

The Fox And The Cat

MULU'WETAM: The First People

The Fox And The Cat

Collected by Jane Hill, 1962
Told By Roscinda Nolasquez

1. Kawísish ku'ut pehíwqal, muku'ut gáatu. 2. Muku'ut pentáxwi piyámanga pe'mélyêwen wíyika mí'ipa máas naxánish pemíyaxwenive. 3. Muku'ut pe' kawísish péyax, "né'en maas naxánish". 4. Péyax ku'ut pe' gáatu, "qáy", péyax ku'ut, "né'en máas naxánish". 4. Péyax ku'ut pe' gáatu, "qáy", péyax ku'ut, "né'en máas ê'nish", péyax ku'ut. 5. "Chínga qwel awáli menmá'a me qwene chawáya'a", péyax ku'ut. 6. "Qáy", péyax ku'ut pe' kawísish. 7. "Né'en máas naxánish, naxánish", péyax ku'ut, "é'e éve'aw". 8. "Né'en etíre yá'iwet", péyax, "chínga qwene yá'ya'a qwep qáy háx ninámeyelu", péyax ku'ut. 9. Muku'ut pe' gáatu piyáma, "qáy", peyaqál, "né'en iyáxwe emáy etíre nexánish. 10. "Súlit emáy nehíwchuqal," péyax ku'ut, "netáxwi míxanuk péxanuk yá'neyingiyipi", péyax ku'ut. 11. "Néqwen keláwat cháwe". 12. Muku'ut "qáy", péyax pe' kawísish. 13. "Né'en máas yá'iwet", péyax ku'ut. 14. Muku'ut wíscham pémneq nánxachim, ámiva'chim. 15. Muku'ut awálim pémneq pish'emáy síinku. 16. Muku'ut pe' péyax gáatu pém ku'ut awálim pemkúsh, pemtepínpe'men. 17. Pem ku'ut awálim pem tepínva'achim pe'míyaxwen. 18. Muku'ut pe' gáatu péyax, "emáy épe piyú'pan híwchu, é'ey emáy qwa'íqtam", péyax ku'ut. 19. "Qáy", péyax ku'ut, "néqwen yá'yingiy". 20. Muku'ut "qáy háx nimíxe, qáy qwep háx axwéchim kumu né'ey", nánxachim qáy mípa ninámayelu", peyaqal ku'ut. 21. Muku'ut, "icháam", péyax pe' gáatu. 22. Muku'ut iyaxwen emáy awálim pémneq ku'ut, axwánga pémeve ku'ut pe'mí'awlu. 23. Muku'ut yá'peyingiy pe' kawísish ewépeka piyáma, muku'ut pe' gáatu cháwepeyax, ngáqpeyax aváxat pewelánga. 24. Muku'ut axwéchi pemnénmin kawísichi. 25. Muku'ut pe' etíre aye pánga pemí'awluqal. 26. Muku'ut pichákwinuk pipé'meq.

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1. Fox was there, and Cat. 2. And they were always arguing around all the time about who was more of a man. 3. And that fox said, "I am more of a man". 4. And cat said, "No", he said, "I am smarter", he said. 5. "If a dog should come I can climb", he said. 6. "No", said the fox. 7. "I am more of a man, a man", he said, "than you". 8. "I am a real runner", he said, "If I run, no one can catch me", he said. 9. And the cat kept on, "No", he said, "I am definitely more of a man." 10. "One thing I know", he said, "I run away myself, one way or another", he said. 11. "I can climb a tree". 12. And "No", said the fox. 13. "I am a better runner", he said. 14. And two men came, hunters. 15. And right behind came five dogs. 16. And cat said... the dogs were barking, they were tracking. 17. They were tracking dogs. 18. And the cat said, "Now you will know, however, they are just going to eat you", he said. 19. "No", he said, "I can run away. 20. And "Nothing can do anything to me, no one is quite like me, those men will never catch me", he said. 21. And "All right", said the cat. 22. And suddenly the dogs came, they came up to them. 23. And the fox kept running away to the west, and the cat climbed up and sat in a cottonwood tree. 24. And they chased that fox. 25. And he soon came to water. 26. And they caught him and killed him.

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Vocabulary	
Fox	Kawísish
Cat	Gáatu (Spanish) Túkmel (Cupeño)
Pehíwqal	He/she/it was there
Ku'ut	It is said
Múku'ut	And it is said

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1. Kawísish ku'ut pehíwqal, múku'ut gáatu.

1. Fox was there, and Cat.

Kawísish -Fox

Ku'ut - It is said

Pehíwqal - He/she/it was there

Pe - **híw-** **qa** - **l**
He/she/it - **located** - **singular durative** - **past**

Múku'ut - And it is said

Gáatu - Cat (Spanish) **Túkmel** - **Cupeño**

E1

Translate the following phrases into Pá'anexily (the Cupeño language) :

1. Fox
2. Cat
3. It is said.
4. And it is said.
5. He was there.

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Vocabulary	
Pemtáxwi	Themselves /Their -selves
Piyámanga	Always , still
Pe'mélyêwen	Their- arguing
Wíyika	Around
Mí'ipa	Which
Máas	More (Spanish)
Naxánish	Man
Pemíyaxwenive	Was, is
Múku'ut	And it is said

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2. **Múku'ut pentáxwi piyámanga pe'mélyewen wíyika mí'ipa máas naxánish pemíyaxwenive.**

2. And they were always arguing around all the time about who was more of a man.

Múku'ut - And it is said

Pemtáxwi - themselves, theirselves, each other

Piyámanga. - always , still **Piyáma - nga**
Still - in

Pe'mélyewen - Their- arguing

Pe' - mélyê(w) - we - n
They - argue - durative plural - past

Wíyika - around

Mí'ipa -which (**mí'i** -which one)

Máas - more (Spanish)

Naxánish - man **Nawíkat** - woman

Pemíyaxwenive - was, is **Pemíyaxwenive** is used in sentences which in English that would have more than one verb.

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Building Your Vocabulary	
Mí'i	Which, which one, what
Áy'anish	Big
Akúlyi	Small , little
Penánaxwingaxwish	Medium-sized

Mí'i túkmel - áy'anish?

What cat is big?

The word **mí'i** means *what*, but also *which* and *which* one. Take a look at the question below. The dash (—) is a pause in the your speech as you read the sentence, that represents *is*. Also size words come after the noun they refer to.

Mí'i kawísish — áy'anish?

The above sentence means, Which fox is big? Let's color code the question in Pá'anexily and in English.

Mí'i kawísish — áy'anish?

Which fox is big?

Now if we move the dash we get a different question.

Mí'i — kawísish áy'anish?

Which one is the big fox?

Exercise 2

Translate the following phrases into Pá'anexily (the Cupeño language) :

1. Which one is a cat?
2. Which one is a small cat?
3. Which cat is small?
4. Which fox is big?
5. What fox is big?
6. What cat is medium sized?

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Vocabulary	
Pe'	he/she/it or even (that or the)
Péyax	He/she/it -said
Né'en	I am

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3. Múku'ut pe' kawísish péyax , “ né'en máas nexánish”.

3. And the Fox said, “ I am more of a man”.

Múku'ut - and it is said

Pe' - The word pe' can mean he/she/it or even that or the

Kawísish - Fox

Péyax- he/she/it said

Pé - yax
he/she/it - said

Né'en - I am

Máas - more (Spanish)

Naxánish - Man **Nawíkat** - woman

E3 Translate the following phrases into Pá'anexily (the Cupeño language):

1. I am a big man.
2. I am a small cat..
3. I am a small fox.
4. Man was there.
5. Fox was there.

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Vocabulary	
Qáy	No, not
Ê'nish	Smart - smarter

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4. Péyax ku'ut pe' gáatu, "qáy" , péyax ku'ut, " né'en máas ê'nish", péyax ku'ut .

4. And the cat said, "No" , he said, "I am smarter", he said.

Péyax - he/she/it said

Ku'ut - it is said

Pe' - the , The word pe' can mean he/she/it or even that or the

Gáatu - Cat (Spanish) **Túkmel** (Cupeño)

Qáy - No or not

Péyax - he/she/it said

Né'en - I am

Máas - more (Spanish)

Ê'nish - smarter / smart

Péyax - he/she/it said

Ku'ut - it is said

E4 Translate the following phrase into Pá'anexily (the Cupeño language):

1. I am not a fox.
2. I am not a cat.
3. He said, I am smart.
4. I am not smart.
5. The cat is smart, he said .

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Building Your Vocabulary (Primary Colors)	
Kenekéne'esh	Yellow
Kwatikwáti'ish	Red
Texetéxe'ish	Blue

Colors are an important part of life, no matter how old you are. Learning to identify colors can be a major milestone for little ones. If we are going to awaken Pá'anexily, then we need to make the language more exciting. So let's learn how to say our primary colors in Pá'anexily.

The Pá'anexily word for *red* is **Kwatikwáti'ish**. You've learned that size words come after the noun they refer to, as in:

Kawíshish áy'anish

Big fox

Color words do too, as in:

Kawíshish kwatikwáti'ish

Red fox

You can combine color and size words like this:

Kawíshish kwatikwáti'ish áy'anish.

Big red fox

The order is: Noun(thing) + Color word + Size word.

Exercise 5

Translate the following into Pá'anexily (the Cupeño language):

1. Yellow cat and yellow fox.
2. Red cat and red fox.
3. Blue fox and blue cat.
4. Small yellow cat and small yellow fox.
5. Big red fox and big red cat.
6. Big red fox and small blue cat.
7. Big yellow cat and small red fox.

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Vocabulary	
Chínga	If
Qwel	They might (regularly, generally)
Awál	Dog
Awálim	Dogs
Menmá'a	Come
Me	And
Qwene	I can
Chawáya'a	Climb

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5. “Chínga qwel awáli menmá'a me qwene chawáya'a”, péyax ku'ut.
5. “If a dog should come, I can climb”, he said.

Chínga - If

qwel - they might, **qwel** normally used in Usitative form, meaning (generally, regularly) they come.

Qwe - I
Might - they

Awáli - Dog as an (object form) or might be a typo for dogs **Awálim**

Menmá'a - come (**Menmáx** -will come)

Me - and (**ma**)

Qwene - I can

Chawáya'a - climb (**Cháwaye**)

Péyax - he/she/it said

Ku'ut - it is said

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E6

Translate the following phrases into Pá'anexily (the Cupeño language):

1. The fox and the cat.
2. The man and the fox.
3. The fox is not smart .
4. I can climb.
5. The dog.
6. The dog and the cat.
7. "I can climb" , she said.
8. I am not a dog, I am a man.
9. I am not a cat, I am fox.
10. The cat said, "No!"

Building Your Vocabulary	
Túm há šhe?	What is it?

If someone hands you something, and you have no idea what it is, you ask in English:

What is it?

If someone hands you a something and you want to ask in Pá'anexily what it is, you ask this phrase:

Túm há šhe?

What is it?

Exercise 7

Translate the following phrases into Pá'anexily (the Cupeño language):

1. What is it?
2. A dog.
3. Man, what is it?
4. Not a cat and not a dog.

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Vocabulary	
É'e	You
Éve'aw	On you, than you

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6. “Qáy” , péyax ku'ut pe' kawísish .

6. “No” , said the fox.

Qáy - No

Péyax - he/she/it said

Ku'ut - it is said

Pe' - the , The word pe' can mean he/she/it or even that or the

Kawísish - Fox

7. “Né'en máas naxánish, naxánish”, péyax ku'ut, “é'e éve'aw”.

7. “I am more of a man, a man”, he said, “ than you”.

Né'en - I am

Máas - more (Spanish)

Naxánish - man **Nawíkat** - woman

Naxánish - man **Nánwiktam** - women

Péyax - he/she/it said

Ku'ut - it is said

É'e - you

Éve'aw - on you , than you **ve'aw** - suffix meaning “over, than, among” after singular prefix

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E8

Translate the following phrases into Pá'anexily (the Cupeño language):

1. It is said (reportedly), "I am a man and not a fox", she said.
2. No, said the fox.
3. No, said the cat.
4. She said , "no, I can climb."
5. The cat and fox and man and dog.
6. "I can climb" said cat.
7. "I am a man," said fox.
8. "I am a man," said the man.
9. Dog said, "No, I am."
10. "I am a man", said cat.
11. On You. (Combine You pronoun and ve'aw suffix = éve'aw)
12. On Fox.
13. On the Cat.
14. On the dog.
15. On the man. (Noun then Combine pronoun he and suffix ve'aw = Péve'aw)
16. Not on the man.
17. Not on the fox.

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Building Your Vocabulary (Locations)	
Axwá'aw	There, there at
Iví'aw	Here
Me šhe miví'aw	Where?
Tukuchí'aw	On top, up high
Té'aw	Below, down there
Qáy	No, not
Penánaxwi'aw	In the middle
Petá'ama'aw	Everywhere

Exercise 9

Translate the following phrases into Pá'anexily (the Cupeño language):

1. On top.
2. On the bottom.
3. Here
4. Here, on top.
5. On top and not on the bottom.
6. In the middle.
7. Where in the middle?
8. Where on the top?
9. Not in the middle and not on top.
10. On the bottom.
11. There
12. There, on the top.
13. There, on the bottom and not on top.
14. Not there.
15. Where? Not here, and not there.
16. Everywhere.

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Vocabulary	
Etíre	Very or quite / Real,very, just a
Yá'iwet	Runner
Yá'ya'a	Run
qáy háx	No one
Ninámeyelu	Catch me, catch up to me
Qwep	He/she/it might

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**8. “Né'en etíre yá'iwet”, péyax, “ chínga qwene yá'ya'a qwep qáy háx ninámeyelu”
peyax ku'ut.**

8. “I am a real runner”, he said. “ If I run, no one can catch me” , he said.

Né'en - I am

Etíre - very or quite

Yá'iwet - Runner

Péyax - he/she/it said

Chínga - if

Qwene - I might

Yá'ya'a - run

Qwe-p - he/she/it might (as if he does it all the time regularly)

Qwe - p

Might - he/she/it

Qáy háx - no one

Ninámeyelu - Catch me **Ni(obj.)- námeyelu** **Nenámeyelu** (Sub.Form) dictionary **Námeyulu**
Me - catch

Péyax - he/she/it said

Ku'ut - it is said

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E10

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Runner
2. No one
3. I am a runner.
4. I am not a runner.
5. The fox is not a runner , he said.
6. He might.
7. She might.
8. I am a real runner.
9. It might catch me.
10. No one , can catch me.

