

Cree Literacy Network
Arden Ogg, Editor & Director

This third edition of

ALGONQUIAN AND IROQUOIAN LINGUISTICS
Memoir 2

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Preface to the Second Edition

Freda Ahenakew (1989)

These stories were written by some of the students in my intermediate Cree course at Saskatoon during the summer of 1982. I am grateful to the authors for permission to edit and publish their work.

In their original versions, these stories represent several variants of Plains Cree. In the interest of the students who will work with these stories, I have standardized the writing in this booklet so that it now represents the sounds of a single variant of Plains Cree – the central Saskatchewan dialect spoken on the *atâhk-akohp* reserve.

The Cree orthography in this booklet is the same as the one I used in *wâskahikaniwiyiniw-âcimowina /Stories of the House People* (University of Manitoba Press, Winnipeg, 1987). That book contains an appendix which presents the writing system in some detail.

All the words that appear in this booklet are listed in the Cree-English glossary at the end.

Both the original booklet and this enlarged edition were prepared with the support of the Social Sciences and Humanities Research Council of Canada and with the help of my colleagues in the Cree Language Project at the University of Manitoba.

Special thanks are due to John Nichols and Arden Ogg, who printed the syllabics.

Introduction to the Third Edition

This third edition of Algonquian and Iroquoian Linguistics Memoir 2 was published at the instigation of Dr Wayne Jackson who asked to bring it “out of retirement” for use in his Cree classroom at University nuhelot’ine thaiyots’i nistameyimâkanak Blue Quills in St Paul, Alberta. As a collaborator in the 1989 second edition, it was my honour to arrange the necessary permission to create this edition for online distribution via the Cree Literacy Network, where it is now offered as a printable resource (not for commercial sale).

In many ways, a lot has changed since 1982 when the first edition of this little book was prepared by Freda Ahenakew and members of the University of Manitoba’s Cree Language Project. The world has seen whole generations of technology come and go: DOS-based computers and dot matrix printers that were once state of the art, have been replaced by the ever-accelerating evolution of instant communication that is the World Wide Web.

These days, the Plains Cree language is often referred to by its endonym: *nêhiyawêwin*, its own native name. This tiny gesture on the part of speakers and students reflects a growing trend of revitalization we could barely have dreamt in the 1980s. The influence of the 2012 social movement known as “Idle No More” also deserves recognition in this reclamation. While the flash-mob round dances that characterized the movement’s beginnings may lie largely dormant in 2023, the sense of community they built continues to stimulate Indigenous cultural and linguistic renewal all across Canada.

In approaching these stories with fresh and evolving technology, it pleases me to see the content itself remain virtually unchanged. Print resources cited in the second edition have also aged well: all were fully incorporated into Arok Wolvengrey's 2001 print dictionary, *nēhiyawēwin itwēwina / Cree Words: a Cree-English Dictionary* that now forms the core of the online *itwēwina* dictionary many of us use every day. As of 2023, the *itwēwina* Online Dictionary continues to evolve in the hands of our friends and colleagues at the University of Alberta's AltLab and the SSHRC-funded project titled 21st Century Tools for Indigenous Languages. The syllabic font BJCree2Uni is the creation of Bill Jancewicz. Unlike the original Syllaco font (which John D. Nichols and I designed), this new font is fully Unicode compliant, and permits correct rendering of syllabic characters on the internet and across platforms. Eddie Santos is responsible for the rock-solid roman-to-syllabic Plains Cree transliteration tool found online at syllabics.app.

As a language revitalization pioneer and optimist until her passing in 2011, Freda Ahenakew continued to envision a library of Cree books for children with production values equivalent to those of English children's books. In 1987, she obtained funding from Cargill Canada to commission illustrations from Cree artist George Littlechild for two stories from this collection. With the support of Saskatchewan Indigenous Cultural College (as it is now known), separate Cree and English editions of the stories by Ray Smith (Story 4) and Dean Whitstone (Story 6) became the first high quality, full colour children's books published in Plains Cree. Freda herself made audio recordings of the stories that had limited distribution through SICC. Perhaps this new edition of the collection from which they sprang will help lead those books out of retirement, as well. They, too, will stand up well beside the

21st century counterparts they inspired. Perhaps (if we're lucky) this new edition will help inspire a new generation of Cree students to take control of their own language and literacy to write and share new stories of their own.

Arden Ogg, Editor; Director, Cree Literacy Network
August 2023

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online:

- Cree Literacy Network: creeliteracy.org
The *itwēwina* Online Dictionary: itwewina.altlab.app
Santos, Eddie. Syllabics App. syllabics.app

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âcimowinis 1 nisto kisêyiniwak

Violet Chalifoux (Fort Smith, N.W.T.)

[1] kayâs êsa nisto kisêyiniwak kî-ay-âpiwak sisonê sîpîhk ê-ay-âcimocik.

[2] nistam awa kisêyiniw ômisi k-êtwêt: “kayâs, mêkwâc ê-nôcihcikêyân, nikî-wâpamâwak mitoni ê-iyinîsicik amiskwak. misiwê ê-nôkwahk itê ê-mâh-mîcisocik, mâka namôya nânitaw nikî-wâpamâwak ka-pimiskâcik – nîswâw ninitaw-âswahikân. kêtahawê kâ-pahkihtik ôta mistik, tahkohc nistikwânihk. ispimihk ôtê ê-itâpiyân – wahwâ, pôti ôki misiwê kî-akosîwak amiskwak mîtosihk, tâpiskôc piyêsîsak,” k-êtwêt.

[3] êkosi pîhtwâhêw awa pêyak kisêyiniw; êkwa ôhi kotaka, “êkwa kiya, niciwâ!” itêw, kisik ê-minahât maskihkiwâpoy; mitoni kwayask ê-kakwê-pamihât.

[4] “êha,” itwêw awa kotak kisêyiniw, “niya êkwa nik-âcimon. kayâs ê-piciyâhk ê-wî-nôhtêhkatêyâhk, mâka pêyak piko môswasiniy ê-ayâyân. nitânis ômisi k-êtwêt: mahti pihêw pêtamawîhkan! – niya kinosêw! itwêw ninôtokwêm; – nâ! nawac môsowiyâs kita-wîhkasin, k-êtwêt nisikos. wahwâ, nitâyimimikwak, pêyak ôma piko môswasiniy ê-ayâyân, êyiwêhk kâ-sipwêhtêyân. sîpîhk

Story 1 Three Old Men

[1] Long ago there were three old men sitting by the river telling stories.

[2] The first old man said: “One time long ago, when I was still trapping, I saw some very intelligent beavers. You could see all over where they had eaten, but I could not see them swimming anywhere – twice I went there, ready to shoot. All of a sudden a stick came down here, right on top of my head. When I looked up there – oh my, here the beavers were perched up in the trees all around, just like birds,” he said.

[3] So now the one old man [the host] gave him [the first one] a smoke; then he said to the next one, “And now you, brother!” and with that he gave him a drink of tea; he was really trying to take good care of them.

[4] “Right,” said the next old man, “I, too, will tell a story now. Long ago we were moving camp and we were getting hungry, but I only had one shell. My daughter said: ‘Please bring me a prairie-chicken!’ – ‘A fish for me!’ my old lady said; – ‘No! moose-meat will taste better,’ said my mother-in-law. Oh my, they gave me a hard task when I had only one shell, [but] I went

ê-sâkêwêyân, pôti awa môswa kî-nîpawiw nipîhk,
 nipâskiswâw. ê-pahkisihk ôma, kinosêwa
 kê-kapatâsiwêpiskawât, êkwa awa kinosêw
 kê-tahkohcipahkisihk pihêwa ê-mêkwâ-wîtapihamiy.
 êkosi nikîwêhtatân môsowiyâs, kinosêw, êkwa pihêwak.
 pêyak môswasiniy piko nitâpacihtân ê-nipahakik nîsosâp
 pihêsisak, pêyak pihêw, pêyak kinosêw, êkwa pêyak
 môswa. wahwâ, kwayask nimisi-mîcisonân, mitoni
 nikîsponân," itwêw.

[5] âsay mîna pîhtwâhêw ôhi; "hâw, kiya mâka êkwa
 âcimo!" k-êtikot.

