

## Chapter 2. Using verb endings

In this chapter, we'll look closely at the building blocks of Kawaiisu verbs that combine to make complex meanings: **roots**, which are the heart of any word's meaning, and **suffixes**. Suffixes are pieces you add to the end of roots to slightly change the meaning like when or how something is happening or who is doing it.

### Using roots as words by themselves

A Kawaiisu verb root can be a full word all by itself, usually when you're giving a command to one person, telling him or her to do something.

Hivi!	'Drink!'
Ka'a!	'Eat!'
Apii!	'Sleep!'

In almost every other situation, however, a verb in Kawaiisu will have at least one suffix so it's important to know how to use them. In fact, whole sentences in Kawaiisu are often just one big verb, a root with lots of suffixes added to it.

### Recognizing roots and suffixes

In this section, we'll look at how verbs are often made up of smaller pieces. To start out, think about these English words:

run	running	runner
walk	walking	walker
sing	singing	singer

In each of these examples, you can add an ending **-ing** or **-er** to a verb like run, walk, or sing to change the meaning a little bit. Words like **running** and **runner** are built up out of 'run,' the root, plus some stuff tacked on at the end, the suffix.

We've started with English examples because they are familiar to you, but the same kind of thing happens in Kawaiisu, where verbs have at least two different parts. The 'root' is the part of the word that gives the main meaning. A 'suffix' is a little piece—not a full word on its own—that you attach to the end of a root to give other details about the meaning, like when or how something happens, the verb suffix, or who is doing it, the attached pronouns. (See "Chapter 3, Using attached pronouns.") You can think of a root and its suffixes like a freight train, where the root is the engine driving the whole thing and the suffixes are the cars attached behind it.

**ROOT + SUFFIXES = WORD**

## Building verbs with suffixes -d and -n

The verb suffixes **-d** and **-n** are extremely common and you usually have to add one or the other to the end of a verb to make it a good Kawaiisu word. You can't put both **-d** and **-n** together on the same verb. You must pick one or the other. In the two sentences below, with the verb root **apii-** 'sleep,' you see **-d** and **-n** followed by an attached pronoun. In both sentences, the suffix, an attached pronoun, shows that "they" are doing the sleeping. The elders have said that these examples mean pretty much the same thing.

**Apiidüm.** 'They are sleeping.'

Apii + d + üm

**Apiinaam.** 'They are sleeping.'

Apii + n + aam

So when do you use a -d verb instead of a -n verb? We use -d verbs to express a sense of immediacy or action. Each speaker decides how to use -d verbs to express him or herself. Verbs with -n are often used for expressing activities that are stretched out in time. The choice comes from the way a person relates to the situation that he or she is talking about. To get a feeling for when to use one or the other, listen to recordings of conversations and stories. It helps to remember that different cultures have different ways of thinking about time. Trying to stuff Kawaiisu into the English verb patterns of "past, present, and future" has frustrated many learners of the language.

In Kawaiisu, a sentence often "leans" on the others in a story or conversation. Much of its meaning, such as when something happened, can depend on things that were said before. It also can "lean" on the physical environment of the speaker. Choices of pronouns, both free-standing and attached, depend on how far away, in distance and time, a person or thing is from the speaker. Until 2009, Kawaiisu had been an oral language only. If a sentence is isolated, like an written example sentence in a reference book, different speakers often give different translations of it because each speaker is placing the lonely sentence back into context. The speaker is making up a situation for the sentence to "live in." The meaning of a sentence, and why a speaker uses a -d verb instead of a -n verb, can become unclear when it is separated from the rest of the story.

For example, look again at the sentence "Apiinaam." 'Apii' means 'to sleep.' Who is sleeping in this sentence and when did the sleeping happen? The attached pronoun '-aam' could refer to 'you,' 'they' (close by), or 'they' (far away, not visible, or in the past). Are the people sleeping now or in the past? We can't be sure unless there has been a reference made previously in the conversation, a time word like 'yesterday' is in the sentence, and/or there is a matching free-standing pronoun in the sentence too.

Im apiinaam. You are sleeping. OR You slept.

