 i'totum (8)
 tipitotum (8)
 utim (2)
 pāyuk wapisk

five dollars
door
dove
down the river
he draws him
he dreams
he dreams about him
dress
he dresses himself
he drinks
he drinks from it
he gives him to drink
he drops him
he drowns
duck
he is drunk
he dwells there

ki'che sooneyaw
iskwa'tām (33)
oomemew
mami'k
ochipitāo
powamiw (18)
powatāo (31)
miskootakī (2)
postayoowinisāo (29)
minikwāo (5)
minikwakāo (5)
minuhāo (24)
pu'kisimāo (30)
nistapowāo (5)
sesep (2)
keskwāpāo (5)
wekew (7)

E

each
eagle
ear
earth
he eats
he eats him
he eats it
he makes him eat
egg
eight
he employs him
he entreats him
he encourages him
England
English language
he speaks English
enough
envelope
he is envious
especially
evening
everywhere
he follows his example
he gives him an example
exceedingly
he exists
he expectorates
extremely
eye

tu'to (10)
mekisiw
mitowukī (24)
uske
mechisoo (6)
moowāo (34)
mechiw (1)
mechisoo'hāo (29)
wawe
ayenanāo (11)
apuchehāo (29)
pukosāyimāo (30)
sekimāo (30)
ukamuske (12)
akuyasemoowin
akuyasemoo (6)
ākwune
asiwuchikun (17)
esuwuyakāyimoo (6)
osam
o'takosin (31)
misiwā
kiskinowapumāo (30)
kiskinowapu'teyāo
mawache (22), mistuhā
ayaw (4), e'taw (27)
sikoo (6)
mawach (22)
miskesik (24)

F

face
fair wind
he sails with fair wind
he walks with fair wind
he falls
it is far
as far as
farther away
he fasts
he is fat
he fears him
he fears it

mikwakun
numoowanaw (20)
numoowunasiw (20)
numoowuno'tāo (20)
pu'kisin (9)
pe'chaw (22)
isko (1)
awusittu
kowukutāo (5)
weyinoo (6)
kostāo
kostum

feast
he feasts
February
he feeds him
he feels him
fence
festival
he fetches him
few
he fights him
file
he fills him
he fills his pipe
finally
he finds him
he finds it
he finishes with him
fire
he makes a fire
fireplace
it is first rate
fish
he fishes
five
flag
he flees from him
flesh
he flies
he flies up
the waters flood
flower
he follows him
food
he is foolish
foot
for
he forgets
he forgets him
forgiveness
he forgives him
he forgives him
fork
formerly
four
fowl
fox
he freezes
it freezes
he freezes him
French
Frenchman
fresh water
Friday
he fries him
he frightens him
he frightens him
frog
from
from time to time
he is frozen
his nose is frozen
he is full
it is full
friend
frying pan

wekoo'toowin
wekootoo (6)
kisāpesim (28)
usumāo (32)
mosehāo
mānikun (15)
ki'chekesikaw (33)
natāo
chukowasis (16)
notināo
kiskimun
mooskinuhāo, sakuskinuhāo (24)
pe'takasoo
iskwayach
miskowāo (32)
miskum
poonehāo (29)
iskootāo
kootowāo (33)
kootowan (33)
kichin
kinosāo
nochekinosāwāo (31)
neyanan (11)
kiskiwāhoon
tupusehāo (29)
weyas
pimeyaw (4)
oopuhoo (6)
yiskipāo (1)
wapikwune (15)
pimitisuwāo (32)
mechisoowin (2)
kukāpatisew (7)
misit (6), (24)
o'che
wunekiskisiw (3)
wunekiskiseto'tuwāo (32)
usānumakāwin
usānumowāo (32)
poonāyetumowāo (32)
chestuhasāpoon (6)
wāskuch (9)
nāoo (11)
pakaha'kwan
mu'kāsew (30)
a'kwachew (1)
a'kwatin (1)
a'kwachehāo (29)
pa'kwaes
wāmistikooosoo
meywapo (7)
neyananokesikaw (27)
sasāskikwatāo (31)
kostachehāo (29)
sākimāo (30)
uyik
o'che (5)
kake'twam
kowachew (7)
akwachekootawachew
kespoo (6)
sakuskināo (1)
mitootām
sasāskikwan (6)

G

garden	kistekan (15)
he gardens	kistekāo (5)
gift	mākwēwin
girl	iskwāsīs (2)
he gives	mākwē
he gives it to him	meyāo (29)
he gives him to drink	minuhāo (29)
he gives him up	pu'kitināo (30)
glass	wasānumawinapisk
glove	ustis (2)
he is glorious	kistāyetakosew (7)
God	Kisāmunito Munito
go away!	awus (18)
he goes away camping	sipwāpichew (7), (14)
he goes away walking	sipwātāo (5)
he goes away by water	sipwāasiw (3), (14)
he goes ashore	kupaw (4)
he goes to bed	kowisimo (6)
he goes beyond it	mayaskum (28)
he goes to fish	nutokinosāwāo (31)
he goes out	wuyuwew (7)
he goes to see him	nutowapumāo (31)
he goes there	itotāo (5)
he goes there by water	isechemāo (5)
he goes up a hill	amuchewāo (5)
he goes up stairs	kospatuwew (7)
he goes up	sakuchewāo (5)
good	meyo (16)
he is good	meyosiso (16) meywatisew
it is good	meywasin (16)
goodness	meywatisewin (7)
goose	niska
gooseberry	sapoomin (17) niskemin (17)
grape	soomin (17)
my grandchild	noosisem
grass	muskose (15)
grasshopper	kwaskoochesis
grave	yikwuhuskan (33)
great	kiche
great number	ookistukāwe
he greets him	utumiskowāo
he grieves	kewusāyetum (8) mikooskatāyetum (8)
he grieves	pinipoochikun (15)
grist mill	mo'chik
on the ground	opikew (33)
he grows up	pikew
gum	paskisikun (15)
gun	

H

hair	māstukī
half	ape'taw (28)
he hallows him	kunachehāo (29)
hammer	pukumakun
hand	micheche (24)
it happens	e'kin (27)
it is hard	ayimun, nuhe'tawun
harness	ootapanāyape (17)
harvest	munisikāwin
he hastens	keyipew (7)
hat	ustotin (4)
he hates him	pukwatāo (31)
hay	muskoseyu (15)

he	weyu
head	mistikwan (6)
head wind	nayimun (20)
he hears him	pā'towāo (32)
he hears it	pā'tum (32)
heart	mitāh
heaven	ki'chekesik
he is heavy	kosikwatiw (3), (16)
hello	wacheyu
help	nesookumakāwin
he helps him	wechehāo (27) nesokumowāo (32)
here	otu (3)
hide	pakākin
he hides him	katoo (6)
he hides himself	kasoo
he hides from him	kasooostowāo (32)
he is high	ispisiw (16)
hill	wuche
he holds him	tukwunāo (30)
he is holy	kunatisew (7)
honey	amoosesepekwut
he honors him	kistāyimāo (30)
he hopes	uspāyimoo (6)
horse	mistatim (2)
hospital	a'kosewewumik
he is hot	kisisoo (6)
it is hot	kisastāo (1) kesitāo (1)
hour	tipuhikun (28)
house	waskuhikun (2)
how much? many?	taneyi'ko'k (22) tantu'twaw (22)
he humbles him	tupu'tāyimohāo (29)
humility	tupu'tāyimoowin
he hungers	notākutāo (5)
he hunts for meat	machew (7)
he hunts for beaver	nutowaskāo (31)
he hunts for fur	nutowatiyāo (31)
he hunts for muskrats	nutowachuskwāo (31)
he hunts on his behalf	nutominuhāo (29)
husband	wekemakun (33)

