

LESSON VI (NAW)

<u>Verbs</u>	<u>Nouns</u>	<u>Other Words</u>
UYI = to eat	píxiw = bird (large)	(i)pistóhzi
áiSIMI = to drink	aázistaw = rabbit	= in. inside
NAIiaw = there are six (an.)	sisziw = bird (small)	sawóhzi = outside
NAWiaw = there are six (in.)	isk(a) = kettle, bucket (a.)	aistóhzi = near
ÁISTO = to approach, come near	nohk = my kettle	ikin- = soft, gentle
OXTAKI = to count	kohk = your kettle	isok- = loud, heavy
áiIHZI = to recline, be located, lie	ohk = his/her kettle	taká = who?
	maáuyi = mouth	za = what, how?
	naáuyi = my mouth	zimá = where?
		nai (an.), naw (in.) =six
		mot- = everywhere, all over

Interrogative of 3rd and 4th Persons: Add -WAZ to the singulars and -WEXAW to the plural. Sometimes -A' or -WAZIX is used instead of -WAZ in the singular. In 4th person -ÍNAI is attached after the -WAZ.

	<u>singular</u>	<u>plural</u>
3rd person	(áu)ANI-waz	(áu)ANI-wexaw
4th person	(áu)ANI-waz-ínai	_____

Negative of 3rd and 4th Persons: Prefix MÁT- to the interrogative. To say "never" use KÚT- instead of MÁT-. (Pronounce KÚT- like English "cut";)

	<u>singular</u>	<u>plural</u>
3rd person	mát-ANI-waz	mát-ANI-wexaw
4th person	mát-ANI-waz-ínai	_____

Examples: aníwaz? = does he/she say? Za aníwaz? = what does he say? what does he (it) mean? (the reply would be: áuaniwa = it means, he/she says.... kútaniwaz = does he/she never say? doesn't he/she ever say (mean)?

More on -KOAN: Sometimes -KOAN does not involve gender. It may also be used as a diminutive, as in akkoan and imitáikoan (puppy). Its basic function seems to be as a particularizing agent; that is, it narrows down the noun to which it is attached in order to designate an individual member of a set or a smaller member of a set.

The Verb UYI: The verb "to eat" is somewhat eccentric, maybe because it gets so much use. Y and W tend to be interchangeable in Blackfeet (Y<>W). So some people will pronounce this verb ÚYI, so ÚWI and some ÓI, and some people assibilate (T>Z) the T, of the pronoun prefix.

To illustrate:

- |    |         |              |
|----|---------|--------------|
| 1- | nitIYI  | nitÚYIhpinan |
|    |         | ÚYIop        |
| 2- | kitÚYI  | kitÚYIhpuwaw |
| 3- | ÚYIw    | ÚYIiaw       |
| 4- | ÚYIínai | _____        |

And yet we meet alternates like nizÓI, kizÓI, ÓIw, ÓIop etc.

Exercises: A - Let each student conjugate a verb of his/her choice in the interrogative and negative of all four persons.

B - Apotakiw'; mátapotakiwaz; apotakiwazix; kútapotakiwazix? Apotakiiaw; mátapotakiwexaw; apotakiwexaw? kútapotakiwexaw? Napikoan kútapotakiwaz, mátaikakiakiwz ki mátaisumosiwaz. Zimá kizitapohpa? Mistakisz nízitapo. Nimátapohpa. (In translating add "anywhere".) Kitóihpa píxi? Sa, nimátaihpa. Taká otaśaz? Sahkúmapí ki imitáikoan áunoziaw; mátaunoziwexaw; kútaunoziwexaw.

C - She is staying here. They are seated over there. He is sitting at the shore. That Piegan is climbing on the mountain, on Chief Mountain. Where are you (pl.) going? We are not going anywhere. Eat! Drink! What does "Piegan" mean? It means "Pikúni". The chief goes away (went away). The chief's horse went away.

