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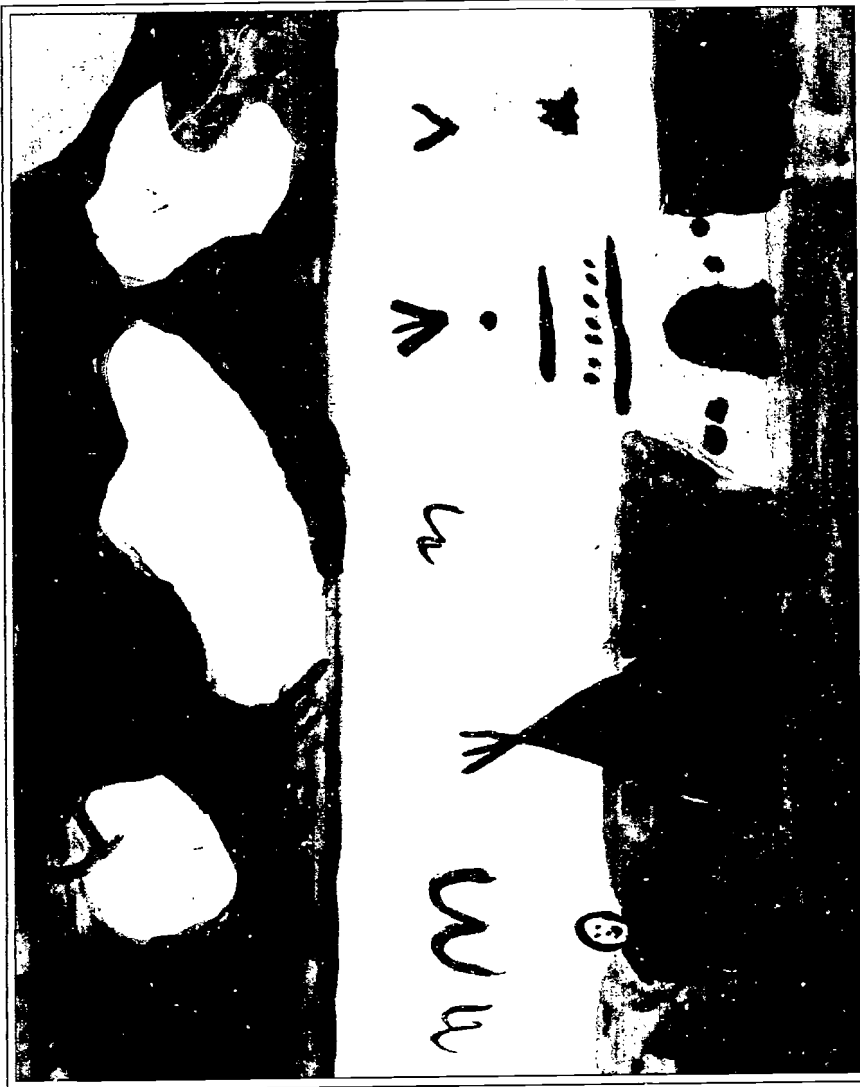
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ABSTRACT

This curriculum guide outlines a program designed for Blackfoot students to study their Native language and culture. The curriculum is also appropriate for non-Native students. The guide outlines general learner expectations, including: (1) acquiring basic communication skills in the Blackfoot language; (2) developing cultural sensitivity and enhancing personal development; (3) developing originality and creativity in the Blackfoot language; (4) acquiring additional concepts and generalizations about language and language learning; and (5) developing a desire to extend or improve proficiency in the Blackfoot language through further language study. Following this, specific learner expectations expand on the general learner objectives and are divided into three levels of proficiency. The linguistic program component provides examples of Blackfoot language functions (language uses and language concepts) and the English translations. The cultural component presents Blackfoot culture in four contexts: (1) the traditional culture before the arrival of the Europeans; (2) legends; (3) the student's daily routines including life at home, in the community and at school; and (4) contemporary Native cultural events and lifestyles. The guide includes information on language and language development; guidelines and suggestions for implementing a Native language program; and sample units and lesson plans. (LP)

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# NI'TSIITÁPI'PO' AHSINA KII NI'TSIITÁPIA'PII



## BLACKFOOT LANGUAGE AND CULTURE PROGRAM

A CURRICULAR PROGRAM AND GUIDE

LANGUAGE SERVICES

(Early Childhood Services - Grade 9)

Alberta  
EDUCATION

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**A CURRICULAR PROGRAM AND GUIDE**

