

## LESSON 60 (NÁIIPO)

### Vocabulary:

**inákimi (papúsi)** = baby, infant

**IHZI-** = equals (in math equations) cf. -HTA

**XÍXIMOKI** = to whistle: **nitáiXÍXIMOKI**

**OKITSTO-** = to save, lay aside: **nitOKÍTSTOhp**

**ISTAI** = to dive: **nizÍSTAI (STÁIhw)**

**sápákohtohp** = multiplied by

**ominiosihp** = divided by

**OMINI-** = to break up, smash: **nitáwMINIOKI**

**ákotstuyi** = winter's here!

**-ixi-** = in a row (an infix involved in counting-terms)

**itánazi** = minus, subtract, less (made fewer) cf. **ÁNAT-**

### More on Arithmetic:

Examples of arithmetic statements follow:

$2 + 2 = 4$

$5 - 2 = 3$

$3 \times 2 = 6$

$3 \times 4 = 12$

$8 \div 2 = 4$

$8 \div 4 = 2$

nátokai ki nátokai nisó.

nisitó itánazi nátokai (nisitó' místaputot nátokai) ihzióxkaw.

niúóxkai ísápákohtohp ihtáw.

niúóxkai nisóísápákohtohp názikóputo.

nániso nátoki-óminiósihp ihzísó.

nániso nisói-ominiósihp íhzistokaw.

Hint: It is advisable in counting or doing arithmetic to distinguish carefully in pronunciation between 13 (nókóputo) and 16 (nákóputo).

The numerical series for "equals" in equations runs this way:

it equals, makes	one	IHXítóxka-w
	two	IHZistoka-w
	three	IHZióxka-w
	four	IHZisó-w
	five	IHZisító-w
	six	IHTá-w
	seven	IHTohkízika-w
	eight	IHTániso-w
	nine	IHTpíhx-o-w
	ten	IHZikípo-w

Plural forms can be made for the verb if you want them.

### Exercises:

Your turn, now, to make up a series of arithmetic equations in addition, subtraction, multiplication and division and express them all in the Blackfoot language.

## LESSON 61 (NÁIPO NIZIKÓPUTO)

From this point on, through Lessons 61-70, the work will supplement and review what we have studied previously. These final lessons can be inserted in whole or part at earlier stages of the course as the teacher deems suitable. They are planned for flexibility.

### Vocabulary:

**ohKÓKAKINIÁPIXI** = to buck (as a horse); **nitohKÓKAKINIÁPIX'** (**ohKdKAKINIÁPIXIw**)

**OTÁKSINA-** = to draw a circle: **nitÓÁKSÍNAIhp**

**áisazaki-wa** = carpenter

**ómahkína-w** = old man

**-PAPIXI** = to rear: **nitáiPÁPIXI** ((ái) **PÁPIXIw**)

**SPOHPI** = to bounce, rebound: **nítSPOHPI** (**SPÓHPIw**)

**-KIPIXI** = to gallop: **nitawKIPIXI** (**awKÍÁPIXIw**)

**SIKÁNOMAHKA** = to trot: **nitáiSIKÁNOMAHKA** (**áiSIKÁNOMAHKAw**) cf. **OXKASI**, which also means "to trot".

**AWATO** = to travel: **nítAWATO** (**ÁWATÓw**)

### Speaking of Ages:

Review Lesson 19. To continue the numerical series begun in that lesson, we shall need this series for the decades to answer the question *Za-kaníszísSTUYIMÍhpa?*

<b>názipuiSTUYIMIw</b> =	he/she is 20 years old;	<b>nizinázipuiSTUYIMI</b> =	I'm 20 years old.
<b>nípuiSTUYIMIw</b> =	he/she is 30 years old;		etc.
<b>nisípuiSTUYIMIw</b> =	he/she is 40 years old.		etc.
<b>nisízipuiSTUYIMIw</b> =	he/she is 50 years old.		etc.
<b>náipuiSTUYIMIw</b> =	he/she is 60 years old.		etc.
<b>ihkizikipuiSTUYIMIw</b> =	he/she is 70 years old.		etc.
<b>nanisípuiSTUYIMIw</b> =	he/she is 80 years old		etc.
<b>píhxípuistUYIMIw</b> =	he/she is 90 years old.		etc.

The numerical series to use for "equals" in equations runs this way:

(it, they) make(s), equal(s)	one	<b>IHZÍtoxkaw</b>
	two	<b>IHZistoka-w</b>
	three	<b>IHZióxka-w</b>
	four	<b>IHZisó</b>
	five	<b>IHZisitó</b>
	six	<b>IHTáw</b>
	seven	<b>IHTohkízika-w</b>
	eight	<b>IHTániso</b>
	nine	<b>IHTpíhxo</b>
	ten	<b>IHZikípo</b>

To continue the numerical series for counting age in years, begun in Lesson XIX, there follows the decade series:

názipuiSTUYIMIw =	he/she is 20 years old.	nizinázipuiSTUYIMI =	I'm 20 years old.etc.
nípuistUYIMIw =	he/she is 30 years old.		etc.
nisípuistUYIMIw =	he/she is 40 years old.		etc.
nisizípuistUYIMIw =	he/she is 50 years old.		etc.
náipuiSTUYIMIw =	he/she is 60 years old.		etc.
ihkizíkipuistUYIMIw =	he/she is 70 years old.		etc.
nanisípuistUYIMIw =	he/she is 80 years old.		etc.
pihxípuistUYIMIw =	he/she is 90 years old.		etc.