Building Your Vocabulary (Secondary Colors)	
Tešhetéšhe'ish	Orange
Tulkwáti'ish	Purple
Xwavixwávi'ish	Green

You were introduced the primary colors, but why limit yourself to just three colors. Let's learn a few more colors, the secondary colors in English, purple, orange, and green. When you are equating two things, saying one thing is equal to another, you can use the dash (—) like an equal sign:

Awál — xwavixwávi'ish.

The dog is (equal to being) green.

Exercise 11

Translate the following sentences into Pá'anexily (the Cupeño):

1. The dog is green.
2. The cat is purple.
3. The fox is orange.

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4. The orange cat and orange dog.
5. The purple runner and purple dog.
6. Green runner and green cat.

Let's use more of the location and size word vocabulary we learned, to complete these sentences.

The order is: *Noun (thing) + Color word + Size word*

Exercise 12

Translate the following sentences into Pá'anexily (the Cupeño language):

1. I am the green runner, on top.
2. I am the little purple runner, on the bottom.
3. Little green cat, on top and big red dog, on the bottom.
4. Big orange fox, in the middle.
5. Here on the top.
6. The little green cat, here, on the bottom.
7. Here, little orange fox.
8. There, on top, big red runner.
9. There, on the bottom, big man.
10. Here, in the middle, little blue woman.
11. I am the big blue man.
12. Everywhere, little blue man.
13. Here, little blue woman.
14. Where on top?
15. Here, yellow big yellow cat.
16. Where on the bottom?
17. There, big yellow dog.
18. Here, there and everywhere.
19. Yellow, blue, and red.
20. Orange, purple, and green.

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In these past exercises we have been working with Equative sentences (something being equal to something). Also locational sentences (something being located somewhere). We can say things like this:

Equative:

Né'en naxánish áy'anish.

I am a big man.

Being equal to a big man.

Awál – xwavixwávi'ish

The dog is green

We also asked a equative question sentence in this form:

Mí'i kawísish – áy'anish?

Which fox is big?

We can also say locational sentences (something being located somewhere), like this:

Locational:

Né'en iví'aw.

Túkmel pehíwqal

I am here.

Cat was there.

Telling the location of something.

We also can negate the equative sentence with **né'en**, simply by adding **qáy** after **né'en**, as in:

Né'en qáy naxánish áy'anish.

I am not a big man.

In addition, we can also add **qáy** in place of the dash (–), in the **mí'i** question, as in:

Mí'i kawísish **qáy** áy'anish?

Which fox is not big?

We know how to use equative sentences involving I am. What if we wanted to say *You are a man* in Pá'anexily? We learned in sentence 7 in the story The Fox and The Cat how to say *you*:

É'e	You
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Now take a look at the following sentence:

É'e naxánish.

You are a man

É'et naxánish.

You are a man

We took the word **é'e** and suffixed **-t** to create the equative word **é'et** *you are*. But both words **é'e** and **é'et** are perfectly ok to use for the equative, *you are*.

Simply take the word **é'e** or **é'et** and add **qáy** directly after it, to get *you are not*:

É'e qáy nawíkat.

You are **not** a woman

É'et qáy awál

You are **not** a dog.

E13

Translate the following sentences into Pá'anexily (the Cupeño language):

1. You are a man.
2. You are a woman.
3. You are a big dog.
4. You are a small man.
5. You are a big red man.
6. You are not a dog.
7. You are not a big man.
8. You are not a smart fox.
9. You are not smart dog.
- 10 . You are a not a big yellow fox.

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Vocabulary	
Piyáma	Still , always
Peyaqál	He/she/it kept on saying
Etíre	Real,very, just a
Né'en	I am
Íyaxwe	Am like that, a certain way
Emáy	Now, today,

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9. Múku'ut pe' gáatu piyáma, "qáy", peyaqál, " né'en íyaxwe emáy etíre nexánish.

9. And the cat kept on, "No", he said, "I am definitely more of a man.

Múku'ut - And it is said

Pe' - the , The word **pe'** can mean he/she/it or even that or the

Gáatu - Cat (Spanish) **Túkmel** - Cat (Cupeño)

Piyáma - still, always

Qáy - No

Peyaqál - he/she/it, kept saying

Pe - **ya** - **qá** - **I**
He/she/it - **say** - **durative singular** - **past**

Né'en - I am

Íyaxwe - like that, (a certain way)

Emáy - now, today

Etíre - real / very , just a

Naxánish- Man **Nawíkat** - woman/lady

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E14

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Today
2. Not today.
3. Today, I am not a cat.
4. I am today.
5. I am a runner today.
6. I am not a runner today.
7. I am a man today.
8. The cat said, "Today, I am a runner."
9. The fox said , " I am a real man."
10. The man said, " I am a real man."

Building Your Vocabulary (Commands)	
Ámu/Ámi	Hunt / (Ámi also can mean Subtract)
Ámuyem /Áminem	Hunt, you guys/ also (Subtract) you guys
Cháwaye	Climb
Cháwayem	Climb, you guys
Étew	Look at
Há'le	Look for
Hálem	Look for, you guys
Téwem	Look at, you guys

We've been making sentences mostly from words in the story. Take a look at the following sentence:

Naxánish Ámu.

Man Hunt.

The new word is **ámu** hunt. This sentence is what we call an order or command. You use this when we are telling someone to do something. Note: There are three classes of verbs in Pá'anexily, that have different grammar rules applied to them. I have just taken a few to work with.

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E15

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Hunt.
2. Look at.
3. Look for.
4. Climb.
5. Look for a red fox, today.
6. Look at the big dog.
7. Climb the small red tree.
8. Hunt a big yellow smart fox.
9. Hunt a small orange fox.
10. Look for a big red dog and small yellow dog.

In English, we say Hunt the fox, we could be speaking to one person, or to an entire group of people. But when you say the following in Pá'anexily, you are only speaking to one person:

Ámu kawísish.

Hunt a fox.

When you want to give a command to more than one person, you add something to the word **Ámu**, the suffix **-yem**, after the vowel *u*. Take a look:

Ámuyem kawísish.

Hunt a fox, you guys.

For the word **Há'le** *look for*, we add suffix *-em*:

Hálem túkmel.

Look for a cat, you guys.

Once the group of people have found what they are looking for. You can tell them to look at it:

Téwem túkmel.

Look at the cat, you guys.

Notice **téwem** ends with *-em*.

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Here is a chart to help you remember :

	To One Person:	To More than One Person:
Climb	Cháwaye	Cháwayem
Hunt	Ámu/ Ámi	Ámuyem / Áminem
Look for	Há'le	Hálem
Look at	Étew	Téwem

The order is: Noun(thing) + Color word + Size word

E16

Translate the following sentences into Pá'anexily (the Cupeño language):

1. Hunt the fox today, you guys.
2. Hunt the red fox, you guys.
3. Look for the smart women, you guys.
4. Look for the big man, you guys.
5. Look at the big fox, you guys
6. Look at the little dog, you guys.
7. Look for the big red dog.
8. Look for the green tree, men.
9. Look for the red tree, man.
10. Climb the little tree, lady.
11. Climb the big green tree, ladies.
12. Look for the big tree, dogs.
13. Look for the little yellow tree, cat.
14. Look at the little tree, fox.
15. Look at the little man.
16. Hunt the big smart woman.
17. Hunt the big blue dog.
18. Look at the small tree, big red dog.

MULU'WETAM: The First People

E17

Translate the following phrases into Pá'anexily (the Cupeño language)

1. I knew.
2. He knew.
3. You knew.
4. Myself
5. Himself
6. Yourself
7. I Knew myself.
8. He knew himself.
9. You knew yourself.
10. One way or another.
11. One cat and one dog.
12. One man and one fox.
13. I knew one fox.
14. I knew one man.
15. I knew one cat.



MULU'WETAM: The First People

Vocabulary (Body Parts)	
-'ami	Waist
-kepáwe	Hips
-ma	Hands/Arms
-mu	Nose
-naq'a	Ears
-push	Eyes
-qíqilye.	Lungs
-shá'i	Belly/Guts
-shúun	Heart
-tam'a	Mouth
-tám'i	Knee
-táxwi	Body
-táyi	Thigh
-tew	Chest
-xúchi	Leg/Foot
-xútaxwi	Back
-yu	Head/Hair

This last sentence the fox was talking about himself. Let's talk about ourselves now, mostly our body parts. How about we go over some basic body parts and label them on the picture of the **kawísh** below or above. Let's also use our possessive Pá'anexily prefixes, **né**; *my*, or **nú**; *my*, with the Pá'anexily body part:



MULU'WETAM: The First People

Vocabulary	
é-, 'e-, ú-	Your
ém-, 'em-, 'úm-	Your guys'
Chém-, chem-, chúm-	Our
Né-, ne-, nú-	My
Pé-, pe-, pú-	Her/his/its
Pém-, pem-, púm-	Their
Píqi	Touch (command)
Píqinem	Touch, you guys command

We learned a few commands, now let's learn to tell someone to touch something after they have located the object, using *píqi*, *touch*:

Píqi néma.

Touch my hands.

Now to more than one person:

Píqinem néma.

You guys, touch my hands.

Now, if we want to say *touch your hands*, let's use our possessive prefix for *your* 'é-:

Píqi 'éma

Touch your hands.

So now, that you know how to add the prefix *your*, 'é-. You can easily do it with the rest of our given prefixes, the same way.

When I say *néma*, I am talking about both of my hands or both of my arms. Because most of our Pá'anexily body parts come in pairs by default. The Pá'anexily word *kwánangaxwish*, meaning *half or half as much*, can be used to be more descriptive. So, to specify just one hand or one arm, we can say it like this:

Néma kwánangaxwish.

One of my hands or half of my hands.

MULU'WETAM: The First People

To analyze it:

Né-ma **Kwánangaxwish**

My-hands **half of**

One of my hands.

- Or you can use a numeral just before the Pá'anexily body part word, as well.

E Body 1

Translate the following sentences into Pá'anexily (the Cupeño language), use kwánangaxwish when talking about one of a pair of body parts:

1. Look for my eyes.
2. Look at my nose.
3. Touch my hair.
4. Look for my ears.
5. Where are my hands?
6. Touch one of my hands.
7. Look for one of my eyes.
8. Look at one of my ears.

E Body 2

Translate the following sentences into Pá'anexily, lets use the other Pá'anexily possessive pronoun prefixes:

1. Hunt his heart.
2. Look for his head.
3. Look at your hands.
4. Touch your nose.
5. Hunt their heads.
6. Look for our bellies.
7. Look at our mouths'.
8. Where are your guys' ears?

MULU'WETAM: The First People

Vocabulary	
Néqwen	I can
Keláwat	Tree
Cháwe	Climb

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11. “Néqwen keláwat cháwe”.

11. “I can climb a tree”.

Né-qwen - I -can , the **n** in qwen - I

Né - **qwe** - **n**

I - **can** - **I**

Keláwat - tree

Cháwe - climb, just like the other word in this story **chawáya'a** - Mulu'wetam (**Cháwaye**)

12. **Múku'ut** “**qáy**” , **péyax pe' kawísish** .

12. And “No” , said the fox.

Múku'ut - and it is said

Qáy - No

Péyax - He said

Pe' - the

Kawísish - Fox

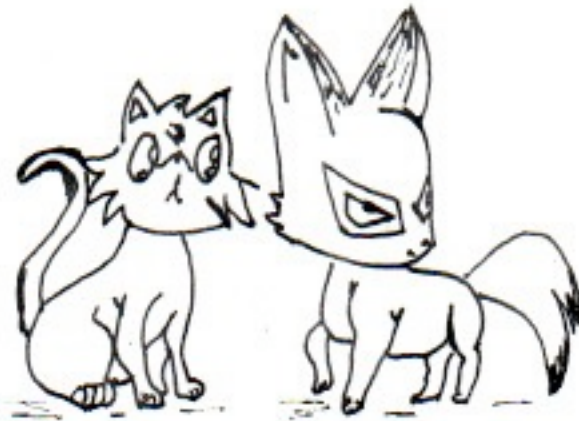
MULU'WETAM: The First People

/Qwe/ forms we have seen in story	
Néqwen	I can/might
Qwep	He/she/it might
Qwel	They might/can

E18

Translate the following phrases into Pá'anexily (the Cupeño language):

1. I can climb.
2. The cat can climb.
3. The fox said , he can't climb.
4. The man said , he can climb.
5. The fox and dog can not climb.
6. I can climb said the man.
7. I can not climb, said the man.
8. I can climb the tree, said the man.
9. I knew I can climb the tree, said the man.
10. The cat knew he can climb the tree.



MULU'WETAM: The First People

Vocabulary	
Pémneq	They came
Nánxachim	Men (plural)
Ámiva'chim	Hunters
Wíscham	Two (animals or people) animate

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13. “Ne'en máas yá'iwet” , péyax ku'ut.

13. “I am a better runner”, he said.

Né'en - I am

Máas - more (Spanish)

Yá'iwet - runner

Péyax - he/she/it said

Ku'ut- it is said

14. Múku'ut wíscham pémneq nánxachim , ámiva'chim.

14. And two men came , hunters.

Múku'ut - And it is said

Wíscham - two-?-noun - plural (animals or people) animate, **Wih** - number 2 two

Wí - s- **ch** - **am**

Two-?- noun- plural

Pémneq - they came **Pém** - **neq**

They - **came**

Nánxachim- Men **Nánwiktam** - Women/Ladies

Ámi-va'-ch-im - Hunters - **Amí** - **va'** - **ch** - **im** (Hunter- **Ámiva'**ash)

Hunt-er(one who is doing) - **noun** - **plural**

MULU'WETAM: The First People

E19

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Men
2. Hunters
3. They came.
4. I came.
5. He came.
6. You came.
7. We came.
8. The men, they came, hunters.
9. The dogs, they came, hunters.
10. The men, they came today, he said.
11. Two men.
12. Two dogs.
13. Two trees.
14. Two cats and two trees.
15. Two dogs and two hunters, they came.
16. Two hunters and one runner.
17. One runner and two trees, he came.
18. Two dogs and two trees.

Building Your Vocabulary (Size words)	
Á'ay'anchim	Big (living things)
Á'ay'anish	Big things
Akúkulyi	Little things
Akúkulyim	Little (living things)

MULU'WETAM: The First People

As you seen words referring to living things change their shape when you go from one thing to more than one thing:

Naxánish	Nánxachim
Nawíkat	Nánwiktam
Ámiva'ash	Ámiva'chim

Well non-livings things do not often change their shape when you go from one thing to more than one thing.

Keláwat	tree(s)
---------	---------

So you say:

Súplewet keláwat or keláwat > one tree

Wíh keláwat > two trees

The **keláwat** does not change, even though you are talking about more than one tree. Now take a look at the next sentences:

Súplewet keláwat áy'anish.

One big tree.