Shi'im apiinaam. They (people visible near by) are sleeping.

Shi'im apiinaam. They (people visible near by) slept.  
Su'um apiinaam. They (people visible but far away) are sleeping.  
Su'um apiinaam. They (people visible but far away) slept.  
Su'um apiinaam. They (people not visible) are sleeping.  
Su'um apiinaam. They (people not visible) slept.  
Su'um apiinaam. They (people in the past) slept.

Here is an example of a story that demonstrates how speakers switch back and forth between –d verbs and –na verbs and how the use of these forms varies between the two speakers. Again, use is determined by how a speaker relates to what is being said and how they personally wish to express themselves. There are no hard rules.

This story is not a real story or a memory from the Elders. It was made to sound like something they could have done in the same style as they have told other stories. We gave it to Lucille Hicks and Luther Girado and had them translate the whole thing spontaneously in Kawaiisu on our recording day February 12, 2015. They did not get to review it beforehand and they did not translate one sentence at a time. Lucille read it first, then Luther. First, read the story in English below and then compare it line by line as told by Lucille and Luther.

“We used to go over that way to the ranch to pick gooseberries. In the summer we could find lots of berries. So we went there one afternoon when I was just a kid.

We arrive and I put our food up in the trees. I ask my brother, “Can the bears reach this here?” He says no and so we walk out towards the hill where we had seen the berries before. We used to gather a lot so my mom could make jam.

I find the first gooseberries. I yell, “Brother, come over this way!” We pick berries all day. The buckets were getting heavy. The sun gets low so we decide to go home. We had eaten some berries but we wanted that food we put up in that tree.

We get back to the tree. The food is gone! The bears had found it and pulled it down. All we find is rags from our gunnysack. So we start to get nervous. I look at my brother. He looks at me. We listen. We grabbed our buckets and rushed out of there.

We hear something walking behind us. Leaves are crunching. Sticks are breaking. We walk faster and faster with our buckets. Our arms are shaking. Just when we are about to drop our berries and run, we see the road. There is our dad in the car, out looking for us.

We jump in and look back. There was a hungry old mule following us and looking sad. We never told our dad about the bear. We didn't want to be cooped up in the house all summer.”

Notice when the speakers use the –d and –n verbs suffixes. *Lucille's words are in italics.* Luther's words are plain. (This recording is available through the Kawaiisu Language and Cultural Center.)

We used to go over that way to the ranch to pick gooseberries.  
*Tama uusuusa aweenakwenüm ranchiva'ana. Chehenüma pohoopita.*  
Towa aweena paginüm ranch'iva'ana. Tsehegwevaadüm pohoopita.

In the summer we could find lots of berries.  
*Su'ura tazava'ana müts owot mehenüm poho'apita.*  
Shi'ida taze müüts taru'ineeka. Tama owot pohoop mehenüma.

So we went there one afternoon when I was just a kid.  
*Suvois aweena hugariikwenaaka nü'ü neezhagai.*  
Towa ivaana tavoikweneek nü'ü eepizhagai.

We arrive and I put our food up in the trees.  
*Tam pidenüma nü'ü wüzadiik ka'apita aween aween masubva'ana.*  
Towa ivaan pidenüm wüzanüp ka'ap kapaan mosetüba.

I ask my brother, "Can the bears reach this here?"  
*Nü'ü tüvaadadiin pavina, "Su'ura aa pogita ku'uvaadiik iva'ana?"*  
Nü'ü natüvadiina paziina, "Suuna mo'oriiza ivaan inevaaneena?"

He says no  
*Meeneen, "Yuwaata."*  
Suvois su'u meeneen, "Yuwaata."

and so we walk out towards the hill  
*Tama pagivaada aween keevova'ana.*  
Aween towa paginüm keepizh'iva'an.

where we had seen the berries before.  
*Tama chehenüüma aa pohoopita uusuusa.*  
Puvaan mehenüm owota pohoop.

We used to gather a lot so my mom could make jam.  
*Tama tsehenüma owota suvoisa piyeena su'un manhagivaad jam.*  
Chehenüm owot pohoop, mamaan su'una kusinerud jam manhagavaaneen.