**(EARLY CHILDHOOD SERVICES – GRADE 9)**

**Alberta Education  
991**

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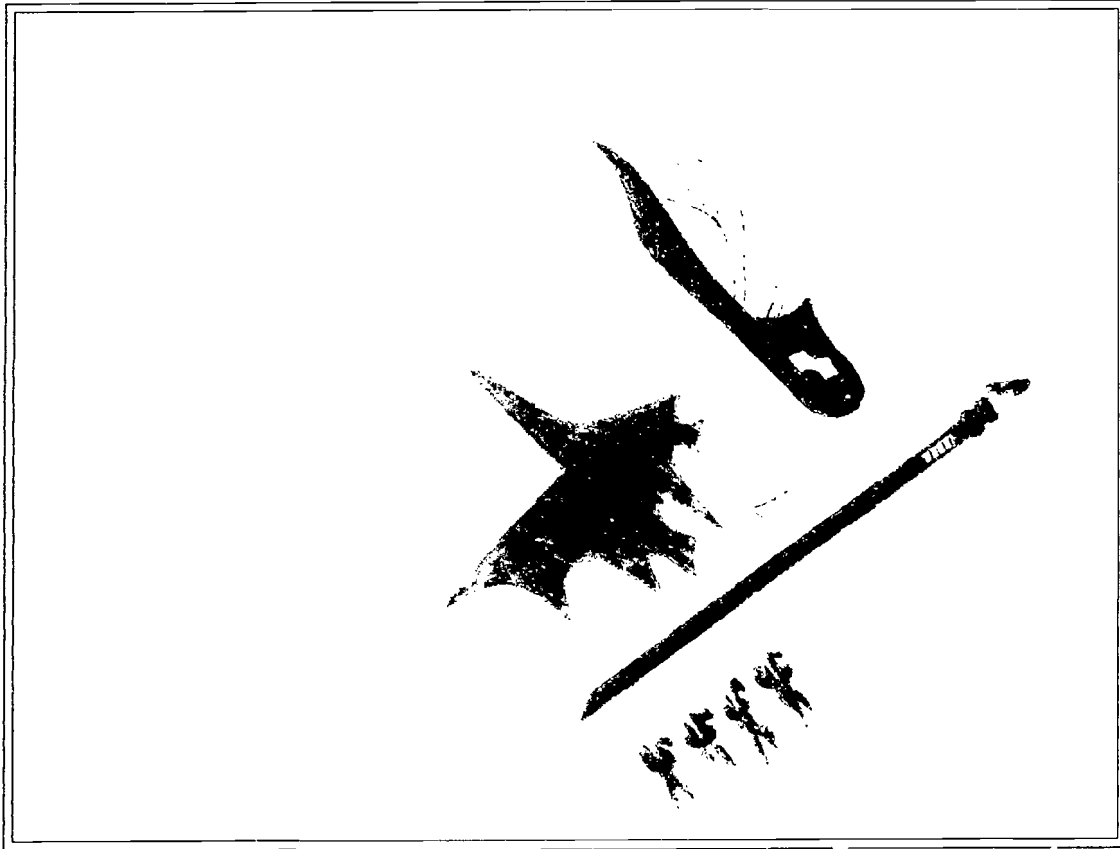
## PREFACE

The Blackfoot Language and Culture Program provides a broad framework of learner expectations and content within which a detailed course of study may be developed according to community and student needs. It is recommended that the Program commence with ECS. However, it is possible to enter the Program at any point provided appropriate adaptation is made. The intent of the Program is based on an instructional sequence beginning with ECS continuing uninterrupted to grade 9. Students advance through a series of learning experiences culminating in a steady growth of knowledge and skills.

The Program is intended primarily for Blackfoot students; however, it may be taken by any Alberta student wishing to study Blackfoot as a second language. The Program is designed to develop and enhance students' awareness and appreciation of Blackfoot culture, past and present, and to develop communication skills in the Blackfoot language. The Program develops functional fluency to enable students to communicate in a meaningful way with their family, the community and other Blackfoot language speakers.

The Program involves the student and the teacher in the learning process, but the cultural content involves Native community resource people in the teaching process as well. The knowledge and wisdom of Native people is recognized by this Program as they contribute to its implementation and ultimate success. Consequently, the formal educational process will become more meaningful for those Native community members who have felt alienated by it.

**SECTION ONE**



**PROGRAM  
STATEMENT**

## SECTION ONE: PROGRAM STATEMENT

### INTRODUCTION

In Alberta today, approximately 65% of Treaty Indians and 95% of Metis and Non-Status Indians are registered in provincial schools. Native children have been receiving Native language education for some time, due to the efforts of local educators and community members. For the first time, however, Alberta Education has undertaken to provide a provincial program for Blackfoot language education from Early Childhood Services to Grade 9.

The Blackfoot Language and Culture Program is available to both Native and non-Native students. This Program was produced for two reasons: to give recognition and stature to the Blackfoot language and to provide greater opportunities for all Alberta students to obtain Blackfoot language and cultural instruction.

The ultimate aim of education is to develop children's abilities so that they may fulfill their own aspirations and thereby make a positive contribution to society. Native people have been seeking an education program which will support their children's identity and culture. It is, therefore, appropriate that Native people have input into the development of programs. They are best able to tell us whether the programs are suitable and appropriate for developing the full potential of Native students. Developers of the Blackfoot Language and Culture Program have drawn upon the resources available in the community. The knowledge and wisdom of Elders, parents and local community people are recognized in this Program as they contribute to its development, implementation and ultimate success.

The Blackfoot Language and Culture Program is intended primarily for Native students; however, it may be taken by any student in Alberta who wishes to study Blackfoot as a second language. The Program is designed to develop and enhance a student's awareness of Blackfoot culture, past and present, and to develop communication skills in the Blackfoot language. With the acquisition of functional communication skills, Blackfoot students will be able to communicate with members of their family, the community and other Blackfoot language speakers.

Local communities should plan, adapt and develop specific content areas prescribed by the program framework and implement these according to the curricular guidelines and suggestions. The Blackfoot Language and Culture Program provides a broad framework in which content and learner expectations are set. From this broad curricular framework a detailed course of study may be developed according to community and student needs. The Program involves the student, the teacher and the Native community in the learning and teaching processes.

The Program is based on an instructional sequence beginning in Early Childhood Services (ECS) or Grade 1. However, it is possible to enter the Program at any point with appropriate adaptations. Students can advance through a series of learning experiences from Early Childhood Services to Grade 9, and steadily acquire new knowledge, skills and appropriate attitudes.

## PHILOSOPHY AND RATIONALE

Canada is the home of various Native languages and cultures. Blackfoot, which is indigenous to Canada, is one of the two main languages spoken by the majority of Native Albertans.

Until the 1960s, when most Native children were still attending schools on the reserve, there seemed to be no need for concern about Native children retaining their language. Large-scale integration into provincial schools, however, has resulted in a drastic decline in the use of Native languages. The situation is particularly critical with the Blackfoot language.

If these languages and cultures are allowed to disappear, they will be lost forever. In a world of technological extremes there is a need for the Native person to maintain his Native language. It is a language completely of this hemisphere.

Blackfoot children need to see the reality of the Blackfoot people and culture as part of their formal education. They need to learn to respect the Blackfoot language and culture. The students will feel proud to speak the language because it has been elevated to its proper position and become part of their school learning experience. By learning their own language, students will receive the power to view the world from a different perspective.