I

ice	ineyu (3)
ice chisel	miskwame (20)
idol	asisooi
if	munito'kan
Cree Indian	kespin (18)
Indian chief	eyinew (12) nāheyaw
he is industrious	okimakun (21)
he informs him	kukayowisew (7)
he injures him	kiskāyetumowāo (26)
ink	kitemahāo
insect	musinuhikunapo (17)
he interprets	munichoos
he interprets for him	itwāstumakāo
he intercedes for him	itwāstumowāo
interrogation	ayumihāstumowāo
he invites him to feast	che (8) na (8)
immediately	wekoomāo
iron	sāmak (8)
an iron	pewapisk
he irons	sooskwuhikun
he is	sooskwuhikāo (5)
he is in him	ayaw (27) itaw (27)
island	kekeskowāo (32)
	ministik (6)

January
he is jealous
he is jealous of him
he judges
he judges him
July
he jumps
June

keg
kerchief
kettle
key
he kills him
he is kind
he is kind to him
king
kingdom
he kisses him
knife
he knows him
he knows it
he makes him know it

ladder
lake
lamp
land
he is large
it is large
last autumn
last spring
last summer
last winter
lately
he is lazy
he laughs
he laughs at him
he leads him
leaf
he leaves him
it is lee
leg
less
letter
lid
he tells lies
he lies down
he lifts him
it is a light
he gives light to him
lion
like
he likes him
very likely
he listens to him
he lives
he lives with him
he is lonesome
long ago

J
Powachikunosēs (28)
kakwāyetum (8)
kakwāyimāo (30)
oyusowāo (5)
oyusowatāo (31)
oopuskoowepesim (28)
kwaskootiw (3)
oopināyawāwepesim (28)

K
mu'ku'k
tapuskakun
uski'k (2)
ape'tukuhikun
nipahāo (29)
kisāwatisiw (3)
kitimakāyimāo (30)
ki'cheokimaw (12)
otānowewin
oochāmāo
mookoman (6)
kiskāyimāo (30)
kiskāyetum
kiskāyetumohāo (29)

L
iskwatawakun
sakahikun (2)
wastānumakun (2) wasaskootānikun (2)
uske (12)
misikitiw (3)
misaw (4)
tu'kwuko'k (8)
sekwuno'k (8)
nepino'k (8)
pipono'k (8)
uno'chekā (9)
kitimiw (3)
papiw (3)
papehāo (25)
pimotuhāo (24)
nepe
nukutāo (31)
tipinuwaw (1)
miskat (24)
astumeyiko'k (22) no'taw (22)
musinuhikun (17)
ukwunuhikun
kiyaskew (7)
nuhisin (9) pimisim (9)
oopināo
wastāo
wastānumowāo (32) wastānikatowew
mistukāsew
tapiskoch (21)
meywāyimāo
pu'ku'kum (22)
nutootowāo
wekew (7) pimatisiw (3)
we'kemāo
kuskāyetum (8)
kuyas (9)

a long time
he is long
it is long
he looks at him
love
love received
love self
love reciprocal
he loves
he loves him
he loses him
low down
lynx

maggot
he makes him
he makes him eat
he makes him cry
he makes him go through
he makes him well
he makes an offering
he makes a fire
man
he is a man
old man
many
March
he marries
he marries her
he marks him
master
May
meat
he hunts for meat
he meets him
medicine
mercy
he is merciful
he is merciful to him
metal
mid day
mid night
in the midst
it is mild
milk
mink
mind
minute
miracle
mitt
moccasin
moose
moose berries
Monday
money
month
moon
it is moonlight
more
more
more and more
morning
mosquito

kinwās
kinosiw (16) kinokapew
kinwaw (16)
kunowapumāo (30)
sakihiwāwin
sakihirowin
sakihiwoowin
sakihiwoowin
sakehewāo (5)
sakehāo (24)
wunehāo (29)
chupuses
pisew (30)

M
munichoos
osehāo (27)
mechisohāo
moohāo (25)
sapoopuyihāo (29)
eyinekuhāo (24)
pukitinasoo (6)
kootowāo (5)
napāo (2)
napāwew (3)
kisāyinew (32)
me'chāt (16)
mekisewepesim (28)
weke'too (33)
wekemāo (33)
kiskinowachehāo (26)
okimaw
uyekepesim (28)
weyas
machev (7)
nukiskowāo
muske'ke
kisāwatisewin, nesookumakāwin
suwāyechekāo (5)
kisāwato'towāo (32)
pewapisk
ape'takesikaw (28)
ape'tatipiskaw (28)
tātowich
kesoopwāo
totosapoe (17)
sakwāsew (30)
mamitonāyechikun
tipuhikunis (28)
mama'taweisechikāwin
ustis
muskisin (4)
mooswa
moosominu
pāyukokesikaw (27)
soneyaw
pesim (28)
pesim (28)
nepayastāo (20)
awasimā (22) ayewak
kāyapich (3)
a'chepiko (22)
kākesāpa (8)
sukimās

mosquito netting
moss bag
my mother
mother in law
mouth
he moves
much more
mud
he murders
musical instrument
muskrat

sukimāwuyan
waspiison
nekawe
nisikooos
mitoon (24)
wuskowew (7)
wawes (22)
usiske (7)
niputakāo (5)
kitoochikun
wuchusk (30)

N

nail
he nails him
he nails it
name
he names him
he is so named
narrows
nearly
needle
nest
net
new
news
New Year's Day
next but one
it is night
last night
night before last
all night long
nine
no
no
no matter
noon
north
nose
nothing
nothing else
not yet
November
November
novice
now
great number
they are numbered
nut

chestuhaskwan sukuhikun
chestuhaskwatāo (31)
sukuhum
we'yoowin
we'yāo (29)
iseyikasō (6)
wapaw
kākach (11) nantaw (21)
saponikun
wuchistoon
ayupe
oske (16)
achimoowin
oochāmekesikaw
ke'twam (28)
tipiskaw (1)
tipisko'k (8)
awustipisko'k (8)
kupātipisk
kākach mitatut (11)
numoweyu (5) nummu (25) numwach
āka
numu nantaw
ape'takesikak
kewātin
mi'koot (24)
nummu kāwi (25)
pisisik
numāskwa (9)
kuskutinoowepesim (28)
yiyikopewepesim (28)
mooneas
uno'ch (3)
ookistukāwe
itusewuk (16)
pu'kan

O

October
he makes an offering
as often as
older brother
on account of this
one
only
openly
he opens him
or
he orders
he orders him

A'kwutinoowepesim (28)
pukitinasoo (6)
tu'twaw
mistās (26)
āwuko omu oche (25)
pāyuk (11)
piko (25)
mosis (9)
paskitānāo (33)
apo
itusowāo (5)
itusowatāo (31)

he originates from
other side of the hill
otter
outside
he goes out
on the outside
outboard motor
out from shore
it is overcast
owl
own

o'chew (7)
kuskāo
nekik (30)
wuyuwe'timik
wuyuwew
wuskich (24)
uskikos
tawich
yikwuskwun
kookookohoo
tipeyaw (7)

P

he pacifies him
paddle
he paddles
he causes him pain
he suffers pain
paper
he passes by
he passes by him
he patches it
he is patient with him
he pays
peace
pencil
perhaps
he perspires
pig
pine
pipe
he fills his pipe
pillow
pitsaw
he uses a pitsaw
place
plane
he planes him
plate
he plays
he plays cards
he plays a musical instrument
he is pleased
poison
policeman
he is polling
he ponders
he is poor
poplar
portage
porcupine
poultice
pound
prayer
he prays
prayer book
he prays to him
he praises him
he pretends to pray
he prepares him
he proceeds from there
he prophesies
prophet
he is proud

kipitowāhao (26) keyamehāo (26)
upwe (2)
pimiskaw (20)
wesukināo (30)
wesukāye'tum (8)
musinuhikunākin (17)
mayaskakāo
mayaskoowāo
mesuhikāo (5)
sepāyimāo (30)
tipuhikāo (5)
pāyutukāyimooowin
musinuhikunatik (17)
puku'kum (22) maskooch (22)
upwāsiw (3)
kookoos
minuhik
oospwakun
pe'takasoo (6)
uspiskwāsimoon
taskipoochikun
taskipoochikāo (5)
itawin
mookootakun
mookootāo
ooyakun
mātowāo (5)
tāhamāo (5)
kitoochikāo (5)
meywāye'tum (8)
pechipowin
semakunis
kwakoosoo (6)
mamitonāye'tum (8)
kitimakisiw (3)
metoos
oonikap (7)
kakwa
ukoopisoowin
kosikwun (26)
ayumihawin
ayumihaw (4)
ayumihāwemusihikun
mowemostowāo
mame'chimāo
ayumihākasoo
kwayachehāo
o'to'tāo (5)
kiskiwāhikāo (5)
ookiskiwāhikāo
mistuhā itāyimisoo

he provisions him
he pulls him out
he puts him on
he puts on his boots
he puts on his cap
he puts on his gloves

nemahão
wuyuwēitāo (31)
postiski wā (5)
postushimāo (18)
postus.ōtīmāo (18)
postustisāo (18)