I find the first gooseberries.  
*Nü'ü meheeda pohopit uusuus.*  
Nü'ü mehediik pohoop.

I yell, "Brother, come over this way!"  
*Nü'ü pezeeda, "Paviina! Pidevaanaam iva'ana."*  
Nü'ü pezenün inaro paziin, "Yuwaan ivaana!"

We pick berries all day.  
*Tam tsehevaad pohoopit sutaava.*  
Tama pohoop tsehevaadüm sutuuve.

The buckets were getting heavy.  
*Su'ura pabiina müüts pita'akweneeka.*  
Shi'ida pono'anüba uus pita'akweneek.

The sun gets low so we decide to go home.  
*Su'ura aa tava müüts aweenkweeneek, yu'ukweeneek su'ura. Tam paikweevaaniim uusa.*  
Tave shi'id yu'ukweeneek uusa. Towa kanhividookwevaadüma.

We had eaten some berries  
*Tama ka'akweda su'ur pohoopita.*  
Towa ka'adüm müts oowa pohoop.

but we wanted that food we put up in that tree.  
*Tama ka'apita ku'usübügüd tama wüzavaadiik kapaan aa mosüba.*  
Towa inümsegüda ka'ap aween kapaan mosatüba.

We get back to the tree.  
*Tama aa aween tam pidagweniim masabva'an.*  
Tama pidegweenüm ivaana mosatüba.

The food is gone!  
*Ka'apita su'ur yuwaata!*  
Ka'ap shi'id yuwaaneeka!

The bears had found it and pulled it down.  
*Pogüta mehediika. Su'un chehediika wi'ikikweneeka.*  
Pogit meheeneek. Ivaan tsanukanukaneen ivaan kupavideweeneeka.

All we find is rags from our gunnysack.  
*Suvois tama tsü'ütsüiv ku'unuma mehediik tsü'ütsüüva kapaana kunavüz.*  
Towa meheedüm tsü'ütsüvüze kapaana künavüz.

So we start to get nervous.  
*Tama tama uusa aa ivaagakwedüm.*  
Towa müüts iiyavaaxkwenüm.

I look at my brother.  
*Nü'ü unaro pukeenüne pavüne.*  
Nü'ü inaro pukeed paziin.

He looks at me.  
*Su'un pukeed nugaro.*  
Shi'in paziin nugaro pukeenün.

We listen.  
*Tam naakeda.*  
Tame naakedüm.

We grabbed our buckets  
*Tama ku'ukwediik pabüna.*  
Su'un ku'uneekeena ponoo'inüb.

and rushed out of there.  
*Nükakwenüm aweena.*  
Aween uus inekwedüma.

We hear something walking behind us.  
*Tama naakediika hini'iv pagineen kahambaav.*  
Towa naakeda hini'iv kahambaav pagine'eneen.

Leaves are crunching.  
*Nagave manineeka.*  
Naagadiiva ivaan pagineen.

Sticks are breaking.  
*Kukupita kukupita kapakakweneeka.*  
Kukupita kapakweneek.

We walk faster and faster with our buckets.  
*Tama ohoo paginüm su'uvois ukawe'e pabünhüma.*  
Towa müts ahoo paginüma inawe'e panoo'anüba.

Our arms are shaking.  
*Tum puruvüna müüts tsününü'ükweneeka.*  
Towa püravün nüzükarineeka.

Just when we are about to drop our berries and run,  
*Suuvois suuvoisa maro'kweeneeka pohoopageepa nukakwenüma.*  
Towa iva'an wi'ikweneeka pohoop.

we see the road.  
*Tam pukeediik toov.*  
Nukaneeka ivaan too'ivaan.

There is our dad in the car, out looking for us.  
*Su'ura muwün atamabiil pukeedün. Pukeed toor tawa?*  
Su'un papaan ivaan makina inaneen su'un wokidüüsa mehenüüs.