The language of the Native people is the key quality which identifies them as Natives. Language is the one component of a culture which ties every facet of that culture together. Teaching the Blackfoot language will ensure the preservation of a perspective and view of the world that is unique to Blackfoot-speaking people. If the

Blackfoot language is not revitalized, the heart of the culture will be eradicated in time. It is not to the benefit of a society that prides itself in its multiculturalism that this be allowed to happen.

In traditional Blackfoot society, the process of transmitting language and culture took place in the home. The young learned life skills from observation, imitation and practice. Learning was a life-long process in which supervision decreased as experience and proficiency grew. Children received all of their tribal education and socialization from older members of the extended family.

Therefore, a functional approach to language learning allows for the involvement of Native community resource people. An effective Blackfoot Program recognizes and utilizes the knowledge and wisdom of Native people, and allows them to be contributors to the educational endeavor.

The Blackfoot Language and Culture Program. A Curricular Program and Guide (Early Childhood Services - Grade 9) provides opportunities for developing and cultivating the unique talents, interests and abilities of students. Not only will the Program revitalize the Blackfoot language, but it will also legitimize the study of it to members of Blackfoot communities.

The Program will encourage Native parents to become involved in the education of their children. Grandparents, Elders and other community members will serve as resources for the implementation of language and cultural content.

## GENERAL LEARNER EXPECTATIONS

General learner expectations designate the broad, long-range and significant outcomes desired from a program. It is expected that the Blackfoot Language and Culture Program will help students to become functional and contributing members of their Native community and of the greater society.

By the end of Grade 9, students will:

1. Acquire basic communication skills in the Blackfoot language by
  - 1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message;
  - 1.2 developing reading and writing skills to an extent determined by the local community.
2. Develop cultural sensitivity and enhance personal development by
  - 2.1 becoming more aware of their cultural heritage through learning the Blackfoot language;
  - 2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society;
  - 2.3 developing a positive attitude towards people who speak another language through exposure to the Blackfoot language and culture;
  - 2.4 broadening perspectives to include the national and international scene (becoming aware of Native peoples around the world);

- 2.5 developing a greater awareness and appreciation of various cultural values and lifestyles.
3. Develop originality and creativity in the Blackfoot language by
  - 3.1 applying their skills to new and relevant situations;
  - 3.2 expressing their own ideas and feelings;
  - 3.3 discovering new dimensions of their personalities.
4. Acquire additional concepts and generalizations about language and language learning by
  - 4.1 acquiring some knowledge of the structure and function of languages;
  - 4.2 recognizing the basic structural similarities and differences between the Blackfoot language and English;
  - 4.3 developing an awareness of regional, social and functional variations of spoken language;
  - 4.4 developing a conscious knowledge of the skills and strategies used in learning a second language.
5. Develop a desire to extend or improve their proficiency in the Blackfoot language through further language study, whether for personal interest, for post-secondary studies, or for vocational purposes.

## SPECIFIC LEARNER EXPECTATIONS

The following goals of the Blackfoot Language and Culture Program are not in order of importance. It is expected that the Program will enable students to:

ECS and DIVISION ONE	DIVISION TWO	DIVISION THREE
<p>1. Acquire basic communication skills in the Blackfoot language by</p> <p>1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures and visual clues which help to convey the message.</p> <p>1.2 developing reading and writing skills to an extent determined by the local community</p> <p>2. Develop cultural sensitivity and enhance personal development by</p> <p>2.1 becoming more aware of their cultural heritage through learning the Blackfoot language.</p> <p>2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society.</p> <p>2.3 developing a positive attitude towards people who speak another language, through exposure to the Blackfoot language and culture.</p> <p>3. Develop originality and creativity in the Blackfoot language by</p> <p>3.1 applying their skills to new and relevant situations.</p> <p>3.2 expressing their own ideas and feelings.</p> <p>3.3 discovering new dimensions of their personalities</p> <p>4. Acquire additional concepts and generalizations about language and language learning by</p> <p>4.1 acquiring some knowledge of the structure and function of languages.</p>	<p>1. Acquire basic communication skills in the Blackfoot language by:</p> <p>1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message.</p> <p>1.2 developing reading and writing skills to an extent determined by the local community</p> <p>2. Develop cultural sensitivity and enhance personal development by:</p> <p>2.1 becoming more aware of their cultural heritage through learning the Blackfoot language.</p> <p>2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society.</p> <p>2.3 developing a positive attitude towards people who speak another language, through exposure to the Blackfoot language and culture.</p> <p>2.4 broadening perspectives to include the national and international scene (becoming aware of Native people around the world).</p> <p>2.5 developing a greater awareness and appreciation of various cultural values and lifestyles.</p> <p>3. Develop originality and creativity in the Blackfoot language by</p> <p>3.1 applying their skills to new and relevant situations,</p> <p>3.2 expressing their own ideas and feelings.</p> <p>3.3 discovering new dimensions of their personalities.</p> <p>4. Acquire additional concepts and generalizations about language and language learning by</p> <p>4.1 acquiring some knowledge of the structure and function of languages.</p> <p>4.2 recognizing the basic structural similarities and differences between the Blackfoot language and English.</p> <p>4.3 developing an awareness of regional, social and functional variations of spoken language.</p> <p>4.4 developing a conscious knowledge of the skills and strategies used in learning a second language</p>	<p>1. Acquire basic communication skills in the Blackfoot language by</p> <p>1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message.</p> <p>1.2 developing reading and writing skills to an extent determined by the local community</p> <p>2. 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## STATEMENT OF CONTENT

The Blackfoot Language and Culture Program. A Curricular Program and Guide (Early Childhood Services – Grade 9), consists of two components: the linguistic component and the cultural component. Much of the content already has meaning for the students because it is part of their life experience. The traditional culture and legend components are also meaningful to students because they refer to their cultural background.

Throughout the Program, students will acquire basic communicative skills as well as language and culture proficiencies. Blackfoot attitudes and values, and a world view are taught in context, not as separate units. Through repetitive and developmental processes, students will demonstrate increasingly sophisticated skills in language usage and cultural behaviour.