Q

he is quick
he makes him sit quietly
quilt
quite

kitastupiw (3)
keyamupilāo (26)
anaskāo
mitōno (10)

R

rabbit
raiment
it rains
rainbow
raisin
rapid
raspberry
raspberry bush
rations
he serves rations
rat
rather
raven
razor
he reads
he reads it
he reaps
he receives him
recently
he recovers
he remembers
he remembers him
he reminds him
he repents
report
he respects him
he is resolute
he rests
rest
he returns
he returns by water
he revives
he is rich
right
righteousness
ring
he rings a bell
he rises
river
down the river
up the river
road
he rolls him along
there is room
room
rope
it is round
he rounds him
ruler

wapoos (30)
ayoowinis
kimiwun (1)
kimiwunāyape (17) pesimwāyape (17)
soomin (17)
pawistik (2)
ayooskun
ayooskunatik
ukuhuma'toowin (12)
ukuhuma'kāo (5)
wuchusk (2)
nowach (22)
ka'kakew
kaskipasoon
ayumichikāo (5)
ayumitaw (29)
munisikāo (5)
otināo (30)
uno'chekā (9)
eyinewew (7)
kunokiskisiw (3)
kiskiseto'towāo (32)
kunokiskisōo (30) kiskisomāo (30)
poonāyetum (8)
a'chimoowin
kistāyimāo (30)
ayetāye'tum (8) so'kāye'tum (8)
aywāpiw (3)
aywāpiwin (10)
kewāo (5)
kewāhoo (6)
apisewāyetum (8)
wāyootisew (7)
kwiyusk (16)
kwiyuskitatisewin (7)
u'chanis
suwāpichikāo mutwāsīn (14)
wuniskaw (4)
sepe (2)
mami'k
nutīmik
māskonaw (15)
tetipināo (5)
tawaw (1)
piske'chewaskuhikun
pesakunape (17)
woweyahāo
woweyayaw
tipuhikunatik (17)

he rules
he rules him
he runs

tipāyechikāo (5)
tipāyimāo (30)
pimīpa'taw (4)

S

sail
he sails
he sails with fair wind (14)
salt
he salutes him
sand
saskatoon berry
Saturday
Saturday
he saves him
crosscut saw
rip saw
sawpit
he saws cross
he saws rip
he says
he says to him
scissors
scales
he scolds
sea
he searches for him
he is seated
he seats him
secretly
he sees
he sees him
self
he sells
he sends him
it is separate
September
September
seven
he sews
it is shallow
it is sharp
he shaves
sheep
it shines
shirt
shirting
shoe
he shoots
at the shore
he shouts
he shouts to him
shovel
he is sick
sickness
side by side
since
he sings
my older sister
he sits
he sits on it
he sits with him
six
skate

yakistimoon
pimasīw (3) (14)
numoowunasiw
sewe'takun
wachāmāo (1)
yākaw
misaskwatoomin (17)
nikootwasokesikaw (27)
matinuwāwekesikaw (27)
pimachehāo
kiskepoochikun (12)
taskipoochikun (12)
taskipoochikāwikumik (12)
kiskepoochikāo (5)
taskipoochikāo (5)
itwāo (5)
itāo (24)
puskwuhumatoowin
tipapāskoochikun
kekawetum (8)
ki'chekume (16)
nutoonowāo (32)
na'upiw (3)
upihāo
kemooch (9)
wapiw (3)
wapumāo (30)
kāchewak (7)
utuwakāo (5)
isitawāo (33)
piskechaw (1)
nimituhumoowepesim (28)
tu'kwawepesim (28)
tāpukoop (11)
kuskikwasoo (6)
pa'kwaw (1)
kasisin (1)
kaskipasoo (6)
mayutik
wastāo (5)
pupukewuyan (17)
pupukewuyanākin (17)
muskisin (4)
paskisikāo (5)
nasepātimik
tāpwāo (31)
tāpwatāo (31)
mukuyipan
a'kosiw (3)
a'kosewin (7)
matapoo
astumispe
nikumoo (6)
nemis
upiw (3)
tātupiw (3)
wetupimāo (31)
nikootwasik (11)
sooskwunatuhikun

he skates	sooskwunatuhāo (5)	
skunk	sikak (30)	
he sleeps	nipaw (4)	
it is slippery	sooskwaw	
he is small	chemisiw (16)	upisisiw (16)
it is small	chemasin (16)	upisasin (16)
small child	upistowasis	
he is smart	kitastupiw (3)	
he smokes	pe'twaw (6)	
snake	kināpik	
snare	tapukwan (30)	
he snares him	tapikwatāo	
snow	konu (20)	
it snows	mispon (1)	
snowshoe	usam (2)	
so	omisse	ākose
soap	kisipākinikun	
sock	usikun (4)	
some	a'teet	
someone	oweyuk (21)	
sometimes	askaw (9)	
his son	okosisu (3), (6)	
soon	wepuch (20)	
he is sorry	mitatum	
soul	u'cha'k	
it sounds	mutwāsin	
he spares him	munachehāo (29)	
he speaks	pekiskwāo (5)	
he speaks Cree	nāheyowāo (5)	
he speaks English	akuyasemoo (6)	
he speaks true	tapwāo (31)	
spectacles	miskesikokunu	
he spills him	sekimāo	
spirit	u'cha'k	
he splits wood	taskitukuhikāo (5)	
spoon	āmikwan (2)	
he sprains himself	kootikoosin (9)	
Spring	sekwun (1)	
last Spring	sekwuno'k (8)	
he stands	nipowew (7)	
he stands up	pusikoo (6)	
he stands tall	kinokapowew	
Stanley	Amuchiwāspimewin	
star	u'chakoos (2)	
he steals	kimotiw (3)	
it is steep	keskutinaw (1)	
he stokes the fire	poonum (33)	
a stopper	kipuhikun	
store	atawāwekumik (4)	
stone	usine (7)	
stranger	manitāo	
strangely	mamuskach	
strawberry	mitāhimin (17)	
strength	muskowisewin	
string	peminakwun	
he is strong	so'katisiw (16)	muskowisiw (3)
it is strong	so'katun (16)	muskowaw (16)
strongly	so'ke (20)	
he stumbles	pisooosin (9)	
sturgeon	numāo	
sucker	numāpin	
suddenly	sisikooch	
he suffers pain	wesakāyetum (8)	
sugar	sookaw	sesepaskwut
he is sulky	kisestakāo (5)	

Summer
last Summer
sun
Sunday
sundial
sunrise
sunset
superior
surely
he is surprised
he surrenders himself
swamp berry
he sweeps
it swells
he swims

table
he talks
he talks to him
he is tall
he takes debt
he takes him away
he takes him there
he takes hold of him
he takes it off
he takes off a boot
he takes off a coat
he takes off a glove
he takes off a hat
teacher
he teaches
he teaches him
he tells it
he tells him of it
he tells news
he tells news to him
he tempts him
ten
tent
he testifies of him
he is thankful
he thanks him
than
that
that one
them
then
there
therefore
these
they
thimble
he is thin
thing
he thinks
he thinks about him
he thinks it strange
he is thirsty
this
this side
thou
those
three

nepin (1)
nepino'k (8)
pesim (2)
ayumihāwekesikaw (27)
tipuhipesimwan (28)
sakastāo (20)
pu'kisimoo (20)
okimaw
o'chetaw
mamuskatāo (5)
pukitinisoo (33)
muskekomin (17)
wepuhikāo (5)
pakepuyiw (14)
pukasimo (6)