We jump in  
*Suvois tama yo'ichikünün kapaan.*  
Towa ka'apaan yozikwenüm.

and look back.  
*Suvoisa kahambaav pukeenüma.*  
Kahambaav pukeedüm.

There was a hungry old mule following us  
*Shuvoisha müüts tagui'neen muula'a kahambaav pagineen.*  
Suvois ivaan tügüye'eda iitüb muula kahambaav pagineena.

and looking sad.  
*Suvois müüts tahaas pukeeneen.*

We never told our dad about the bear.  
*Tama yuwaahan hine'enün unaro muwün unava'an pogüta.*  
Towa yuwaat teneeneekeena paapan ivaan pogita.

We didn't want to be cooped up in the house all summer.  
*Tama yuwaata ... Kapaan kanhi ... Yuwaat kapaan kanhi sutuuv tavi karavaanün. Oh yuwaat sutuuv karavaanün kapaana kanhi suutaazi.*  
Towa yuwaat kapaan kanhivaan suutuv karivaanüm tave.

Uusa. The end.

We also use **-d** when describing permanent or long-term properties of things, like colors:

**ta'antibüzseegid**

man        being white in color  
ta'antibüz seegi + d  
'white man'

**Tuhukid(ü)        kunavüz hinigeneen.**

tuhuki- + dü    kunavüz    hinige + n + een  
being black    purse        to have (root verb) + verb suffix + she  
'She has a black purse/bag.'

An important difference between **-d** and **-n** is how they combine with other suffixes:

- Verbs with **-n** always have an attached pronoun suffix. It can't be the last suffix in a verb. (The only exception we have found are some commands with an 'n' like 'Pükeen!' (Look!) but we are not certain if this is an **-n** verb ending.)
- Verbs with **-d** can have an agreement suffix, but need not. It is often the last suffix in the verb.

Here are three basic patterns for Kawaiisu verbs you will encounter over and over again.

**ROOT + d = WORD**

**ROOT + d+ [another suffix] = WORD**

**ROOT + n + [another suffix] = WORD**

Here are some more example sentences. As you read them, remember that they have been isolated from a conversation or story so some of their meaning may have been left behind. Often the English translations are reminding us of the ‘lost’ meaning but they may not be direct translations of the Kawaiisu sentence.

**Note:** In this reference book, when we write the suffixes by themselves, we put a hyphen (-) in front to show that they have to be added to end of something – you can’t just say a suffix on its own without a root.

### verbs with -d

Su’un ta’antibüz lamesa-va’an **karüd** nanoos.

Su’un ta’ntibüz lamesa va’an karü + dü nanoos.

That one over there man table by to sit verb suffix alone.

‘The man over there is sitting at the table by himself.’

**karü-** ‘sit, dwell. abide’ + d

Im **samanidü** uus?

‘Are you already doing it?’

**samani-** ‘do thus’ + d

Seegid nü’ü naró’o **hinigüd**.

‘I have a white shirt.’

**hinigü-** ‘have something’ + -d

**Ku’uvaadüm** pishowits!

Ku’u -vaa -d -üm pishowits!

grab -going.to- -d -you.all children

I’m going to catch you, children!

Yakwevaanaam kahnivaanaam

Yakwe -vaa -n -aam -kahni -vaa -n -aam

take -going.to -verb.suff -you house -going.to -verb.suff -you.all

I am going to take you home

nü’ü **ka’akwevaadüm**!

nü’ü ka’a -kwe -vaa -d -üm!

I eat -prog -going.to -d -you.all

and eat you all!

from Haakapaaniizh story, Luther Girado, on 11\_6\_12 DEL DV 2 of 2 B Elan Project

## verbs with -n

Iva'an otsüz **karüneek**.

'Here sits the jar.'

*karü-* 'sit, dwell' + *n* + attached pronoun *-eek* 'it' referring to the jar

Unaroo evipiich wagüt hagaani **samaninaam**?

'Why did you do that to the little frog?'

*samini-* 'do thus' + *n* + attached pronoun *-aam* 'you'

Iva'an edü **hinigenüni**.