Notice how much easier this series is than the earlier one. So here is another easy numerical series for counting money less than one dollar;

nitánauxi =	one cent	nisípanauxi =	forty cents
nisitánauxi =	five cents	ómahkanáuxi =	fifty cents
kipánauxi =	ten cents	náiiapanauxi =	sixty cents
nazipánauxi =	twenty cents	ihkizíkipanauxi =	seventy cents
inákanauxi =	twenty-five cents	niuókka-inákanauxi =	seventy-five cents
nípanauxi =	thirty cents	nánisipánanuxi =	eight cents
		pihxípanauxi =	ninety cents

To talk about the fit of clothing and the matching of colors, use expressions like those that follow, with the verb ITOZZI; which is also used in counting money:

nisitúisina itózzi kipánauxi	=	(it costs) five dollars and ten cents.
kisókasim itózziwa	=	your coat fits (you well); (also kizítózzi-wa).
kisókasim ómahk-ozzi-wa	=	your coat is too big for you.
kisókasim inákozzi-wa	=	your coat is too small for you.
mahxinazi itozzi-wa otahkuinazi	=	red goes well with yellow.
nizítózzi-wa nisókasim	=	my shirt, coat fits me (well).
kimázitoozihpa; ikómahko-w	=	it does not fit you; it's much too large.
kimázitoozihpa; ixínákozziwa	=	it does not fit you; it's much too small.

There are other idioms for talking about things that match, using MOHT- and the verb NITÚMAZINA or one of its relatives:

nitúmazináziaw	=	they match (each other).
nitúyi-'niszináziaw	=	they match (each other).
matúmohzinazi-w	=	it also (mat-) matches.
itúmoht'niszináziaw	=	they match (each other), go well together.

The animate form of the root for "winter, year" (STU-) is used, for obvious reasons, to speak of the ages of living things (STUYIMI), whereas the inanimate form (STUYI) is used for speaking of years in the abstract. See Lesson LVII.

### *Another Numerical Series*

An easy one to learn, which will help you to form conversations about buying and selling. To count bills, paper money, use this series based on the verb SINA-:

nitsína = one dollar  
natokisína = two dollars  
niuóxkaisína = three dollars  
nisúisína = four dollars  
nisitúisína = five dollars

náisína = six dollars  
ihkizíkisína = seven dollars  
nánisuisína = eight dollars  
pihxuisína = nine dollars  
kípuisína = ten dollars

## LESSON 62 (NAIPO NAZIKOPUTO)

### Vocabulary:

**anistápohzi** = on the opposite side

**apámohzi** = on the other side

**tápóhzi** = on the other wise

**ómitapohzi** = over that way

**isohkíman** = youngest wife; **nizisohkíman** = my y.w.; pl. **isohkímaix**

**nitokóhkíman** = my first wife; **okóhkíman** = his first wife

**nimátomahkíman** = my second wife; **omátomahkíman** = his second wife

**ÁXPÁNO-** = to paint: **nitÁXPÁNOKIOTÁKI**, **nitÁXPÁNOKIOZIhp** & **nitÁXPÁNIhp áxpánokiotáki-wa**  
= a painter (of a house etc.)

**SOXXINA** = to paint (a person): **nitáiSOXXINA**.

**íkázi-wa** = a scout

**SÍKAIISAPAWÁWHKA** = to go scouting: **nitSÍKAIISÁPAWÁWHK'** v. **sikami**.

### Numerals for Prices:

Review Lesson 25. If you think the numerical series given in that lesson is too complicated, you can always resort to one of these two alternate series, coupling them with verb forms for "it costs" an., "it costs" in., "they cost" an., "they cost" in.: respectively, **nizíhzw**, **nizihtohp**, **nizihzaiaw**, **nizohtohpiaw**:

nitópox(i)	\$1	nitóxkam sopóx (i)
nátokisopóx(i)	\$2	nátokam sopóx (i)
niúóxkasopóx(i)	\$3	niúóxkam sopóx (i)
nisuísopóx(i)	\$4	nisuím (i) sopóx (i)
nisituísopóx(i)	\$5	nisituí sopóx (i)
náíisopóx(i)	\$6	naw sopóx (i)
ihkizíkisopóx(i)	\$7	ihkizíkam sopóx (i)
nánisuísopóx(i)	\$8	nánisuim sopóx (i)
pihxuísopóx(i)	\$9	pihxim sopóx (i)
kípóisopóx(i)	\$10	kípím sopóx (i)

Examples: **nizihzaiaw kípóisopóxi**; **nizohtohpiaw kípóisopóxi**;