## Linguistic Component

The following language content states minimal expectations for students at each level who are completely unfamiliar with the Blackfoot language when they begin. The language content is defined according to functions (language uses) and notions (language concepts). Functions include such things as asking questions, reporting happenings, and making corrections. Notions are linguistic concepts such as time, location, direction, color, or frequency. **The items listed under notions are examples only. They are provided to guide teachers in selecting appropriate vocabulary. Appropriate substitutions may be made.**

To facilitate the overlapping of language and cultural themes, this program does not state a required order in which the language items are to be taught. All that is required is that a certain number of language items are covered in the course of a year's work. A set number of language functions and notions should be repeated over and over in different themes/topics throughout the year.

All language items are to be taught in the context of a thematic unit taken from the cultural content. For example, in teaching the topic of "Deer Hunting in the Fall" to Grade 6 pupils, the list of language items to be taught might look like this:

### Functions:

- to identify (kinds of deer, location of deer, number of deer)
- to describe (deer hunt, deer movement)
- to state correctly (identity of animal, number of animals, location)
- to ask (location of deer, number of deer)
- to ask whether possible that (deer can be found in a certain area, one can go along on hunt, arrow heads are large enough)
- to state excitement (at having fallen a deer, being allowed to go along)
- to state disappointment (at missing the deer, seeing the deer run off)
- to suggest course of action
- to warn

### Notions:

- There are (aren't) deer found here.
- here close by, there far away, there where we cannot see
- to the north, west, east, south
- among the, in the center of the, opposite the
- grazing, loping, listening with caution
- female, male, young, old, yearling
- they tend to... they usually... they habitually...
- number: singular, dual, plural deer
- many, few
- bigger than, smaller than
- as big as, small like



## FUNCTIONS

### A. Giving and Getting Facts

1. Identifying
2. Reporting, describing, narrating
3. Affirming, negating
4. Asking

### B. Stating and Finding Out Attitudes

1. Agreeing and disagreeing
2. Denying
3. Accepting, declining, offering and inviting
4. Offering to do something
5. Stating/asking whether one knows or doesn't know
6. Stating/asking whether one remembers or has forgotten
7. Stating/asking about possibility or impossibility
8. Stating/asking about capability or incapability
9. Stating/asking about whether something is logical
10. Stating/asking about certainty or uncertainty
11. Stating/asking about obligation
12. Giving/getting/withholding permission
13. Stating/asking about liking and disliking, pleasure and displeasure
14. Stating/asking about interest and disinterest

15. Stating surprise
16. Stating hope
17. Stating/asking about satisfaction or dissatisfaction

18. Stating disappointment
19. Stating/asking about fear or worry
20. Stating/asking about preference
21. Stating gratitude
22. Stating sympathy
23. Stating/asking about intention
24. Stating/asking about want and desire
25. Apologizing and forgiving
26. Stating/asking about approval and disapproval
27. Stating regret
28. Stating indifference

### C. Getting Things Done

1. Suggesting action
2. Requesting/inviting others to do things
3. Advising others to do things
4. Warning others to take care
5. Instructing or directing others to do things
6. Offering or requesting assistance

### D. Socializing

1. Greeting
2. Meeting, introducing and identifying
3. Leaving people
4. Saying grace and other prayers
5. Acknowledging

## NOTIONS

### A. Existential

1. Presence
2. Absence
3. Availability, unavailability
4. Possibility, impossibility
5. Occurrence, non-occurrence (to happen)
6. Demonstration (to show)

### B. Spatial

1. Location and relative position
2. Distance
3. Motion
4. Direction
5. Origin
6. Arrangement
7. Dimension
  - size and space
  - pressure and weight
  - volume
  - temperature

### C. Temporal

1. Point of time, period
2. Earliness
3. Lateness
4. Length of time
5. Speed
6. Frequency
7. Continuity
8. Intermittance, temporariness and permanence
9. Repetitiousness and uniqueness
10. Commencement

11. Cessation
12. Stability
13. Change, transition
14. Priority
15. Simultaneousness
16. Present, past, future reference
17. Delay

### D. Quantitative

1. Number
2. Quantity
3. Degree

### E. Qualitative

1. Physical
  - shape
  - moisture, humidity
  - visibility, sight
  - audibility and hearing
  - taste and smell
  - texture
  - colour
  - age
  - physical condition
  - accessibility
  - cleanliness and presentability
  - material and genuineness
  - fullness
2. Evaluative
  - value, price
  - quality
  - rightness, wrongness, acceptability, inacceptability
  - desirability, undesirability

- correctness, incorrectness
- successfulness, unsuccessfulness
- utility, inutility
- capacity, incapacity
- importance, unimportance
- normality, abnormality
- facility, difficulty

#### F. Mental

1. Reflection
2. Expression

#### G. Relational

1. Action and event relations
  - agency (who)
  - objective (what)
  - dative (whom)
  - benefactive (receiver)
  - manner, means (how)
  - causative

2. Contrastive relations
  - equality, inequality, correspondence, contrast
3. Possessive relations
  - ownership, possession
4. Logical relations
  - conjunction and disjunction
  - inclusion and exclusion
  - cause and reason
  - effect
  - purpose
  - condition
  - focussing

## Cultural Component

The cultural content presents Blackfoot culture as it is found in four contexts:

- the traditional culture before the arrival of the Europeans
- legends
- the student's daily routines including life at home, in the community and at school
- contemporary Native cultural events and lifestyles

### 1. Traditional Culture

Traditional culture is taught primarily through the study of pre-contact culture. This is done, firstly, to avoid confusion between the traditional culture as it existed prior to the arrival of the Europeans and the present Blackfoot culture. Secondly, it is hoped the students will gain a better understanding and appreciation of the traditional culture if it is studied as a whole way of life such as existed in the pre-contact era.

It is expected that the curriculum developers for each community will go to their Elders to fill in the details of the broadly outlined traditional culture content. It is also expected that the Elders will be called upon to interact with the students when they are learning about contemporary Blackfoot knowledge.

Here it will be as important for the students to learn the proper respect for and behavior towards Elders as it will be for the students to learn the language and other aspects of the culture.