[6] "êha, tâpwê mâka," itwêw awa kisêyiniw
 kê-kî-manipîhtwâhât ôhi kisêyiniwa. "kayâs mâna
 ê-kî-nihtâ-nôcisipêyân, mihcêt mâna sîsîpak
 ê-kî-nipahakwâw," itwêw; "tâpiskôc êwako ôma
 kê-wî-âtotamân," itwêw. "ôki iskwêwak ômisi k-êtwêcik:
 'sîsîp! sîsîp! wahwâ, sîsîp ninôhtê-mowâw!' – êkwa
 ê-mihcêticik ôki iskwêwak, êkwa pêyak piko môswasiniy
 ê-ayâyân, éyiwêhk kê-sipwêhtêyân. kisiwâk ôta
 ê-wâwiyêkamâk sâkahikanisis ê-ayâk, êkota kê-itohtêyân,
 ê-sâkêwêyân ôma, wahwâ, mitoni ôta kî-wâsakâpiwak ôki
 sîsîpak, mwêhci ê-pêhicik ta-nipahakwâw. k-ôtinamân
 nipâskisikan êkwa kê-wâwiyênâmân, êkwa awa acimosis
 kê-wîcêwit ê-nêhpêmapit ta-nâtât sîsîpa. mayaw
 ê-pâskisomak, kêtisk ê-mâkonamân nipâskisikan, sôskwâc
 kê-mâci-nâtât sîsîpa, êkwa ôma ita k-âpiyân kê-pê-ahât.
 sôskwâc k-âti-kîpipayitwâw ôki sîsîpak, êkwa awa
 acimosis ê-ati-pêtâwahât, kêtahawê kê-kwâskwêkotêk
 nimisisitân, êcika ôma ê-pâskisamân," k-êtwêw.

anyway. As I came into view of the river, here there was
 a moose standing in the water, and I shot it. When it fell,
 it splashed a fish out of the water, and this fish fell on
 top of a prairie-chicken as it sat hatching its eggs. So I
 went home with moose-meat, a fish, and
 prairie-chickens. I used only one shell to kill twelve baby
 prairie-chickens one [grown] prairie-chicken, one fish,
 and one moose. Well, we did have a prop[er feast, we
 really had our fill," he said.

[5] And to this old man, too, he [the host] gave a smoke;
 "Okay, but now it's your turn, tell a story!" that one told
 him.

[6] "Right, sure enough," said the old man who had been
 giving out smokes to these old men. "Long ago I used to
 be a good duck hunter, I used to kill many ducks," he
 said; "like the one time which I will tell about.
 Everywhere the women were saying: 'Duck! Duck! Oh
 my, I want to eat duck!' – and the women were many,
 and I only had one shell, [but] I went anyway. Close by
 there was a small round lake, that is where I went, and
 when I came into view of it, well, there were ducks
 sitting right around the lake, just as if they were waiting
 for me to kill them. I took my gun and bent the barrel,
 and the little dog who was with me was sitting ready to
 fetch the ducks. As soon as I shot them, I barely pulled
 the trigger, right away he was starting to bring in the
 ducks, and he set them down right here where I was
 sitting. The ducks were just falling over, one after
 another, and as the little dog kept hauling them in, all of
 a sudden my toe flew off, what was this! – I had hit it
 with my [roundabout] shot!" he said.

[7] pasikôkwâskohtiwak nêki kotakak kisêyiniwak,
“wahwâ, kiya êsa ayiwâk mitoni kika-kiyâskiskin,”
k-êtâcîk êsa ôhi. “wahwâ, namôya ahpô ê-pîhtwâhicik ôki,
mwêhci awâsisak, ê-kisiwâsicik ê-paskiyawakik,” k-êtwêt,
kisik ê-pimi-saskahamâsot otôspwâkana.

[7] Up jumped those other old men: “Oh my, you really are the biggest liar,” they said to him. “Oh my, they didn’t even give me a smoke, just like children, they are mad because I beat them,” he said, and with that he went off lighting his own pipe.

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âcimowinis 2

Wally Isbister (Sandy Lake)

[1] pâyakwâw kayâs êsa pâyak awa nêhiyaw
kî-ôhpikihêw nîso nâpêsis. pâyak ana nâpêsis,
k-ôstêsimâwit, kî-kitinâw ka-wîcihât ohtâwiya, namôya
pakitinâw kiskinahamâtowinihk kik-êtohtêt. kotak ana
nâpêsis, k-ôsîmimâwit, kî-sipwêtisahwâw êsa
kika-nitaw-âyamihcikêt.

[2] ispî êkwa ôki nâpêsisak ê-kîs-ôhpikicik, awa ostêsimâw
ay-âpiw pisisik ê-wîcihât ohtâwiya. kotak ana, osîmimâs,
pisisik ôtênâhk itohtêw ôma kîkway kâ-nôhtêpayicik.

[3] kêtahtawê êsa awa ostêsimâw
kâ-mâh-mâmitonêyihthak ê-nôhtê-itohtêt ôtênâhk.
kakwêcimêw êsa ohtâwiya. namôya kakêtihk
mâh-mâmitonêyihthamimik okosisa awa nêhiyaw,
ê-kiskêyihthak ôma êkâ ê-nihtâ-âkayâsimoyit.

[4] “kakwêcim kisîmis,” itêw awa nêhiyaw, “êwako ana
kiskinahamâtowin ayâw, êwako kika-wîhtamâk tânisi
kik-êtwêyan ôtênâhk itohtêyani.”

[5] tâpwê êkwa awa ostêsimâw kakwêcimêw osîmisa.
wahwâ, mâh-mâmitonêyihthamimik ostêsa awa osîmimâs,

Story 2

[1] One time long ago there was an Indian who had
raised two sons. The one boy, being the oldest, had been
kept back at home to help his father and was not
allowed to go to school. The other boy, being the
youngest, had been sent away to go and learn to read.

[2] Then, when these boys had grown up, the oldest
always stayed home helping his father. The other one,
the youngest, always went to town when they ran out of
something.

[3] Then there came times when the oldest was thinking
he wanted to go to town. So he asked his father. The
Indian worried a great deal about what his son had said,
knowing that he could not speak English.

[4] “Ask your little brother,” the Indian said to him, “he
has an education, he will tell you what to say when you
go to town.”

[5] Sure enough, the oldest asked his little brother. Well,
the youngest worried about what his older brother had
said, knowing that he did not speak English, and that,

ê-kiskêyihthak êkâ ê-âkayâsimoyit, êkwa ôtênâhk
itohtêyici nayêstaw piko âkayâsimowin kik-âpacihâyit.

[6] “sôskwâc piko, ‘Yes’ kik-êtwân,” isi-kakêskimêw awa
osîmimâw, “cikêmâ, ‘Yes’ itwêyani kika-miy-ôtinikawin.”

[7] tâpwê êkwa awa ostêsimâw wawêyîw ê-wî-itohtêt
ôtênâhk, kâsîhkwêw êkwa mêskotayiwiniwêw,
ê-kakwê-kiskisit “Yes” kik-êtwêt mayaw awiya kîkway
kakwêcimikoci.

[8] cîki ê-ati-takosihk ôtênâhk, kâ-nakiskawât ê-misikitiyit
mônîyâsa. awa mônîyâs kâ-kakwêcimât ôhi nêhiyaw,
“Do you want to fight?” – wahwâ, mâka namôya
nisitohtam awa nêhiyaw; êkosi, “Yes” itwêw. namôya
kakêtihk misi-nôcihâw. êkosi kîwêw, namôya wâpahtam
ôtênaw.

[9] ê-ati-miyw-âyât awa ostêsimâw, âhci piko
nôhtê-itohtêw ôtênâhk. wîhtamawêw osîmisa, “Yes”
ê-kî-itwêt, êkwa mêtoni ê-kî-misi-nôcihiht.

[10] tâpwê êkwa awa osîmimâw, kiskinhamawêw ostêsa,
“No” kik-êtwêyit.

[11] âsay mîna awa ostêsimâw sipwêhtêw, ôtênâhk
ê-wî-itohtêt.

[12] cîki ôtênâhk ê-ati-takosihk, kâ-nakiskawât pêyakwan
êkoni ôhi mônîyâsa. “Did you have enough?” k-êtikot
êkoni ôhi mônîyâsa. sêmâk awa nêhiyaw, “No” itwêw.
wahwâ, âsay mîna misi-nôcihâw.

when he went to town, he would have to use English
only.

[6] “Just say ‘Yes,’” the youngest instructed him, “for
sure if you say ‘Yes’ they will accept you.”