'I had guns here.' (with gesture to hips)

*hinigee-* 'have something' + *n* + attached pronoun *-ün(i)* 'I'

## Using other verb suffixes

Below is a table of other common Kawaiisu verb suffixes. On following pages are groups of example sentences showing how each suffix is used.

<b>-ga'a</b>	again, still	This suffix appears after -d/-n and attached pronoun suffixes, all the way at the end of the verb.
<b>-guup(ü)</b>	ability, potential	This suffix covers some of the same ground as English "can" or "could." Verbs with the suffix -guup won't include either the -d or -n suffixes.
<b>-gü-</b>	habitual	Something that's always that way. (Always followed by at least one more suffix, usually the verbal suffix -d.)
<b>-ki</b>	durative	activity stretched out in time
<b>-ki</b>	motion or action directed towards	The -ki suffix in <i>apiikid</i> 'sleeping' seems to add an extra element of meaning, where the activity is stretched out in time but intermittent.
<b>kwee</b> <b>(-gwee,</b> <b>-wee)</b>	completed activity	One -kwee suffix is used to talk about activities that have been completed. -kwe might also be heard with a 'p' on the end -kwep.
<b>-kwee</b> <b>(-gwee)</b>	while going along	The other -kwee suffix is used to talk about activities that you do while moving along.
<b>-mi</b>	motion	This suffix combines mainly with verbs of posture such as <i>karü-</i> 'sit' and <i>wünü-</i> 'stand', but there are some elicited examples with other verb roots.
<b>-nii</b>	random, non-directed motion	This suffix is used with verbs of motion to express movement that isn't aimed in a particular direction. This is similar to 'around' in English, as in 'walk around'.

<b>-p(ü)</b>	perfective	An action that has been completed. Also used to make a noun out of verbs ( for example, ka'a 'eat' becomes ka'ap 'food').
<b>-püga(-dü)</b>		This is used to talk about things that happened some time ago. The suffix -püga is always followed by -dü.
<b>-sübigüdü</b>	want	This can be attached to another verb to show a desire to do the action as in <i>kiyasübigüd</i> 'want to play'(kiya –'play')
<b>-tii</b>	causative	The basic meaning of a verb with this suffix is 'cause someone to do something.' There are sometimes subtle additional meanings when -tii is added to a root. For example: <i>kaatiid</i> 'teach to sing' (kaa- 'sing') Adding -tii seems to doesn't mean just 'make someone sing', but 'teach someone to sing', that is, 'make someone able to sing (by giving them training or knowledge)'
<b>-toori</b>	doubt or uncertainty	This can often be translated into English as 'I wonder...'. This is sometimes heard as -doori or -roori.
<b>-uus</b>	state of being	For example 'tuku'inuus,' the state of being ashamed or shy
<b>-vaa</b>	intention	This is used to express what someone is going to do or intends to do.

Table 1. Common Kawaiisu verb suffixes

## Groups of example sentences for each suffix

**-ga'a** 'again, still'

This suffix appears after -dü/-n and agreement suffixes, all the way at the end of the verb:

Tanakweediina-ga'a.

'He kicked him again.' (tana- 'kick')

Su'un naha'ineena-ga'a.

'He was still mad.' (naha'i- 'mad')

Uus pidüneena-ga'a evipiich wagut!

'The little frog is coming again!' (pidü- 'come')

Meevaanaakaami-ga'a!

'Say it again!' (mee- 'say')

Karümikweenaamü-ga'a.

'They're riding along again.' (karü-mi- 'ride')

This suffix can be added to nouns and pronouns too:

Nü'ü-ga'a kahambaav.

'I was also in the back.'

Shi'idü-ga'a Walker's Basin-va'an.

'This here is Walker's Basin again.'

**-guup(ü)** 'ability, potential'

This suffix covers some of the same ground as English "can" or "could." Verbs with the suffix -guup don't take -dor -n.

Hiviguup.

'I could drink.' (in response to someone asking if you're thirsty) (hivi- 'drink')

Apiiguup.