The depth to which spiritual aspects of traditional culture are studied should be left to the discretion of

the community, particularly to the Elders. There is no expectation other than to have certain rituals or ceremonies briefly mentioned in the classroom.

Though students will be learning about camp life and activities as practiced hundreds of years ago, much of it may be familiar to them.

Many will be familiar with the use of sweet grass, dancing and other aspects of camp life. For those students who have not been exposed to contemporary cultural activities, less time might be spent on the pre-contact culture content and more time spent on contemporary events, so as to give the students first-hand experience with the Blackfoot culture.

Sacred and Public knowledge exists in all traditional Native cultures. Spiritual aspects and the private ownership of certain knowledge, such as songs, are Sacred knowledge among the Blackfoot people.

In the Blackfoot culture, to acquire and possess Sacred knowledge is both a privilege and an honor. The right to certain Sacred knowledge is to be

earned through proper cultural channels. Knowledge may also be passed down from generation to generation to certain (special) individuals.

Public knowledge is common knowledge and the public generally has open access to it.

In some circumstances, only a certain person or group of persons possess the special right or authority to speak or share their knowledge or area of expertise. It is left to the discretion of the individual whether or not he/she will provide this knowledge.

For example:

1. The mechanics of constructing a tipi is Public knowledge, whereas the design on a tipi is "owned" by a certain individual. Therefore, only he/she has the "right" to use it and to speak about it.
2. The fact that a Horn Society and a Women's Society exist is Public knowledge. As these societies are sacred and closed, one can not encounter open discussion about them, nor would one ask questions about them.

Sacred knowledge and these "rights" must be respected by all individuals, Native and non-Native, and be treated appropriately by those involved in the Blackfoot program.

The Elders of a community, traditionally, are the keepers and transmitters of knowledge. It is through their own life experience and acquiring of knowledge that Elders are greatly respected.

The young need to respect and recognize the important role the Elders play in their education.

## 2. Legends

Legends can be used in the classroom to teach acceptable traditional attitudes and morals. They can also be used to teach about traditional culture. For example, the teacher may point out tools used, family relationships or songs in a particular legend and have the students learn about them or learn the Blackfoot words for them as a follow-up activity. It is possible to use only legends in the classroom and teach all traditional culture through them if the curriculum developer so wishes.

## 3. Daily Routine

The daily routines are very broadly outlined in this guide to allow a maximum amount of freedom for the teacher, parents and students of each school to decide for themselves what is important and relevant in their daily lives and what to include in the curriculum. What is chosen will vary widely from school to school. It must be kept in mind that terms listed in the program guide under "Daily Routine" are suggestions only and meant to guide rather than restrict.

## 4. Contemporary Blackfoot Events and Lifestyles

The items listed under "Contemporary Blackfoot Events and Lifestyles" are the minimal expectations. It is up to the curriculum developers to decide what might be added to the list. If the students have not had these experiences, the teachers and the schools should make every effort to allow and/or encourage such experiences, either by taking the students out into a traditional environment or by bringing the activities into the schools.

## CULTURAL COMPONENT – SCOPE AND SEQUENCE

### ECS and Division One: Focus on People and Their Activities

#### Traditional Culture:

- Grandfather/Grandmother (Elder) giving advice in general, in particular
  - storytelling/teaching, name-giving
  - certain Elders have a special right to do something (name-giving, spiritual activities and guidance);
- Father/Uncle (men)
  - hunting; shelter, raiding and warfare, name-giving; basic cooking skills
- Mother/Aunt (women)
  - foods, hides, domestic objects, medicine, fires, shelter
- Older Brothers and Sisters/Cousins (young adults)
  - helping and learning from adults; behaviors and attitudes towards adults, rites of passage into adulthood
- Younger Brothers and Sisters/Cousins (children and babies)
  - listening and learning, imitating adult roles, playing, singing; helping, young girls with women; young boys with men
- Beliefs
  - Care
- Together (all camp members)
  - travelling, camp, games and play
- Gatherings (many different camps)
  - seasons for gatherings; winter and summer dances, drumming, songs
  - camping by clan, membership/relatives, visiting

#### Legends

- Attitudes, morals, values, beliefs

#### Daily Routine

- Home
  - my house: eating, cleaning, chores, sleeping
  - playing, indoors (music, television, games, visiting, and pretending); outdoors (skating, hunting gophers, games)
- School
  - before school: riding the bus, preparing lunch
  - about school: new school year, school work; recess
  - after school: chores, games

#### Contemporary Blackfoot Events and Lifestyles

- Seasonal ceremonies and rituals
- Dancing
- Native crafts
- Survival skills
- Contemporary hunting, fishing and farming
- Summer activities
  - swimming, campouts, cookouts, visiting
- Intertribal gatherings (cultural, sports, etc.)
  - preparation, travel, arriving and leaving the event

### Division Two: Focus on Seasons and Activities

- Spring, Summer, Fall, Winter
- Primary Seasonal Activities
  - hunting, gathering, fauna, flora
  - survival skills
  - gathering food and medicine
  - food preparation
  - skins and hides: tanning, sewing
  - making of tools and weapons
  - making of domestic objects
  - caring for domestic animals
  - travelling
  - shelter
- Socializing and Spiritual Life
  - gatherings
  - legends and storytelling
  - seasonal ceremonies and rituals
  - singing, dancing
  - games and play
- Travel, Territory, Land
  - location of Confederacy tribes
  - location of enemy tribes
  - alliances
  - relationship with territory