LESSON VII (IHKIZIKA)

<u>Verbs</u>	<u>Nouns</u>	<u>Other Words</u>
áuAZIMOIHKA = to pray	nato-, natoap- = holy, spirit(ual)	ihkizíka = seven
AKOMITAKI = to love	natósi = sun, holy one	ihkizíkam (an.)
APISTO(TÁKI) = to create, make, fix, arrange	Ápistotóki = God	ihkizíkai (in.)
OTÁKO (áuTÁKO) = to turn, go around	kísum = sun, moon	ahs(i)- = good
áiAHSI = to feel good about, want to, like to	kakatósi = star	sotam-, s'tam- = now, soon
AHSI = to be good	azótaki = square	ás-, áso- = trying
APATO = to go behind, be last	píta-w = eagle	spóhzi = up, above, in the sky
OXKASI = to run	áwakási = deer	isohzi = ahead, in front
SINAKI = to write, draw	(m)otáki (in.) = shadow, spirit;	apatóhzi = behind, in the North
OTAKSIw (an.), OTAKI (in.) is round, a circle, zero	notákaw = my shadow, otáki = his/hers. nitákaw = my friend	oták- = round, circular

The suffix -AKI, -ÁKI: This suffix can be attached to various words for the sake of emphasis: e.g. napiáki! = hey partner! It often appears on the intransitive forms of verbs: e.g. APIXISTAKI, APISTOTÁKI, AKOMITAKI.

How To Talk About the Past: The verb forms we already know are timeless and may refer to the present or the past. But if we wish to clarify or emphasize the past action, we simply switch the -T- of nit-, kit- to a -K-: nik-, kik-, and in 3rd and 4th persons we prefix ak- or ik-: e.g. nikÚYI (or nikÚI), nikÓTO (nikÁUTO), akÓTOw (akAUTOW), íkitAPOw. To add more stress, we can use a reduplication: nikáuk-, kikáuk-, akáuk-: nikáukÚI, akáukÚIw.

How To Talk About the Future: This is even easier. Just prefix ÁK (ÁX-) right in front of the verb root. This gives the meanings "shall, will, going to, about to, intend to, want to" e.g. ákSOTAw, nitákOTO, nitákit-OTO, nitákUYI (nitáxUYI).

Combining Verb Roots in the Same Manner: We often use two verbs together, one dependent upon the other. Let's take some examples:

To say "can, be able to" we combine the two roots AK- and -OT- (from OTO?) producing a new prefix AKOT- (AKOZ-): nitakozáiPUYI (nitakotáiPUYI). To say "wish, want to, feel like, like to" we use the verb áiAHSI (áiAHS')

with some other verb root: nitáíAHS-UYI, kitáíAHS-SIM', nitáíAHS-APOhpinan.  
To say "go to do....", use OTO in the same manner (though it may be cut  
down to OT-) : niták-OTO-áiSUMOS'.

To say "try to", combine AS- with AK- to form ASAK-: nitasákSAM'.

Sometimes AS- is used by itself with the same meaning: áSANIT!

To say "must, have to", couple AK-with -S'TAM to get a more urgent form:  
nitáks'támitAPO.

Exercises: Ómi nitákitoto. Nitákitotohpinan. Nizikitapo.. Akitapow.  
Asohkokit! Sapit! Awakasix ihzikamiaw. Za kitáuanihpa: Nimátakot-  
sápihpa. Oma awakási áuzimotaw. Omi kitáiahsitapohpa? Oma napiwa  
ákazímoihkaw, asákazimoihkaw, akotazímoihkaw, áiah sazímoihkaw, áks'tamazí-  
moihkaw. Za kitáiahsuihpa? Nimátaiahsuihpa.. Nikáíok'.

That star is not round. There are seven elk over there. Do you feel  
like eating (something)? Where are you going? Where did you go? Where  
will you go? You can pray; you try to pray; you will pray; you did pray;  
you must pray.