With these expressions, it is now your turn to compose sentences and dialogues about shopping. The title of your literary effort may very well be **Áni nitóhpumaiaw**: That's how they shop: You can include words and phrases like **itáhpumáupi**, **iháhpmáupi**. **Za-anistápi?**, **Ahsa kitapásazihp?** (**kitAPAIASAZIhp**), **Zánizóhtohpaz?** **Zánizihzawaz?** with replies like **nizohtohp kípánauzi** (or vice versa) and **nizíhzw kípánauzi** (or vice versa), **nitóhpumaop** (we all buy things), **nomohtáhsítáki**, **nizohtohp názipuisína** (\$20), **inákánauxi nizohtohp**, **ikákohtohp** (it costs a lot), **ikómahkohtohp** (it costs too much), **nisituíhzw/nisitóhtohp** (it costs five... with the medium of exchange not specified, perhaps **ponokawmitaix**).

**ákaitOTow ákitOMATop** = it's time (for us) to go.

**Óki! ákOMATAop! (ákaitOTow ákOMATAop)** = OK, it's time (for us) to go.

Oki! (ákaitOTow) áksuyop	=	OK, it's time (for us) to eat.
ákai(iki)sámo nizízitaupi anoma	=	I have lived here for a (very) long time.
áiistókistuyi nizízitaupi anoma	=	I've lived here for two years.
áiistókistuyi nizítoto	=	I came here two years ago.

(In these last two sentences notice the use of STUYI (inanimate) rather than the animate STUYIMI of other expressions.)

kitáxi-sám-ainoki = you will see me a long time.

***Exercises:***

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We (excl.) have lived in Great Falls for ten years. It was ten years ago that we came here. I have studied Blackfoot language for three years. He began to study it a long time ago. It takes a long time to learn to talk Piegan. It takes two years. It took my sister six years to learn to talk (it). It took my father seven years to build a house.

## LESSON 63 (NAIPO NIKÓPUTO)

### *Vocabulary:*

**-IZÍPUYI, -IZÍTAPIPUYI** = to speak Indian

**-SIXIKÁIPUYI** = to speak Blackfeet

**-PIKÁNIÁIPUYI** = to speak Piegan

**-IZAPIKOÁIPUYI** = to speak French

**-SPAIYÍPUYI** = to speak Spanish

**-APIPUYI** = to speak English

**-SINAIPUYI** = to speak Cree, Sioux, Assiniboine

**-SAIYIPUYI** = to speak Cree (a perjorative)

**-PINÁPISINAIPUYI** = to speak Sioux

**ISTOKANÁIÁHSSIw & ISTOHKANÁISOPÁPSIw** = is the best an.; **ISTOHKANÁIÁHSIw & ISTOHKANÁISOKÁPIw** = in.

**nitohKÍZTOhp (ihKÍZTOm)** = to save, lay away, set aside (for later)

**itáiyohkiztohpi** = savings bank

### *Speaking Languages:*

Review Lesson 27.

**nitáiIZÍPUYI** = I speak Indian

**NitáiSIXIKÁIPUYI** = I speak Blackfeet

**NitáiPIKÁMIÁIPUYI** = I speak Piegan

**NitáiIZAPIKOÁIPUYI** = I speak French

**NitáiSPAIYÍPUYI** = I speak Spanish

**NitáiAPÍPUYI** = I speak English

**NitáiSINÁIPUYI** = I speak Cree, Sioux, Assiniboine

**NitáiSAIYÍPUYI** = I speak Cree

**NitáiPINÁPISINÁIPUYI** = I speak Sioux

**NitáiiisizínaitapiPUYI** = I speak Shoshoni

**NitáiSAPOIPUYI** = I speak Crow

**NitáwzináiPUYI** = I speak Gros Ventre

**NitáiTAHTAPIPUYI** = I speak Kalispel

**NitohKUMONUITAPIPUYI** = I speak Nez Percé

**Nizítápi**koan, áki, Nizítápi-wa

**Sixikái**koan, -aki, Sixikáitápi-wa

**Pikáni**koan, -aki, Pikánitápi-wa

**Nizápi**koan, -aki, Nizápitápi-wa

**Spaiyí**koan, -aki, Spaiyitápi-wa

**Nápi**koan, -aki, Suyápikoan, -aki

**Asiná**koan, -aki, Asináwa

**Saiyí**koan, -aki

**Pinápisiná**koan, -aki, Pinápisina

**Pizíxinaitapí**koan, -aki, Pizáxinaitapí

**Isapó**koan, Isapóaki, Isapó(a)

**Azinái**koan, Azináki, Aziná(wa)

**Niétahtaitapí**koan, -aki, Niétahtaitapí

**Kumonuitapí**koan, -aki, Kumonuitapí-wa

What would be the terms for speaking German, Russian, Chinese etc.? Remember: You can use expressions like Sixikái-ipuahsin, Spaiyipuahsin.

nitáiOHZIhp Sixikái-ipuahsin.

NitÓHZIM(a) Nizápitapi-ipuahsin.

nítSXINIhp Suyápi-ipuahsin.

nítSXINIhp Spaiyi-ipuahsin.

nítSXINIhp nitáispaiyípuyo(h)pi.

nítSXINIhp nitáisixikáípuyo(h)pi.