Wíh keláwat á'ay'anish.

Two big trees.

What is different about the sentences? The first sentence we've seen **áy'anish** before. The second sentence we see a new form of **áy'anish**, namely **á'ay'anish**. The word has undergone reduplication. So size words like **áy'anish** do show they are talking about more than one thing, by reduplicating the first letters in this word.

Á'ay'anish

The word **akúlyi** also has a reduplicated form, but in this word the second and third letter reduplicate:

Súplewet keláwat akúlyi.

One little tree.

Wíh keláwat akúkulyi.

Two little trees.

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The size word, medium-sized *penánaxwingaxwish* stays the same when referring to plural

Exercise 20

Translate the following sentences into Pá'anexily (the Cupeño language):

1. One big tree.
2. Two big trees.
3. One small tree.
- 4 Two small trees.
5. One big tree and two small trees.
6. One small tree and two big trees.

Now look at these two phrases:

Naxánish áy'anish.	Big man
Nánxachim á'ay'anchim	Big men

Notice when you are talking about human beings then **áy'anish** becomes **á'ay'anchim**, complete with an **-m** at the end.

Now take a look at these two phrases:

Nawíkat akúlyi	Little woman
Nánwiktam akúkulyim	Little women

Here too, we see that when you are talking about living things such as women, **akúlyi** becomes **akúkulyim**, with an m. You can also call a group of children, *Little Ones*, **Akúkulyim**.

Exercise 21

Translate the following sentences into Pá'anexily (the Cupeño language):

1. Little woman.
2. Little women.
3. Big man.
4. Big men.
5. Big trees.
6. Small trees.
7. Big women, small men, and little ones.

MULU'WETAM: The First People

Vocabulary	
Awálim	Dogs (Plural)
Pish'emáy	just then ,right there, right away
Síinku	5 (Spanish) (Nemakwánangax - 5 Cupeño)
Pemkúsh	They barked
Pemtepínpe'men	They tracked , they followed

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15. Múku'ut awálim pémneq pish'emáy síinku.

15. And right behind came five dogs.

Múku'ut - and it is said

Awálim - dogs

Pém-neq - they -came

Pish'emáy - Just then , right there (right away)

Síinku — 5 (Spanish) **Nemakwánangax** - 5 Cupeño (Pá'anexily)

16. Múku'ut pe' péyax gáatu... pém ku'ut awálim pemkúsh, pemtepínpe'men.

16. And the cat said ... the dogs were barking, they were tracking.

Múku'ut- And it is said

Pe' - the

Péyax - he/she/it said

Gáatu - Cat (Spanish) **Túkmel** - Cupeño

Pém - they

Ku'ut - it is said

Awálim - Dogs

pem-kúsh - they barked

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Building your Vocabulary (Black Plural Color)	
Túlnikish	Black
Tútulnikish	Black (more than one)

Let's take a look at one color word **túlnikish** *black*. You know how to say things like:

Súplewet keláwat túlnikish

One black tree

But, if you said the following, it could still only mean *black tree*, and not *black trees*:

Keláwat túlnikish

Black tree

The following sentences, can only mean *black trees*, not *black tree*:

Keláwat tútulnikish

Black trees

The color word **tútulnikish** means *black*, but only when referring to more than one black thing. When you have more than one big black thing, both the words for *big* and *black* reduplicate:

Keláwat tútulnikish á'ay'anish.

Big black trees.

Same goes if you have more than one little black thing:

Keláwat tútulnikish akúkulyi.

Little black trees.

Lets use these inanimate (non-living) nouns with our sentences :

Húyal	Arrow
Keláwat	Tree
Kútapish	Bow

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E23

Translate the following phrases into Pá'anexily (the Cupeño language):

1. One big tree.
2. Small black trees.
3. One small black tree, there.
4. Big black trees, there.
5. Here, one black tree, on the bottom.
6. Here, black trees, on the top.
7. Everywhere, black trees, everywhere.
8. One medium black tree, in the middle, there.
9. Look for the big black arrows, there.
10. Look for the little black arrows, here.
11. Look for the one little black bow, you guys.
12. Look for the little black bows, you guys.
13. Look at the one big black bow.
14. Look at the big black arrows.
15. Look at the big black trees, here, you guys.
16. Look at the big black arrows, there, you guys.

Add and Subtract, Yúni and Ámi

We went over some basic numbers 1-5 earlier in the exercises. We used **ámi** hunt or subtract, in earlier exercises as well and **áminem** when talking to more than one person. Counting by ones is basic math addition. The Pá'anexily word for **add** is **yúni** if you are speaking to one person, and **yúninem** if you are speaking to more than one person.

Ámi	Subtract, Hunt
Áminem	Subtract, more than one person
Yúni	Add
Yúninem	Add, to more than one person

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Let's use them like this:

Súplewet yúni wíh

One plus two (to one person)

Súplewet yúninem wíh

One plus two (to more than one person)

The Pá'anexily word for *equal(s)* = is **yéwenet**, very similar to the word, **yéwen** meaning *even*. Now let's complete the mathematical equation:

Súplewet yúni wíh yéwenet páh.

One plus two equals three.

$$1 + 2 = 3$$

E Add/Subtract

Translate the following sentences into Pá'anexily (the Cupeño language):

1. One plus one equals two.
2. One plus one equals two, you guys.
3. Two plus one equals three.
4. Two plus one equals three, you guys.
5. Three plus one equals four.
6. Three plus one equals four, you guys.
7. Four plus one equals five.
8. Four and one equals five, you guys.
9. Five subtract one equals four.
10. Four subtract one equals three.
11. You guys, four subtract one equals three.
12. Three minus one equals two.
13. You guys, three minus one equals two.
14. Two minus one equals one.

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Vocabulary	
Tepínva'achim	Trackers , followers
Pe'míyaxwen	They were

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17. Pem ku'ut awálim pem tepínva'achim pe'míyaxwen.

17. They were tracking dogs.

Pem - they

Ku'ut - it is said

Awálim - dogs

Pem - they

Tepínva'chim- trackers, followers (Tracker- **Tepínva'ash**)

Tepín - **va'** - **ch** - **im**

Follow - **er** - **noun** - **plural**

Pe'míyaxwen- they- was there / have been (they were)

E24

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Trackers
2. Tracker
3. They were trackers.
4. The two dogs, they were trackers, he said.
5. The men, they were trackers.
6. I am a tracker, a hunter.
7. The dogs were trackers, hunters.
8. The men were hunters.
9. The men were foxes.

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10. And it is said, the cats were hunters, trackers.

11. The men were not trackers, not hunters.

12. The foxes were not hunters, not men.

Building your Vocabulary (Plural Colors)	
Kékne'esh	Yellow (more than one)
Kwáwkti'ish	Red (more than one)
Tétšhe'ish	Orange (more than one)
Tétxe'ish	Blue (more than one)
Túlnikish	Black
Tútulnikish	Black (more than one)
Xwayaxwáya'ash	White
Xwáwxya'ash	White (more than one)

Now that we have learned that some size words change their shape when they refer to more than one thing. Their shape changes by reduplicating two letters, usually the first letters, as in:

Áy'anish	Big
Á'ay'anish	Big (more than one)

But **akúlyi** *little*, does not up double the first two letters, but rather the second and third:

Akúlyi	Little
Akúkulyi	Little (more than on thing)

The size word **penánaxwingaxwish** *medium-sized* does not change, however:

Penánaxwingaxwish	Medium-sized
Penánaxwingaxwish	Medium-sized (more than one thing)

The word túlnikish black doubles up or reduplicates the first two letters:

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Túlnikish	Black
Tútulnikish	Black(more than one thing)

You've seen several color words are made up of by a complete doubling up of a root:

Root	Color Word	Meaning
Kwát	Kwatickwáti'ish	Red
Téx	Textetéxe'ish	Blue
Kén	Kenekéne'esh	Yellow
Tésh	Tešhetéšhe'ish	Orange
Xwáv	Xwavixwávi'ish	Green
Xwáy	Xwayaxwáya'ash	White

These color words also change their shape when they refer to more than one thing. For example:

Keláwat **textetéxe'ish**

Blue tree

Keláwat **tétxe'ish**

Blue trees

In the plural form, the complete doubling up of the root disappears. Here is a step by step:

Singular Form	textetéxe'ish
Double First Two Letters	Te textetéxe'ish
Move Accent to First Syllable	Té textetexe'ish
Drop All but the Last Letter of the Root	Tét[exete]xe'ish

The color words **tešhetéšhe'ish** orange and **kenekéne'esh** yellow, work exactly the same way as **textetéxe'ish** blue. They change to **tétšhe'ish** orange (more than one) and **kékne'esh** yellow (more than one).

The color word **kwatickwáti'ish** red follow basically the same pattern, with one minor difference:

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Singular Form	Kwatikwáti'ish
Double First Two Letters	K watikwáti'ish
Move Accent to First Syllable	Kwákwatikwati'ish
Drop All but the Last Letter of the Root	Kwákw[atikwa]ti'ish
Reverse the second kw	Kwá w kti'ish

The extra step is the reversal of the second **kw**: it becomes **wk**.

So you say:

Keláwat kwáwkti'ish

Red trees

The color words **xwavixwávi'ish** *green* and **xwayaxwáya'ash** *white* work exactly the same way as **kwatikwáti'ish**. If you run them through the steps. They become **xwáwxvi'ish** *green* (more than one) and **xwáwxya'ash** *white* (more than one).

The order is: Number + Noun(thing) + Color word + Size word

E25

Translate the following sentences into Pá'anexily (the Cupeño language):

1. Big blue trees.
2. Two small orange trees.
3. Three small yellow trees.
4. Four big blue trees.
5. Five red trees.
6. One big black tree and two small black trees.
7. One big red bow and two small red arrows.
8. One big green tree and three small green trees.
9. One big white bow and four small white arrows.
10. Two big blue arrows and one small blue bow.
11. One big orange bow and three small orange arrows.
12. One medium-sized yellow bow and four big yellow arrows.

MULU'WETAM: The First People

Vocabulary	
Emáy épe	Now you will
Piyú'pan	However, although, moreover
Híwchu	Know
É'ey	You (object form)
Qwa'íqtam	Are going to eat

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18. Múku'ut gáatu péyax, “ emáy épe piyú'pan híwchu, é'ey emáy qwa'íqtam”, péyax ku'ut.

18. And the cat said, “Now you will know, however, they are just going to eat you”, he said.

Emáy épe - now - you will

Piyú'pan - However

Híwchu - know

É'ey - you (object form) **É'e** - you

Emáy - today, just

Qwa'íqtam - are going to eat (**Qwa'ísh, Kwa'ish, Qwe'ísh**- Food) Suffix- **Qatim**; "going to"

Qwa'í - qt - am

Eat - going to - are

Péyax - he/she/it said

Ku'ut - it is said

E26

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Know
2. You
3. Now you will know.

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4. Now you will know, I am a hunter.
5. Now you will know, I am a smart tracker.
6. Now you will know, I am a smart hunter.
7. Now you will know, I am a man.
8. Now you will know, they were hunters.
9. Now you will know, the men were trackers.
10. Today, I am a smart man.
11. Not know.
12. Now you will not know.

Vocabulary	
Qáyepe	Don't
Qáyelpe	Don't, you guys

We already know how to give a command such as:

Há'le kawísh.

Look for the fox.

The command we've made so far are called positive commands. We are telling someone **to do** something. Now take a look at the following command:

Qáyepe hál keláwat.

Don't look for a tree.

The above command is called a *negative command*. You are telling someone **not** to do something. Or we can call them *don't* commands. Let's take a more detailed look at how we make a negative command:

Qáyepe hál keláwat.

Don't look for a tree.

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We start with the word **qáy** meaning *no* and *not*. Then, the new ending follows, it's highlighted in red above **-epe**. Negative commands are made by shortening these verbs to the root:

Étew	Look at
Téwem	Look at, you guys
Há'le	Look for
Hálem	Look for, you guys

Qáyepe téw	Don't look at
Qáyepe há	Don't look for

You use **hálem** *look for*, when giving a command to more than one person. We need to learn how to give a *negative* command to more than person. Take a look:

Qáyelpe há.

Don't look for, you guys.

Only one letter distinguishes the singular command from the plural command. And that one letter is the **/**, highlighted above:

Qáyepe tew	Don't look at
Qáyelpe téw	Don't look at, you guys
Qáyepe há	Don't look for
Qáyelpe há	Don't look for, you guys

Verbs ending with **-in**, put the full **-in** verb and not just the root when using **qáyepe**:

Qáyepe píqin	Don't touch
Qáyelpe píqin	Don't touch, you guys

E27

Translate the following sentences into Pá'anexily (the Cupeño language):

1. Don't look for a tree.
2. Don't look for a bow.
3. Don't look for an arrow.
4. Don't look for a tree, you guys.

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5. Don't look for an arrow, you guys.
6. Don't look at a tree.
7. Don't touch an arrow.
8. Don't touch the tree, you guys.
9. Don't look at the bow, you guys.
10. Don't look at the tree, you guys.
11. Don't look for the bow, you guys.
12. Don't look at the bow an arrow, you guys.

You may not have noticed but but we didn't make any negative commands which involve adjectives (size and colors words). Lets look at the following negative command Pá'anexily sentences:

Qáyepe hál keláwat akúlyi'i.

Don't look for a little tree.

What is different about the above sentence? The word **akúlyi** added an extra syllable becoming **akúlyi'i**. When **akúlyi** comes after the thing/noun word in a negative command, the word **akúlyi** becomes **akúlyi'i**. The same is true with **akúkulyi**, which becomes **akúkulyi'i**, as in:

Qáyelpe hál keláwat akúkulyi'i.

Don't look for the little trees, you guys.

E28

Translate the following sentences into Pá'anexily (the Cupeño language):

1. Don't look for a little tree.
2. Don't look for a little arrow .
3. Don't look at the little bows, you guys.
4. Don't touch the little arrow.
5. Don't look at the little bow, you guys.
6. Don't look for the little trees, you guys.
7. Look for the little fox.
8. Look at the red fox.

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Many size and color words end in **-sh**. For example:

Á'ay'anish **big (more than one thing)**

Kwáwkti'ish **red (more than one thing)**

Color and size words ending in *sh* change the *sh* to *ch* and then add *-i* after a negative, as in:

Qáyelpe hál keláwat á'ay'anichi.

Don't look for big trees, you guys.

Qáyepe hál keláwat kwáwkti'ichi.

Don't look for red trees.