T

mechisoowinatik (16)
ayumiw (3)
ayumehāo (29)
kinokapowew
musinuhikāo (5)
sipwātuhāo (25)
itotuhāo (25)
michimināo (30)
kāchekoonāo (18)
kātuskisināo (18)
kātisakāo (18)
kātustisāo (18)
kātustotināo (18)
ookiskinohumakāo
kiskinohumakāo (5)
kiskinohumowāo (32)
we'tum (29)
we'tumowāo (32)
a'chimoo (6)
a'chimostowāo
kotāyimāo (30)
mitatut (11)
mekewap
a'chimāo (30)
nunaskumoo (6)
nunaskumāo
ispeech (22)
ka (8)
unu (2) unimu āwuko
weyuwaw (3)
ākospe (22)
ākotu (3), (20)
āwuko o'che (22)
ohe (30) oke (30)
weyawaw (3)
kuskikwasoonapisk
pawuniw (3) pupukisiw (16)
kākwi (2)
itāyetum (8)
mitonāyimāo (30)
mamuskatāyetum (8)
notāyupa'kwāo (5)
owu (30) omu (12)
astumitu
keyu (3)
unihe (30) unike (17)
nistoo (11)

thread
 through
 he makes him go through
 he throws him away
 he throws stones at him
 Thursday
 thus
 from time to time
 tiger
 he is tired
 toboggan
 tobacco
 today
 tomorrow
 tongue
 too much
 tooth
 on top of
 he touches him
 towards
 towel
 trap
 he traps
 treaty day
 tree
 it trembles
 he tries to speak
 he tries to walk
 he troubles him
 trousers
 trout
 truly
 truth
 Tuesday
 he turns him
 he turns it over
 twenty five cents
 two

usupap
 sapo
 sapopuyihāo (29)
 wāpināo (30)
 pimwusinhāo (29)
 nāookesikaw (27)
 omisse (5) ākose
 kake'twam
 misipisew
 ayāskosiw (3) chakinikāo (5)
 otapanask (27)
 chestāmaw
 uno'ch ka kesika'k (8)
 kā wa'pu'k (9)
 mitāyune (24)
 osam (22)
 mepit (24)
 tu'kooch (24)
 samināo
 isse (5), (20)
 kasekwan (19)
 wunehikun (30)
 wunehikāo (5)
 sooneyaskaw (33)
 mistik (15)
 nunumipuyiw (14)
 kukwāpekiskwāo (31)
 kukwāpimotao (31)
 mikooskachehāo
 mitas
 numākoos
 tapwā (5)
 tapwāwin (7)
 nesoo kesikaw (27)
 pimināo kwāskināo
 kwātipinum
 pāyuk sooniyas
 nesoo (11)

U

ispimi'k
 se'pa (5)
 kātayoowinisāo (18)
 nisitotowāo (32)
 peyis (24) eyiko'k
 tipuhikun (17)
 kotupināo (30)
 apuchehāo (29)
 apuche'taw (29)
 māstināo
 pu'kwunutu

V

nana'to'k
 mi'kwāyape (17)
 naspich (22) mistuhā (22)
 nutuyupāo
 pakoomoo (6)
 ki'che uyumiw (3)

W

chāskwa (18)
 pimo'tāo (5)

wait a minute!
 he walks

he walks in advance
 he wants him
 he is in want
 it is warm weather
 he wars
 he washes
 he washes his hands
 he washes himself
 he washes dishes
 water
 fresh water
 he carries water
 the waters flood
 long way
 in any way
 we
 it is warm weather
 weasel
 Wednesday
 weeds
 week
 he weighs him
 welfare
 well
 he is well
 well done!
 what?
 when?
 when
 where where?
 wherein
 where is he
 wheelbarrow
 whether
 which
 whip
 he whips him
 while
 a little while
 white man
 who?
 why?
 wife
 wild beast
 wilderness
 wind instrument
 window
 wine
 it is winter
 last winter
 he wipes his hands
 he wipes his face
 he is wise
 within
 without fail
 wolf
 woman
 old woman
 she is a woman
 I wonder!
 he is wonderful
 in the woods
 he fetches wood
 word
 he works

nekano'tāo (5)
 nutowāyimāo (31)
 kwe'tawaw
 kesowayaw (1)
 no'tinikāo (5)
 kisepākiw (19)
 kisipākichichāo
 kisipākinisoo (19)
 kaseyakunāo (19)
 nipe (7)
 meywapo (7)
 kwapikāo (5)
 yiskipāo (1)
 pechaw
 nantaw isse (21)
 neyanan (3) keyanaw
 kesowayaw (1)
 seekoos (30)
 nisto kesikaw (27)
 muchuskoseyu
 ispuyi'k (28)
 tipāpaskoohāo (26)
 meyoayawin
 moonuhipun
 meyayaw
 ākosane
 kākwi tanisse (11)
 tanispe (11)
 ispe (18)
 ittu (21) tantā? (11)
 isse (20)
 taniwa (32)
 tetipitapanaskoos
 kespin
 ka
 pusustuhikun
 pusustowāo
 mākwach (12)
 a'cheyaw (22)
 mooneas
 owānu (11)
 kākwi o'che (11) tanāke (28)
 wekemakun (33)
 pisiskew
 pikwutuske
 pootachekun
 wasānumawin
 soominapo (17)
 pipoon (1)
 pipoono'k
 kasechechāo (19)
 kasekwāo (19)
 eyinesiw (3)
 pe'che (5)
 o'che'taw
 muhikun
 iskwāo (2)
 notokwāsew (32)
 iskwāwiw (3)
 mutwan che
 mamuskatāyetakosew (7)
 no'chimi'k
 nachinitāo (5)
 uyumewin (7) itwāwin (7)
 utoskāo

he works with beads
worm
he worships
he worships him
he writes
he writes to him
he writes it

nocchemekisāo (31)
munechoos
putupiw (33)
putupestowāo (32) ayumihāstowāo (32)
musinuhikāo (17)
musinuhumowāo
musinuhum (33)

Y

year
yellow metal
yes
yesterday
you
young man
young woman
young brother

uskewin (28)
osawapisk
tapwā sakoo'ch une (28)
ota'kose'k (8)
keyu (3) keyuwaw (3)
oskinekiw (33)
oskinekiskwāo (33)
misem (26)

CREE - ENGLISH

A

A'cha'k-
A'chepiko
A'cheyaw
Achimāo
Achimoo
Achimostowāo
Achimoowin
Akosipayaw
A'kosiw
A'kosiwekumik
A'kosewin
Akuyasemoo
Akuyasemoowin
Akwatisiw
Akwachehāo
Akwachekootawuchew
Akwachin
Akwachiw
Akwatin
Amisk
Amoo
Amoosesepaskwut
Amuchewāo
Amuchiwāspimiwin
Anaskan
Anwātowāo
Anwātumoowin
Ape'takesikaw
Ape'tatipiskaw
Ape'taw
Apetukuhikun
Apiwāyetum
A'po
Apuchehāo
Apuchetaw
Asi
Askaw
Asiwuchikun
Asoowuhum
Asisooi

spirit, soul
more and more
a little while
he testifies of him
he tells news
he tells news to him
news, a report
it is dewy
he is sick
hospital
sickness
he speaks English
the English language
he is cruel
he freezes him
his nose is frozen
it freezes
he freezes
it freezes
a beaver
a bee
honey
he ascends a hill
Stanley
a quilt
he denies him
disobedience
noon
midnight
a half
a key
he revives
or
he uses him, he employs him
he uses it
already
sometimes
envelope
he crosses (water)
ice chisel