Notice these distinctions:

nizítapíkoan = full-blood Indian, a real Indian

nizítapiáki = full-blood Indian woman

nitápiapíkoan = a real white man (not quite the same as "Frenchman")

nitápiapiáki-w = a real white woman

nitápiáki-w = a real woman

### *Exercises:*

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Make up queries and replies with one another based on these expressions:

Za kitákanihpa (or Za kitákanistohpa) Sixikáípuahsin? .....

zánistap-ánisin .....

Ánistap-ánisin .....

Distinguish:

Nitáksaxi, nítsaxi, nítst' nahksaxi.

Nitákotuyi, níkói, nitkáxiszúi, nimátakozuihpa.

Nitomatisami, nitómatapsami, nitáísáksami, nitsíksami, nimátakotsamihpa.

Nitóxkas', nitákotoxkas', nitákoxkas', nítsíkoxkas', nitómatoxkas', nitómatapoxkas', nítst', náhkoxkasi, nitóxkasaipsiszi, nitáísákoxkasi.

Courageously volunteer for a rapid-fire drill along these lines:

Kitáiapípujihpa = Do you speak English? / Á, nitákozapípuji. / Sá, 'mátakozapikoáipujihpa.

Kitáizítapípujihpa? (Kitáizípujihpa/) / Á, 'tákozítapípuji. / Sá, mátakozítapípujihpa.

Kitáizapikoaipujihpa? / Á, nitakozizapikoaipuy. / Sá, 'matakozizapikoaipujihpa.

Kitáispaiyípujihpa? / Á, nitákotáispaiyípuji. / Sá, mátakotspaiyípujihpa.

And continue with the various tribal names we know!

## LESSON 64 (NAIPO NISÍKOPUTO)

### *Vocabulary:*

**AHKÁNAKI** = to pierce: nitáwAHKÁNAKI, \_\_\_\_\_, nitáwAHKÁNIhp.

**AHKÁNIXAKI** = to bore: nitáwÁHKÁNIXAKI, nitáwAHKANIXAw, nitáwAHKANIXIhp.

**pizohk-, pizohx-** = as soon as

**imoíísis** an. = fir tree

**SINASI** = to be busy: nitáiSINASI

**SZIXI** = to be sleepy: nitáiSZIX' (áiSZIXIw)

**AZITAKI** = to be sad, sorry: nitáwAZÍTAKI (often with -IK-: nizixawazitaki)

**áwAKUYIw** = it flows

**xiní-wa** = blackbird

**sohxísimita-wa** = meadowlark

### *3rd, 4th, and 5th Person:*

Review Lessons 9 and 23. The Relationship Between 3rd and 4th Persons and Between 4th and 5th: The use of these persons is a typical Algonquian feature of the Blackfoot language. Where Indo-European and Semitic languages use case, Algonquian uses person, with equal logic and perhaps greater simplicity. In a sentence like "The man gave the horse to the boy", Algonquian finds 3rd, 4th and 5th persons instead of nominative, accusative and dative cases. And in the phrase "the boy's horse", Algonquian sees 3rd and 4th persons rather than a genitive case. Just which person belongs to which noun, pronoun or verb seems to be subjective, in the mind of the speaker, but in any instance 3rd person is the principal one, 4th person is subordinate to 3rd and 5th person subordinate to 4th. All need not appear in the same sentence, for a 4th person of one sentence may be considered subordinate to a 3rd person in another. Two persons may occur in one word: uxiszi (his/her mother). However, 4th person appears only in the singular. In verbs, it is formed by suffixing -ínai and in nouns and pronouns, by suffixing -I(I).

Fifth person, subordinate to 4th, occurs in both singular and plural. It is formed by adding -AIE (-AIYE), root to the stem directly, but to the 4th person in the singular and to the plural form in the plural. This same suffix appears on both nouns and verbs.

# LESSON 65 (NAIPO NISIZÍKOPUTO)

## Vocabulary:

**SKOHKOTA-** = to give back, return: nitáiSKOHKOTAKI etc.

**-isaw-** = change

\_\_\_\_\_, nitAZUAIPIXISTAw, nitAZUAIPIXIhp = to change, replace

**POXINI-** = to clip (as hair): nitáiPOXINIhp

**SIXIKIMSIMA** = to make coffee: nitáiSIXIKIM' (áiSIXIKIMÁw)

**SUIÓPOXIKIMSIMA** = to make tea: nitáiSUIÓPOXIKIMSIM' (áiSUIÓPOXIKIMSIMAw)

**apózi** an. = horn spoon

**awázimáni** in. = hole

**ÁWAZIMAHKA** = to dig a hole: nitÁWAZIMAHK' (ÁWAZIMAHKAw)

**mohtókipis** in. = ear-ring

**OHTOKIPI** = to wear ear-rings: nítOHTOKIPI (ÓHTOKIPIw)

**sapikizohsázis** an. = ring (for a finger)

**pun** an. = bracelet; pl. púnix

**nitohPUNI** = I have or wear a bracelet.

## “KATO-” Verb for Giving:

The verb KOTA- (to give) is such a complicated one that we shall devote this lesson to a review of it. Let's begin by reviewing Lesson 5, the paragraph on the prefix OH-. The the intransitive conjugation of KOTA-AKI runs this way:

1	nit-óh-KÓTAKI	nit-oh-KOTAKIhpinan KOTAKIop
2	kit-oh-KÓTAKI	kit-oh-KOTAKIhpuwaw
3	KÓTAKIw	KOTAKIiaw
4	KÓTAKI	_____

The transitive animate with singular object:

1	nit-oh-KOTAw	nit-oh-KOTAnan ih-KOTAw
2	kit-oh-KOTAw	kit-oh-KOTAwaw
3	ih-KOTAw	_____
4	ih-KOTAinai	_____
3	ih-KÓZIw(aie)	ih-KOZÍaw(aie)
4	ih-KÓZLinai	_____

Examples of 4th person on verbs: itáupínai, áuzimínai, áikopumínai.

Examples of 3rd, 4th and 5th on nouns:

3rd	inf-w	ponoká-w	akí-w	akíkoan (it is a buffalo)
4th	infí	ponoká-i	akí-i	akikoani
	inf-inai (v.)	ponoká-inai	akí-inai	akikoanínai (verbalized)
5th	infí-aie	ponokái-aie	akí-aie	akíkoani-aie

Examples of 4th to 5th relation in verbs: aniszíu(aie), nanoíu(aie).

Since the ancient ones could talk to the animals, they have this story about bird-talk.

Xiníwa ki sohxísimistaw (from Oliver Racine)

Xiníwa itohkítupiwa\*nizipiskan. Sohxísimistaw itohkítupiwa kizimi.  
 Sohxísimitaw nihikiwa: "Mazíki-wa sikimaki-wa."  
 Xiníwa aniw: "Aié?"

\* Here itohkítupi-wa can be translated as "alighted".

Other things the meadowlark is supposed to say: Nitakím síkisoki-wa. Kinakíniozitozínaiyihpi (where there is fat on the liver). Ekozísini (the roof of the mouth is red).

The Transitive animate with plural object:

1	nit-oh-KOTAiaw	nit-oh-KOTAnaniaw
		ihKOTAiaw
2	kit-oh-KOTAiaw	kit-oh-KOTAwaiaw
3	ih-KOTAiaw	_____
3	ih-KOZIweix	ih-KOZliaw(eix)
4	ih-KOZIInaieix	_____

The Transitive inanimate with singular object:

1	nit-oh-KÓZIhp	nit-oh-KÓZIhpinan
		ih-KOZIhp
2	kit-oh-KÓZIhp	kit-oh-KOZIhpuwaw
3	ih-KÓZIhp(aie)	_____
4	ih-KÓZIhp(aie)	_____
3	ih-KÓZIm(aie)	ih-KÓZImiaw
4	ih-KÓZIminai	_____

The Transitive inanimate with plural object:

1	nit-oh-KÓZlhpíaw	nit-oh-KOZlhpínaniaw ih-KOZlhpíaw
2	kit-oh-KÓZlhpíaw	kit-oh-KOZlhpúwáiw
3	ih-KÓZlhpíaw	_____
3	ih-KOZlmaisz	_____

Centrifugal

Centripetal

kit-oh-KOTO = I \_\_\_\_\_ you(s.)  
 kit-oh-KOTOhpúwaw = I \_\_\_\_\_ you(pl.)  
 kit-oh-KOTOhpinan = we you  
 (you s. & pl., distinguish by using xistoaw for pl.)

nit-oh-KOk(i) = he \_\_\_\_\_ me  
 kit-oh-KOk = he \_\_\_\_\_ you (s. & pl.)  
 ot-oh-KOk = 4th \_\_\_\_\_ 3rd  
 nit-oh-KOkíaw = they \_\_\_\_\_ me  
 kit-oh-KOkíaw = they \_\_\_\_\_ you(S. & pl.)  
 ot-oh-KOkéix = 4th \_\_\_\_\_ 3rd (pl.)/xistó  
 nit-oh-KOkínan = he \_\_\_\_\_ us (ex.)  
 ihKOkíw = he \_\_\_\_\_ us (in.)  
 nit-oh-KOkínanaw = they \_\_\_\_\_ us (ex.)  
 ih-KOkíaw = they \_\_\_\_\_ us (in.)  
 kit-oh-KOkí = you (s.) \_\_\_\_\_ me (for you pl. add xistóaw)  
 kit-oh-KOkíhpinan = you (s.& pl.) \_\_\_\_\_ us(ex.)

Imperatives:

Intransitive: KÓTAKIt (s.); KÓTAKIk (?l.)

Transitive inanimate singular: KÓZIt (s.); KÓZIk (pl)

Transitive inanimate plural:

Transitive animate singular: KOZÍs (s.); KOZIsaw (pl.) = give it to him/them

Reciprocal: -ih-KÓZliaw = they give to each other.