## LESSON VIII (NÁNISO)

### Verbs

áiSAKO = to hail  
 NIPUYI, áiPUYÁw = to rise,  
     get up, stand up  
 NINIHKI- = to sing  
 MAKITA(KI) = to load, pack,  
             saddle  
 MAHKIZI- = to get to bed  
 MANISTAP- = to be of some sort  
             (a specifier)  
 NATÓSIw (an.), NATOYÍw (in.)  
 = to be holy, spiritual  
 áiSKO = to go back

### Nouns

móyis = house,  
           lodge (in.)  
 moyisz (pl.)  
 ponokáumitaw = horse  
 ánisin = word, meaning  
 nitóyis = tipi  
           (real lodge)  
 isókinaki = doctor

### Other Words

nániso = eight  
     nánisuími (an.)  
     nánisúí (in.)  
 amiskápohzi = south, in the south  
 omahk- = big, great  
 (k)inok- = small, little  
 za ánistap(i) = what is it? What do you want?  
 za kánistapaupíhpa = How  
 za anistap-ánisin = what does (it) mean?  
 ánistap-ánisin = it means

INITIAL M-, N- and P-: When these sounds are initial to a root they often are dropped to make room for a prefix. This happens to verbs, nouns, adjectival particles, but more often with M- and N- than with P-. When they are dropped, we get the combining form of the root and frequently the vowel that follows them is weakened. Examples: mistáki turns into the combining form -istáki; napi- becomes api- (an ancient root for "white"), móyis becomes -oyis as in nitóyis (tipi or "real lodge"), nato- (the basic root for "holy") becomes -ato-, ponoká becomes the combining form -inok-, and so of course natósi becomes -atósi (as in kakatósi, "just a sun or holy one"). But the P- of píta-w is not dropped (maybe it's a relic of api- "white"). As examples of verbs, let's take the following: ITOMO is a shortened form of MATOMO, and NINIHKI becomes

-INIHKI-. Here is the sample conjugation of MAKITA- :

1-	nitáíAKIT'	nitáíAKITAhpinan AKITAop
2-	kitáíAKIT'	kitáíAKITAhpuwaw
3-	áiAKÍTAW	áiAKÍTAIaw
4-	áiAKÍTAINai	_____

But notice that the M- reappears on the command: Makítat!.

Here is the conjugation of MAHK'ZI (MAHKIZI) (cf. IHZI, Lesson ):

1-	nitáíÁHKIZ'	nitáíÁHKIZIhpinan áiÁHKIZIop
2-	kitáíÁHKIZ'	kitáíÁHKIZIhpuwaw
3-	áiÁHKIZIW'	áiÁHKIZIIaw
4-	áiÁHKIZIÍnai	_____

Now let's conjugate nápikoan to make a verb out of it: "to be a white man" (remember that the -T- of the prefix becomes -Z-, for reasons unknown!):

1-	nizÁPIKOAN'	nizÁPIKOANIhpinan NAPIKOANIop
2-	kizÁPIKOAN'	kizÁPIKOANIhpuwaw
3-	NAPIKOANIw	NAPIKOANIaw
4-	NAPIKOANIÍnai	_____

But the verb NIPUYI presents some peculiarities and has to be memorized separately. It derives from the root NIPU- (rising, standing). When the N- is suppressed and the prefix ÁI- replaces it, this verb becomes practically indistinguishable from áIPUYI (to speak). Perhaps for that reason, the Y interchanges with W and we get a new conjugation that is now the more common one, meaning "to stand, to stand up, stop, rise, get up":

1-	nitáíPUWAU	nitáíPUWAUhpinan áiPUWAUop
2-	kitáíPUWAU	kitáíPUWAUhpuwaw
3-	áiPUWAUw	áiPUWAUIaw
4-	áiPUWAUIÍnai	_____

But the command forms are nípuyít, intensified to nípúpuyit and alternating with nipuwáut!