E29

Translate the following sentences into Pá'anexily (the Cupeño language):

1. Don't look for a red arrow.
2. Don't look for a big bow.
3. Don't look for the big arrows.
4. Don't look for the green trees, you guys.
5. Look for the green arrows, you guys.
6. Look for the big bows, you guys.
7. Don't look for the red arrows.
8. Don't look for the red bow.
9. Look at the red fox, you guys.
10. Look at the red arrow.
11. Don't look at the big bows.
12. Don't look at the green bows, you guys.

Now if we want to simply say *Don't look at it*, then you do the following :

1	2.
Qáyepe	Pi'téw

The prefix **Pi-**, Number 2 above, is the part above meaning *it*:
Qáyepe pi'téw. > Don't look at it.

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Vocabulary	
Néqwen	I can
Yá'yingiy	Run away

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19. “Qáy” , péyax ku'ut, “néqwen yá'yingiy”.

19. “No”, he said, I can run away.

Qáy - no

péyax - he/she/ it - said

Ku'ut - it is said

Né-qwen - I -can , meaning the fox runs all the time (regularly, generally)

Yá'yingiy - run away

Yá' - yi - **ngiy**
run - ? - **away**

Vocabulary	
Chémem	We
Chémesh	We are
É'e, É'et	You or you are
Émem	You guys
Émemel	You guys are

Let's learn You Guys are and We are

Back in Exercise 13, we started to use the Pá'anexily pronoun word, **é'e** you and the phrase *you are é'e* or **é'et**. We have been using **né'en** I am, a lot in these exercises. We already know a few pronouns:

MULU'WETAM: The First People

Singular	Plural
Né (I)	? (We)
É'e (You)	? (You guys)

The word for *you guys* is **émem** and the word for *we* is **chémem**.

E 30

Translate the following sentences Pá'anexily (the Cupeño language):

1. You and I.
2. You guys and I.
3. You guys and we.
4. We and you.
5. Men and I.
6. Women and you.
7. Dogs and I.
8. Fox and we.

Lets complete our chart:

Singular	Plural
Né (I)	Chémém (We)
É'e (You)	Émem (You guys)

So, what if I wanted to say the following equative phrase in Pá'anexily, *you guys are (something)*. Well, we know the word for *you guys* **émem**. Let's look at the following translation, and see if you can figure out the word for **you guys are**:

Émemel Ámiva'chim.

You guys are hunters.

Let's take apart **émemel** and analyze it:

Ém-em-el

You -plural-are

You guys are

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E 31

Translate the following phrases into Pá'anexily (the Cupeño language):

1. You guys are cats.
2. You guys are men.
3. I am a man.
4. You guys are smart.
5. You guys are women.
6. I am a smart woman.
7. You guys are hunters.
8. You guys are not men.

The Pá'anexily word **chémem** we. To make the phrase *we are*, you shorten the word, to **chém**, and do the following:

Chémesh ámiva'chim.

We are hunters.

Again we can break it apart and analyze:

Chém - esh

We - are

We are

E 32

Translate the following into Pá'anexily (the Cupeño language):

1. We are big.
2. You guys are small.
3. We are women.
4. We are big hunters.
5. We are small dogs.
6. You guys are small cats.
7. We are big women.

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8. We are not small men.

9. I am a hunter.

10. We are hunters.

Vocabulary	
I	Qwen
You	Qwe'et
He/she/it	Qwep
We	Qwesh
You guys	Qwe'eme
They	Qwel

The Fox and the Cat story we came across Pá'anexily words **Neqwen** *I can*, **qwep** *he/she/it can might*, **qwel** *they might*. These words are used in *present usitative tense*, which means the actions' (generally) are not happening right now but usually happen time to time. In Pá'anexily, **Né'en ámuqa** really only translates to, *I am hunting*, not as I hunt generally. However, if you wanted to say I hunt (generally) you would stay :

Né qwen ámune. (ámu)

I can hunt. (generally)

You can drop **né**:

Qwen ámune.

I hunt or I can hunt.

Use **qwen** and simply add **-ne** to the end of of the this verb. When you want to say *you can hunt* or *you hunt*, the next sentence we would use **qwe'et** *you*:

É'e qwe'et ámune.

You hunt / you can hunt.

You can drop the **é'e**:

Qwe'et ámune

You hunt / you can hunt

MULU'WETAM: The First People

We've also seen **qwep** *he/she/it might or he/she/it can* earlier in sentence 8 the Fox and the Cat. The Pá'anexily word **qwep** is used for he/she/it is generally is doing something. Remember **Pé'** also means he/she/it:

Pé' **qwep** **ámune**.

He/she/it hunt/ He/she/it can hunt.

you can also drop **pé'**:

Qwep **ámune**

He/she/it hunt. He/she/it can(might) hunt.

Those Pá'anexily words (**qwen**, **qwe'et**, **qwep**) only referred to one person. The Pá'anexily word for we is **Chémem**. When you want to refer to more than one person as in we *hunt*:

Chémem **qwesh** **ámuwene**

We **hunt**

You can also drop **chémem** because **qwesh** can only mean we:

Qwesh **ámuwene**. Added **-wene** to end of verb when used with plural subject.

We **hunt**.

For more than one person you use the full verb and **-wene** to the end of word, as you see above.

Analyze:

qwe-sh

generally -we

We generally

The Pá'anexily word for *you guys* is **émem**. For the phrase *you guys are we know* **émemel**, but in order to use *you guys (generally)*, let's take a look:

Émem **qwe'eme** **ámuwene**. Added **-wene** to end of verb when used with plural subject.

You guys **hunt (generally)**.

You can also drop **émem**:

Qwe'eme **ámuwene**

You guys **hunt (generally)**

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The word for the *present usitative*, *they*, is **qwel** but we will use the word for they, more in the next lessons' to come starting in sentence 20. But let's learn the last *present usitative* word for *they*, **qwel** as the subject:

Qwel ámuwene. Added **-wene** to end of verb when used with plural subject.

They hunt (generally)

Note: All can be negated by adding **qáy** first or right before the verb.

Here is a chart showing all of the /**Qwe**/ words we use to form the *present usitative particles* (generally):

I	Qwen
You	Qwe'et
He/she/it	Qwep
We	Qwesh
You guys	Qwe'eme
They	Qwel

E 33

Translate the following phrases into Pá'anexily (the Cupeño language):

1. I can .
2. You can run away.
3. He can run away.
4. We can runaway.
5. You guys can run away.
6. They (can) run away.
7. "I can run away," the man said.
8. "I can not run away," said the fox.



MULU'WETAM: The First People

Vocabulary	
Híwchuqa	Knows
Petá'ama	All, everything

In sentence 10 and 18, we played with the word **Nehíwchuqal** I knew and **híwchu** know. In the present tense, you get **híwchuqa** knows, used with one person.

Let's put this word to use with a singular living (animate) noun, like this:

The cat knows.

Túkmel híwchuqa.

Also, let's incorporate the the Pá'anexily word for, *all, everything* **petá'ama**. Note, we only use **petá'ama** when referring to to an object.

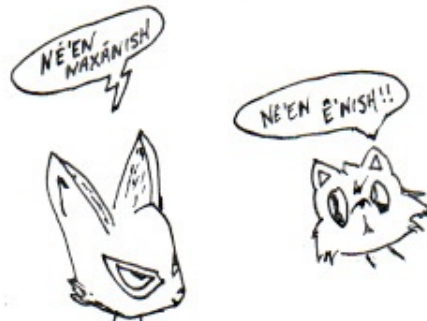
Túkmel petá'ama híwchuqa.

The cat knows everything.

E 34

Translate the following into Pá'anexily (the Cupeño language):

1. The dog knows.
2. The man doesn't know.
3. The big man knows.
4. The little woman doesn't know.
5. The fox knows everything .
6. The hunter knows everything .



MULU'WETAM: The First People

Vocabulary	
Nimíxe	Do anything to me, to happen to me
Qwep	He/she/it might — he/she/it can
Háx	Who
Kumu	Like (Spanish)
Axwéchim	Those
Né'ey	Me (object form)
Nánxachim	Men
Qáy mípa	Never
Ninámayelu	Catch me

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20. Múku'ut “ Qáy háx nimíxe, qáy qwep háx axwéchim kumu né'ey”, nánxachim qáy mípa ninámayelu”, peyaqal ku'ut.

20. And “Nothing can do anything to me, no one is quite like me, those men will never catch me”, he said.

Múku'ut - and it said

Qáy háx - no one

Nimíxe - do anything to me (míxe- to happen)

Ni - **míxe**

Me - **do anything**

Qáy - no

Qwep - he/she/it might, can

Háx -who (Qáy háx - no one)

Axwéchim - those (that- **Axwésh**)

Kumu - like (Spanish) but has a Pá'anexily ending

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Né'ey - me (object form)

Nánxachim - men

Ninámayelu - catch me

Ni - náyayelu

Me - catch

Qáy mípa - never (not - ever)

Qáy - mípa

Not - ever

Peyaqál - he/she/it was saying

Pe - ya - qa - I

he/she/it - say -durative singular - past

Ku'ut - it is said

Using the Pá'anexily word Axwésh me Axwéchim

In the English language, when you say something is close by, you say : *This bow*. When something is a little further away, you say: *That bow*.

Axwésh kútapish

That bow.

When we use a plural noun **axwésh** switches to **axwéchim**:

Axwéchim kútapish.

Those bows.

Now if you wanted to say: *That is a bow*. Take a look at the next sentence :

Axwéchim kútapish.

That is a bow.

The *-m* is actually the part saying *is* in the above sentence. You can also shorten **axwéchim** *that is*, by using **axwésh** followed by a dash (—), if you recall the dash stands for a pause in you speech:

Axwésh— húyal.

That is an arrow.

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What if we had multiple arrows we would not say: *That is arrows*. Proper grammar we would want to say: *Those are arrows*.

Axwéchimel awálim.

Those are dogs.

The above sentence, the **-el**, is representing **are** in **axwéchimel**. Let's note: when using suffix **-el** meaning **are**, we normally only use it with living animate plural subjects.

Here is a chart to help us remember, (mid) stands for midrange:

That (mid)	That is (mid)	Those (mid)	Those are (mid)
Axwésh	Axwéchim (Axwésh —)	Axwéchim	Axwéchimel

E 35

Translate the following phrases into Pá'anexily (the Cupeño language):

1. She might.
2. It might.
3. No one.
4. Never.
5. That
6. Those
7. That one man.
8. Those are two men.
9. That dog.
10. Those are dogs.
11. Those dogs, never catch me.
12. Those men, never catch me.
13. That cat, never catch me.
14. That man, never catch me.
15. That fox, he might catch me.

Like we have seen when used with a plural noun, **axwéchim** means *those (mid)*. Two alternate forms are **étim** and **évetim**. You will see them in other stories used like this:

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Étim awálim.

Those (mid) dogs.

Évetim awálim.

Those (mid) dogs.

But in these exercises we will consistently be using **axwéchim** for *those (mid)*. The same goes for **axwéchimel** *those are (mid)*.

Two alternate forms are:

Étimel túkmelim.

Those (mid) are cats.

Évetimel túkmelim

Those (mid) are cats.

Just like **axwéchim**, we will consistently use **axwéchimel** in these exercises. Also the Pá'anexily word **axwéchimel** can easily be negated by adding **qáy** *no*, like this:

Axwéchimel qáy awálim.

Those (mid) are **not** dogs.

We will get to the (near) and (far) distance later in our exercises. But here is a chart, so we can add to it later, so hang in there:

			<i>Near</i>	<i>This</i>
Axwésh	Axwéchim	Axwéchimel	<i>Midrange</i>	<i>That</i>
			<i>Far</i>	<i>Yonder</i>



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Vocabulary	
Icháam	All right , ok

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21. Múku'ut, "icháam", péyax pe' gáatu .

21. And " All right" , said the cat.

Múku'ut - and it said

Icháam - All right

Péyax - he/she/it said

Pe' - the

Gáatu - Cat (Spanish)

E 36

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Alright
2. Ok
3. That man said. "All right."
4. That fox said."Ok!"
5. The dog said. "All right!"
6. Alright, that dog can run away.
7. Alright, that cat, the hunter.
8. Alright, those cats and dogs, were hunters.
9. Those men and dogs were hunters, ok!
10. That fox and those dogs, were hunters, ok!
11. I am alright.
12. I am ok.

MULU'WETAM: The First People

Vocabulary	
Íyaxwen emáy	suddenly
Axwánga	There , therein
Pémeve	Up to them , over them, among them
Pe'mí'awlu	They arrived , came

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22. Múku'ut íyaxwen emáy awálim pémeve ku'ut, axwánga pémeve ku'ut pe'mí'awlu.

22. And suddenly the dogs came, they came up to them.

Múku'ut - and it is said

Íyaxwen emáy - suddenly (**íyaxwen** means suddenly, when used with **emáy**)

Awálim - dogs (Plural)

Pém-neq - They -came

Ku'ut - it is said

Axwá-nga - there (therein)

Axwá - nga

That - in

There

Pémeve - up *to them* - Prefix Pém + Suffix **-eve**; on plural prefixes, meaning “over,than.”
Singular suffix you use suffix **-ve** “over, than,” **Néve to me**

Pém - eve

ne-ve

Them - to/on

me- to/on

To/On them

to/on me

Ku'ut - it is said

Pe'mí'awlu - they came / they arrived To Arrive; **mí'awe**

Pe' - mí'awlu

They - arrived

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E 37

Translate the following into Pá'anexily (the Cupeño language):

1. And it is said, they came.
2. It is said, the dogs they came.
3. It is said, those men , they came.
4. Suddenly
5. Suddenly, those foxes they came, they arrived.
6. Suddenly, those cats they came, they arrived.
7. Suddenly, that cat he came.
8. Suddenly, those foxes, they arrived.
9. Just then, those men, they arrived. (**Pish'emáy**)
10. Just then, those dogs, they arrived, hunters.
11. Today, those men arrived, those trackers. (**Emáy**)
12. Today, those cats arrived, those hunters.

Using Suffix **-ve** and **-eve**

In Sentence 7, of this story we were introduced to **éve'aw**, meaning *than you, over you, among you*. In sentence 22, we see **pémeve** meaning *to them, over them*. The suffix **-ve** is very similar to **-ve'aw**. The suffix **-eve'aw** and **-eve** is used when talking about more than one person. Lets use the our verb **mí'awe** *to arrive*, in this next exercise:

Né-ve
Me-on
On me

É-ve
You-on
On you

When you say the phrase *come to someone* in Pá'anexily, you are telling them to arrive on someone. Here we will turn **mí'awe** *to arrive*, into the present tense (present progressive) **mí'awqa** *arriving*.