Astum
Astumeyiko'k
Astumispe
Astumittu
Ata
Ataweyu
Atawāwikumik
Atee't
Awasis
Awus
Awusotakose'k
Awusitipisko'k
Awusimā
Awusispe
Awusittu
Ayāskoosiw
Ayechehāo
Ayenanāo
Ayewak
Ayik
Ayimapisin
Ayimāyetum
Ayimisiw
Ayimisewin
Ayimun
Ayiseyinew
Ayitāyetum
Ayooskunatik
Ayooskunuk
Ayoowinis
Ayaw
Ayumihaw
Ayumihawin
Ayumihākasao
Ayumihāstowāo
Ayumihāstumowāo
Ayumihāwatisiw
Ayumihāwemusinuhikun
Ayumihāwekesikaw
Ayumihāwikimaw
Ayumihāweyinew
Ayumihāwikumik
Ayumechikāo
Ayumehāo
Ayumetaw
Ayumiw
Ayumewin
Ayupe
Aywastin
Aywāpiw
Aywāpewin

come here
less
since, before
this side
although
although
a store
some
a child
go away!
the day before yesterday
the night before last
more
before, afterwards
farther away
he is tired
he confirms him
eight
over and above, me
an ant
he thinks it difficult
he thinks it difficult
he is afflicted
affliction
it is hard
a man
he is resolute
a raspberry bush
raspberries
raiment
he is, he exists
he prays
prayer
he pretends to pray
he worships him
he intercedes for him
he is devout
prayer book
Sunday
clergyman
a clergyman
a church
he reads
he talks to him
he reads it
he talks
a word
a net
it is calm
he rests
rest

Ā
Āka
Ākosane
Ākose
Ākospe
Ākotā
Ākwa
Ākwane
Āmekwan
Āwuko
Āwuko o'che
Āwuko omu o'che

subjunctive particle
negative with subjunctive
well done!
so, thus
then
there
and
enough
spoon
that one
therefore
on account of this

C

Chakinikāo	he is tired
Chāskwa	yet, wait a minute!
Che	interrogation
Che'ke	close
Chekuhikāo	he chops
Chekuhikun	an axe
Chemān	a canoe
Chemāsin	it is small
Chemisisiw	he is small
Cheshāo	he deceives him
Chestāmaw	tobacco
Chestuhasāpoon	a fork
Chestuhaskwan	a nail
Chestuhaskwatāo	he nails him
Chikāma	because
Chukowasis	few
Chupuses	low down, below

E

E'kin	it happens
Esuwayakāyimoo	he is envious
E'taw	he exists
Eyeko'k	until
Eyinewiw	he recovers
Eyinekuhāo	he cures him
Eyinesiw	he is wise
Eyinew	a Cree Indian

I

Isitisuwāo	he sends him
Isko	as far as
Iskootāo	a fire
Iskwa'tām	a door
Iskwatawakan	a ladder
Iskwayach	finally
Iskwāo	a woman
Iskwāsis	a girl
Iskwāwiw	she is a woman
Ispe	when
Ispeech	than
Ispimi'k	above
Ispisiw	he is high
Ispuyik	a week
Isse	towards
Issechemāo	he goes there by water
Isseyikasoo	he is so named
Isse'twawin	a ceremony
Ittu	where
Itawin	a place
Itāo	he says to him
Itāyetum	he thinks
Itootāo	he goes there
Itotuhāo	he takes him there
Itusewuk	they are numbered
Itusoowāo	he orders, he commands
Itusoowatāo	he orders him
Itotum	he does so
Itusowāwin	a command
Itwāo	he says
Itwāstumakāo	he interprets
Itwāstumowāo	he interprets for him

K

Ka	relative pronoun
Ka'kakew	raven
Kakechēhāo	he comforts him
Kakekā	always
Kake'twam	from time to time
Kakwa	porcupine
Kakwāyetum	he is jealous
Kasechichāo	he wipes his hands
Kasekwan	towel
Kasekwāo	he wipes his own face
Kaseyakunāo	he washes dishes
Kasisin	it is sharp
Kaskipasoo	he shaves
Kaskipasoon	a razor
Kasoo	he hides himself
Kasostowāo	he hides from him
Katāo	he hides him
Kā	future subjunctive particle
Kachekoonāo	he takes him off
Kāchenach	certainly
Kāchewak	self
Kākach	nearly
Kākach mitatut	nine
Kākisāpa	morning
Kākwi	what? a thing
Kākwi o'che	why?
Kātayoowinisāo	he undresses
Kātisakāo	he takes off his own coat
Kātuskisināo	he takes off his own boots
Kātustisāo	he takes off his own gloves
Kātustotināo	he takes off his own hat
Kā wapu'k	tomorrow
Kāyapich	more
Kemooch	secretly
Ke'kawetum	he scolds
Kesikaw	it is day
Kesinaw	it is cold
Keskipoochikāo	he saws with cross-cut saw
Keskipoochikun	a cross-cut saw
Keskutinaw	it is steep
Keskwāpāo	he is drunk
Kesoopwāo	it is mild
Kespin	if, whether
Kespoo	he is full
Kesowayaw	it is warm weather
Ke'twam	again
Kewāhoo	he returns by water
Kewāo	he returns
Kewātin	north
Kewusāyetum	he grieves
Keyam	be it so
Keyamihāo	he pacifies him
Keyanaw	we 1 and 2 persons
Keyipew	he makes haste
Keyu	thou
Keyuwaw	you
Ki'che	great
Ki'chekesik	heaven
Ki'chekesikaw	a festival
Ki'chekume	sea
Ki'cheokimaw	king
Ki'chesoneyaw	\$5.00
Ki'cheuyumihāwikimaw	a pound
	a bishop

Ki'cheuyumiw	he vows
Kichiweyāo	he carries him away
Ki'chin	it is first rate
Kikiskowāo	he is in him
Kimiwun	it rains
Kimiwunāyape	a rainbow
Kimotiw	he steals
Kināpik	a snake
Kinokapowew	he is tall
Kinosāo	a fish
Kinosiw	he is long
Kinwās	a long time
Kinwaw	it is long
Kipuhikun	a cork, stopper
Kipuhum	he closes it
Kisastāo	it is hot
Kisāmunito	God
Kisāpesim	February
Kisāwatisiw	he is kind
Kisāwatisewin	mercy grace
Kisāwatotowāo	he is merciful to him
Kisāyinew	an old man
Kisipākwew	he washes
Kisipākichichāo	he washes his hands
Kisipākinisoo	he washes himself
Kisipākinikun	soap
Kisipāye'tum	he is disappointed
Kisestakāo	he is sulky
Kisestowāo	he is angry with him
Kisewahāo	he angers him
Kisewasiw	he is angry
Kisewasiwin	anger
Kisewuskutāo	he has colic
Kisisoo	he is hot, feverish
Kisitāo	it is hot
Kiskāyetum	he knows it
Kiskāyetumohāo	he makes him to know it
Kiskāyetumowāo	he informs him
Kiskāyimāo	he knows him
Kiskiwhāhikāo	he prophesies
Kiskewāhoon	a flag
Kiskimun	a file
Kiskinohumakāo	he teaches
Kiskinohumatoewekumik	a school
Kiskinohumowāo	he teaches him
Kiskinotuhāo	he directs him
Kiskinowachehāo	he marks him
Kiskinowapu'teyāo	he sets him an example
Kiskinuwapumāo	he follows his example
Kiskisetotowāo	he remembers him
Kiskisomāo	he reminds him
Kistāyetakosiw	he is glorious
Kistāyimāo	he honours him
Kistikan	a garden
Kistikāo	he gardens
Kitemahāo	he injures him
Kitemakāyimāo	he is kind to him
Kitimakisiw	he is poor
Kitimew	he is lazy
Kitoo	he bellows
Kitoochikāo	he plays a musical instrument
Kitoochikun	a musical instrument
Kitastupiw	he is quick, smart
Kiyaskew	he tells lies
Kookew	he dives