[7] Sure enough, the oldest got ready to go to town, he
washed his face and changed his clothes, trying to
remember to say ‘Yes’ when someone asked him
something

[8] He was close to town when he met a big white-man.
The white-man asked the Indian, “Do you want to
fight?” – Oh my, but the Indian did not understand, so
he said “Yes.” He got very badly beaten up. So he went
home, he did not get to see the town.

[9] When he was getting better, the oldest still wanted to
go to town. He told his younger brother that he had said
‘Yes,’ and that he had been badly beaten up.

[10] Sure enough, the youngest taught his elder brother
to say “No.”

[11] And again the oldest left to go to town.

[12] He was close to town when he met that same
white-man. That white-man asked him, “Did you have
enough?” Right away the Indian answered “No.” Oh
my, and so he got badly beaten up again.

âcimowinis 3 wîhtikow

Marguerite Gamble (Duck Lake)

[1] kayâs ôma âcimowinis ohci, nôhcâwîs ê-kî-âcimostawit nîsta. “aya,” itwêw, “nîsta ê-kî-âcimostâkawiyân ôma âcimowinis.”

[2] pêyakwâw êsa kî-ayâw apisimôsos, mistahi ê-katawasisit, nawac piko ê-mihkwawêt.

[3] êkwa mâna ôki omâcîwak, itwêw, ê-mâcîtotawâcîk ôhi apisimôsoswa. mêtoni mâna cîki ê-pê-takosihk awa apisimôsos, ita ta-wâpamiht êtokwê.

[4] aya, itwêw awa nôhcâwîs, ôki mâna omâcîwak kî-sipwêhtêtwâwi, namôya mâna kâwi ê-takohtêcîk. êkwa awa apisimôsos kîhtwâm wâpamihci, ayiwâk mâna ê-mihkwawêt.

[5] âsay mîna kîhtwâm kotakak mâna omâcîwak ê-sipwêhtêcîk, ôhi kâ-wâpamâtwâwi apisimôsoswa. âsay mîna mâna ôki, namôya ê-takohtêcîk. piyisk êtokwê ôki kotakak nâpêwak môyêyihamwak, namôya konita ôhi omâcîwa êkâ kâ-tâh-takohtêyit.

[6] pêyak awa nâpêw wîcisâna kâ-namatêyit, “niya awa nika-kâhcitinâw,” k-êtwêt êsa. wîsta êtokwê ê-kî-sôhkisit awa nâpêw, itwêw nôhcâwîs, nikî-itâcimostâkawin, itwêw.

Story 3 A Wihtikow

[1] This little story is from a long time ago, my uncle told it to me. “Well,” he said, “I, too, had this little story told to me.”

[2] Once there was a deer that was very beautiful, with a reddish coat.

[3] And the hunters would go hunting for this deer, he said. The deer would come really close [to the camp] so that it could be seen, I guess.

[4] Well, my uncle said, once the hunters had left, they would not return home. And when the deer was seen again, its coat would be of a deeper red.

[5] And again, once more, other hunters would leave when they had seen the deer. And again they would not return. Finally, I guess, some of the other men [back at the camp] suspected that there was a reason why the men were not returning.

[6] One of the men whose brother had disappeared said, “I will get it [the deer] myself.” I guess this man had power, too, my uncle said, this is how it was told to me, he said.

[7] ôhi apisimôswa ê-wâpamât, nawaswâtêw. namôya
 êsa awa apisimôsos wâpamêw ôhi nâpêwa,
 ê-wîhkwêskawât êsa mâna awa nâpêw, itwêw. kêtahawê
 kê-tâwiskahk ôma ê-ohpatinâyik, êkota êsa kê-miskahk
 oskana ê-asastêyiki.

[8] kê-pê-takosiniyit êkota ôhi apisimôswa, iyikohk
 ê-kisiwâhikot, pâskiswêw pâmwayês ka-sasciwihikot,
 itwêw; nipahêw. wahwâ, awîna awa êsa
 kê-mâci-kwêskîmot awa apisimôsos, itwêw. nâpêw êsa
 awa ê-kî-kâh-kwêskîmot, êkwa ê-kî-nâh-nipahât ôhi
 nâpêwa ê-kî-mâh-mowât. wîhtikow êsa ana awa.

[9] ê-nipahiht êkwa awa apisimôsos, na-nisihkâc kêwi
 ati-nâpêwinâkosiw.

[10] êwako anima 'Red Deer Hill' k-ô-isiyîhkâtêk.

[7] When he saw the deer he chased it. The deer did not
 see the man, the man would go around it, he said.
 Suddenly he came upon a high hill, and there he found a
 pile of bones.

[8] When the deer arrived there, he was so angry at it, he
 shot it before it could get the better of him, he said; he
 killed it. Well, here this deer was beginning to change
 [into human form] he said. It was a man who had been
 changing his form, and then killing these men and
 eating them. It was a Wihtikow.

[9] Now that the deer was killed, it gradually turned
 back into human shape.

[10] That is why that place is called 'Red Deer Hill'.

âcimowinis 4 nâpêsis êkwa âpakosîs âcimowinis

Ray Smith (Pine House)

[1] pâyakwâw êsa nâpêsis, ê-wîc-âyâmât ôhkoma.

[2] “êkâwiya wîhkâc iskwâhtawî mîtosihk,
kika-pahkisinin, kika-wîsakisinin,” itik êsa ôhkoma
ê-sipwêcimêyit, ê-wî-nâtahapêyit.

[3] mâka sêmâk êsa kospîw awa nâpêsis,
ê-papâmi-pimocikêt sakâhk. kêtahawê êsa kâ-wâpamât
anikwacâsa mîtosihk, sêmâk êsa pimotêw, k-âkocipayiyit
êsa opimocikanisa.

[4] aspin êsa ê-nîhtâhtawîpahtât awa anikwacâs.

[5] êkwa ani êsa ê-iskwâhtawâtât, opimocikanisa awa
nâpêsis. tahtwâw êsa k-ât-ôtihtât ê-pôtâtât mâna. piyisk
êsa mitoni ispihik ê-iskwâhtawît.

[6] kêtahawê êsa kâ-wâpahtahk mêskanaw. “awîna
êtokwê ôma omêskanaw?” itêyiham êsa awa nâpêsis.
“mahti niwî-tâpakwân,” itwêw êsa.

[7] êkwa ani êsa kâ-tâpakwêt. ati-kîwêw êsa êkwa, ispi
ê-kîsi-tâpakwêt.

Story 4 A Story about a Boy and a Mouse

[1] Once there was a boy who was living with his
grandmother.

[2] “Never climb trees, you will fall and get hurt,” his
grandmother told him as she left in a boat to check her
nets.

[3] But right away the boy left for the woods to go
around shooting arrows. When he saw a squirrel in the
trees, right away he took a shot at it, and his little arrow
got caught up there.

[4] Away went the squirrel running down the tree.

[5] And so the boy went climbing after his arrow. Every
time he would get to it, he would blow at it. Finally he
had climbed up very high.

[6] Suddenly he saw a path. “I wonder whose path this
is?” the boy thought. “I believe I will set a snare,” he
said.

[7] And so he set a snare. Then, when he had set the
snare, he went home.

[8] “êkwa ani ôma wîpac ta-nipâyahk, ati-tipiskâw,” itik êsa awa nâpêsis ôhkoma ê-takosiniyit.

[9] têpîhkwâmiw êsa piyisk awa nôcokwêsiw, namwâc êsa kê-sâkâstêyik. koskonêw êsa ôhi nâpêsis, “waniskâ! âsay ôma kita-kî-sâkâstêk,” itêw êsa; “tânisi ôma mâka mîna ê-kî-itahkamikisiyan,” itêw êsa. waniskâpahtâw êsa awa nâpêsis, ê-kiskisit otâpakwân.

[10] ispahtâw êsa itê kê-kî-iskwâhtawît mîtosihk, ê-wî-nâtakwêt. kê-wâpamât êsa pîsimwa ê-nakwâsoyit otâpakwânihk. “piko ta-wîcihak,” itêyihitam êsa awa nâpêsis.

[11] nîhtâhtawîw êsa, ê-papâmi-môsahkinât pisiskiwa ê-wî-iskwâhtawîhtahât.

[12] mâh-mêskoc êsa isi-wêpinêw kita-kakwê-paskahtamiyit otâpakwân.

[13] namwâc êsa nikotwâw kaskihtâyiwa. piyisk êsa âpakosîs piko êkwa.

[14] êwako êsa êkwa kê-iskwâhtawîpahtât ê-nitawi-wîcihât pîsimwa. kêtahtawê êsa pîsim kê-pimi-sipwêkocihk, ê-paskahtahk êsa awa tâpakwân âpakosîs.