### Division Three: Focus on Concepts and Activities

- Conserving Nature
  - respect for nature; knowledge of nature; little wastage; no hunting of dependent young; hunting only when required
- Ceremonies and Rituals
  - meaning and purpose; symbolism, treaties; kinship
- Blackfoot Philosophy and Spirituality
  - cycle of life; emotions; morals and values; mind, spirit and body; symbols
- Land and Territory
  - traditional use and concept of territory; travel routes; territorial boundaries; intertribal trade; treaty and land claim implications
- Camp Roles and Interactions
  - interaction and relationships; role of Elder and Chief; specialists: educating the youth; decision making
- Seasonal Calendar
  - role of seasons
- Gatherings
  - who, when, where, why and what they would do; relatives; ceremonies and rituals; drumming, singing and dancing; handgames and competition; storytelling
- Change (with the arrival of the Europeans)
  - trading economy; settlers; government treaties
- Lifecycles
  - changes in lifetime; phases; rites of passage into adulthood
- Technology/Material Culture
  - personal adornment/clothing; hides; shelter; domestic objects; weapons; musical instruments; travel; medicine; food; material culture
- Differences in Native Cultures
  - comparison of different Native cultures
- Regional legends in more depth
  - Comparing legends with those of other Native cultures
- Interaction with siblings and adults; gatherings

- About the house, interaction with siblings; gatherings; television; visiting, interaction with adults; prayers

- Awards day; open house; tournaments; intramurals; dances

- Drumming, singing and dancing

- Preparation of memorial feast
- Occupations of Native people

## REQUIRED AND ELECTIVE COMPONENTS

The required component is comprised of the cultural and language content. It is expected that the curricula produced in the various regions will be based upon a thematic approach. All the themes will be based upon major thematic headings chosen from the cultural content of the Program. All language will be taught through or within the cultural themes.

The content of the elective component will be determined a) by the individual communities in keeping with the community's values, needs, and cultural and environmental differences, and b) by the teacher, who knows the differing needs of his or her students.

The elective component will take into account:

- Students' need for **acceleration and enrichment** (students who are Native language speakers in a class of non-speakers). These students could define and explore cultural topics of their own choice, research topics covered in class in more depth, or look into more topics than covered in class. In terms of language, students can be required to gain facility with more difficult notions and functions and with literacy.
- Students' need for **remediation** (students who are behind the majority of their classmates). These students could be given extra practice with already learned language notions and functions by being given more concrete activities, structured activities and varied modes of communication such as tapes, drama and music, interviews and student interaction.
- A community-expressed desire for more time to be spent on any one of the cultural components. For

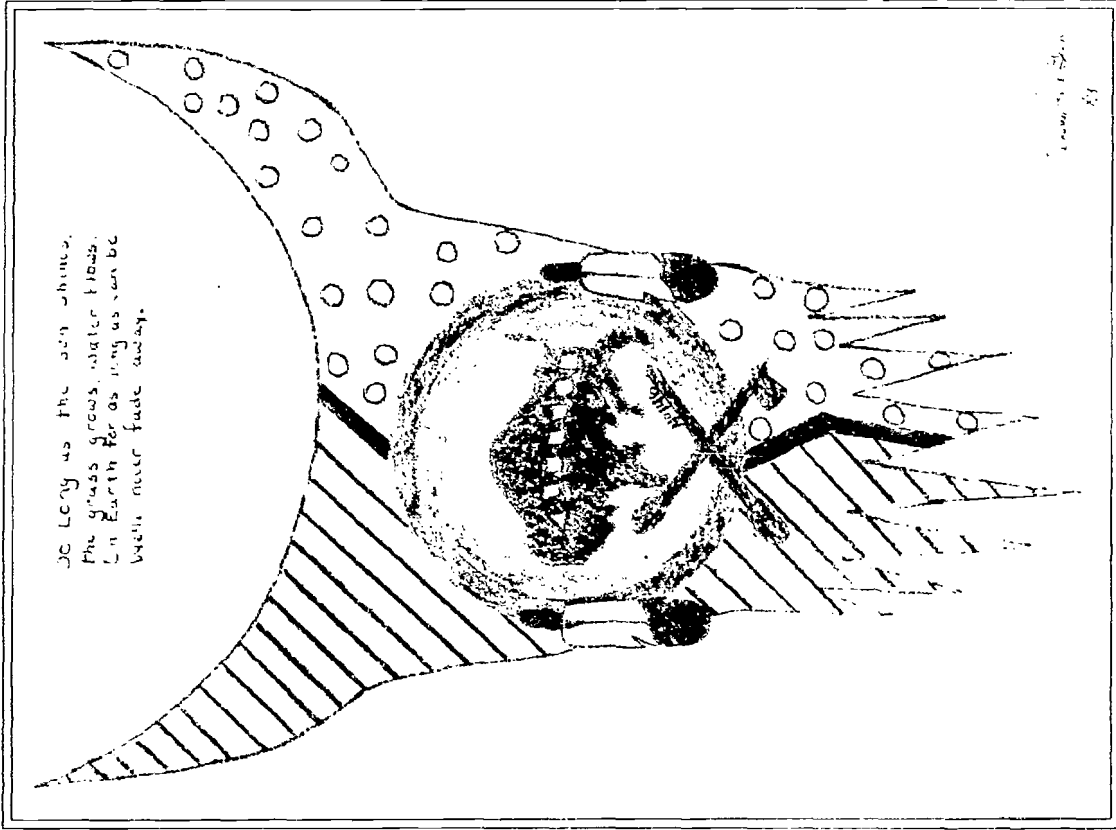
example, an urban school may want to spend more time on contemporary events due to the lack of student experience with those activities in their routine lives. On the other hand, a rural school may want to increase the time spent on traditional activities such as tanning a hide.

- Other topics and activities of interest to the community.

Below is a list of suggested topics and activities which might be useful in choosing the elective component:

- language styles and language change
- language dealing with humor, insult and correction
- local history and important figures
- comparing and contrasting Native languages and cultures
- history since the arrival of the Europeans; change and impact of change
- cross-tribal exchanges
- pan-Indianism: borrowing, boundaries, essence of "Indian-ness"
- talks from "successful" Natives
- parental involvement in teaching dancing, drumming, and making costumes
- cross-tutorage: younger children being tutored by older people
- knowledge of plants
- various treatments of legends: drama, puppetry, poetry, storytelling
- stereotyping
- contemporary issues: land claims, treaty rights, local control, alcoholism, suicide
- political issues: aboriginal rights, Canadian constitution, self-government

## SECTION TWO



## SPECIFICATION OF CONTENT

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## SECTION TWO: SPECIFICATION OF CONTENT LINGUISTIC COMPONENT

### Functions

Functions include such things as asking questions, reporting happenings, and making corrections. The items listed under functions are examples only to guide teachers in selecting appropriate vocabulary. Appropriate substitutions may be made. Examples of language use apply to Divisions One, Two and Three unless specified otherwise.