Subjunctive (Conditional) Intransitive:

1	nit-oh-KOTAKIhs(i)	nih-oh-KOATKIhsinan ih-KOTAKIohs(i)
2	kit-oh-KOTAKIhs(i)	kit-oh-KOTAKIhsuáii
3	ot-oh-KOTAKIhs(i)	ot-oh-KOTAKIhswaw
4	ot-ohKOTAKIhsaie	_____

Transitive animate:

- 1 nit-oh-KOIShs(i) etc. (with singular object)
- 1 nit-oh-KOTAhsaw etc. (with plural object)

Transitive inanimate:

- 1 nit-oh-KOZIhs(i) etc. (with singular object)
- 1 nit-oh-KOZIhsaw etc. (with plural object)

You may also prefix to the forms just given this series of pronouns, always accented: nahk-, kahk-, mahk-, mahk- (singular); nahk-, ahk-, kahk-, mahk- (plural)

The conditional subjunctive ("If....."); transitive animate with singular object.

- |   |           |               |
|---|-----------|---------------|
| 1 | KOTÁiniki | KOTAnániki    |
|   | KOTAhki   |               |
| 2 | KOTÁiniki | KOTAinoáiniki |
| 3 | KOTÁiniki |               |

Transitive animate with plural object: 1 KOTÁinikiaw etc.

Centrifugal    Centripetal

KOTOiniki = if I \_\_\_\_\_ you

KOKiniki = if you \_\_\_\_\_ me

KOTAiniki = if I/you \_\_\_\_\_ him/her

KOTAinikiaw = if I/you \_\_\_\_\_ them

The potential subjunctive; intransitive (negative uses KÁTAWH-):

- |   |                     |                        |
|---|---------------------|------------------------|
| 1 | nit-oh-KOTAKIhtopi  | nit-oh-KOTAKIhpinanopi |
|   | ih-KOTAKIotopi      |                        |
| 2 | kit-oh-KOTAKIhtopi  | kit-oh-KOTAKIhpuwawopi |
| 3 | ot-oh-KOTAKIwopi    | ot-oh-KOTAKIwopiaw     |
| 4 | ot-oh-KOTAKIwoṗinai |                        |

Transitive animate with singular object:

- |   |                 |                   |
|---|-----------------|-------------------|
| 1 | nit-oh-KOTAwopi | nit-oh-KOTAnanopi |
|   |                 | ih-KOTAwopi       |
| 2 | kit-oh-KOTAwopi | kit-oh-KOTAwáwopi |

- |   |                    |                 |
|---|--------------------|-----------------|
| 3 | ot-oh-KOZIwopi     | ot-oh-KOZIopiaw |
| 4 | ot-oh-KOZIwopinaix |                 |

With plural object adding -iaw or -aix: nit-oh-KOTAwopiaw etc.

Transitive inanimate with singular object:

- |   |                   |                                      |
|---|-------------------|--------------------------------------|
| 1 | nit-oh-KOZIhtopi  | nit-oh-KOZIhpinanopi<br>ih-KOZIhtopi |
| 2 | kit-oh-KOZIhtopi  | kit-oh-KOZIhpuwáwopi                 |
| 3 | ot-oh-KOZImopi    | ot-oh-KOZImopiaw                     |
| 4 | ot-oh-KOZImopinai |                                      |

With plural object adding -iaw or -aisz etc.: nit-oh-KOZIhtopiaw etc.

You may prefix IKAM-: nikam-oh-KOTAKIhtopi = Oh, would that I might give...! and the nahk- series: náhkstawhKOTAwopi etc. The nahk- series may be prefixed also to the indicative forms to express "in order that I may. . ." etc.

**Exercises:**

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Explain these examples: kahkitohkoto, kahkohkotosi, nahkitohkotaw, mahkitohkoziw, kahkitohkoki, nahkitohkok, kahkitohkok, kahkitohkotaw, nikátawhkotakihtopi, kikatáwhtotakihtopi, sawaikotoiniki, sawaikotainiki, sawaikoktainiaw, sawaikokiniki, sawaikozasi, nitákohkotaw, nimátákohkotawaz, nimátákohkotohpuwawaz, nitmátohkotawaz, mátohkotawaz(aie), kimátohkotawawaz, mátohkoziwexaw(aie), mátohkoziwazinai, nimátohkotawexaw, mátohkoziwexaw(aie), mátohkoziinaiaix, kimátohkotawawexaw, mátohkoziwexawaix, taká nitohkotaw?, taká nitohkok? taká kitohkokuaw?, minikókit', pinikózis!, minikózis! minikózisaw!, minikókinan!, ihkóziaw!, nohkohkókit!, nohkohkokinan!, mazikókit!, mazikózis!, mazikozisaw!, mazikokinan!, kimátohkokihpinanaz, kimátohkokihpa, kitákohkoto, itohkótawa, kitohkoki (xistowa), kizikawhkokihpa?, kizikauhkoto, kitohkokihpa?, kizikahkoto, kimátohkotohpa, nimátohkotawaz, nimátohkotawexaw, kitohkotohpa?, kimátohkotohpa, kahkitohkoto.