[15] kinwês êsa kê-pimisihk mêskanâhk awa âpakosîs. piyisk êsa kê-pâh-pôtâtât awa nâpêsis, ê-kakwê-pimâcihât.

[16] piyisk êsa kê-tôhkâpit awa âpakosîs, mâka êsa wîpita ê-kîsitêyiki.

[8] “It is time for us to go to bed soon, it is getting dark,” his grandmother told the boy when she got home.

[9] Finally the old lady had had enough sleep, but the sun was not up yet. She woke the boy, “Get up! The sun should be up already,” she said to him; “what have you been up to?” she said to him. The boy jumped out of bed when he remembered his snare.

[10] He ran to where he had climbed up the tree, he was going to check his snare. He saw the sun, caught in his snare. “I must help it,” thought the boy.

[11] He climbed back down, he was going around to gather together animals to take up the tree with him.

[12] Each in turn he threw up there to try to bite through his snare.

[13] None of them was able to do it. Finally only the mouse [was left].

[14] That one now ran up the tree to go and help the sun. Suddenly the sun took off, the mouse had bitten through the snare.

[15] For a long time the mouse lay on the road. Finally the boy started blowing on it to try to save its life.

[16] Finally the mouse opened its eyes, but its teeth had been burnt.

[17] k y pic anohc awa  pakos s w pita
w skwast win kwaniyiwa.

[17] Even today the mouse still has brown teeth.

âcimowinis 2

Flora Night (Cochin)

[1] pâyakwâw êsa ôki nîso awâsisak, ê-papâmi-mêtawêcik sakâhk, iskwêsis êkwa nâpêsis. osâm êsa wâhyaw sakâhk k-êtohtêcik, wanisinwak. “namôya cî ôma ê-wanisiniyahk?” k-êtwêt êsa awa nâpêsis. “tânisi mâka ôma ta-tôtamahk? namôya sakâhk ka-kî-nipâyahk, osâm kîkway ka-mowikonaw,” itêw êsa awa iskwêsis nâpêsis.

[2] “sôskwâc êtokwê ôta k-âpinaw, pâmwayês ayiwâk ka-wanisiniyahk, ka-kakwê-kiskisinaw tânitê ê-kî-ohtotêyahk,” itwêw awa nâpêsis. êkosi êkota ay-âpiwak sakâhk.

[3] kinwês êkota ay-âpiwak ê-ma-mâmitonêyihthakik tânisi ta-tôtahkik. kêtahawê awa iskwêsis kê-mâci-mâtot, ê-sêkisit ôma ê-wanisihkik. “êkâwiya mâto! namôya nânitaw itâpatan ta-mâtohk, misawâc âsay kiwanisininaw,” k-êtât êsa awa nâpêsis iskwêsis. êkosi awa iskwêsis pônêyihtham.

[4] âsay êkwa ati-tipiskâw, êkwa mitoni ôki nîso awâsisak ê-nôhtê-nipâcik êkwa mîna ê-nôhtêhkatêcik. kêtahawê awa nâpêsis kê-wâpahtahk ê-wâsaskotêyik, “âstam, nêtê itohtêtân,” k-êtât ôhi iskwêsis.

Story 5

[1] Once there were two children playing about in the woods, a girl and a boy. They ventured too far into the woods, so they got lost. “Don’t tell me we are lost!” said the boy. “What are we to do? We can’t sleep in the woods or something will eat us,” the girl said to the boy.

[2] So the boy said, “We’ll just sit here, I guess, and try to remember which way we came, before we get lost any worse.” So they sat there in the woods.

[3] They sat there a long time thinking about what they would do. Suddenly the girl started to cry, she was scared because they were lost. “Don’t cry! It’s no use crying, we are already lost anyway,” said the boy to the girl. So the girl thought no more about it.

[4] It was already getting dark, and the two children really wanted to sleep and they were hungry. Suddenly the boy saw a light, so he told the girl, “Come on, let’s go over there.”

[5] wîkiwâw êsa ôma kê-wâpahtahkik. wahwâ, mitoni miywêyihitamwak ê-miskahkik wîkiwâw. “namôya kîhtwâm wâhyaw sakâhk ka-nitawi-mêtawânaw!” itwêwak, konita ê-na-nîsowêcik.

[5] It was their own home they saw. Oh my, they were very happy to find their home. And both of them together said, “We’ll never again go deep into the woods to play.”

âcimowinis 6

wîsahkêcâhk êkwa waskwayak

Dean Whitstone (Onion Lake)

[1] kêtawê ésa awa wîsahkêcâhk kê-kâhcitinât mihcêt sîsîpa. kotawêw ésa, êkwa mâci-piminawasow. êkwa anihi êkâ kê-paskopitât, nahahêw. âta êtokwê ê-nôhtêhkatêt awa wîsahkêcâhk, mâka êtokwê ê-nôhtê-kocîhtât kinwês êkâya ka-mîcisot. êkwa êtokwê nitawâpamêw ôhi nîso waskwaya, ê-kakwêcimât kîspin ka-kî-micimâskwahokot êkwa êkâ ka-pakitinikot sêmâk, kiyâm âta nôhtêhkatêci. êkosi ésa tâpwêhtawêwak wîsahkêcâhkwa.

[2] mitoni ésa kinwês miciminêwak ôhi wîsahkêcâhkwa. kêtawêw ésa wîskipôs kê-pêhtâkosit, wâpamêw wîsahkêcâhkwa ê-miciminimiht. wahwâ, wîskipôs awa pasow ôhi sîsîpa ê-miyâhkasoyit. kê-wâpamât awa wîsahkêcâhk ê-at-îtohtêyit itê kê-piminawasot, pîkiskwêpayiw: “êkâya ka-isîhkawacik nisîsîpimâk!” mâka kiskêyiham awa wîskipôs namôya nânitaw

[3] ka-kî-tôtamiyit. aspin ê-sipwêpihât. wîpac mitoni misâhkamik kê-pêsiwât awa wîskipôs kotaka piyêsîsa êkwa pisisiwa. mitoni kisiwâsiw awa wîsahkêcâhk, wîhtamawêw ôhi waskwaya ka-pakitinikot, mâka namôya tâpwêhtamiyiwa. mitoni êkwa wîsahkêcâhk kakwê-pihkohow; namwâc. piyisk kê-nipêpayit.

Story 6

Wisahkechahk and the Birches

[1] One time Wisahkechahk had caught many ducks. He built a fire and started cooking. And those which he did not pluck he put away. Although he was hungry, this Wisahkechahk, he wanted to try and see if he could go for a long time without eating. So he went to see these two birches and asked them if they would hold him fast, and not to let him go right away even if he was hungry. So they agreed to Wisahkechahk's request.

[2] They held him a very long time, this Wisahkechahk. Suddenly a whiskey-jack could be heard, and he saw Wisahkechahk being held fast. Oh my, the whiskey-jack could smell the ducks cooking. When Wisahkechahk saw it going to where he was doing his cooking, he yelled: “Don't you touch my ducks!” But of course the whiskey-jack knew that Wisahkechahk couldn't do a thing. So off it flew.

[3] Soon it came back with a great many other birds and animals. Wisahkechahk was really angry, he told the birches to release him but they wouldn't listen. He really tried to get loose [but] he couldn't. Finally he fell asleep.

[4] êkwa kê-koskopayit awa wîsahkêcâhk, âsay
 kitânawêwak ôki pisiskiwak. piyisk pakitinik êkwa ôhi
 waskwaya. itohtêw itê kê-kî-piminawasot – nama kîkway
 miskawêw osîsîpima. mitoni kisiwâsiw, nîpisiya
 nitawi-nâh-nâtwânam. mitoni misi-pasastêhwêw ôhi
 waskwaya.

[5] anohc kêyâpic ôki waskwayimîtosak kê-masinâsocik,
 wîsahkêcâhk ana ê-kî-pasastêhwât.

[4] Then Wisahkechahk woke up, [but the birds and] the
 animals had already eaten up everything. Then finally
 the birches let him go. He went to where he was doing
 his cooking – he found none of his ducks! He was really
 angry, he broke off some willow-branches. He really
 gave the birches a good whipping.

[5] Today still the birch-trees are striped [because]
 Wisahkechahk had whipped them.

âcimowinis 7 pasakwâpisimowin

Clarence Whitstone (Onion Lake)

[1] wîsahkêcâhk nik-âcimâw. êwako ayîsiyiniw kâkikê
ê-kî-nôhtêhkatêt, piko kîkway pisiskisîsa ê-kî-wayêsîmât.