Né-ve **mí'awqa**
On-me **is arriving**
Is coming to me

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When saying *on him/her/it*, you will use **péve**. So what do you think **chémeve** means? On us, would be correct, how about **émeve** and **pémeve**? These words mean *on you guys* and *on them*:

Néve	To/on me
Éve	To/on you
Péve	On/to him/her/it
Chémeve	To/on us
Émeve	To/on you guys
Pémeve	On/to them

You can combine **péve** with a singular noun, like this:

Ámiva'ash péve

On the hunter.

Ámiva'chim pémeve

On the hunters

E 38

Translate the following into Pá'anexily (the Cupeño language):

1. On the man.
2. On the men.
3. The cat is coming to us.
4. The dog is coming to the lady.
5. The man is coming up to us.
6. The fox is coming to the man.
7. The dog is arriving to the you guys.
8. That cat is arriving to you.
9. This dog is coming to you guys.
10. The man is arriving to the lady.

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E 39

Translate the following phrases into Pá'anexily (the Cupeño language):

1. West
2. To the west.
3. Cottonwood tree
4. I can run away. (Yáyingiy) pg. 52-54 present usitative forms
5. I can run away to the west.
6. He can hunt
7. Fox running away. (Yá'peyingiy)
8. She can run away to the west. (Qwep)
9. Alright, it can run away to the west.
10. Ok, she can run away to the west in the cottonwood tree.
11. He climbed.
12. He climb a cottonwood tree.
13. He climbed in a tree.
14. He ran away and climbed a cottonwood tree.
15. Sit! (ngáqe)
16. He sat.
17. He ran away to the west and he sat in the cottonwood tree.
18. The fox can run away to the west and the cat climbed the tree.

You've been introduced to a few location words:

On top	Tukuchí'aw
In the middle	Penánaxwi'aw
On the bottom	Té'aw

All of those location words don't show motion towards anywhere. They are stationary words: they don't show motion to one spot to another spot, for example:

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The cat was walking on top of the hill.

The above sentence, the cat is walking, but within the space of the hill top. Now lets look at the following sentence:

The cat was walking towards the top of the hill.

The above sentence , tells of motion towards the top. These next exercises we are going to learn how to show motion towards the top, middle, and bottom:

Run on top.

Yá'ya tukuchí'aw.

Run towards the top.

Yá'ya tukuchíyka.

The two sentences are almost the same, except we replaced **tukuchí'aw** with **tukuchíyka**. **Tukuchíyka** means *towards the top*.

E 40

Translate the following phrases into Pá'anexily (the Cupeño language):

1. One tree on top.
2. One tree towards the top.
3. Two little dogs on top.
4. Two little dogs towards the top.
5. Three little arrows on top.
6. Three big arrows towards the top.
7. Look for four bows on top.
8. Look for five small arrows towards the west.
9. The Cat, he sat, towards the top, the cottonwood tree.

Tukuchí'aw and **Tukuchíyka**, are two similar words. The difference is the suffix, **-aw** means *at or on*. The suffix **-yka** mean *towards*. Let's compare **té'aw** and **téyka**. Can you take a guess what **téyka** means? If you are thinking towards the bottom you are 100% correct.

E 41

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Towards the top, towards the bottom.

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2. Man look for the arrow towards the bottom.
3. Lady run towards the bottom.
4. Man run towards the top.
5. Five big cats, towards the bottom.
6. Look for one big tree towards the bottom.
7. Look for three arrows towards the bottom, you guys.
8. Three small dogs towards the bottom.
9. Túkmel, he climbed towards the top, the cottonwood tree.
10. Kawísish, he is running away towards the bottom.

We know **penánaxwi'aw** in the middle. Take a guess at what **penánaxwiyka** means. Here it is in a phrase:

Étew túkmel áy'anish penánaxwiyka.

Look at the big cat towards the middle.

The Pá'anexily word **penánaxwiyka** means towards the middle.

E 42

Translate the following sentences into Pá'anexily (the Cupeño language):

1. The fox towards the middle.
2. The runner towards the middle.
3. The red runner towards the middle.
4. The black tree towards the middle, not towards the bottom.
5. The red bow towards the middle, not on the bottom.
6. Fox sat towards the middle, not on top.
7. Sit towards the middle, not on top.
8. Climb towards the middle, not towards the bottom.

Note: Sometimes we use the **-yka** suffix, if it follows a vowel and **-ka** or **-ika** suffix if it follows a consonant. All suffixes **-ka**, **-ika**, and **-yka** mean, *towards, to*.

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Vocabulary	
Axwéchi	That (object form)
Pemnénmin	They chased

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24. Múku'ut axwéchi pemnénmin kawísichi.

24. And they chased that fox.

Múku'ut - and it is said

Axwéchi - that (object form) **Axwésh** - That (subject form) **Axwéchim** -Those

Pemnénmin - they chased

Penénmin - he/she/it chased

Pem - **nénmi** - **n**

they - **chase** - **transitive past**

Pe - **nénmi** - **n**

he/she/it - **chase** - **transitive past**

Kawísichi - fox (object form) **Kawísish** - fox (subject form)

E 43

Translate the following into Pá'anexily (the Cupeño language):

1. Chase!
2. Those dogs chased.
3. Those dogs chased that fox. (Axwechi kawísichi)
4. Today, those dogs , they chased .
5. Suddenly, that dog he chased. (Penénmin)
6. Suddenly, that man chased, that fox. (Axwéchi kawísichi)
7. Chase!
8. Chased.
9. Chase, man!
10. The men chased.

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Here is a little chart for some location words we have been working with:

Location	At	Towards	From
Top	Tukuchí'aw	Tukuchíyka	
Middle	Penánaxwi'aw	Penánaxwiyka	
Bottom	Té'aw	Téyka	

We know how to say *at/on* some location and *to* somewhere. What about motion *away from* a given location :

Nánxachim pemnénmin tukuchíngax.

The men they chased from the top.

Our new word is **tukuchíngax** *from the top*. What do you think this new ending **-ngax** means? It means *from*, now add **tukuchíngax** to your chart:

Location	At	Towards	From
Top	Tukuchí'aw	Tukuchíyka	Tukuchíngax

E 44

Translate the following sentences into Pá'anexily (the Cupeño language):

1. From the top to the bottom.
2. From the top to the middle.
3. The dogs, they chased from the middle.
4. The men, they chased from the top, not on the bottom.
5. Fox, he chased from the top.
6. Dog, he chased from the top, not on the bottom.

We remember **penánaxwi'aw** *in the middle*, **penánaxwiyka** *to the middle*. Take a guess at what, *from the middle*, will sound like:

Nénmi penánaxwingax!

Chase from the middle!

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Location	At	Towards	From
Middle	Penánaxwi'aw	Penánaxwiyka	Penánaxwingax

E 45

Translate the following sentences into Pá'anexily (the Cupeño language):

1. From the middle, dog.
2. From the middle not from the top, man.
3. Yes, from the middle, not on the bottom.
4. Men, look for big bows from the middle.
5. Ladies, look at the small arrows from the middle.
6. The red runner chased from the middle.

Now can you guess what *from the bottom* would look like:

Téngax

From the bottom or from below.

Location	At/On	Towards	From
Top	Tukuchí'aw	Tukuchíyka	Tukuchíngax
Middle	Penánaxwi'aw	Penánaxwiyka	Penánaxwingax
Bottom	Té'aw	Téyka	Téngax

What a magnificent, predictable and exquisite system.

E 46

Translate the following sentences into Pá'anexily (the Cupeño language):

1. From below not from the top.
2. From below to the top.
3. From below to the middle.
4. The cats, they chased from below, to the top.
5. The men, they chased from below, to the middle.
6. Chase from below, not from the top.

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Vocabulary	
Etíre áye	Soon
Pánga	In the water
Pemí'awluqal	Was arriving , he/she/it

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25. Múku'ut pe' etíre áye pánga pemí'awluqal.

25. And he soon came to water.

Múku'ut - and it is said

pe' - he

Etíre áye - soon

Pá-nga - in the water (water- **Pál**)

Pá - **nga** the **-nga** suffix is meaning the location of in something (in the water)
Water - **in**

Pe-mí'awlu-qa-l - he was arriving

Pe - **mí'awlu** - **qa** - **l**
he/she/It- arrive - **durative singular- past**

Lets learn our directions in Pá'anexily

Ewépe- Kawí-	West
Temám-	North
Támi-	East
Kichám-	South

West- Ewépe- or Kawí- *one means to a spiritual west*

North- Temám-

East- Támi-

South - Kichám-

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E 47

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Water
2. In the water
3. West
4. To the West.
5. North
6. To the North.
7. East
8. To the East.
9. South
10. To the South.

Learning about Present Tense Singular

Let's look at these next sentences that we have worked with before in Pá'anexily:

Né'en túkmel
I am a cat.

É'et naxánish
You are a man

Axwéchim kawísish.
That is a fox.

Chémesh nánwiktam.
We are women.

Émemel awálim.
You guys are dogs.

Axwéchimel nánxachim.
They are men.

We have said these are called *equative sentences*. In English *equative sentences*, we find a verb, called a *form of be*: am/is/are. Almost every sentence in English there has to be a verb. In Pá'anexily, equative sentences are verbless. Pá'anexily suffixes, **-en**, **-t**, **-im**, **-esh**, and **-el** take the verb's place.

We have also used real verbs in our exercises, for example the verb **ámin** to hunt/ subtract. Let's use **ámin** to subtract in a sentence like this:

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Ámi wíchiw.

Subtract the four.

We have been using verbs like the one above as commands, telling someone to do something or not to do something. But what if we wanted to say *The man is subtracting*, but not give a command. Let's use it in present tense:

Naxánish ámiqa wíchiw.

The man is subtracting four.

What do you think the Pá'anexily word for *is subtracting*? **Ámiqa** is the Pá'anexily word for *is subtracting*. Let's look and compare the two forms we know:

Command	Ámi; Subtract Ámin; to Subtract
Present tense	Ámiqa is Subtracting

-Verbs ending with **-in**, drop the **(n)** then add **-qa** as the suffix.

Notice that this word order is Man + is subtracting + four:

Subject	Verb	Object
The man	Is subtracting	Four.

We refer to this as Subject-Verb-Object, or SVO for short.

E 48

Translate the following into Pá'anexily, using the SVO word order:

1. The man is subtracting a one.
2. The big man is subtracting a two.
3. The little fox is subtracting a three.
4. The big cat is subtracting a four.
5. The dog is subtracting five.
6. The man is subtracting one arrow.
7. The little woman is subtracting two bows.
8. The little fox is subtracting three arrows.

However, Subject + Verb + Object, SVO is one correct word order. In Pá'anexily, we could also use the word order Subject + Object + Verb, SOV for example:

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Naxánish páh **yúniqa**.

Yúnin; to add, drop (*n*) the add **-qa** suffix

The man **is adding** a three.

E 49

Translate the following into Pá'anexily, this time using SOV word order:

1. The woman is adding a five.
2. The man is adding a four.
3. The fox is adding a bow.
4. The dog is adding three arrows.
5. The little woman is adding two trees.
6. The big man is adding five trees.
7. The cat is adding one tree.
8. The fox is adding a three.

We have learned plural form of inanimate nouns do not take **-m** endings. They don't change their endings using a **-m**, when pluralized. For example:

Páh **keláwat**.

Three **trees**.

Wíh **kwáwkti'ish**.

Two **reds**.

Kwáwkti'ish red becomes **Kwáwkti'ish** reds', but no plural ending in **-m** is added. Now, let's look at this next sentence:

Wíh tekwínwenepish **ámiqa** súplewet tekwínwenepish áy'anichi.

Two numbers **are subtracting (subtract)** one big number.

When we say the above sentence in English, we have to switch *is subtracting (subtracts) - are subtracting (subtract)*. But in Pá'anexily let's note we will be using **ámiqa** *is subtracting*. This grammar rule in Pá'anexily: if we have a plural inanimate noun, like **wíh tekwínwenepish**, we will still use the *present singular* suffix **-qa**.

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-Also, a grammar rule to apply: Present tense object adjectives change just like they do when we give a negative command. We did these in Exercises 28-29, but only the object's adjective changes, not the subject's adjective of the sentence. Let's look at the next sentence:

The big man is adding a big three.

Naxánish áy'anish yúniqa páh áy'anichi.

You see how only the the object's adjective of the sentence, *a big three*, **áy'anish** changes to **áy'anichi**. But, the subject's adjective *the big man*, does not change, it stays as **áy'anish** big.

E 50

Translate the following into Pá'anexily (the Cupeño language):

1. Two small numbers are adding one big number.
2. Three small numbers are subtracting one big number.
3. Three small numbers add one big number.
4. Four small numbers subtract two big numbers.

The present tense **ámiqa** and **yúniqa** are formed by adding **-qa** to their singular command form:

Step 1 -command form	Step 2 -add suffix -qa
Ámi <i>subtract</i>	Ámiqa <i>is subtracting</i>
Yúni <i>add</i>	Yúniqa <i>is adding</i>

Here is a chart for some verbs and their present tense forms next to their command forms. Verbs that end with, **-in** drop the **-n** then add **-qa**. Verbs that end in **-yax**, drop **-x**, then add **-qa**. Third class verbs like **ámu**, just add **-qa** right after their verb:

Command form Verb	Present Tense
Ámu <i>hunt</i>	Ámuqa <i>is hunting</i>
Cháwaya <i>to climb</i>	Cháwayiqa <i>is climbing</i>
Étew <i>look at</i>	Tewqá <i>is looking at</i>
Há'le <i>look for</i>	Hálqa <i>is looking for</i>
Híwchu <i>know</i>	Híwchuqa <i>knows/is knowing</i>
Mí'aw <i>arrive</i>	Mí'awqa <i>is arriving/coming</i>
Píqi <i>touch</i>	Píqiqa <i>is touching</i>

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So let's use these present tense verbs with Pá'anexily translations:

Naxánish ámuqa.

The man is hunting.

E 51

Translate the following sentences into Pá'anexily (the Cupeño language):

1. The fox is hunting.
2. The cat is climbing a tree.
3. The woman is looking at the three.
4. The dog is looking for the arrow.
5. The man knows everything.
6. The hunter is arriving here.
7. The hunter is hunting.
8. The cat is looking for a tree.
9. Hunter is looking at a bow.
10. The man is arriving there.

We know how to say *I am né'en*, now let's use that in present tense:

Né'en ámuqa.

I am hunting.

E 52

Translate the following into Pá'anexily (the Cupeño language):

1. I am looking for a red arrow.
2. I am climbing a black tree.
3. I am hunting a big number.
4. I am looking at a blue number.
5. I am arriving from the bottom.
6. I am looking at a small tree.

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We can easily drop the **-en** suffix and simply say:

Né ámuqa

I am hunting.

Né'en ámuqa.