Kookookohoo	an owl
Kookoos	a pig
Konu	snow
Koosikwāyetum	he is depressed
Kooskooskaw	he awakens
Koostachehāo	he frightens him
Kostachew	he is afraid
Koostāo	he fears him
Koostum	he fears it
Kosikwatiw	he is heavy
Kospatuwew	he goes up stairs
Kotāyimāo	he tempts him
Kootikoosin	he sprains himself
Kootowāo	he makes a fire
Kotuk	another
Kotupināo	he upsets him
Kowakutāo	he fasts
Kowisimo	he goes to bed
Kowachew	he is frozen
Kukayowisew	he is industrious
Kukāpatisiw	he is foolish
Kukāskimāo	he advises him
Kukwāchemāo	he asks him
Kunachehāo	he hallows him
Kunatisiw	he is holy
Kunokiskisiw	he remembers
Kunokiskisomāo	he reminds him
Kunowapumāo	he looks at him
Kunowāyimāo	he cares for him
Kupāsiw	he camps
Kupaw	he goes ashore
Kupākesik	all day long
Kupātipisk	all night long
Kuskāo	the other side of the hill
Kuskāyetum	he is lonesome
Kuske'taw	he is able
Kuskikwasoo	he sews
Kuskikwasoonapisk	a thimble
Kuskutinoowepesim	November
Kuyas	long ago
Kwakoosoo	he is poling
Kwapikāo	he carries water
Kwaskoochesis	a grasshopper
Kwaskootiw	he jumps
Kwayachehāo	he prepares him
Kwāskepimatisehāo	he converts him
Kwāskepimatisiw	he is converted
Kwāskināo	he turns him
Kwātipinum	he turns it over
Kwetamaw	he is in want
Kwiwusk	right
Kwiwuskitatisewin	righteousness

M

Machepuyiw	it begins
Machew	he hunts for meat
Maka	but
Mamataweisechekāwin	a miracle
Mamechimāo	he praises him
Mameskooch	alternately
Mamik	down the river
Mamitonāyechikun	a mind
Mamitonāyetum	he ponders
Mamowāyus	extremely

Mamowe	altogether
Mamuskach	strangely
Mamuskatāo	he is surprised at him
Mamuskatāyetakosiw	he is wonderful
Mamuskatāyetum	he thinks it strange
Manitāo	a stranger
Maskikun	bosom, chest
Maskooch	perhaps
Matapoo	side by side
Matinumakāo	he distributes
Matinumowāo	he distributes it among them
Matinuwāwekesikaw	Saturday
Matiswāo	he cuts him
Matoo	he cries
Mawache	exceedingly
Mayaskakāo	he passes by
Mayaskowāo	he passes by him
Mayaskum	he goes beyond it
Mayatisiw	he is bad
Mayatun	it is bad
Mayayimāo	he despises him
Mayuchik	a sheep
Mākw	he gives
Mākwewin	a gift
Mākwach	while
Mānikun	a fence
Māskunaw	a road
Māstināo	he uses him up
Māstuki	hair
Mātowāo	he plays
Mechāt	many
Mechiw	he eats it
Mechiwin	food
Mechimapo	soup
Mechisoo	he eats
Mechisooohāo	he makes him to eat
Mechisoowin	food
Mechisoowinatik	a table
Mekewap	a tent
Mekis	a bead
Meki'sew	an eagle
Mekisewepesim	March
Menu	and
Menis	a berry
Menisapo	berry juice, wine
Mepit	a tooth
Mesuhikāo	he patches it
Metoo	a poplar
Meyaw	body
Meyāo	he gives it to him
Meyo	good
Meyoachimoowin	gospel
Meyoayawin	welfare
Meyoayaw	he is well
Meyosisiw	he is good
Meywapo	fresh water
Meywasin	it is good
Meywatisiw	he is good, kindly
Meywatisewin	goodness
Meywatum	he is cheerful
Meywāyetum	he is pleased
Meywāyimāo	he likes him
Meywāyimoo	he is happy
Micheche	a hand
Michimināo	he takes hold of him

Miko	blood
Mikooskachehāo	he troubles him
Mikooskatāyetum	he is grieving
Mikoot	a nose
Mikwakun	a face
Mikwāyape	a vein
Minikwakāo	he drinks from it
Minikwakun	a cup
Minikwāo	he drinks
Ministik	an island
Minuhāo	he gives him to drink
Minuhik	a pine
Misakaw	he arrives by water
Misakwatoomin	saskatoon berry
Misaw	it is big
Misem	a younger brother
Misesak	a bulldog fly
Misewā	everywhere
Misewāskumik	all over the world
Misikitw	he is large
Misipisiw	a tiger
Misit	a foot
Miskat	a leg
Miskesik	an eye
Miskesikokanu	spectacles
Miskootaki	a coat, a dress
Miskowāo	he finds him
Miskum	he finds it
Miskwame	ice
Mispitoo	an arm
Mispoon	it snows
Mistās	an older brother
Mistik	a tree
Mistikooowut	a box
Mistikwan	a head
Mistuhā	exceedingly
Mistuhā itāyimisoo	he is proud
Mistu'kasew	a lion
Mistutim	a horse
Mistutimooowikumik	a barn
Mitanis	a daughter
Mitas	trousers
Mitatum	he is sorry
Mitatut	ten
Mitāh	heart
Mitāhimin	strawberry
Mitāyune	tongue
Mitonāyimāo	he thinks about him
Mitootām	a friend
Mitowuki	an ear
Mochik	on the ground
Moohāo	he makes him cry
Mookoman	a knife
Mookootakun	a plane
Mookootāo	he planes him
Mooneas	a novice, a white man
Moonuhikāo	he is digging
Moonuhipun	a well
Mooskinuhāo	he fills him
Moosoominu	moose berries
Moostoo	a cow
Mooswa	a moose
Mootāo	a caterpillar
Mootāyapisk	a bottle
Moowāo	he eats him

Mosehāo	he feels him
Mosis	openly
Mosuk	always
Mowemostowāo	he prays to him
Muchatisiw	he is bad
Muchuskoseyu	weeds
Muhekun	a wolf
Mukāsew	a fox
Mukoosāwekesikaw	Christmas day
Mukoosāwekesikawepesim	December
Mukuk	a keg
Mukuyipan	a shovel
Mumechimāo	he praises him
Munachehāo	he spares him
Munichoos	a worm, maggot, insect
Munisikāo	he reaps
Munisikāwin	harvest
Munito	God
Munitokan	an idol
Musinhikāo	he takes debt, he writes
Musinhikun	a book, a letter
Musinhikunākin	paper
Musinhikunapo	ink
Musinhikunatik	pencil
Musinhumowāo	he writes to him
Muskwa	a bear
Muskekoomin	swamp berry
Muske'ke	medicine
Muske'keweyinew	a doctor
Muskimoot	a bag
Muskisin	a shoe, a moccasin
Muskoose	a blade of grass
Muskooseyu	hay
Muskowaw	it is strong
Muskowisiw	he is strong
Muskowisewin	strength
Mutwan che	I wonder
Mutwāchikun	a bell
Mutwāsin	it sounds

N

Na	interrogation
Nachinitāo	he fetches wood
Naheyowāo	he speaks Cree
Naheyowew	he is a Cree
Namoowunasiw	he sails with fair wind
Namoowunaw	it is fair wind
Namoowunotāo	he walks with fair wind
Nantaw	about, nearly
Nantaw isse	in any way
Nantaw ittu	anywhere
Nantaw kākwi	anything
Nantaw oweyuk	anyone
Napāo	a man
Napāwiw	he is a man
Napāsis	a boy
Nasipātimik	at the shore
Naspich	very
Natāo	he fetches him
Nahatowehāo	he doctors him
Naupiw	he is seated
Nayimun	it is a head wind
Nāoo	four
Nāookesikaw	Thursday