[2] mâka mîna êsa pâyakwâw pa-pimohtêw, mitoni
nôhtêhkatêw, ma kîkway êsa kî-miskam, wahwâ, ahpô êsa
nama kîkway mînisa. kêtahawê êsa kâ-wâpamât niska
êkwa sîsîpa, namôya mâka nânitaw kî-isi-wayêsîmêw.
“piko nânitaw kik-êsi-wayêsîmakik,” itwêw êsa.
pa-pimohtêw êsa sisonê sâkahikanihk, kêtahawê êsa
kâ-nakît, “nisîmisitik! nisîmisitik!
ê-wî-pasakwâpisimowinihkêyân,” itêw êsa. sêmâk êsa ôki
niskak êkwa sîsîpak, “kîkwây mâka anima êwako,
wîsahkêcâhk?” – mitoni êsa nôhtê-kiskêyihamwak ôki
osîmisimâwak. namôya êsa nâkasohamohkâsow
wîsahkêcâhk, êkosi isi êsa pa-pimohtêw, pês kis
ê-pimi-nikamot. kêtahawê êsa kâ-nakît, “êkota ôta
kâ-wî-pasakwâpisimowinihkêyân,” itwêw êsa. wahwâ,
mitoni êsa êkwa ayiwâk nôhtê-kiskêyihamwak ôki
osîmisimâwak.

[3] “êwako ôma kâ-wî-isîhcikêyân ôma, mitoni
misi-kihci-kîkway,” itwêw êsa. “kîspin
kiwî-nîmihitonâwâw, k-ôsîhtânaw misi-mîkiwâhp,” itêw
êsa. namôya êsa kinwês kîsîhtâwak ôma mîkiwâhp.
“pâmwayês mâcîhtâyahk ka-sisopêkahotinâwâw,” itêw

Story 7 Shut-Eye Dance

[1] I will tell about Wisahkechahk. That was a person
who was forever hungry, and he tricked all kinds of
little [birds and] animals.

[2] Once again he was walking along, he was really
hungry, he couldn't find anything [to eat] oh my, not
even any berries. Suddenly he saw some geese and
ducks; but he had no way to trick them. “I must find a
way to trick them,” he said. He walked further along the
lake, when suddenly he stopped: “Little brothers! Little
brothers! I am going to give a Shut-Eye Dance,” he said
to them. Right away the geese and ducks [asked] “What
is that, then, Wisahkechahk?” – these little brothers were
really curious. Wisahkechahk pretended to pay no
attention, he walked on just like that, singing all the
while. Then he stopped, “It is right here that I will be
giving the Shut-Eye Dance,” he said. Oh my, the little
brothers were more curious than ever to know what it
was.

[3] “This dance I am about to perform is truly a very
important ceremony,” he said. “If you are going to
dance, we will build a big lodge,” he said to them. It was
not long and they had finished the lodge. “Before we
start I will paint you,” he said to them. He painted dots

êsa. câhcahkipêkahwêw ôhi mâkwa otâniyihk; niska êsa ôhi wâpiskipêkahwêw cîki otâpiskaniyihk; kotaka êsa mîna sâ-sisopêkahwêw ôhi osîmisa.

[4] mâci-nikamow êsa êkwa wîsahkêcâhk – wahwâ, sêmâk êsa ôki niskak êkwa sîsîpak pasikôwak, mitoni ê-pimi-sôhkêsimocik êsa. “nisîmisitik, namôya êkosi isi, ka-pasakwâpiyêk,” itwêw êsa wîsahkêcâhk; “mitoni ôma misi-kihci-kîkway,” itêw êsa.

[5] “ahpô cî ka-kipwacâpahpittinâwâw? nawac êkosi ka-wêhcasin, ispîhci wiya ka-pasakwâpiyêk,” itêw êsa wîsahkêcâhk.

[6] êkosi êsa mâci-nikamow âsay mîna. pêyak êsa cîki ê-pimisimoyit otihtinêw, mâka pêyak êsa awa ê-kâh-kîmôtâpit, wâpamêw ôhi ê-itahkamikisiyit; “tapasîk! tapasîk!” isi-têpwêw êsa. kahkiyaw êsa tapasîwak ôki osîmisimâwak.

[7] anohc mâna kêyâpic kê-masinâsocik ôki niskak êkwa sîsîpak, wiya ana wîsahkêcâhk ê-kî-isîhât.

on the back of the loons; the geese he painted white near their chins; and he painted all his other little brothers, too.

[4] Now Wisahkechahk started to sing – oh my, immediately the geese and ducks got up and really started dancing hard. “Little brothers, not like that; close your eyes,” Wisahkechahk said to them; “this is truly a very important ceremony,” he said to them.

[5] “Or should I blindfold you? It will be easier that way, instead of closing your eyes,” Wisahkechahk said to them.

[6] So he started to sing again. One was dancing close by and he grabbed it, but another one was secretly looking, and it saw what he was doing; “Run away! run away!” it yelled. And all the little brothers fled.

[7] Today still the geese and ducks are all marked because he, Wisahkechahk, had made them like that.

âcimowinis 8

Audrey Wahobin (Mosquito)

[1] kêtawê êsa ê-pa-pimohtêt wîsahkêcâhk,
kâ-wâpamât nêwo kihîwa ê-pimihâyit. “tânisi êtokwê
ôma kîsikohk, tâpwê ninôhtê-itohtân,” itêyihitam êsa.
“nik-âpacihawak ôki,” itêyihitam êsa;
“nika-wayêsimâwak ôki kihîwak.”

[2] “wahwâ, nisîmitik! tâpwê kiyawâw piko
kimiyosinâwâw; âstamik! pê-itohtêk!” itêw wîsahkêcâhk.
êkosi êsa kihîwak pê-twêhowak. “kîkway
ê-nôhtê-kakwêcimitakok,” itêw êsa wîsahkêcâhk. “hâ!
nistêsê!” itwêwak ôki kihîwak; “kîkwây
ê-nitawêyihitaman?” – “mahti itohtahik ôtê kîsikohk!”
itêw awa wîsahkêcâhk. “namôya, osâm wâhyaw!” itwêw
awa pêyak kihîw. êkosi mitoni mwêstâcimêw awa
wîsahkêcâhk, “tânisi itwêyêko, nisîmitik, êkosi
nika-tôtên.” piyisk kê-sâkôcimât. “ahâw,” itwêwak ôki,
“mâka pêyak kîkway: êkâya kika-nanâwâpiyan,
nistêsê; tôhkâpiyani ani, ka-pinakocinin; êkosi ôma
ka-pasakwâpin, iskohk êkotê takohtahitâhki,” itwêwak
êsa. “ahâw,” itwêw êsa wîsahkêcâhk, “tâpwê, nisîmitik,”
itwêw.

Story 8

[1] Once when Wisahkechahk was walking along, he saw four eagles flying by. “I wonder how it is in the sky, I sure would like to go there,” he thought. “I will use these eagles,” he thought, “I will trick them.”

[2] “Well, little brothers, you are indeed beautiful above all others; come here! come this way!” Wisahkechahk said to them. So the eagles came to land. “I want to ask you something,” Wisahkechahk said to them. The eagles said, “Now! older brother! What do you want?” they said. “Please take me to the sky,” Wisahkechahk said. So one of the eagles said, “No, it is too far.” Now Wisahkechahk really kept at them, “Anything you say I will do, little brothers.” Finally he talked them into it. “Okay,” they said, “but one thing: don’t you look around, older brother; if you open your eyes, you will fall way down; close your eyes now, until we get you there,” they said. “Okay,” Wisahkechahk said, “sure, little brothers,” he said.

[3] êkosi ôki nêwo kihîwak otinamwak akohp, êkota pimisin wîsahkêcâhk. “kinanâskomitinâwâw, nisîmitik,” itwêw awa wîsahkêcâhk. tâpwê at-îspihâwak kîsikohk. mitoni osâm kinwês k-êtêyihthak awa wîsahkêcâhk, “mahti, apisîs nika-côhkâpisin,” itêyihtham. êwako kê-kî-kitahamâkot ôhi kihîwa. mâka mîna, âhci piko côhkâpisiw. aspin wîsahkêcâhk ê-pinakocihk. wiya ôki kihîwak, namôya ahpô nâkatohkêwak.