But notice that the M- reappears on the command: Makitat!.  
Here is the conjugation of MAHK'ZI (MAHKIZI) (cf. IHZI, Lesson ):

1- nitÁTOS'	nitÁTOSIhpinan NATÓSIop
2- kitÁTOS'	kitÁTOSIhpuwaw
3- NATÓSIw	NATÓSIiaw
4- NATÓSIínai	_____

The inanimate forms will be given in the next lesson.

Exercises: Explain: Omahkastósi; nitóyis; nizítapi; isokinaki.

Conjugate all the verbs in this lesson.

Alternates for the question "What does (it) mean" are Za aníwaz and for the reply "It means...", áuaníwa. Using these and the other expressions composed of MANISTAP-, hold a question-answer conversation about the meaning of Blackfeet terms.

## LESSON IX (PÍHXO)

<u>Verbs</u>	<u>Nouns</u>	<u>Other Words</u>
áuAWAHKA = to walk	akáitapisko = town	píhxo = nine
OZISI = to smoke	mázitapisko = nobody	pihxí (an.)
PIHXÍiaw(an.), PIHXÓiaw (in.) = there are nine	óhkotóki = stone, rock	pihxói (in.)
OMA = to marry (a husband)	istoán = knife (an.)	nistówa = I, me
ohKIMA = to marry (a wife)	sinaxin = a writing	kistówa = you
áiPIKIAKI = to mash, grind	spíksinaxin = book	ustói = he, she
áiSIKSOPU = to blow a chinook	aiskatopi = corn	spik- = thick
	kópi = soup, coffee	mazoap- = beautiful, handsome, fine
	íxisako = meat (in.)	mazi- = beautiful, fine
	nóma = my husband	námisz, nam- = east
	ómi = her husband	nímisz, nim- = west
	nitohkíman = my wife	mat- = again, also, too
	otohkíman = his wife	
	mostum(i) = body, self	

Construct Case: This paragraph could have just as well been labeled "Obviative Case" or "Nouns in the 4th Person". A noun in the fourth person replaces the suffix -W or -WA or -A by an -I. Some nouns, however, do not distinguish 4th person from 3rd person. The 4th person often serves as the combining form of a noun (e.g. imitái-koan = puppy) and even as the verbal root of a noun conjugated in the 1st and 2nd persons (e.g. niPITAI or niziPITAI = "I'm an eagle", used in an old song). (Note that 3rd person for "he's an eagle" is simply PÍTAw.) The personal pronouns are based on the word mostum(i) or "someone's body", so that the pronoun for "I, me" can really be considered a noun meaning "my body, self", nistówa, while kistówa similarly means "Your body, self". But ustói or "his/her body, self" must carry the U- prefix for 3rd person and the -I suffix for the "body" as 4th person.

This "construct case" is also called non-particular, unindexed and subordinate. Note that final -N or -S are usually dropped before adding it, that the -I is used for both animate and inanimate, and that singular and plural have the same form. It can be used as the object of ordinarily

intransitive verbs, e.g. pokai, istoai, owai, ponokai, sinopai, pítai, ohkíi, otákái.

Declension of Nouns: Nouns have some or all of the following cases, though only a few of them have all four cases. The basic case is called "unindexed" for lack of a better name. Only a few nouns have the 4th case or Vocative (e.g. napí = partner). It is only the singular that these cases are distinguished, so the plural of them all is the same. We shall take nina as an example, the plural of which is nínaix in all four instances:

Unindexed: NÍNA  
3rd Person: NÍNAW  
4th Person: NÍNAI  
Vocative: NINÁ

Examples of the Construct Case or 4th Person nouns: akíi, akikoani, otohkíman(i), niétahtai, nizINAI = I am a man (initial N- dropped). Prepositions are often omitted, but adverbs in -OHZI (-OHZIM, -OHZ') function as either prepositions or postpositions, that is, they may follow or precede the noun at the speaker's option. Itápotakiw apatóhzi moyísi = he is working behind the house; moyísi is 4th person, of course, since the "he" (understood, not expressed) is the 3rd person. But, Nizitupi moyís pistóhzi = I am sitting in the house. (Can you explain why moyís is only 3rd person here?). A few more samples: ísohzi notas; niétahtai aistóhzi; moyís(i) aistóhzi.