'(He) should sleep,' (talking about a child who is tossing and turning) (apii- 'sleep')

Pishaa'aguup shi'id iva'ana,

'It would be pretty here!' (Coyote talking about wearing a necklace) (pishaa- 'pretty')

**-ki** 'durative (activity stretched out in time)'

Muts pezekineen.

'She was really yelling.' (She was yelling and yelling.) (peze- 'yell')

Ka'akid.

'Someone is eating.' (ka'a- 'eat')

Ataa kaakineen.

'He was singing badly.' (kaa- 'sing')

Kwiskigaakineen.

'He was whistling.' (kwiski- 'whistle')

Pükeekiweeneen.

'He was looking.' (pükee- 'look')

apiikid

'sleeping on and off, having a bad sleep' (apii- 'sleep')

In this last example, the *-ki* suffix in *apiikid* seems to add an extra element of meaning, where the activity is stretched out in time but intermittent:

**-ki** 'motion or action directed towards'

Idookineen neezhchich su'un.

'A little girl was coming his direction.' (idoo- 'come')

Muts ha'akineen unarowa kakawut.

'He (dog) was really barking at the chicken.' (ha'a- 'bark')

Tav mooskineek.

'The sun is rising.' (mo(')os- 'rise')

Su'uvois yaakineen iva'an.

'Then he brought it here.' (yaa- 'carry')

**-kwee (-gwee)** 'completed activity'

One *-kwee* suffix is used to talk about activities that have been completed. Today's speakers will often say that this suffix is "past tense."

Im ka'akweed nūvūv?

'Did you eat snow?' (ka'a- 'eat')

Uween uus ku'ukweediin.

'Over there he already caught it (the fish).' (ku'u- 'get')

Müüspikweeneen aaya.

'The turtle got tired.' (müüspi- 'tired')

Kukup uus ko'okweed.

'The wood is already cut.' (ko'o- 'cut')

Yu'ukweeneen.

'He died.' (yu'u- 'die')

Tasikweeneen.

'He choked.' (tasi- 'choke')

Naha'ikweeneen.

'He got mad.' (naha'i- 'mad')

Uus tugukweeneek.

'It got dark.' (tugu- 'dark')

**-kwee (-gwee)** 'while going along'

The other *-kwee* suffix is used to talk about activities that you do while moving along.

Nü'ü yaakweed manois misa' mansana.

'I'll just take (= carry away) the whole basket of apples.' (yaa- 'carry')

Asaazis chipikweeneen kapaan mosüb.

'The old man climbed up in the tree.' (chipi- 'climb')

Muts uusüs sina'av pagikweeneen

'Long ago, Coyote went (up Sand Canyon).' (pagi- 'walk')

Kaakweeneen hakapaniz.

'The hakapaniz is singing (as he goes along).' (kaa- 'sing')

Nü'ü pezekweed.

'I'm hollering (as I go along).' (peze- 'holler')

Perhaps as an extension of this meaning, *-kwee* can also be used for things you're just about to do:

Havikweevaad.

'I'm going to lie down.' (as you're just on your way to do it) (havi- 'lie down')

Another use of *-kwee* is 'in the process of changing from one state to another':

Koviin muts seegikweenaak.

'His face was turning white.' (seegi- 'white')

Muts taru'ikweenaak uuv.

'It's getting really hot today.' (taru'i- 'hot')

### **-mi** 'motion'

This suffix combines mainly with verbs of posture such as *karü-* 'sit' and *wünü-* 'stand', (but there are some elicited examples with other verb roots).

Karümineen puguzi, evipiich wagutü unawe'e aaya.

'They're riding (on a raft), the dog, the little frog, and the turtle.' (karü- 'sit')

Pishaawidiik karümineen shi'in puguziichi (karü- 'sit')

'The little dog liked riding.'

apiimineen

'sleeping (while moving)' (apii- 'sleep')

Both 'motion' suffixes, *-mi* and *-kwee*, can both occur in the same verb:

Karümikweenaamü-ga'a

'They're riding along again.' (karü- sit)

wünümikweed

'standing (while moving)' (wünü- 'stand')

Speakers explained the difference between *karü+mi+kwee-* versus *karü+mi-* as involving actual motion (*karü+mi+kwee-*) versus the potential for motion (*karü+mi-*):

karümid

'riding' (for someone sitting on a raft that is tied to a pier)

karümikweed

'riding' (for someone sitting on a raft that is in motion down the river)

**-nii** ‘random, non-directed motion’

This suffix is used with verbs of motion to express movement that isn’t aimed in a particular direction. This is similar to ‘around’ in English, as in ‘walk around’.