The two Pá'anexily sentences mean the same thing. Also, we can easily negate the sentence with **qáy**, like this:

Né qáy ámuqa.

Né'en qáy ámuqa.

I am not hunting.

Let's use **qáy** directly to the left of the verb like above.

There is another possible way to assemble the phrase *I am hunting*:

Ámuqalen

I am hunting.

If you ever use the Verb first in a sentence, which happens a lot in Pá'anexily. Then it is possible to add **-qalen** which stands for *I am ...ing*. Let's examine this ending like so:

-qa-l-en

-Present tense singular- connecting consonant l - en

If you noticed the suffix **-en** shows up again. We have seen it before in (**né'en**).

Né'en ámuqa.

Ámuqalen.

But, it wouldn't be correct if we used **né'en** in the second place:

Ámuqalen-né'en.

I am hunting.

If we choose the form **ámuqalen** *I am hunting*, and then we add other words to the sentence, the new words should follow to the right, like this:

Ámuqalen tekwínwenepish áy'anichi.

I am hunting a big number.

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E 53

Translate the following phrases into Pá'anexily. Let's begin each sentence with the verb and use the new suffix **-qalen**:

1. I am Subtracting the number.
2. I am adding the number.
3. I am climbing the tree.
4. I am hunting.
5. I am looking for the red five.

Let's start the sentence with **qáy**, and then suffix a form of **-en** after **qáy**. Except we can reverse the order of **-en** and suffix **-ne**, as in:

Qáyne ámuqa.

I am not hunting.

E 54

Translate the following into Pá'anexily. Let's begin each sentence with **qáy not**, and use the **-ne** suffix.

1. I am not climbing the tree.
2. I am not hunting a number.
3. I am not looking for a two.
4. I am not looking at the yellow.
5. I am not subtracting a number.
6. I am not adding a number four.

Here is a chart for all the ways to use *I am...ing* in Pá'anexily:

Né'en verb + qa	Né'en yúniqa.
Verb + qalen	Yúniqalen.
Né verb + qa	Né yúniqa.

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Also, here is a chart to say *I am not ... ing*, in Pá'anexily:

Né'en qáy verb + qa	Né'en qáy ámuqa.
Né qáy verb + qa	Né qáy ámuqa.
Qáyne verb + qa	Qáyne ámuqa.

What I have learned, you can also add emphasis by adding **né**, at the end of the sentence when using the **qáyne** and **-qalen** formed sentences, like so:

Qáyne ámuqa né.
I am not hunting.

Ámuqalen né.
I am hunting.

Usually you add emphasis (stress) to a word by using it first in a sentence, but occasionally you can also stress a word by placing it last, like the above sentences. Also, to add emphasis you can say the word a little louder.

E 55

Translate the following phrases into Pá'anexily, adding the emphasis on the word with bold, placing it last:

1. **I** am climbing yellow tree.
2. **I** am not hunting.
3. **I** am looking for a green bow.
4. **I** am not looking at a blue one.
5. **I** am adding a red two.
6. **I** am subtracting a small number.
7. **I** am not hunting a big tree.
8. **I** am looking for the blue number.
9. **I** am not looking for a big arrow.
10. **I** am hunting a red three.



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Vocabulary	
Pichákwinuk	Having caught him
Pipé'meq	They killed him/her/it

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26. Múku'ut pichákwinuk pipé'meq.

26. And they caught him and killed him.

Múku'ut - and it is said

Pi-chákwi-nuk - caught him , having caught him (catch, grab, cling to- **Chákwe**)
(**Chákwila'ash** ;Trap-noun) **Chákwin**; to catch- dictionary form

Pi - **chákwi** - **nuk**
him/her/It - **catch** - **having**

Chákwi - **catch**, *command form*

Pi-pe'-meq - they killed him/her/it Mulu'wetam dictionary (to kill- **Meqe**)

Pi - **pe'** - **meq**
him/her/it - **they** - **killed**

E 56

Translate the following phrases into Pá'anexily (the Cupeño language):

1. Catch!
2. Alright, catch!
3. Man, catch!
4. Today, the dogs, they were hunters. (**Pe'míyaxwen; were**)
5. That dog and fox.
6. Those dogs and the cat.
7. That cat and dog.
8. Those cats.
9. Don't catch it. (**Refer to pg. 48**)

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10. Don't touch it.

Let's learn how to use pronoun **you é'e**, in the present tense.

We have learned how create sentences like the following:

Kawíshish chákwiqa.

Fox is catching.

Né'en chákwiqa.

I am catching.

We have also used the two other forms:

Né' chákwiqa.

I am catching

Chákwiqalen.

I am catching.

In past exercises we have worked with equative sentences using *You are*:

É'et túkmel.

É'e túkmel.

You are a cat.

But, let's learn how to say *you are catching*:

É'e chákwiqa.

You are catching.

Let's note that we don't use the form **é'et** *you are* when we have a verb ending in the suffix **-qa**. We just use the **é'e** *you* and use the verb with the suffix **-qa**.

Also we can negate Pá'anexily sentences using *you*, by putting **qáy** right before the verb:

É'e qáy chákwiqa.

You are not catching.

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E 57

Translate the following into Pá'anexily (the Cupeño language):

1. You are hunting .
2. You are climbing a black tree.
3. You are adding the big number.
4. You are subtracting the little number.
5. You are looking for the red three.
6. You are looking at the green arrows.
7. You are arriving here, on bottom.
8. You are hunting a big and little number.
9. You are not catching the red arrow.
10. You are not looking for a little blue number.

Here is a little recap of how to make present tense sentences using 'I' and 'you' :

Né'en chákwiqa.	I am catching.
Né chákwiqa.	I am catching.
Chákwiqalen.	I am catching.
Né'en qáy chákwiqa.	I am not catching.
Né qáy chákwiqa.	I am not catching.
Qáyne chákwiqa.	I am not catching.

É'e chákwiqa.	You are catching.
É'e qáy chákwiqa.	You are not catching.



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Vocabulary	
Íi	This
Í'im	This is, these
Peháyve	End, edge of

The End

Í'im Peháyve.

This is all

Í'im - This is, (these) í'i (this)

Peháyve - End of, also seen as the edge of something.

Pál peháyve - edge of the water (bank of any water)

Using Í'im in Sentences

In the English language, when you say something is a little further away, you say : *That bow*. When something is a little closer by, you say: *This bow*:

Í'i kútapish

This bow.

When we use a plural noun *í'i* switches to *í'im*:

Í'im kutábish.

These bows.

Also, if you wanted to say: *This is a bow*. Take a look at the next sentence :

Í'im kutábish.

This is a bow.

Remember how to say *that is*:

Axwéchim kútapish.

That is a bow.

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In Pá'anexily, the **-m** is the part saying *is*. Just like when we worked with **axwéchim** we can also drop the **-m** ending. As in:

Í'i — kútapish.

This is a bow.

What if we had multiple arrows we would not say: *This is arrows*. Proper grammar we would want to say: *These are arrows*.

Í'imel awálim.

These are dogs.

The above sentence, the **-el**, is representing **are** in **Í'imel**. Let's also note: when using suffix **-el** meaning *are* in sentences, we normally only use it with living animate plural subjects.

Here is a chart to help us remember, (near) stands for something close by:

This (near)	This is (near)	These (near)	These are (near)
Í'i	Í'im (Í'i —)	Í'im	Í'imel

We can also negate each sentence by using **qáy**. Also replacing the dash /—/ with **qáy** as well, like this:

Í'im qáy kútapish.

Í'i qáy kútapish.

This is not a bow.

We learned earlier in sentence 20 The Fox and the Cat, the word **axwésh** *that* and **axwéchim** *that is*, meant something a little further away. Now we are using the word **Í'im** *this is* and **Í'i** *this*, for describing something more near. Let's fill out some more of our previous chart:

Í'i	Í'im	Í'imel	Near	This/ These
Axwésh	Axwéchim	Axwéchimel	Midrange	That / Those
			Far	Yonder

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E 58

Translate the following phrases into Pá'anexily (the Cupeño language):

1. This bow.
2. This is a black tree. (íi-)
3. This is a red number three.
4. These green arrows.
5. These blue bows.
6. These are red arrows and blue arrows.
7. This big red tree.
8. This black dog.
9. This is a small yellow runner.
10. These are big green runners. (Switch to animate big)

Again, the suffix **-el**, meaning *are* in equative sentences, is however, normally only compatible with living objects (animate plural subjects). For example:

Émemel á'ay'anchim.

You guys (people or animals) **are big.**

Now, lets look at this next sentence :

Í'im á'ay'anish.

They (near: inanimate thing) **are big.**

The above sentence refers to non-livings, inanimate things. The reason why, as you can see the adjective is **á'ay'anish** big inanimate plural and not **á'ay'anchim** big animate plural.

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More Equative sentences using **Pé'**

Vocabulary	
Pé'	That (far)
Pé'em	That is (far)
Pémem	Those (far)

Let's use this chart for equative sentences and words for this/these and that/those:

This/That	This is/That is	These/Those	These are/Those are
Í'i (near)	Í'im (near)	Í'im (near)	Í'imel (near)
Axwésh (mid)	Awéchim (mid)	Axwéchim (mid)	Axwéchimel (mid)

English lets us know of two degrees of distance: this and that:

This fox..
That fox..

We have learned, *that fox* is a little further away than *this fox*. In the past, there was a third degree in the English language, *yon*. Let's see them all now:

This fox...
That fox...
Yon fox...

Well, Pá'anexily still has three degrees of distance:

Í'i kawísish **this fox**
Axwésh kawísish **that fox**
Pé' kawísish **that (further away than *axwésh*) fox**

So **pé'**, will be our new word meaning *that*, but at a further distance than **axwésh that**.

E 59

Translate the following phrases into Pá'anexily:

1. This little cat.
2. That (mid) little cat.
3. That (far) little cat.
4. This big man.

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5. That (mid) big man.
6. That (far) big man.
7. This little woman.
8. That (mid) little dog.
9. That (far) little hunter on top.
10. That (mid) big hunter, there.

We learned how to make equative sentences with words like *í'im* *this is* and *axwéchim* *that is*. But, what about the word *pé'*, if we wanted to say *that is (far) a fox*. Check it out:

Pé'em kawísish.

That is (far) a fox.

Here is a another chart to help remember:

í'im	This is
Axwéchim	That is (mid)
Pé'em	That is (far)

E 60

Translate the following into Pá'anexily (the Cupeño language):

1. (Near) This is a blue bow.
2. (Mid) That is a red arrow.
3. (Far) That is a blue arrow.
4. (Near) This is yellow tree.
5. (Mid) That is a black number.
6. (Far) That is orange fox.
7. (Near) This is a red fox.
8. (Mid) That is a black dog.
9. (Far) That is a big hunter.
10. (Near) This is a small runner.

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In Pá'anexily there is not a different term for he/she/it. The following phrases can also mean he/she/it:

Í'im kawísish.

Axwéchim kawísish.

Pé'em kawísish

He/she/it is a fox.

Each of those sentences, the suffix **-m**, is taking the place of **is**. In Pá'anexily there is no word for *a* or *an*. Also, you can easily negate **pé'em** the same way you do with **í'im** and **axwéchim**. In addition, you can also negate by replacing any dash(—) with **qáy**, to easily negate equative sentences.

Túkmel - kwatikwáti'ish.

The cat is red.

So let's make a little bit longer sentences using this/ that:

Í'i túkmel áy'anish — kwatikwáti'ish me túlnikish.

Axwésh túkmel áy'anish — kwatikwáti'ish me túlnikish.

Pé' túkmel áy'anish — kwatikwáti'ish me túlnikish.

This/that big cat is red and black.

E 61

Translate the following sentences into Pá'anexily:

1. (Near) This black dog is smart hunter.
2. (Mid) That big yellow cat is not little.
3. (Far) That little purple fox is a runner.
4. (Near) This little hunter is not a runner.
5. (Mid) That big red fox is not clever.
6. (Far) That big blue dog is big in the middle.

We have learned with **í'i** and **axwésh**, when used with a plural noun they switch to **í'im** *these* and **axwéchim** *those*. Something happens to **pé'** that, the word switches to **pé'em** *that is*. But, when talking about plural subjects **pé'em** switches to **pémem** *those (far)*:

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Pémem tukmelim.

(Far) Those cats.

Now we know the word *pe'em* that is, switches to *pémem* those.

Here is a little chart to help us remember the plural form of these nouns:

Ámiva'chim	Hunters
Awálim	Dogs
Kawísicham	Foxes
Nánwiktam	Women
Nánxachim	Men
Tepínva'chim	Trackers
Túkmelim	Cats

E 62

Translate the following phrases in to Pá'anexily (the Cupeño language):

1. (Near) These foxes.
2. (Near) These cats.
3. (Near) These dogs.
4. (Near) These men.
5. (Mid) Those trackers.
6. (Mid) Those cats are big. (Use a dash — for are)
7. (Mid) Those hunters are smart.
8. (Far) Those dogs on top are yellow.
9. (Far) Those foxes on the bottom are red and blue.
10. (Far) Those foxes are big and blue.
11. (Near) These cats are big and small.
12. (Mid) Those dogs are black on top.
13. (Far) Those ladies are big and small.

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14. (Near) These trackers are smart.
15. (Mid) Those cats on the bottom are not hunters.
16. (Far) Those foxes on top are not smart hunters.

Now that we added **pémem** *those (far)* to the list, we have already learned *these are í'imel* and *those are axwéchimel*. Now, let's learn the last form of *those are (far)*. You don't have to be Sherlock Holmes to figure it out:

Pémemel awalim.

Those are dogs.

You've been hanging in there, now let's complete the chart we started back in sentence 20's lesson. The three precise forms of distance for that/this:

This/That	This is/ That is	These/Those	These are/Those are
Í'i (near)	Í'im (near)	Í'im (near)	Í'imel (near)
Axwésh (mid)	Axwéchim (mid)	Axwéchim (mid)	Axwéchimel (mid)
Pé' (far)	Pé'em (far)	Pémem (far)	Pémemel (far)

Just like the others you can easily add **qáy** to negate the sentence:

Pémemel qáy kawísicham.

(Far) Those are not foxes.

E 63

Translate the following sentences into Pá'anexily:

1. (Near) These are small cats.
2. (Mid) Those are medium cats, there.
3. (Far) Those are big cats, there.
4. (Near) These are little ladies, here.
5. (Mid) Those are medium ladies, there, on the bottom.
6. (Far) Those are big ladies, on top, there.
7. (Far) Those are not small men, here.