“Suggested” means that the content may or may not be taught as illustrated. The Blackfoot words and phrases that are used in this document are based on the original Blackfoot language. Each Blackfoot community (whether it is Blackfoot, Blood or Peigan) may use the Blackfoot dialect spoken in their community. Schools are legally required to meet the specifications stated in Section One of this document. Section Two is provided to assist and advise teachers, who may choose to adapt the lessons as they see fit.

The examples refer to language use by the Blackfoot (Siksika), Blood (Kainai) and Peigan (Pikani). The left-hand column include all three dialects: Blackfoot, Blood and Peigan. If variation occurs between dialects, the Blackfoot dialect form is noted in the right-hand column. If a Peigan variant exists, it is noted as a footnote.

### GIVING AND GETTING FACTS

#### Blackfoot Dialect (Siksika)

#### 1. Identifying

*Aamostsi sa'aowaayi.	These are duck eggs.	Áámostsi sa'áíowaistsi.
*Aamoksii ponokaomitaiksi skiimi.	These horses are mares.	Áámoksi ponokómítaiksi ski'miíyaawa.
Piikaniikoana. lihto'toowa Brocket.	He's a Peigan. He comes from Brocket.	Apa'tohsipikániikowana. lihto'to'wa Piikáni.
Siksikaakiwa.	She's a Blackfoot woman.	Siksiká'kiíwa.

#### 2. Reporting, Describing and Narrating

Aamo ii'naksipokaawa akaisistsikowa.	The baby is tired.	Áámo issitsiimaana ákaisistsiksíiíwa.
Oomiksi ponokaomitaiksi aomaahkaayaaw.	Those horses are running.	Oómiksi ponokómítaiksi ókska'siíyaawa.

#### \*Peigan Dialect (Pikani)

Aamoistsi saaiowayi.	These are duck eggs.
Aamoksi ponokáomítai.	These are horses.

litoomaakihtaawa ma ninaawa, .....  
iitohpokoomiwa ohkoyi itsitapooyaawa  
otsitaikkaakihpi.

First, the man packed, then he went  
with his son to where he trapped/  
hunted.

Nótooma'kihtaawa má ninaawa  
inái'tohpoko'miwa ohkóyi amií  
otsitaikkaakihpi/otsitaikkimahpi.

3. Affirming, Negating

A, anistapiiwa soopa'tsi. ....  
Sa, maatanistapiiwa soopa'tsi. ....

Yes, it is a chair. ....  
No, it is not a chair. ....

A, anistápiiwa asóopa'tsisa.  
Saáh, maátanistapiiwatsiksi  
asoopa'tsisa.

A, awaapatsiwa. ....  
Maataonowawaapatsiwa. ....

Yes, once in a while he/she is late. ....  
He/she is never late. ....

A, áikkamsookapatsiwa.  
Máataónawawaapatsiwaatsiksi.

4. Asking

Tahka ooma ninaawa? .....  
Tahka ooma nina itaipoyi? .....  
Tahka ooma nina itsissaipoyi? .....  
Tsiya kitsokii'tsii'pa? .....

Who is that man? .....  
Who is that man standing over there? ..  
Who is that man standing in front? .....  
Which do you like? .....

Takátsiksi óoma ninaawa?  
Takátsiksi óoma nina itaipoyi.  
Takátsiksi óoma nina itsissaipoyi.  
Tsiyá kinóhkahsi'tsi'paatsiksi?

B. STATING AND FINDING OUT ATTITUDES

1. Agreeing and Disagreeing

Ni'toyi nohkattanists'taki. ....  
Kitsiimaani. ....  
Nimaatohksokij'takihpa. ....  
Sa .....

I feel the same way. ....  
You are right. ....  
I don't like it. ....  
No .....

Ni'tóyi nóhkattanists'taki.  
Kitsiimani.  
Nimaátohkahsi'tsi'paatsiksi.  
Saá

2. Denying

Nimaatamihpa. ....  
Nimaatamihpa annahka .....  
ohko mi' poyiwahka.  
Nimaataohkaanihpa. ....  
Nimaatahksahko'mi poiyihpa. ....  
Nimaatahksa paisskiipa .....  
nitahkohto'ho'mi'poihipi.

It was not me. ....  
It was not me who was complaining. ....  
I am not complaining. ....  
I am not always complaining. ....  
I am not always searching for .....  
something to complain about.

Nimáátamihpaatsiksi.  
Nimáátamihpaatsiksi annáhka  
ohko'mi'poyiwahka.  
Nimáátohko'mi'poyihpaatsiksi.  
Nimááta'hksahko'mi'poyihpaatsiksi.  
Nimááta'hksa,paissapihpaatsiksi  
nitahkohto'ho'mi'poiisi.

3. Accepting, Declining, Offering and Inviting

Nitaaksiikaahsi'taki naahkitapoohsi. ....

I will be happy to go. ....

Nitsikákahsi'taki nitáhkitapohsi.

Aaksiiksoka'piiwa. ....  
 Nimaatakohkottitapooohpa. ....  
 Nitsiikohsowahsii'taki, ....  
 nimaatakohkottanistsiihpa.  
 Kitaksstaohkottaistaioohpa? .....  
 Kitsiikstatoohpinnaan kiahkaistoohsi. ....

That will be good. ....  
 I cannot go. ....  
 I am sorry, I cannot do it. ....  
 Can you come? .....  
 We would like you to come. ....

Ikaksoka'piiwa.  
 Nimaata'kohkottitapóhpaatsiksi.  
 Nimaatoohkohkottanistotsi' -  
 paatsiksi.  
 Kitáksto'hkóttáistaiohpaatsiksi?  
 Nitsiikstahpinnaana  
 kitáhkohpo'kiyoohsi.