Paginiikweeneen.

‘He’s up there walking around.’ (pagi- ‘walk’)

Abiginiikweeneen.

‘He was talking as he was wandering.’ (abigi- ‘talk’)

Wukiniikineen puguz.

‘He was looking around for the dog.’ (wuki- ‘look for’)

karüminiikweed

‘riding, as in a car swaying back and forth in the snow’ (karü-mi- ‘ride’)

**-püga(-dü)**

This is used to talk about the distant past, things that happened long ago. The suffix *-püga* is always followed by *-dü*.

Shi’in yu’ukweepügüd uusüs.

‘He died a long time ago.’ (yu’u- ‘die’)

Shi’in hivipügüd owat.

‘She drank a lot.’ (talking about someone from long ago) (hivi- ‘drink’)

Im tüniyavaad iva’an hin inipügüd su’un.

‘You tell us what he did.’ (ini- ‘do’)

Su’una pihwepügüdü?

‘Did he have a wife?’ (pihwe- ‘(be a) wife’)

Nü’ü shidogo’opügüdü.

‘I had braids.’ (shidogo’o- ‘braid’)

**-sübigüdü** ‘want’

Im kiyasübigüd kapaan nüvüvi

‘You just want to go play in the snow.’ (kiya- ‘play’)

Im ku’usübigüd “pears”?

‘Do you want to get some pears?’ (ku’u- ‘get’)

**-tii** ‘causative’

The basic meaning of a verb with this suffix is ‘cause someone to do something’.

ka’atiid

‘feed (someone) (ka’a- ‘eat’)

apiitiid

‘make sleepy’ (apii- ‘sleep’)

Nü’ü hü’ütiivaadaak yu’üvün.

‘I’m going to make my legs better’ (hü’ü- = ‘good’)

Su’uvois wüntiikweeneekeen makinaneen.

‘Then he stood his bike up.’ (wünü- ‘stand’)

Ne’etiinaam kuhna.

‘They built a fire.’ (ne’e- ‘burn’)

Hüveeztiineena bootsis.

‘He picked up the boot.’ (hüveezü- ‘get up’)

Kopakatiid.

‘I broke it.’ (kopaka- ‘break’)

There are sometimes subtle additional meanings when -tii is added to a root:

kaatiid

‘teach to sing’ (kaa- ‘sing’)

In this example, adding -tii seems to doesn’t mean just ‘make someone sing’, but ‘teach someone to sing’, that is, ‘make someone able to sing (by giving them training or knowledge)’.

**-toori** ‘doubt or uncertainty’

This can often be translated into English as ‘I wonder...’. This is sometimes heard as -doori or -roori.

Hagaroo kweetooriina?

I wonder where he went? (kwee- ‘go’)

Hin ka’atoorjin?

I wonder what he ate? (ka’a- ‘eat’)

**-vaa** ‘intent (and other unrealized activities)’

Te’ekas tawa inivaadü owa tivi.

‘Tomorrow we’re all going to gather a lot of pinyon nuts.’ (ini- ‘do’)

Imi naakeevaadiin hakapaniz.

‘Listen to the hakapaniz (bogey man)!’ (naakee- ‘listen’)

Im wüzünvaanaakaam iva’an.

‘Put it down here!’ (wüzü- ‘put’)

Nü'ü kukivaaduum!

'I'm going to shoot you!' (kuki- 'shoot')

Tam marookweevaad.

'We're going that way.' (maroo- 'go to')

Iva'an ko'ivaanaam kakawut.

'They are going to kill the chicken here.' (ko'i- 'kill')

Nü'ü meevaadiik.