[4] êkosi pê-pinakocin, cîki askîhk iskohk. wahwâ, wîsahkêcâhk êkwa mâkwêyimow – tâpwê ayis êsa kîkway k-êtewêt, êkosi ê-kî-ispayiniyik, ê-kî-mamâhtâwisit wîsahkêcâhk – “kiyâm ita ê-yôskâk nika-pakamisinin! êkota kik-ôhpikinwa mihcêt pasicâna!” itwêw êsa. mitoni tâw-âyihk ayîsiyiniwa ê-wîkiyit, êkota kê-pahkisihk. pasikôw, ispimihk itâpiw, “wahwâ, tâpwê miywâsin êkotê kîsikohk,” itwêw.

[5] êkosi, âsay mîna sipwêhtêw wîsahkêcâhk.

[6] êkosi, êwakoyikohk wiya êwako âtayôhkêwin.

[3] So the four eagles took a blanket, and Wisahkechahk lay down on it. “I thank you, little brothers,” Wisahkechahk said. And indeed, they went flying towards the sky. Wisahkechahk thought it was taking far too long, “Ah, I’ll just have a tiny little peek,” he thought. This is what the eagles had told him not to do. But, of course, he went ahead and opened his eyes. Down went Wisahkechahk, falling. As for the eagles, they did not even notice.

[4] So he was coming down until he was close to the earth. Well, now Wisahkechahk was afraid – it was true, anything he said did come to be, Wisahkechahk had power – “Let me fall where it is soft! Let there be lots of bullrushes growing there!” he said. He fell right into the midst of where people were living. He got up, he looked skywards, and he said, “Well, is it ever beautiful there in the sky!”

[5] And so Wisahkechahk left once again.

[6] And so that is all for this sacred story.

Glossary

STEM-CLASS CODES

NA	animate noun
NI	inanimate noun
NDA	animate noun, dependent
NDI	inanimate noun, dependent
VAI	verb of type AI (animate actor, usually intransitive)
VII	verb of type II (inanimate actor, intransitive)
VTA	verb of type TA (animate goal, transitive)
VTI	verb of type TI (inanimate goal, usually transitive)
PR	pronoun
IPC	indeclinable particle
IPV	indeclinable preverb particle
IPN	indeclinable prenoun particle
INM	indeclinable nominal

All noun and verb entries in this glossary end in a hyphen. This hyphen indicates that the form given in the glossary is a stem.

For many noun and verb stems, you have to add an ending in order to form a word; in others, you have to drop a final *w* after a consonant in order to form a word.

Dependent noun stems have a hyphen both at the end and at the beginning: such stems also require a personal prefix.

The best contemporary resource to expand on these

issues is the online *itwêwina* dictionary, based on Arok Wolvengrey's, 2001 *nêhiyawêwin : itwêwina / Cree Words : A Cree-English Dictionary*. The online dictionary provides complete paradigms (and many audio exemplars) of the forms cited here. Find it online at itwewina.altlab.app.

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–ciwâm– NDA brother, male parallel cousin [etc.]; friend (man speaking)
 –îcisân– NDA sibling
 –îk– NDI home, dwelling [proximate singular: –îki]
 –îpit– NDI tooth
 –kosis– NDA son
 –misisitân– NDI big toe
 –nôtokwêm– NDA old lady; wife
 –ohcâwîs– NDA father's brother, uncle [etc.]
 –ohtâwi– NDA father
 –ôhkom– NDA grandmother
 –sikos– NDA father's sister, aunt, mother-in-law
 –sîm– NDA younger sibling
 –sîmis– NDA younger sibling [diminutive]
 –skan– NDI bone
 –stês– NDA older brother
 –stikwân– NDI head
 –tânis– NDA daughter
 –tâpiskan– NDI chin
 acimosîs– NA little dog [diminutive]
 ah– VTA place someone, set someone down
 ahâw IPC ready, let's go
 ahpô IPC even; or
 ahpô cî IPC or else
 akocipayî– VAI be caught aloft
 akohp– NI blanket
 akosî– VAI perch aloft
 amiskw– NA beaver

ana PR that [animate proximate singular]
 ani IPC indeed [emphasizes preceding word]
 anihi PR that [animate obviative / inanimate plural]
 anikwacâs– NA squirrel
 anima PR that [inanimate singular]
 anohc IPC today
 api– VAI sit, sit down
 apisimôsosw– NA deer
 apisîs IPC a little
 asastê– VII be piled up
 askiy– NI earth, land
 aspin IPC away, off; since
 aswahikê– VAI lie in wait with a weapon
 ati IPC progressively
 awa PR this [animate proximate singular]
 awâsis– NA child
 awiya PR someone [animate obviative]
 awina PR who [animate proximate singular]
 aya IPC well
 ayamihcikê– VAI read
 ayâ– VII be, be there
 ayâ– VAI be, be there
 ayâ– VAI have, own something
 ayis IPC for, because
 ayiwâk IPC more
 ayîsiyiniw– NA person, human being; [plural:] people
 âcim– VTA tell about someone
 âcimo– VAI tell a story
 âcimostaw– VTA tell a story to someone
 âcimowinis– NI little story [diminutive]
 âhci piko IPC still, nevertheless; despite the odds
 âkayâsîmo– VAI speak English
 âkayâsîmowin– NI the English language
 âpacih– VTA use someone
 âpacihtâ– VAI use something
 âpakosîs– NA mouse

âsay IPC already
 âstam IPC come here
 âstamik IPC come here [plural]
 âta IPC although
 âtayôhkêwin- NI sacred story
 âtot- VTI tell about something
 âyimim- VTA make things difficult for someone by speech
 câhcahkipêkahw- VTA paint dots on someone
 cikêmâ IPC of course, obviously, as might be expected
 cîki IPC nearby; near to
 côhkâpisi- VAI open one's eyes a little [diminutive]
 ê IPV [grammatical preverb]; [defines a changed conjunct clause]
 êcika ôma IPC what is this! [expression of surprise]
 êha IPC yes [the first vowel is usually nasalised; this word often ends in a glottal catch: êha?]
 êkâ IPC not [in conjunct and imperative clauses]
 êkâwiya IPC don't, not to [in conjunct and imperative clauses]
 êkâya IPC don't, not to [in conjunct and imperative clauses]
 êkoni PR this (previously mentioned) [animate obviative / inanimate plural]
 êkosi IPC so
 êkosi isi IPC just so, like that; that way
 êkota IPC there, right there
 êkotê IPC over there
 êkwa IPC and, also; then
 êsa IPC I understand [information received from others]
 êtokwê IPC I guess [personal inference]
 êwako PR this (previously mentioned) [animate proximate singular / inanimate singular]
 êwakoyikohk IPC that much, that far; that's enough
 êyiwêhk IPC anyway, nevertheless; despite shortcomings
 hâ IPC oh! [expression of reluctant acknowledgement]
 hâw IPC ready
 isi IPV so, this way
 isi IPC so, this way
 isiyihkâtê- VII be called so

isîh- VTA make someone so
 isîhcikê- VAI do things so; perform a ceremony so
 isîhkaw- VTA bother someone
 iskohk IPC this far
 iskwâhtawât- VTA climb up after someone
 iskwâhtawîpahtâ- VAI climb up at a run
 iskwâhtawîhtah- VTA climb up with someone, take someone up
 iskwâhtawî- VAI climb up
 iskwêsis- NA girl
 iskwêw- NA woman
 ispahtâ- VAI run there
 ispayin- VII be, go, happen so
 ispihâ- VAI fly there
 ispimihk IPC up above
 ispî IPC then, when
 ispîhci wiya IPC instead of
 ispîhci IPC for now, in the meantime
 it- VTA say so to someone
 ita IPC where
 itahkamikisi- VAI do things so, busy oneself so
 itâcimostaw- VTA tell someone so
 itâpatan- VII be so used
 itâpi- VAI look so
 itê IPC there, wherever
 itêyiht- VTI think so about something
 itohtah- VTA take someone there
 itohtê- VAI go there
 itwê- VAI say so
 iyikohk IPC so much, to such an extent
 iyinîsi- VAI be clever, be smart
 ka IPV [grammatical preverb]; [future; see also kika IPV, to IPV, kita IPV,]
 kahkiyaw IPC all, every
 kakêskim- VTA lecture, counsel someone
 kakwê IPV try to
 kakwêcim- VTA ask someone