Nekan	in advance
Nekaniw	he walks in advance
Nekik	otter
Nemahāo	he provisions him
Nemihitoo	he dances
Nepāyastāo	it is moonlight
Nepe	a leaf
Nepin	summer
Nepinok	last summer
Nesoo	two
Nesookesikaw	Tuesday
Nesookumakāwin	help, mercy
Nesookumowāo	he helps, him
Netawekiw	he is born
Neyanan	five
Neyananokesikaw	Friday
Neyu	I
Neyunan	we, I and 3 persons
Nikootwasik	six
Nikootwasokesikaw	Saturday
Nikumoo	he sings
Nimis	my sister older than I
Nimituhumooewepesim	September
Ninikopewepesim	November
Nipahāo	he kills him
Nipatakāo	he murders
Nipaw	he sleeps
Nipāwin	a bed
Nipiw	he dies
Nipowew	he stands
Nisem	my younger brother or sister
Nisikoos	my mother in law
Niska	a goose
Niskemin	Indian gooseberry
Niskepesim	April
Nisewunachehāo	he destroys him
Nisito'towāo	he understands him
Nistapowāo	he drowns
Nisto	three
Nistokesikaw	Wednesday
Noochekinosāwāo	he fishes
Noochemekisāo	he works with beads
No'chimik	in the woods, up away from a lake or river
Nookoosiw	he comes into sight
Noo'kwun	it comes into sight
Noosisem	my grandchild
Notākutāo	he hungers
Notāyupakwāo	he thirsts
Notaw	less
Notināo	he fights him
Notinikāo	he wars
Nowach	rather
Nowusonāo	he chooses him
Nuhetawun	it is difficult, hard
Nuhisin	he lies down
Nuhināo	he buries him
Nukiskowāo	he meets him
Nukutāo	he leaves him
Numākoos	a trout
Numāo	a sturgeon
Numāpin	a sucker
Numāskwa	not yet
Numwach	no
Numoweyu	no
Nummu	no

Nummu kākwi	nothing
Nummu nantaw	no matter
Nunaskumoo	he is thankful
Nunaskumāo	he thanks him
Nunatok	various
Nunumipuyiw	it trembles
Nupuketuk	a board
Nuskwāwusehāo	he answers him
Nuspimoo	he answers
Nutoominuhāo	he hunts on his behalf
Nutoonowāo	he searches for him
Nutootowāo	he listens to him
Nutootumaw	he asks for it
Nutootumowāo	he asks him for it
Nutowāyimāo	he wants him
Nutowapumāo	he goes to see him
Nutokinosāwāo	he goes to fish
Nutowaskāo	he hunts beaver
Nutowachuskwāo	he hunts muskrats
Nutowatiyāo	he hunts fur
Nutimik	up the river
Nutuyupāo	he visits his net

O

O'che	from, for
O'chetaw	without fail, surely
O'chew	he originates from
O'chipitāo	he draws him
Okimaw	a superior, a master
Okimakun	an Indian chief
Okosisu	his son
Omisse	so, thus
Omu	this
Oochāmāo	he kisses him
Oochāmekesikaw	New Year's day
Oohe	these
Ooke	these
Ookiskiwāhikāo	a prophet
Ookiskinohumakāo	a teacher
Ookistukāwe	a great number
Oomemew	a dove
Oomusinuhikāses	a clerk
Oonikap	a portage
Oopaskwayaw	narrows between woods
Oopimā	aside from
Oopināyawāwipesim	June
Oopināo	he lifts him
Oopichechikun	baking powder
Oopuhoo	he flies up
Oopuskoowepesim	July
Oopuhooepesim	August
Oosawapisk	yellow metal, brass
Oose	a canoe
Ooskun	a bone
Oosoo	it boils
Oospwakun	a pipe
Oostoostotum	he coughs
Ooyakun	a plate
Opikēhāo	he brings him up
Opikew	he grows up
Opiskaw	he ascends
Osam	especially, too much
Osehāo	he makes him
Oskawasis	a newborn child

Oske	new
Oskinikew	a young man
Oskinikiskwāo	a young woman
Otanisu	his daughter
Otu	here
Otak	behind
Otakosek	yesterday
Otapanask	a toboggan
Otapanāyape	harness
Otānaw	a city
Otānowewin	a kingdom
Otichipuyiw	it comes
Otināo	he receives him
O'to'tāo	he proceeds from there
Oyusowatāo	he judges him
Oyusowāo	he judges
Owānu	who?
Owiyyuk	someone
Owu	this

P

Pakanayāo	he dedicates him
Pakākin	a hide
Pakepuyiw	it swells
Pakoomoo	he vomits
Pakuhakwan	a domestic fowl
Pakwaes	French
Pakwaw	it is shallow
P'apehāo	he laughs at him
P'apiw	he laughs
Paskitānāo	he opens him
Paskisikāo	he shoots
Paskisikun	a gun
Patima	by and by
Pawistik	a rapid
Pawuniw	he is thin
P'akatisiw	he is pure, clean
Pasitāo	it burns
Pātowāo	he brings him to him
Pā'towāo	he hears him
Pā wapun	dawn
Pā'tum	he hears it
Pātumowāo	he brings it to him
Pāyutukāyimooowin	peace
Pāyuk	one
Pāyukokesikaw	Monday
Pāyukoo	he is alone
Pechaw	it is a long way
Pe'che	within
Pechipoowin	poison
Pekiskwāo	he speaks
Pekonāo	he breaks him
Pemināo	he turns him
Pemina'kwan	string
Pesakunape	rope
Pesim	month, moon, sun
Pesimokan	a clock
Pesimwāyape	a rainbow
Pe'takasoo	he fills his pipe
Pe'tokāo	he goes in
Pe'twaw	he smokes
Pewapisk	iron, metal
Pewapisk	an outboard engine
Pewapiskooyakun	a bottle

Peyis	until
Pikew	gum
Piko	only
Pikwutuske	a desert, a wilderness
Pimachehāo	he saves him
Pimasiw	he sails
Pimatisiw	he lives
Pimeyaw	he flies
Piminowāo	he is cooking
Pimipataw	he runs
Pimisin	he is lying down
Pimiskaw	he paddles
Pimitisu'wāo	he follows him
Pimotāo	he walks
Pimotuhāo	he leads him
Pimwusinhāo	he throws stones at him
Pinipoochikun	a grist mill
Pipoon	it is winter
Pipoono'k	last winter
Pisew	a lynx
Pisisik	alone, nothing else
Pisiskew	a wild beast
Piskechewaskuhikun	a room
Piskechaw	it is separate
Pisketusinhikun	a chapter
Pisoosin	he stumbles
Poonāyetum	he repents
Poonāyetumowāo	he forgives him
Poonehāo	he finishes with him
Poonepimatisiw	he dies
Poonum	he stokes the fire
Posiw	he goes away by water
Postayoowinisāo	he dresses himself
Postiskowāo	he puts him on
Postuskisināo	he puts on his boots
Postustisāo	he puts on gloves
Postustotināo	he puts on a cap, hat
Potachikāo	he blows
Potachikun	a wind instrument
Powamiw	he dreams
Powatāo	he dreams about him
Pukan	a nut
Pukasimo	he swims
Pukisimāo	he drops him
Pukisimoo	it is sunset
Pukisin	he falls
Pukitinasoo	he makes an offering
Pukitināo	he gives him up
Pukitinisoo	he surrenders himself
Pukosāyimāo	he entreats him
Pukukum	very likely
Pukumakun	a hammer
Pukumu'wāo	he beats him
Pukwatāo	he hates him
Pukwāsikun	bread
Pukwunutu	uselessly
Pumehāo	he cares for him
Pupukewuyan	a shirt
Pupukewuyanākin	shirting
Pupukisiw	he is thin
Pusikoo	he stands up
Puskwahumatoowin	scissors
Puspināwin	danger
Pusustāhikun	a whip
Pusustawāo	he whips him