Exercises: Conjugate NINA, NIZITAPIKOAN.

Nimátapohpa (add "anywhere" in the translation). Kikútaiitsápihpa matápi (translate this last word as "anybody"). Kitáísapihpa matápi? Mazitapísko.

Behind the tipi; in front of the tipi. I am in front of my horse. You are in front of your horse. He is behind his horse. He is in front of his house. They are living near the river.

LESSON X (KIPO)

<u>Verbs</u>	<u>Nouns</u>	<u>Other Words</u>
KIPÍiaw (an.), KIPÓiaw (in.) = there are ten.	omahkína = old man	kípo = ten
áiIPI = to enter	akóxkina = chief	kípi (an.), kipói (in.)
áikOPU = to fear, be afraid	kyáiyó = bear	mahk-, mahx- = red
AUZI (AZI) = to swim, bathe	apohkyáiyó = grizzly	otahkui- = yellow
SIXINA = to be black	owa = egg, eggs	otahkuinazi = an orange
MAHXINA = to be red	úniki = milk	ozkui- = blue, green
OTAHKUINA = to be yellow	sínopa = (kit) fox	kumonui- = blue, purple
OZKUINA = to be blue, green	pikiázis = stone ax	anat-, anatap- = pretty
KUMONUINA = to be blue, purple	pikiáxin = mush	
MAZÍINA = to be handsome	iszí = fire, coals	
ANAZINA = to be pretty	omahxíkimi = lake	
ZÁNISZINA = what color is it?		

Verbs With the Suffix -M: A few verbs use -M instead of -W or -WA in the 3rd and 4th persons, usually with reference to an animate subject. Color verbs, as we shall soon see, do this consistently, and a few others that follow this pattern are given in this and the next lesson: e.g. "to enter": nitáiIPI but áiIPI<sup>m</sup>, áiIPI<sup>m</sup>iaw, áiIPI<sup>m</sup>inai; "to fear": nitáiKOP' butáiKOP<sup>u</sup><sup>m</sup>, áikOPU<sup>m</sup>iaw, áikOPU<sup>m</sup>inai; "to swim": nitÁUZ' but ÁUZ<sup>m</sup>, ÁUZ<sup>m</sup>iaw, ÁUZ<sup>m</sup>inai (the initial á- has evidently become absorbed into the root AZI to form AUZI.) All such verbs are intransitive. The command forms for the three just given are slightly irregular: kóput!. piít! azít!

Color Verbs and Their Type: Many of the verbs of this kind are listed in the vocabulary for this lesson. Notice that their stems all end in -NA (the A is short). The 3rd and 4th persons follow the rules given in the paragraph above, with -M for animate subjects: e.g. nitSIXINA but SIXINAm SIXINAmiaw, SIXINAm<sup>m</sup>inai. These verbs may be translated "It looks black etc." Color verbs, however, and their type also have one inanimate form for the third person singular, which terminates in -ZI + -W: e.g. SÍXINAZiw. You may have noticed that numeral verbs have an -M in their animate forms and so follow a similar pattern. We'll review them in the next lesson.

Plural Imperatives: We have learned to make the singular imperative by adding -T to the verb root. To make the plural, used for addressing more person than one, you put a -K in place of the -T. e.g. anik!, nipupuyik!, sinakit! The plural imperatives for the verbs of this lesson with slight eccentricities are these: kópuk!, piík!, azík!

Exercises: Conjugate all the new verbs of this lesson (remembering that MAHXINA often uses the prefix áu- without dropping the initial M-).

Count several dishes and both ask and reply about their colors.