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In these past exercises we have learned the three words for *these* and *those*. When referring to *these* and *those*, we can also use the word *they* as well. Now we can use the words *they* in a sentences, by using these words:

Í'im	They (near)
Axwéchim	They (mid)
Pémem	They (far)

Also, all three of these Pá'anexily words can be translated as *they are*, according to the distance:

Í'imel	(Near) They are
Axwéchimel	(Mid) They are
Pémemel	(Far) They are

E 64

Translate the following sentences Pá'anexily:

1. (Near) They are little foxes down on the bottom.
2. (Mid) They are big foxes up there, on top.
3. (Far) They are big cats on the middle, everywhere.
4. (Near) They are big hunters here.
5. (Mid) They are not smart hunters there, on top.
6. (Far) They are not big trackers, on top.

We have learned the suffix **-el** is not compatible with inanimate plural subjects. You have also learned to tell the difference if we are referring to animate or inanimate subjects by the adjective. **Á'ay'anchim** and **á'ay'anish**, have different endings when referring to inanimate and animate. This next exercise pay close attention to if it's animate or inanimate. Use the **-el** suffix if its animate living noun:

E 65

Translate the following sentences into Pá'anexily:

1. (Near) They are big bows, here.
2. (Mid) They are red arrows on top.
3. (Far) They are big cats on the bottom.
4. (Near) They are big arrows here.

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5. (Mid) They are smart trackers, there, in the middle.
6. (Far) They are red cats on the top, to the west.
7. (Near) They are not black arrows and red arrows.
8. (Mid) They are not blue bows and yellow arrows, to the north.
9. (Far) They are not big yellow cats, to the south.
10. (Far) They are small red foxes, to the east.

Here is a nice long chart to help us remember our equative sentence forms, that we have learned:

Vocabulary for Equative Sentences	
Né'	I
Né'en	I am
É'e	You
É'e, É'et	You are
Í'i (near)	This, he/she/it
Í'im (near)	This, these, He/she/it is, This is
Í'imel (near)	These are, They are,
Axwésh (mid)	That, he/she/it
Axwéchim (mid)	That is, Those, he/she/it is
Axwéchimel (mid)	Those are, they are
Pé' (far)	That, he/she/it
Pé'em (far)	That is, he/she/it is
Pémem (far)	Those
Pémemel (far)	Those are, they are
Émem	You guys
Émemel	You guys are
Chémem	We
Chémesh	We are

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Vocabulary	
Áminwe	are subtracting
Ámuwe	are hunting
Chákwinwe	are catching
Cháwayinwe	are climbing
Hálwe	are looking for
Híwchuwe	are knowing/know
Mí'awwe	are arriving
Nénminwe	are chasing
Píqinwe	are touching
Téwwe	are looking at
Yúninwe	are adding

Present Tense Suffix with Plural Animate Subjects

In past exercises we have learned how to use such sentences:

I am hunting.

Né'en ámuqa.

Né ámuqa.

Also:

You are catching.

É'e chákwiqa

Now, take a look at the following sentence with verbs that use a **-in** ending:

Chémesh píqinwe .

We are touching.

Another verb ending with **-in** subtracting:

Chémesh áminwe.

We are subtracting.

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Now we are describing what is happening in the present tense. Present tense with more than one person doing an action. Because we are using the word **chémesh** we (are), showing multiple people or animals are doing the action. We are taking the full verb **píqin** to touch and **ámin** to subtract, then suffixing **-we** to the end. This is called the present tense plural and is how we suffix **-in** class plural verbs in Pá'anexily. Here is a chart with some **-in** ending verbs:

Dictionary Form	Present Tense Singular	Present Tense Plural
Ámin; to subtract	Ámiqá; is subtracting	Áminwe; are subtracting
Chákwin; to catch	Chákwiqá; is catching	Chákwinwe; are catching
Cháwayin; to climb	Cháwayiqá; is climbing	Cháwayinwe; are climbing
Nénmin; to chase	Nénmiqá; is chasing	Nénminwe; are chasing
Píqin; to touch	Píqiqá; is touching	Píqinwe; are touching
Yúnin; to add	Yúniqá; is adding	Yúninwe; are adding

Grammar Rule- just like the present tense singular, if you have an adjective after the inanimate object, it takes an **-i** ending. But, if you have more than one adjective than only the second adjective takes the ending.

We are catching a big blue arrow

Chémesh chákwinwe húyal textéxe'ish áy'anichi.

E 66

Translate the following phrases into Pá'anexily:

1. We are catching the little arrow.
2. We are climbing the big yellow tree.
3. We are chasing two.
4. We are subtracting the little green number.
5. We are adding the big blue numbers.
6. We are touching the big red tree.

We have learned that the Pá'anexily word for we is **chémem**. The word **chémesh** meaning we are, is a shortened form of the **chémem**, /chémem/ plus our equative suffix **-esh**.

Chém-esh

We - are

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Besides using **chémesh**, you can just use **chémem** as well with a verb, in the present plural form:

Chémém yúninwe.

We are adding.

So these next sentences have the same meaning:

Chémesh yúninwe.

Chémém yúninwe.

We are adding.

You can simply use **qáy not**, right before the verb, to negate sentences with **chémesh** and **chémem** as the subject:

Chémém qáy áminwe.

Chémesh qáy áminwe.

We are not subtracting.

E 67

Translate the following into Pá'anexily, using **chémem** not **chémesh**.

1. We are adding a yellow one.
2. We are subtracting a blue two.
3. We are chasing three.
4. We are climbing a big red tree.
5. We are not catching the big green arrows.

So you have learned to use **-we** to form the present plural with **-i(n)** verbs. You add **-we** onto the end of the full dictionary form verbs.

Another different class of verbs (class three verbs) they don't end with **-i(n)** for example:

Nánxachim ámuwe.

The men are hunting.

These next verbs don't have an ending, no **-yax** or **-in** endings. These verbs just add **-we** right after the end of the verb. These are called, class three verbs, and they have no suffix at the end. Here is a chart to help:

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Full Verb (command forms)	Present Singular Tense	Present Plural Tense
Ámu <i>hunt</i>	Ámuqa <i>is hunting</i>	Ámuwe <i>are hunting</i>
Étew <i>look at</i>	Tewqá <i>is looking at</i>	Téwwe <i>are looking at</i>
Há'le <i>look for</i>	Hálqa <i>is look for</i>	Hálwe <i>are looking for</i>
Híwchu <i>know</i>	Híwchuqa <i>knows/knowing</i>	Híwchuwe <i>are knowing/know</i>
Mí'aw <i>arrive</i>	Mí'awqa <i>is arriving</i>	Mí'awwe <i>are arriving</i>

Let's look at the following sentences :

Émemel ámuwe.

You guys are hunting.

We have learned the word **émemel** means *you guys are*. We can use **émem** or **émemel** to the beginning and then add **-we** right after the end of the verb:

Émem híwchuwe.

Émemel híwchuwe.

You guys know.

E 68

Translate the following sentences into Pá'anexily:

1. You guys are hunting.
2. You guys are looking at the green bow.
3. You guys are looking for a red arrow.
4. You guys know big numbers.
5. You guys are arriving on the top.

Negating Class Three verbs, we put **qáy** just before the verb:

Émemel qáy ámuwe.

You guys are not hunting.



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If you can recall we used a one word sentence when using present tense:

Yúniqalen

I am adding.

Then the one word sentence became a two word sentence when negating:

Qáyne yúniqa.

I am not writing.

Take a look at the following:

HíwchuweneI.

They know.

ÁminweneI.

They are hunting.

In the above sentences, it is the **-eI** suffix is conveying the word *they*. We have seen the same **-eI** suffix before:

Í'imel

They are

Axwéchimel

They are

Pémemel

They are

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Let's notice, the verbs *áminwenel* and *híwchuwenel* takes the suffix *-we* to which */n/* is added:

Ámin-we-n-el

Subtract-present plural-added letter-they are

They are subtracting.

-The combination of the suffix *-wenel* is normally only used when the verb is the first word in sentence.

Occasionally, the *-wenel* suffix takes the form *-mel*, as in (*áminwenmel*) 'they are hunting'. But in these exercises lets use the *-wenel* suffix to translate the sentences.

E 69

Translate the following phrases into Pá'anexily. Use the suffix combination *-wenel*:

1. They are adding.
2. They are catching an arrow.
3. They are climbing a big tree.
4. They are chasing four.
5. They are touching a green arrow.
6. They are adding a little number.
7. They know big numbers.
8. They are looking at the big tree.



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So we learned the one for sentence with the ending **-wenel**. Now lets learn to negate the sentence using just two words:

Qáymel áminwe.

They are not subtracting.

Qáymel píqinwe.

They are not touching.

Note the normal suffix **-el** now show up as **-mel** when used with **qáy**.

E 70

Translate the following into Pá'anexily. Use **qáymel** to start every sentence:

1. They are not catching the blue arrow.
2. They are not adding the green number ten.
3. They are touching the big red tree.
4. They are not subtracting the five and four.
5. They are not hunting on top.
6. They are not arriving on the bottom.
7. They are not looking at the tree, in the middle.

You can add emphasis when using the verb first and the ending **-wenel**. By adding **í'im**, **axwéchim**, or **pé'em**:

Ámuwenel í'im.

They (near) are hunting.

Ámuwenel axwéchim.

They (mid) are hunting.

Ámuwenel pé'em.

They (far) are hunting.

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If you add an object, like *húyal* arrow, you can place it before or after *í'im/axwéchim/pé'em*, as so:

Yúninwenel húyal í'im.

They (near) are adding an arrow.

Yúninwenel axwéchim húyal.

They (mid) are adding an arrow.

E 71

Translate the following into Pá'anexily. Start the sentence using the verb first, with **-wenel**:

1. **They** (near) are touching the arrow.
2. **They** (mid) are catching, there.
3. **They** (far) are chasing four.
4. **They** (near) climbing the big blue tree.
5. **They** (far) are hunting, there.
6. **They** (mid) are adding little numbers.
7. **They** (near) are subtracting big numbers.
8. **They** (far) are arriving towards the North.
9. **They** (mid) know numbers.
10. **They** (near) are looking for a big tree.



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When using **qáymel** at the beginning of a sentence, you can add emphasis by adding **í'im/axwéchim/pé'em**. Look at the following:

Qáymel píqinwe í'im.

They (near) are not touching.

Let's note the the verb, in this case **píqinwe**, often follows directly after **qáymel**. If there is an **object**, you can put the **object** after **qáymel**, after the verb, or at the end:

After the verb: **Qáymel píqinwe húyal í'im.**

At the end: **Qáymel píqinwe í'im húyal.**

They (near) are not touching the arrow.

But the object can also follow **qáymel**, for example:

Qáymel húyal píqinwe í'im.

They (near) are not touching the arrow.

E 72

Translate the following into Pá'anexily. Begin your sentence with **qáymel**, also use emphasis on the underlined word **they**:

1. **They** (near) are not hunting.
2. **They** (mid) are not chasing a big number.
3. **They** (far) are not adding little trees.
4. **They** (near) are not looking for a black bow.
5. **They** (far) are not climbing a yellow tree.
6. **They** (mid) are not arriving there.

If you have a plural noun starting the sentence with a present tense verb. You can optionally add the ending **-el** as a suffix to the plural noun. For example:

Awálimel nénminwe.

The dogs are chasing.

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But the suffix **-el** is an option and does not have to be used. If you drop the suffix **-el**, the meaning does not change:

Áwalim nénminwe.

The dogs are chasing.

If there is an adjective after the noun, then the adjective is the word that takes the suffix **-el**:

Awálim akúkulyimel nénminwe.

The small dogs are chasing.

As before, if you drop the suffix **-el**, it will not change the meaning:

Awálim akúkulyim nénminwe.

The small dogs are chasing.

E 73

Translate the following into Pá'anexily. Use the suffix **-el** to the beginning of each sentence:

1. The men are hunting.
2. The big men are catching.
3. The foxes are chasing on top.
4. The small women are adding big trees.
5. The cats are climbing the big red tree.
6. The dogs are looking at the little green tree.

You can even begin a sentence with a verb ending in **-wenel** and still have a plural animate noun. For example:

Ámuwenel nanxachim.

The men are hunting.

E 74

Translate the following into Pá'anexily. Begin each sentence with the verb then add **-wenel** suffix to the end of the verb:

1. The women are arriving.
2. The men are climbing the tree, on top.

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3. The foxes are hunting.
4. The cats are catching.
5. The dogs are chasing.

Finally, **qáymel** can be used as an option to start a sentence with a plural animate noun as a subject:

Qáymel áminwe nánwiktam.

The ladies are not subtracting.

You can negate your sentence as we have done before, by using **qáy** before the verb, for example:

Nánwiktam qáy áminwe.

The women are not subtracting.

As we have seen before, you can optionally add the suffix **-el** to **nánwiktam**. If **nánwiktam** is the first word in the sentence:

Nánwiktamel qáy áminwe.

The women are not subtracting.

E 75

Translate the following phrases into Pá'anexily. Start odd numbers with with plural animate noun plus suffix **-el** and even numbers with **qáymel**:

1. The dogs are not chasing three.
2. The cats are not climbing.
3. The women are not touching the big bow.
4. The men are not hunting.
5. The foxes are not adding.
6. The hunters are not catching.



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Singular Animate Noun Object Form

Axwéchi	That (mid, object)
Ewét'imal	Pottery Bowl
Ichá'i	Good
Icháay	Good (object)
Ivíy	This (object)
Né'et	Basket
Pé'ey	That (far object)
Péchi	With
Sekwíkwine	Swallow (bird species)
Wákat	Rabbit stick
Wáqal	Spear

In previous lessons we learned that in some cases, adjectives describing objects add *-i* ending on present tense sentences. Also inanimate objects that have two adjectives, the second adjective will only take the *-i* ending. For example:

Chákwiqalen húyal áy'anichi.

I am catching the big arrow.

Chákwiqalen húyal texetéxe'ish áy'anichi.

I am catching the big blue arrow.

When giving a command to someone or more than one person, the *-i* ending does not appear. But when giving a negative command the *-i* ending does appear:

Qáyepe píqin húyal áy'anichi.

Don't touch the big arrow.

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Qáyelpe píqin húyal xwavixwávi'ish áy'anichi.

Don't touch the big green arrow, you guys.

As you see above on the second sentence, only the second adjective describing the object noun takes the *-i* ending.

Now, let's analyze these two sentences:

A) Yúni í'i tekwínwenepish.

Add **this number.**

B) Yúniqalen íviy tekwínwenepish.

I am adding **this number.**

The word *í'i this* becomes *íviy this*, when modifying an object. But you still keep *í'i* in positive commands, as above in Sentence A.

We also know that Pá'anexily has two words for the word *that*, namely **axwésh** (*mid*) and **pé'** (*far*):

Há'le axwésh keláwat.