kapatâsiwêpiskaw- VTA kick someone onto shore
 kaskihtâ- VAI manage something, be able to do something
 katawasisi- VAI be beautiful
 kayâs IPC long ago
 kâ IPV [grammatical preverb]; [defines a changed conjunct clause]
 kâhcitin- VTA catch someone
 kâkikê IPC forever, all the time
 kâsîhkwê- VAI wash one's face
 kâwi IPC again; back, in return
 kêtahawê IPC at one time, sometime; suddenly
 kêtisk IPC just barely
 kâyâpic IPC still, more
 kihci IPN great
 kihîw- NA eagle
 kika IPV [grammatical preverb]; [future; see also ka IPV, ta IPV, kita IPV]
 kinosêw- NA fish
 kinwês IPC for a long time
 kipwacâpahpit- VTA blindfold someone
 kisêyiniw- NA old man
 kisik IPC at the same time, simultaneously
 kisiwâh- VTA make someone angry
 kisiwâk IPC nearby
 kisiwâsi- VAI be angry
 kiskêyiht- VTI know something
 kiskinahamaw- VTA teach someone
 kiskinahamâtowin- NI teaching one another, learning
 kiskisi- VAI remember
 kita IPV [grammatical preverb]; [future; see also ka IPV, kika IPV, ta IPV]
 kitahamaw- VTA warn, advise someone against (it/him)
 kitânawê- VAI eat all of it
 kitin- VTA hold someone back
 kiya PR you [singular]
 kiyawâw PR you [plural]

kiyâm IPC oh well, never mind, so much for this; anyway, rather
 kiyâskiski- VAI be a liar
 kî IPV [grammatical preverb]; [past, completion]
 kî IPV able to
 kîhtwâm IPC again; another, once more
 kîkway PR something, anything; some, any; [in negative phrase: none]; [usually both singular and plural]
 kîkway IPC [in negative clauses:] there is none
 kîkway- NI thing, things [only non-locative forms]
 kîkwây PR what [usually both singular and plural]
 kîmôtâpi- VAI look secretly
 kîpipayi- VAI fall over
 kîsi IPV completely
 kîsikohk IPC in the sky; in heaven
 kîsiso- VAI be cooked, be burnt
 kîsîtê- VII be cooked, be burnt
 kîsîhtâ- VAI finish making something
 kîspin IPC if
 kîspo- VAI be full with food
 kîwê- VAI go back, home
 kîwêhtatâ- VAI carry something home
 kocîhtâ- VAI try something
 konita IPC merely, just for nothing, without purpose
 koskon- VTA wake someone up
 koskopayi- VAI wake up
 kospî- VAI go off (into the woods)
 kotak PR other, another [animate proximate singular / inanimate singular]
 kotaka PR other, another [animate obviative / inanimate plural]
 kotakak PR other, another [animate proximate plural]
 kotawê- VAI build a fire
 kwayask IPC right, properly
 kwâskwêkotê- VII jump up
 kwêskîmo- VAI change one's form
 ma kîkway IPC nothing, not

mahti IPC well, then, please; let's see
 mamâhtâwisi- VAI have supernatural power
 manipihtwâh- VTA provide smokes for someone
 masinâso- VAI be marked, be striped
 maskihkiwâpoy- NI tea
 mayaw IPC as soon as
 mâci IPV begin
 mâcîhtâ- VAI start making something
 mâcîtotaw- VTA hunt for someone
 mâh-mêskoc IPC each in turn [reduplicated]
 mâka IPC but
 mâkon- VTI press something
 mâkw- NA loon [proximate singular: mâkwa]
 mâkwêyimo- VAI be afraid
 mâmitonêyiht- VTI think about something
 mâmitonêyihitamim- VTA worry someone by speech
 mâna IPC used to, always
 mâto- VAI cry
 mêkwâ IPV meanwhile
 mêkwâc IPC right now, in the meantime
 mêskanaw- NI path, road
 mêskotayiwinišê- VAI change one's clothes
 mêtawê- VAI play
 mêtoni IPC really [emphatic]; [rhetorical distortion; see also
 mitoni IPC]
 micimâskwahw- VTA hold someone in place (as or by wood)
 micimin- VTA hold someone in place
 mihcêt IPC many, much
 mihcêti- VAI be numerous, be many
 mihkwawê- VAI have a red coat (animals)
 minah- VTA give someone to drink
 misawâc IPC anyway; despite everything
 misâhkamik IPC a great number
 misi IPN big, great
 misi IPV big, greatly
 misikiti- VAI be big

misiwê IPC all over, everywhere
 misk- VTI find something
 miskaw- VTA find someone
 mistahi IPC much, greatly
 mistikw- NI stick
 mitoni IPC really, fully
 miy-ôtin- VTA take someone in, accept someone
 miyâhkaso- VAI give off a cooking smell
 miyosi- VAI be good, nice, beautiful
 miyw-âyâ- VAI be well, feel well
 miywâsin- VII be good, nice, beautiful
 miywêyiht- VTI be glad, be glad about something
 miciso VAI eat
 mikiwâhp- NI tipi, lodge
 mina IPC also
 minis- NI [usually plural:] berries
 mitos- NA poplar; tree
 mow- VTA eat someone
 môniyâs- NA white-man [diminutive]
 môsahkin- VTA gather up someone
 môsowiyâs- NI moose meat
 môsw- NA moose [proximate singular / obviate: môswa]
 môswasiniy- NI shell, bullet
 môyêyiht- VTI sense something, suspect something
 mwêhci IPC just; just then; just like
 mwêstâcim- VTA wear someone out by speech
 nahah- VTA put someone away
 nakiskaw- VTA meet someone
 nakî- VAI stop
 nakwâso- VAI be snared, be stopped by a snare
 nama kîkway IPC nothing, not
 namatê- VAI be absent, disappear
 namôya IPC not
 namôya ahpô IPC not even
 namôya cî IPC could it be?
 namôya kakêtihk IPC extremely, a great deal

namwâc IPC not
 nanâskom- VTA give thanks to someone
 nanâtawâpi- VAI look around
 nawac IPC by comparison; better, more
 nawac piko IPC kind of, more or less, even a little
 nawaswât- VTA chase someone
 nayêstaw IPC only, exclusively
 nâ IPC not so! [expression of disagreement]
 nâkasohamohkâso- VAI pretend to pay attention
 nâkatohkê- VAI care for people, look after people
 nânitaw IPC anyhow; about [with numbers]; anything [in
 negative clauses]
 nâpêsis- NA boy
 nâpêw- NA man, husband, adult
 nâpêwinâkosi- VAI look like a man, be of human appearance
 nât- VTA fetch, get someone
 nâtahapê- VAI check one's nets
 nâtakwê- VAI check one's snares
 nâtwân- VTI snap something apart
 nêhiyaw- NA Cree; Indian
 nêhpêmapî- VAI sit at the ready
 nêki PR that further [animate proximate plural]
 nêtê IPC over there, in that direction
 nêwo IPC four
 nihtâ IPV able, good at
 nikamo- VAI sing
 nikotwâw IPC either one, anyone
 nipah- VTA kill someone
 nipâ- VAI sleep
 nipêpayî- VAI fall asleep
 nîpiy- NI water
 nisihkâc IPC slowly, gradually
 nisitoht- VTI understand something
 nisk- NA goose [proximate singular: niska]
 nistam IPC at first, for the first time
 nisto IPC three

nitawâpam- VTA go to see someone
 nitawêyiht- VTI want something
 nitawi IPV go and
 niya PR I
 nihtâhtawî- VAI climb down
 nihtâhtawîpahtâ- VAI climb down at a run
 nîmihito- VAI dance
 nîpawi- VAI stand, stand there
 nîpisiy- NI willow
 nîso IPV two
 nîsosâp IPC twelve
 nîsowê- VAI speak together, at once
 nîsta PR I, too
 nîstanaw IPC twenty
 nîswâw IPC twice
 nôcih- VTA beat someone up
 nôcihcikê- VAI trap
 nôcisipê- VAI hunt ducks
 nôcokwêsiw- NA old woman, wife [diminutive]
 nôhtê IPV want to
 nôhtêhkatê- VAI be hungry
 nôhtêpayî- VAI run short of supplies
 nôkwân- VII be seen, be visible
 ohci IPC from there, with
 ohci IPV from there, for that reason; with, by means of;
 [grammatical preverb]; [past preverb in negative clauses]
 ohpatinâ- VII be a high hill
 ohpiki- VAI grow, grow up
 ohpikih- VTA raise someone
 ohpikin- VII grow, grow up
 ohtôhtê- VAI come from there
 omâcîw- NA hunter
 osâm IPC too much, excessively
 osîhtâ- VAI make, prepare something
 osîmimâs- NA youngest sibling [diminutive]
 osîmimâw- NA youngest sibling