## LESSON 66 (NAIPO NÁIKOPUTO)

### Vocabulary:

**azizix** = mittens, gloves; **nozízix** = my mittens, gloves.  
**xisíis** (an.) = thorn; **xisíix** pl.; **xisísko** = thorn-bush  
**ihKIZÍw** = to dry  
**maniszí'** (in.) = travois; **nuniszí** = my travois  
**maziwap-**, **mazowap-** = handsome, beautiful; **MAZOWAPSIw** (an.), **MAZOWAPIw** (in.)  
**inóhsuyi** (an.) = spoon; **ináxínohsuyi** = teaspoon

### NANO:

The verb NANO deserves a lesson by itself, one which can be referred to from time to time by eager students. Here it is at the end of the line where you can find it easily. The transitive animate conjugation is:

1 nitáINOAw *	nitáINOAnan áINOAw
2 kitáINOAw	kitáINOAwawa
3 áINOAw (passive)	
4 áINOAINai ) (passive)	
3 áINOíuwai	áINOíawai
4 áINOíinai	<hr/>

With plural animate objects the paradigm is:

1 nitáINOAIaw	nitáINOAnaniaw áINOAIaw
2 kitáINOAIaw	kitáINOAwaiaw
3 áINOAIaw	
3 áINOíuaix	áINOíawaix
4 áINOíinaiaix	<hr/>

But another possible set of paradigms is also possible:

\* *Final -w = -was throughout.*

1 nizÍNOAw	nizÍNOAnan NÁNOAw
2 kizÍNOAw <	kizÍNOAwawa
3 NÁNOAw (passive)	
4 NÁNOAINai (passive)	
3 NÁNOíuai	NÁNOíawai
4 NÁNOíinai	<hr/>

And a similar conjugation for the plural objects.

Centrifugal		Centripetal	
kitáINO	= I see you	kitáINOKi	= you love me.
kitáINOhpuwaw	= I see you pl.	kitáINOKihpuwaw	= you p. love me.
kitáINOhpinan	= we see you sing. & pl	kitáINOKihpinan	= you sing. & pl. love me.

The Centripetal Conjugation:

1 nitáINOk	nitáINOkinan
	NANOKiw
2 kitáINOk	kitáINOk
3 otáINOk	

And with Plural agent:

1 nitáINOkiaiw	nitáINOkinaniaiw
	NANOiaw
2 kitáINOkiaiw	kitáINOkiaiw
3 otáINOkaiX	otáINOkaiX

The Conjugation for the Conjunctive Subjunctive begins nitáINOAhS' etc. or nizÍNOAhS' etc.

The Conjugation for the Conditional Subjunctive, Animate Singular:

1 NÁNOAiniki	NÁNOAnaniki
	NANOaki
2 NANOAiniki	NANOainoáiniki
3 NANOAiniki	

The Conjugation for the Conditional Subjunctive, Inanimate Singular:

1 NÁNimíniki	NÁNiminániki
	NÁNiki
2 NANimíniki	NÁNiminoáiniki
3 NANim (aiye)	

It should be understood that the forms beginning with NAN- could also have been ÁIN- (e.g. áINOAiniki, áINiminiki, áINim)

Passive: ínako & áinako (3rd sing.)

### **Exercises:**

---

Conjugate all usable forms of this verb. Then do the same for the compounds of NANO, SXINO, ÁISXINO, ÁISXINEMAZTAKI, SAWAZXINO. Then choose one of these verbs and make all its forms negative.

## LESSON 67 (NAIPO IHKIZÍKIKOPUTO)

### *Blackfeet Courtesy:*

The following material was provided me by Father J. L. Levern, O.M.I. of the Blood R.C. Indian School, Cardston, Alberta. I have adapted it to our present usage in this text:

To ask pardon: The root to express this concept is ISA "to erase, wash(out)". An example of the simple use of this verb: "I am going to erase Peter's name": nit-ákéISInihp Peter (Pitaw) oz-inihkásim. "I am going to erase it for Peter": nit-ákéISINOMAaw Peter. "We'll forgive (rub out) his sins for Peter": nitéISINOMOanan Peter o-pahzapisisz. "Peter forgives our sins": Peter nitéISINOMOkinan ni-pahzapisinanisz. "I am erasing it for myself": nitéISINOMOhsi.

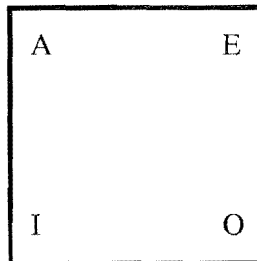
But to say simply "Excuse me" in ordinary conversation, the expression often used is Pahzápiw. If you are passing someone, or by mistake you break or disturb something, or trespass where you did not know you were out of bounds, then you use this expression to show that you did not mean to offend. If you have to interrupt a conversation between others, be sure it is important and then say Kíka "wait!".

If you have to give someone advice that you think may displease him, you may say: Pin-oht-sa-ahsítakit: "Don't be displeased on that account."