'I will say it.' (mee- 'say')

Su'uvois narowa'ineek yuwaat tama kwidavaanaam uween.

'Then when it got dark we didn't go to the bathroom over there.' (kwida- 'defecate')

Owat iva'an inineen haaniz tūnavaane puguzi.

'There were a lot of bees chasing the dog.' (tūna- 'chase')

### **Putting things together: multiple suffixes**

In the examples above, it's very common to find verbs with two or more suffixes. This means you have to pay attention to what order you put them in. Since there are so many suffixes, it would be impossible to list all the combinations, so we'll just consider a few of the common cases in order to illustrate the point.

When -kwee and -vaa are together in the same word, -kwee comes before -vaa. When -tii and -kwee are together, -tii comes before -kwee. The suffixes -d and -n come after -tii, -kwee, and -vaa, but before any attached pronoun suffixes. The suffix -ga'a comes all the way at the end. We can start to map out the order for adding suffixes to Kawaiisu verbs – what comes first, second, third, and so on.

ROOT + tii + kwee + vaa + d(ü) + ATTACHED PRONOUN (if any) + ga'a

ROOT + tii + kwee + vaa + n(a) + ATTACHED PRONOUN (required) + ga'a

Tawa uskweevaadüm.

'We're going now.'

*Root: us- 'leave'*

*Suffixes: -kwee, -vaa, -d, -üm (attached pronoun)*

Nü'ü kusinerugweevaadü.

'I'm going to cook.'

*Root: kusineru- 'cook'*

*Suffixes: -gwee, -vaa, -dü*

Su'uvois wüntiikweeneekeen makinaneen.

'Then he stood his bicycle up.'

Root: *wünü-* 'stand'

Suffixes: *-tii*, *-kwee*, *-n*, *-ika* attached pronoun), *-in* (attached pronoun)

When *-tii* and *-guup* are together in the same word, *-tii* comes before *-guup*:

ROOT + *tii* + *guup*

Kaatiiguup su'un.

'show someone how he/she should be singing'

Root: *kaa-* 'sing'

Suffixes: *-tii*, *-guup*

As you learn more and more Kawaiisu vocabulary, pay attention to where the suffixes are with respect to each other. This will help you build new words when you're ready!

### Using posture verbs as suffixes

The verbs karü 'sit', wünü 'stand', and havi 'lie down' can be attached to other verb roots as suffixes, meaning 'to do while sitting', 'to do while standing', or 'to do while lying down'.

Hivikkarüd shi'in.

'He's sitting there drinking.' (hivi- 'drink')

Naha'karüneen

'He was sitting there angry.' (naha'i- 'mad, angry')

ka'awünüd

'eat standing up' (ka'a- 'eat')

ka'ahavid

'eat lying down' (ka'a- 'eat')

### Saying things that didn't or won't happen - negation

In addition to saying things that did or will happen, you'll also want to talk about things that didn't or won't. This is usually done by adding *yuwaat(ü)* (sometimes just *yuwaa-*) to the sentence somewhere before the verb.

Yuwaat hin wüzününi.

'I haven't put anything.'

Yuwaat naha'inün su'uvois.

'Then I wasn't mad anymore.'

Yuwaat po'o nukineek kapaan.  
'There was no running water inside.'

Yuwaa pisha'wineen evipiich wagut.  
'He doesn't like the little frog.'

Yuwaa suvu'ineen.  
'He wasn't happy.' (suvu'i- 'happy')

There is also a word *kid(u)* that is used when telling someone they shouldn't be doing something:

Kidu samanivaan.  
'You're not supposed to be doing that!' (samani- 'do thus')

Kidu!  
'Don't!'

### **Summary of Key Points**

The main goal of this chapter has been to introduce you to some of the nuts and bolts of Kawaiisu verbs, especially verb roots and suffixes. Of course, not all words have all these suffixes at the same time, and many have just one or two, but you need to be on the lookout for verbs with a large number of suffixes. Also, be aware that you might not be able to combine all suffixes with all roots – some suffixes are more productive than others. But the idea is that you can, in principle, make new words with all of them, if you have a good reason to.