Look for that (mid**) tree.**

Há'le pé' keláwat.

Look for that (far**) tree.**

But these two words also change when modifying objects:

Háleqalen axwéchi keláwat.

I am looking for that (mid**) tree.**

Háleqalen pé'ey keláwat.

I am looking for that (far**) tree.**

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Áxwesh *that (mid)* becomes **axwéchi** *that (mid)* object form, and the word **pé'** *that (far)* becomes **pé'ey** *that (far)* object form. Also, if you add an adjective it takes the *-i* endings:

Ámiqalen axwéchi kútapish akúlyi'i.

I am adding that (mid) small bow.

Here is a chart to help us remember:

This/ That

Subject	Object
Í'i	Ivíy
Axwésh	Axwéchi
Pé'	Pé'ey

Let's also use some the new vocabulary (inanimate nouns):

Ewét'imal	Pottery bowl
Né'et	Basket
Wákat	Rabbit stick
Wáqal	Spear

E 76

Translate the following into sentences Pá'anexily:

1. I am looking at this small tree.
2. Don't touch that (mid) red arrow.
3. I am adding that (far) green bow.
4. Don't subtract this little number.
5. I am looking for that (mid) red pottery bowl.
6. I am catching that (mid) black spear.
7. Don't chase this big rabbit stick.

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8. Don't add that (far) green basket.
9. I am climbing on this big basket.
10. Don't subtract that (mid) blue pottery bowl.

These past exercises we have learned how to turn some words into their object forms. We have mostly been using sentences with non-living nouns. Some non-living nouns will take an object form, not all, but all living animate nouns do have an object form. Object forms end with the *-i* suffix, but if the word ends with a vowel than usually it takes a *-y* suffix. Let's have a look at the following sentence:

Né'en ámuqa kawísichi kwatikwáti'ichi.

I am hunting a red fox.

We know that the Pá'anexily word for fox is **kawísish**. As you see in the above sentence that the word **kawísish** changes to the object form **kawísichi** fox (*object*). We also see that the adjective **kwatkwáti'ish** changes as well to the object form **kwatikwáti'ichi** red (*object*). Let's analyze the next two sentences:

Né'en hálqa tekwinwenepish.

I am looking for the number.

Né'en hálqa awáli.

I am looking for the dog.

As you analyze the sentences above you see that the non-living object noun does not take the object form. The noun **awál** dog does take the object form **awáli** dog (*object*). This is because most of the time non-living nouns don't usually take an object ending. But if the object noun has life to it, human or animal, is living and breathing. Then the noun will show an object form ending with *-i* or *-y*.

So in these exercises let's make object animate nouns have an object ending. And non-living inanimate nouns take no object ending, because most of the time they do not take an object ending.

So here is a chart with most of the animate nouns we have worked with in the story The Fox and The Cat. Let's look at their object forms as well:

	Subject Form	Object Form
Cat	Túkmel	Túkmeli

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Dog	Awál	Awáli
Fox	Kawísish	Kawísichi
Hunter	Ámiva'ash	Ámiva'achi
Man	Naxánish	Naxánichi
Tracker	Tepínva'ash	Tepínva'achi
Woman	Nawíkat	Nawíkati

E 77

Translate the following to the object form in Pá'anexily, both the noun and adjective:

1. White fox.
2. Red cat.
3. Blue dog.
4. Green fox.
5. Yellow tracker.
6. Purple hunter.
7. Green man.
8. Orange woman.
9. Big hunter.
10. Little fox.

When giving commands, inanimate nouns don't take object endings, the same applies with animate nouns. The animate noun does not take the object ending when giving a command:

Píqi túkmel.

Touch the cat.

Píqi túkmel tešhetéšhe'ish.

Touch the orange cat.

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E 78

Translate the following sentences into Pá'anexily:

1. I am looking for the red fox.
2. I am touching white cat.
3. Don't climb the big man.
4. Don't chase the little dog.
5. Catch the yellow fox.
6. Hunt the orange fox .
7. I am hunting the blue fox.
8. I am looking at the big dog.
9. I am adding the little cat.
10. Don't hunt the green man.



If you recall I had mentioned that if a word ends in a vowel, it takes a **-y** ending if it's an object:

Né tewqá sekwíkwiney akúlyi'i.

I see a small swallow.

The word for *swallow* is **sekwíkwine**. But you see **sekwíkwiney**, this is because the word ends with a vowel and takes **-y** ending. But still **akúlyi** > **akúlyi'i** still ends with **-i** ending, as we learned. This is because **akúlyi** is an exception, there is also another exception, lets look at the word **ichá'i** *good* :

É'e hálqa awáli icháay akúlyi'i.

You are looking for small good dog.

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The word *ichá'i* switches to *icháay* when it modifies an object. Also if we analyze the above sentence closer. We see that both adjectives that modify the object in the sentence, also change to their object form. Before, when we had an inanimate object noun, only the last adjective would change to the object form. When we have two or more adjectives that modify an animate noun they **all** take the object ending. We have also seen *this* and *that* change when we modify an inanimate object, the same happens when we have an animate object as well.

E 79

Translate the following sentences Pá'anexily:

1. You are chasing this small good man.
2. You are climbing that (far) small tree.
3. You are catching this small swallow.
4. You are touching that (mid) good red fox.
5. I am looking for that (far) good woman.
6. I am looking at that (mid) small good man.
7. I am not catching that (far) small swallow.
8. I am arriving at that (far) small yellow dog, there.
9. You are adding this small good cat.
10. You are not hunting that (far) small good fox.

As you have seen only the object and object modifiers have its forms changed. The subject of the sentence has not changed its form, as well as its adjectives :

Those small men are chasing that (mid) big woman.

Axwéchim nánxachim akúkulyim nénminwe axwéchi nawíkati áy'anichi.

Let's use that new vocabulary word *with péchi*, For example:

The man is hunting with a red spear.

Nanxánish ámuqa wáqal kwatikwáti'ichi péchi.

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The men are hunting with the big spears.

Nánxachim ámuwe wáqal á'ay'anichi péchi.

E 80

Translate the following sentences into Pá'anexily:

1. These big foxes are chasing that (mid) small cat.
2. Those (mid) cats are climbing that (far) green tree.
3. Those (far) dogs are looking for this small swallow.
4. The big man is hunting with a green rabbit stick.
5. The small women are looking for a blue small clay pottery bowl.
6. The woman is looking at a large red basket.
7. The cat knows the large orange fox.
8. Don't touch the small black pottery bowl.
9. Don't add the green arrows.
10. The dogs don't chase the small red foxes.
11. The man is hunting with a red arrows.
12. The woman is climbing with a white basket.



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Plural Animate Objects

Vocabulary	
Á'chi'a	Good (more than one inanimate)
Á'chi'ay	Good (more than one thing inanimate object)
Á'chi'am	Good (more than one thing animate)
Á'chi'ami	Good (more than one thing animate object)
Axwéshmi	Those (mid) object form
Ivími	These (near) object form
Pémemi	Those (far) object form

We learned how to use object animate noun forms and also inanimate noun object forms. We also used *this* and *that* to modify the object. Let's use the plural form of *good á'chi'a* to modify the subject and plural objects in the next sentence:

These good arrows and that good bow.

Í'im húyal áchi'a me kútapish ichá'i.

Let's use *á'chi'a* in animate plural form:

Í'im nánxachim á'chi'am ámuwe kútapish á'chi'ay péchi.

These good men are hunting with good bows.

We have used the singular form of *good ichá'i* in past exercises. Now we see several things happening in the above sentence, *á'chi'a* switches to *á'chi'am* when used with plural animate nouns and *á'chi'a* switches to *á'chi'ay* when used to modify the object of sentence.

Singular Inanimate	Singular Object Inanimate	Plural Inanimate	Plural Object Inanimate
Ichá'i	Icháay	Á'chi'a	Á'chi'ay

Singular Animate	Singular Object	Plural Animate	Plural Object Animate
Ichá'i	Icháay	Á'chi'am	

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We have seen **akúlyi'i** and **icháay** do something irregular with their object ending. But **á'chi'a** does its normal thing and adds a **-y** ending after a vowel, in object form.

E 81

Translate the following sentence into Pá'anexily:

1. These good bows are touching the good baskets.
2. Those (mid) good baskets are catching the good arrows.
3. Those (mid) good men are looking at that (mid) good bow.
4. Those (far) good women are touching that (far) good pottery bowl.
5. These good cats are climbing the good trees.
6. That (mid) good dog is catching the good rabbit sticks.
7. This good man is looking at this good spear.

We also learned about animate nouns and sometimes they have unexpected plural forms:

Singular Subject	Singular Object	Plural Subject
Naxánish	Naxánichi	Nánxachim
Nawíkat	Nawíkati	Nánwiktam

Here is a chart of the few other adjectives we have learned, as well as **ichá'i** good (*singular*) and how it turns to **á'chi'em** good (*animate plural*). This next chart we will see the object animate plural form added as well:

Singular Subject	Singular Object	Plural Animate	Plural Object Animate
Ichá'i	Icháay	Á'chi'am	Á'chi'ami
Áy'anish	Áy'anichi	Á'ay'anchim	Á'ay'anichimi
Akúlyi	Akúlyi'i	Akúkulyim	Akúkulyimi

You know that animate objects take the **-i** ending:

Né'en hálqa **nawíkati**.

I am (subject) looking for the **woman (object)**.

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You have also learned that plural living nouns take a **-m** ending to show they are plural, usually with assistance of a helping vowel:

Súplewet naxánish píqiqa né'et.

One man is touching the basket.

Wíscham nánxachim píqinwe né'et.

Two men are touching the basket.

Have a look at the following sentence:

Ámuqalen kawísishmi.

I am hunting the foxes.

Now we don't see **kawísicham**, but we do see **kawísishmi**. These Pá'anexily words both mean *foxes*, **kawísicham** is the *subject plural form* and **kawísishmi** is the *object plural form*. Plural nouns ending in **-mi**, are the nouns receiving the action and not doing the action:

Ámuqalen kawísishmi.

I am (subject) foxes (object).

Né'en ámuqa kawísishmi á'ay'anchimi.

I am (subject) hunting (verb) the big foxes (object).

As we analyze the above sentence we see the object form of both the plural noun and the adjective modifying it.

Let's use this chart to help remember the plural forms of some of our nouns:

Subject Plural	Object Plural
Awálim	Awálmí
Kawísicham	Kawísishmi
Túkmelim	Túkmelmi

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E 82

Translate the following sentences into Pá'anexily:

1. Don't hunt the foxes.
2. I am hunting the foxes.
3. The men are hunting the foxes.
4. The women are touching the cats.
5. The dogs are chasing the cats.
6. The hunters are catching the dogs.
7. The trackers are looking at the small dogs

Our animate nouns that are irregular, easily add *-i* to the object form:

Subject Plural Form	Object Plural Form
Nánwíktam	Nánwíktami
Nánxachim	Nánxachimi

Now take a look at this sentence:

Í'im nánwíktam akúkulyim hálqa nánxachimi á'chi'ami.

These small women are looking for good men.

E 83

Translate the following sentences into Pá'anexily (be sure to add the correct form, Subject and Object to the nouns):

1. The women are chasing the good men.
2. The good men are catching the good women.
3. The cats are climbing the good women.
4. The dogs are hunting the smart foxes.
5. The men are touching the good bows.
6. The good men are arriving on the top.
7. The big cats are touching the little cats.

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8. The small dogs are looking for the good trees.
9. The big foxes are looking at the small foxes.
10. The good women are adding the good basket.



We have practiced with the singular forms *í'i*, *axwésh*, and *pé'*. You have also learned that when modifying an object they become *ivíy*, *awéchi*, and *pé'ey*:

Í'i nawíkat ámuqa **ivíy** kawísichi.

This woman hunting **this** fox.

Axwésh nawíkat ámuqa **axwéchi** kawísichi.

That (mid) woman hunting **that (mid)** fox.

Pé nawíkat ámuqa **pé'ey** kawísichi.

That (far) woman is hunting **that (far)** fox.

Let's look at the next sentences:

Né'en hálqa **ivími** nánwiktami.

I am looking for **these** women.

The Pá'anexily word *ivími* *these*, is used when modifying a plural animate object noun.

	Subject Singular	Subject Plural	Object Singular	Object Plural
This	í'i	í'im	ivíy	ivími

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E 84

Translate the following sentences into Pá'anexily:

1. This fox is looking at these men.
2. These foxes are looking at these men.
3. This dog is hunting these cats.
4. These dogs are hunting these cats.
5. This woman is looking for these men.
6. These women are looking for these men.
7. This cat is catching these women.
8. These cats are catching these women.
9. This man is chasing these dogs.
10. These men are chasing these dogs.

Well what about **axwéchim** *those*, it too has a object form:

Chémesh qáy nénminwe axwéshmi túkmelmi.

We are not chasing *those (mid)* cats.

Let's start to make a chart:

	Subject Singular	Subject Plural	Object Singular	Object Plural
This	Í'i	Í'im	Ivíy	Ivími
That (mid)	Axwésh	Axwéchim	Axwéchi	Axwéshmi

E 85

Translate the following sentence into Pá'anexily:

1. These women are not touching those (mid) men.
2. Those (mid) men are not adding those (mid) dogs.
3. These dogs are not touching those (mid) cats.
4. Those (mid) cats are not looking for those (mid) foxes.
5. These foxes are not hunting those (mid) cats.
6. Those (mid) women are not looking at those (mid) dogs.

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7. These cats are not adding those (mid) cats.
8. Those (mid) men are not chasing those (mid) women.

If you recall **pé'** *that (far)*, has plural form **pémem** *those*. Well we know **pé** has an object form **pé'ey**, check out the next sentence:

Pémem awálim ámuwe pémemi túkmelmi.

Those (far) dogs are hunting those (far) cats.

Now we have all three distances of *this* and *that* and their different forms, let's complete the chart:

	Subject Singular	Subject Plural	Object Singular	Object Plural
This	Í'i	Í'im	Ivíy	Ivími
That (mid)	Axwésh	Axwéchim	Axwéchi	Axwéshmi
That (far)	Pé'	Pémem	Pé'ey	Pémemi

E 86

Translate the following sentences into Pá'anexily:

1. Those (far) men are chasing those (far) foxes.
2. Those (far) women are touching those (far) cats.
3. These cats are looking for those (far) men.
4. Those (far) men are hunting those (far) foxes.
5. Those (far) dogs are looking at those (far) foxes.
6. This big cat is catching those (far) dogs.
7. Those (far) big cats are catching those (far) men.
8. That (far) small dog is chasing those (far) small cats.
9. Those (far) big women are looking at those (far) small men.
10. That (far) small man is chasing those (far) big women.