Putupiw
Putupestowāo

he worships
he worships him

S

Sakastāo
Sakehāo
Sakehewāo
Sakehiwāwin
Sakehisoowin
Sakehitoowin
Sakehikoowin
Sakoochehāo
Sakooch une
Sakahikun
Sakuchewāo
Sakuskināo
Sakuskinuhāo
Sakwāsew
Samināo
Sapo
Sapoomin
Sapoonikun
Sapoopuyihāo
Sapoosikun
Sasāskikwan
Sasāskikwatāo
Sasi
Sākimāo
Sākisiw
Sāmak
Sekimāo
Sekināo
Sekoos
Sekuha'takāo
Sekuha'towāo
Sekwun
Sekwun'ok
Semakunis
Sepa
Sepāyimāo
Sepe
Sesep
Sesepaskwut
Sewetakun
Sikak
Sikoo
Sipwāpichew
Sipwātāo
Sipwātuhāo
Sisikooch
Sokatisiw
Sokāye'tum
So'ke
Sookaw
Soomin
Soominapo
Sooneyaw
Sooneyawikumik
Sooneyas
Sooneyaskaw
Sooskwaw
Sooskwuhikāo
Sooskwuhikun
Sooskwunatuḥāo

it is sunrise
he loves him
he loves
love (bestowed)
love (self)
love (reciprocal)
love (received)
he conquers him
why yes!
a lake
he goes up
it is full
he fills him
a mink
he touches him
through
English goose berry
a needle
he makes him go through
an aperient
a frying pan
he fries him
already
he frightens him by words
he is afraid
immediately
he encourages him
he spills him
a weasel
he baptizes
he baptizes him
Spring
last Spring
policeman
under
he is patient with him
river
a duck
sugar
salt
a skunk
he expectorates
he goes away, camping
he goes away
he takes him away
suddenly
he is strong, mighty
he is resolute
strongly
sugar
a raisin, a grape
wine
money
a bank
25c
treaty day
it is smooth, slippery
he irons
a flat iron
he skates

Sooskwunatuhikun
Sukimās
Sukimāwuyan
Sukuwāo
Sukuhikun
Suwāpichikāo
Suwāyechikāo
Suwayimāo

a skate
a mosquito
mosquito netting
he nails him
a nail
he rings a bell
he is merciful
he blesses him

T

Taniwa
Taneyekok
Tanispe
Tantā
Tanisse
Tapiskakun
Tapiskoch
Tapukwan
Tapikwatāo
Tapwā
Tapwāo
Tapwātowāo
Tapwāwin
Taskipoochikāo
Taskipoochikun
Taskipoochikāwikumik
Taskitukuhikāo
Tawich
Tāhamaw
Tāpukoop
Tāpwatāo
Tāpwāo
Tātowich
Tātupiw
Tātupiwīn
Tetipināo
Te'tipitapanaskoos
Timew
Tipāpaskoochekun
Tipāpaskoohāo
Tipāye'chikāo
Tipāyimāo
Tipeyaw
Tipinuwaw
Tipipuyiw
Tipiskaw
Tipisko'k
Tipiskum
Tīpitotum
Tīpuhikāo
Tīpuhipesimwan
Tīpuhikun
Tīpuhikunatik
Tīpuhikunis
Toomināo
Tootoosapo
Towaw
Tu'ke
Tu'kayaw
Tu'ki'kume
Tu'kiyuwāo
Tukooch
Tukopichew
Tukosin

where is he?
how much?
when?
where?
what?
a kerchief
like
a snare
he snares him
truly
he speaks the truth
he believes him
truth
he is using pitsaw
a pit saw
a saw pit
he splits wood
out from shore
he plays cards, gambles
seven
he shouts to him
he shouts
in the midst
he sits in it
a chair
he rolls him along
wheel barrow
it is deep
scales
he weighs him
he rules
he rules him
own
it is lee
it is accomplished
it is night
last night
he has a birthday
he does his duty
he pays
a sundial
unit of measurement, hour
a ruler
a minute
he anoints him
milk
there is room
continually
it is cold
cold water
it blows cold
on top of
he arrives, camping
he arrives, walking

Tu kwakin
Tu'kwako'k
Tu'kwawepesim
Tukwumāo
Tukwunāo
Tumuskoo
Tupusehāo
Tupu'tāyimoohāo
Tupu'tāyimoowin
Tustowich
Tu'to
Tu'twaw

Autumn
last Autumn
September
he bites him
he holds him
he anoints himself
he flees from him
he humbles him
humility
between
all
as often as

U

Ucha'koos
Uchanis
U'kamik
Ukamuske'k
Ukoo'p
Ukoopisoowin
Ukuhumakāo
Ukuhumatoowin
Ukwunuhikun
Unu
Unihe
Unike
Unimu
Uno'ch
Uno'chekā
Upihao
Upisisisiw
Upistowasis
Upiw
Upwāsīw
Upwe
Usam
Usamāo
Usānumowāo
Usānumakāwin
Usine
Usikun
Usiske
Uske
Uskewin
Uskik
Uskikoos
Uspāyimoo
Uspin
Uspiskwāsīmoon
Ustis
Ustotin
Usupap
Ute
Utuwakāo
Utuwāo
Utik
Utīm
Utooskāo
Utumiskowāo
Uyek
Uyekepesim
Uyumiw
Uyumiwin

a star
a ring
across (water)
England
a blanket
a poultice, plaster
he serves rations
rations
a lid a cover
that
those
those
that
now
recently
he seats him
he is small
a little child
he sits, he is at home
he perspires
a paddle
a snow shoe
he feeds him
he forgives him
forgiveness
a stone
a sock, a stocking
mud
the earth, country
a year
a kettle
an outboard engine
he hopes
ago, away
a pillow
a glove, mitt
a hat, cap
thread
commences
he sells
he buys
a caribou
a dog
he works
he greets him
a frog
May
he talks
a word

W	
Wakaw	it is crooked
Wakehāo	he bends him
Wapiw	he sees
Wapikwune	a flower
Wapaw	a narrows
Wapoos	a rabbit
Wapumāo	he sees him
Wapun	it is dawn
Wasānumawin	a window
Wasānumawinapisk	glass
Waska	around
Waskuhikun	a house
Wasaw	a bay
Wastāo	it shines, it is light
Waspisoon	a moss bag
Wastānikatowew	he gives light to him
Wastānumakun	a lamp
Wastānumowāo	he gives light to him
Wasuskootanikun	a lamp
Wawe	an egg
Wawes	much more
Wayaw	it is distant
Wāmistikooisiw	a Frenchman
Wāpināo	he throws him away
Wāpuhikāo	he sweeps
Wāpuhikun	a broom
Wāskuch	formerly
Wāyootisiw	he is rich
Wechāwāo	he accompanies him
Wechēhāo	he helps him
Wekemakun	a husband, a wife
Wekemāo	he lives with him
Wekew	he lives, he dwells
Wekemāo	he marries her
Wekitoo	he marries
Wekoomāo	he invites him to a feast
Wekootoo	he feasts
Wekoptoowin	a feast
Wenisīw	he is dirty
Wepuch	soon
Wesukāye'tum	he suffers with pain
Wesukināo	he causes him pain
We'tum	he tells it
Weyāo	he names him
We'tumowāo	he tells him of it
Weyas	flesh, meat
Weyinoo	he is fat
We'yoowin	a name
Wate'kan	a cellar
Weyu	he
Weyuwaw	them
Wachāmāo	he salutes him
Wacheyā	hello!
Woweyāhāo	he makes him round
Woweyāyaw	it is round
Wuche	a hill
Wuchusk	a muskrat
Wuchistoon	a nest
Wunehāo	he loses him
Wunehikāo	he traps
Wunehikun	a trap
Wunekiskisetotowāo	he forgets him
Wunekiskisiw	he forgets

Wunetipiskaw	it is dark
Wuniskaw	he rises
Wuskich	on the outside
Wuskowew	he moves
Wuskwi	birchbark
Wuyuwepitāo	he pulls him out
Wuyuwetimik	outside
Wuyuwew	he goes out

Y

Yakastimoon	a sail
Yākaw	sand
Yeyekoopewepesim	November
Yikwuhuskan	a grave
Yi'kwuskwun	it is overcast
Yiskipāo	the waters flood
Yo'tin	it blows

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