os̄mimâwi- VAI be the youngest sibling
 os̄mimisimâw- NA younger sibling
 ospwâkan- NA pipe
 ostêsimâw- NA oldest brother
 ostêsimâwi- VAI be the oldest brother
 otâniyihk IPC on his [obviative] hind part
 otiht- VTI reach someone
 otihtin- VTA grab someone
 otin- VTI take something
 ô IPV from there, for that reason; with, by means of;
 [grammatical preverb]
 ôhi PR this [animate obviative / inanimate plural]
 ôki PR this [animate proximate plural]
 ôma IPC then
 ôma PR this [inanimate singular]
 ômisi IPC thus, this way
 ôta IPC here
 ôtê IPC over here
 ôtênaw- NI town, camp-circle
 pahkihtin- VII fall down
 pahkisin- VAI fall down
 pakamisin- VAI fall against things
 pakitin- VTA let, allow someone
 pamih- VTA look after someone
 papâmi IPV around, about, all over
 pasakwâpi- VAI close one's eyes
 pasakwâpisimowin- NI Shut-Eye Dance
 pasakwâpisimowinikhê- VAI give a Shut-Eye Dance
 pasastêhw- VTA whip someone
 pasicân- NI bullrushes
 pasikô- VAI gel up (from sitting)
 pasikôkwâskohti- VAI jump up (from sitting)
 paskaht- VTI bite through something
 paskiyaw- VTA beat someone in a contest
 paskopit- VTA pluck someone (birds)
 paso- VAI smell something

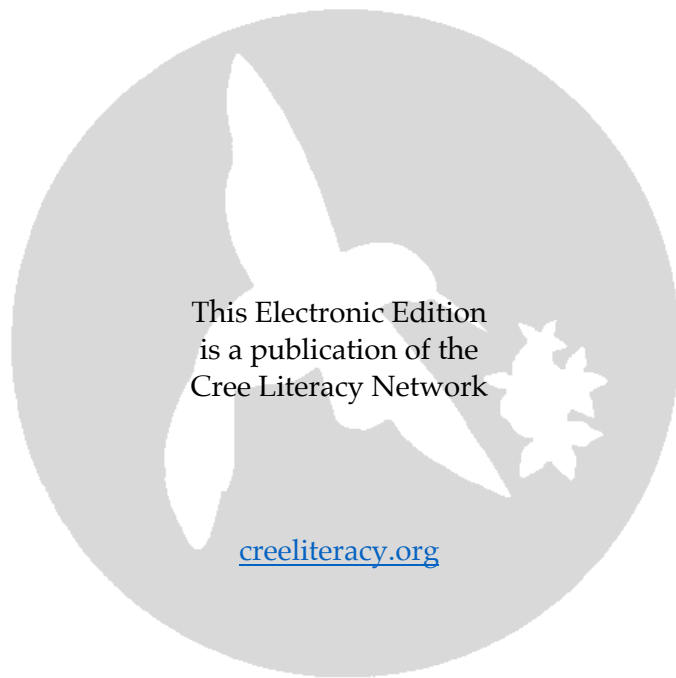
pâmwayês IPC before
 pâskis- VTI shoot at something
 pâskisikan- NI gun
 pâskisw- VTA shoot at someone
 pê IPV towards, come and [towards focus]
 pêh- VTA wait for someone
 pêhtâkosi- VAI be heard
 pêsiw- VTA bring someone
 pêskis IPC at the same time, simultaneously
 pêtamaw- VTA bring (it/him) for someone
 pêtâwah- VTA haul someone in
 pêyak IPC one
 pêyakwan IPC the same
 pêyakwâw IPC once
 pici- VAI move camp, travel
 pihêsis- NA little prairie-chicken [diminutive]
 pihêw- NA prairie-chicken
 pihkoho- VAI get loose
 piko IPC only; for sure, without a doubt
 piko IPC have to, must [with future preverb and conjunct]
 pimâcih- VTA revive someone, save someone's life
 pimi IPV along
 pimihâ- VAI fly along
 piminawaso- VAI do one's cooking
 pimisimo- VAI dance by
 pimisin- VAI lie extended, lie down
 pimiskâ- VAI swim by, go by in a boat
 pimocikanis- NA little arrow [diminutive]
 pimocikê- VAI shoot arrows
 pimohtê- VAI walk, go
 pimot- VTA shoot an arrow at someone
 pinakocin- VAI fall down from aloft
 pisisik IPC all the time
 pisisikis̄s- NA small animal (including birds) [diminutive]
 pisisikiw- NA animal
 piyêsis̄s- NA bird

piyisk IPC finally
 pîhtwâh- VTA give someone a smoke
 pîkiskwêpayi- VAI burst into speech
 pîsimw- NA sun
 pônêyiht- VTI think no more of something
 pôât- VTA blow at, upon someone
 pôti IPC what was this!
 sakâw- NI bush, woods
 sasciwih- VTA get ahead of someone
 saskahamâso- VAI light (it/him) for oneself (fire, pipe)
 sâkahikan- NI lake
 sâkahikanisis- NI small lake [diminutive]
 sâkâstê- VII be day-light
 sâkêwê- VAI come into view
 sâkôcim- VTA
 convince someone by speech
 sêkisi- VAI be scared
 sêmâk IPC right away, immediately
 sipwêcimê- VAI leave by boat
 sipwêhtê- VAI leave, go off
 sipwêkocin- VAI leave in water or air, or by vehicle
 sipwêpihâ- VAI leave flying
 sipwêtisahw- VTA send someone away
 sisonê IPC alongside
 sisopêkahw- VTA paint someone
 sîpiy- NI river
 sîsîp- NA duck
 sôhkêsimo- VAI dance hard
 sôhkisi- VAI be strong, have supernatural power
 sôskwâc IPC just, regardless [no matter what the consequences]
 ta IPV [grammatical preverb]; [future; see also ka IPV, kika IPV,
 kita IPV,]
 tahkohc IPC on top
 tahkohcipahkisin- VAI fall on top
 tahtwâw IPC each time

takohtah- VTA arrive with someone, take someone to a
 destination
 takohtê- VAI arrive walking
 takosin- VAI arrive
 tapasî- VAI flee
 tânisi IPC how
 tânitê IPC where
 tâpakwân- NI snare
 tâpakwê- VAI set snares
 tâpiskôc IPC like, for instance; as if
 tâpwê IPC in truth, truly
 tâpwêht- VTI believe something
 tâpwêhtaw- VTA believe someone, agree with someone
 tâw-âyihk IPC in the centre
 tâwisk- VTI encounter something, come upon something
 têpîhkwâmi- VAI have enough sleep
 têpwê- VAI shout, holler
 tipiskâ- VII be night
 tôhkâpi- VAI open one's eyes
 tôht- VTI do something so
 twêho- VAI land from flight
 wahwâ IPC oh my!
 wanisin- VAI be lost
 waniskâ- VAI get up (from lying)
 waniskâpahtâ- VAI jump up (from lying)
 waskway- NA birch
 waskwayimîtos- NA birch-tree
 wawêyi- VAI get ready
 wayêsim- VTA trick someone by speech
 wâhyaw IPC far away
 wâpaht- VTI see something
 wâpam- VTA see someone
 wâpiskipêkahw- VTA paint someone white
 wâsakâpi- VAI sit in a circle
 wâsaskotê- VII be lit up
 wâwiyêkamâ- VII be a round lake

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wâwiyên- VTI bend something round
wêhcasin- VII be easy
wêpin- VTA throw someone away
wiya IPC this, that; for
wiya PR he
wi IPV intend to, be about to
wîc-âyâm- VTA live with someone
wîcêw- VTA get along with someone, come along with someone
wîcih- VTA help someone
wîhkasin- VII taste good
wîhkâc IPC ever; [often in negative phrase: never]
wîhkwêskaw- VTA go around someone, head someone off
wîhtamaw- VTA tell someone about (it/him)
wîhtikow- NA Wihtikow, Windigo; cannibal
wîki- VAI live there
wîpac IPC soon
wîsahkêcâhk- NA Wisahkechahk
wîsakisin- VAI get hurt in a fall
wîskipôs- NA whiskey-jack
wîskwastêwinâkwân- VII be brown in appearance
wîsta PR he, too
wîtapiht- VTI sit by something; hatch one's eggs (birds)
yôskâ- VII be soft



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