# LESSON 68 (NAIPO NÁNISIKÓPUTO)

## *Blackfeet Syllabary:*

This system dates from the last two decades of the 19th century and is probably not of Native American origin. The Blackfeet version is based on the Cree syllabary. Both systems have been spread by missionaries in Canada. The syllabary is built on the square:



Consonant Alone or final:

Vowels following a consonant:

A E I O (or U)

P  
T  
K  
M  
N  
S  
Y  
W

/ I in diphthongs: AI, OI, UI

\ O in the diphthong AU or AO

" the guttural

' the apirate

. sign of assibilation of preceding character (S between the consonant and vowel)

< Y between the consonant and vowel of the preceding character

x full stop or glottal stop

## LESSON 69 (NAIPO PIHXIKÓPUTO)

### *Given Names:*

Aníw	=	Annie
Ánik(a)	=	Alex
Akinis	=	Agnes
Asiw	=	Arthur
Ínaw	=	Eli
Kípa	=	Kipp
Máikiw	=	Mike, Maggy
Manía	=	Mary
Misáiaiw	=	Michel ("hard goose")
Mazeís(a)	=	Baptiste ("fine leggings")
Nísitówa	=	Isidore, Isidoro
Nániso(wa)	=	Nancy
Nuyi(w)	=	Louis
Píta	=	Peter ("eagle")
Kinuk	=	Kenneth
Wini	=	William
Zak	=	Jack (Jacques?)
Zani, Zana	=	Johnny, Joan, Charlie
Záuzi(w)	=	George
Zo(wa)	=	Joe
Zon	=	Joan
Zóni(w)	=	Julia
Zími(wa), Zima, Zimí (voc.)	=	Jimmy, James

## LESSON 70 (IHKIZÍKIPO)

### *Moons of the Year:*

Treat these names with caution because none of them necessarily correspond exactly to their nearest English equivalents. This list is based principally on Uhlenbeck.

January	Sináuiskitaki-omáhkatoi-xiszikói-atosi-w (an.) (the month of the big holy day of face-licking, i.e. kissing. SINÁUI-SKI = to kiss, lick the face. This is reference to New Year's day.)
February	Sawúmizi-kisum (Traacherous moon) (an.)
March	Saiyáix-ozitautohpi (in.) (When the geese come).
April	Aniozitaixasximokohpi (in.) (When the green grass comes).
May	Anawozítaisaisuiópokskohpi (in.) (When the leaves come out.)
June	Anáwoziszínisz-ozitaiizpi (in.) (When strawberries are ripe).
July	Nípómáhkatoixiszikatosi (an.) (Summer big holy day month)
August	Ózitaiapiszihpizixinaix (in.) (When snakes go blind; an old, perhaps archaic name: NÁPISZI = to be blind.)
September	Anáwitaipohkiákiopi (in.) (Haying or reaping season; may also refer to August.)
October	Anáwozítawapipizkohpi (in.) (When leaves dry up). This seems to be an old traders' term.
November	Státosi-w (an.) (Cold month)
December	Stómáhkatoixiszikátósi-w (an.) (Cold big holy day month—a reference to Christmas).

Though the Blackfeet, as we already know, have names for all four seasons, the ethnologist Clark Wissler reports that they divide their year into two major seasons, winter and summer, with seven months to each. With 14 months or moons, the Blackfeet season will not easily coincide with the system much of the world uses. Each month, for the Blackfeet, begins with the dark of the moon, and each year begins in fall. The moons have numbers but may also have names, though every medicine man who keeps a winter count (calendar) may vary the names and the system too. Winter moons include Beginning Winter Moon, Wind Moon, Cold Moon, Two Big Holy Days Moon (Christmas and New Year), Changeable Moon, Uncertain Moon, Geese Moon. The moons of summer are Beginning Summer Moon, Frog Moon, Thunder Moon, Big Holy Day Moon (4th of July?), Berry Moon, Chokecherry Moon and Number 7 (?). The days of each moon are considered to be 26 by some people and 30 by others. The source is Clark Wissler: *"The Social Life of the Blackfeet Indians"*, Anthropological Papers, American Museum of Natural History, Vol. VII, pt. 1, 1911, pp. 44-5. Walter McClintock, *"The Old North Trail"*, pp. 486-7, gives another "Calendar of Moons": "After the First Snowfall" (November); "Time of the First Chinook" (last of December and early January); then the midwinter period: "When the Buffalo Calves Are Black"; "When the Heavy Snow Comes"; "When the Jackrabbit Whistles at Night". McClintock seems to equate these last three with January, and it is not clear how these names may overlap or describe the same period. But he quotes the people as heralding the approach of spring with the expression "The Home Days are Coming." Would this apply to February? For early spring he gives "The Time for Sore Eyes (Snow-Blindness)" or March, and "When the Ice Breaks up in the Rivers" for April. Spring itself is called by several names: "When the Geese Come", "When the Leaves are Budding", "When the Buffalo Plant Is In Flower", "When the Buffalo Calves are Yellow," "When the Grass Becomes Green." Late spring or June

is called "Time of High Water." Early summer or late June and early July is the "Moon of Flowers", while July and August are called "Home Days". Early fall or September is called "When the Leaves are Yellow," and the "Time of the First Frost." Late autumn is "After the Leaves Fall off" (October) and "When the Geese Fly South" (late October or early November). There are 19 or 20 different names here.