4. Offering to Do Something

\*Nitaksta'yiistapihtsawa sii'kaniksi? ..... Shall I put the blankets away? .....  
 Nitaksto'toomiistaphtopa ..... Shall I put the blankets away first? .....  
 si'kaanistsi?  
 Kitakstaisspommooohpa? ..... Can I help you? .....  
 \*Nitakstao'tanii'pa mataakistsi? ..... Shall I peel the potatoes? .....

Nitáksta'yiistapsstsáwa-  
 niiksi si'kaániksi.  
 Nitáksto'toomiistapssta'wa  
 niiksi si'kaaniksi?  
 Kitáksto'hkottsspommóhpaatsiksi?  
 Nitáksto'tanitakhípaatsiksi  
 mataákiistsi?

5. Stating/Asking Whether One Does or Doesn't Know

Kiistowa, kita'yaisksinii'pa niitaokoisskao'pi? Do you know how to build houses? .....  
 \*kitai'yaisksini'pa nitapasstotsipi ..... Do you know how to build small  
 iinak'sapiooyiistsi? houses? .....  
 \*Nitsitaotokstaki kiipoo. .... I can count to ten. ....  
 Nimaatsksinii'pa otskskskohsini. .... I don't know his number. ....

Kitai'sksinihpa nitáistaakio'pi  
 náapiooyiistsi?  
 Kitai'sksini'paatsiksi nitáistaakio'pi  
 poksáapiooyiistsi?  
 Nitákohkottohkókstaki kiipó.  
 Nimaátohkksksini'paatsiksi  
 otskskskááksini.

6. Stating/Asking Whether One Remembers or Has Forgotten

Nimaatattskksinii'pa. .... I do not remember. ....  
 Maatattskksinim(m)ja nitsinihka'simi. .... He does not remember my name. ....

Nimáátohkksakíassksini'paatsiksi.  
 Máatsakíassksinimmaatsiksi  
 nitsinihka'simi.

\*Peigan Dialect (Pikani)

si'ka'tsii ..... blankets  
 Nitáksstao'tani'pa niistsi paataákistsi? ..... Shall I peel the potatoes?  
 Kita'yais Ksinii'pa niitápaisstotsi'pa ..... Do you know how to build houses?  
 naapiooyi?  
 Nitákohkottsto'tokstaki kiipó. .... I can count to ten.

Maatattssksnim(m)a nitootssaiyi. .... He does not remember I took it. ....  
 Kimaatattssksinoawa ohsissi. .... You do not remember her younger sister. ....  
 Katai'saakiaissksinoawa ninna? .... Do you still remember my father? ....  
 \*Kitsijpahtsaissksinii'pa kisinaakia'tsisa. ... Did you forget your book? .....

Miáatskiassksinimmaatsiksi nitó'tsisa.  
 Kimáatskiassksinowáwaatsiksi ohsissa.  
 Kitai'saakiaissksinowáwaatsiksi ninna?  
 Kitai'pahtsiitski'paatsiksi kisinaakia'tsisa?

7. Stating/Asking about Possibility or Impossibility

Aakohkottanistsiwa. .... It is possible. ....  
 Ooma sikihtsisooowa .... That moose cannot move in snow. ....  
 maatakohkottsitapoowa koonsskoi. ....  
 Akohkottisootaawa aapinákosi. .... It is possible, it may rain tomorrow. ....  
 Aakstaohkottanistsiwa? .... Is it possible? ....  
 Aakstaohkottipansstsiwa? .... Can it burn all night? .....

Akohkottanistsiwa.  
 Ooma siksstiso maatohkotawatta'-toomaatsi koonisso.  
 Ahkikkamsootaawa apinákosa.  
 Aksto'hkottanistsiwa?  
 Aksto'hkottipansstsiwa?

8. Stating/Asking about Capability or Incapability

Nitakohkottanisttsiil'pa. .... I can do it. ....  
 Nisskana .... My little sister cannot sew yet. ....  
 maatomayaohkottahkanaakiwa. .... (male speaker)  
 Nimaataohkottisamohkitopiihpa. .... I cannot ride for long. ....  
 Kitakstao'ohkottanisttsiihpa? .... Can you do it? ....  
 \*Kita'yaohkottssaahsii'poyiwa? .... Can he/she speak Sarcee? .....

Nitakohkottanisttsi'pa.  
 Nisskana máátomaayohkottahkanaakiwaatsiksi.  
 Nimáátohkottisamohkitópihpaatsiksi.  
 Kitaksto'hkottanisttsi'paatsiksi?  
 Kita'yaohkottssaahsii'poyiwa?

9. Stating/Asking about Whether Something Is Logical

Ahkayakitapoowa Mohknsstsi. .... He must be going to Calgary. ....  
 Ahkayakotomitapo'wa Mohknsstsi. .... He must be going to Calgary first. ....  
 Ahkayakisskanitapo'wa Mohknsstsi. .... He must be going to Calgary early in the morning. ....

Ahko'taitapo'wa mohknsstsi.  
 Ahko'tayakotomitapo'wa Mohknsstsi.  
 Ahko'tayakisskaniitapo'wa Mohknsstsi.

\*Peigan Di:lect (Pikani)  
 Kitsipahtsisttski'pa Kisinaakia'tsisa? .... Did you forget your book?  
 Aksstao'hkottssaahsii'poyiwa? .... Can he/she speak Sarcee?

Did you forget your book?  
 Can he/she speak Sarcee?

Nitsiinoawa otsoyssi ..... I saw him eating so he must .....  
 maahksstao 'ksistso'kinihk. .... not be hungry.

Nitsiinoowawa otoisi  
 nimaátohkanistsimmaawaatsiksi  
 máhksistso 'kinsi.

10. Stating/Asking about Certainty or Uncertainty

litskimmati nooma. .... I know he left it here. ....  
 Maatsaiyiitakiaana'piiwa iitsstsi'pa ..... There is no doubt there was a  
 kiaayoyi iitooyi. .... bear here.  
 Nitsksini'p iinaka'siimiwa. .... I know he/she has a car. ....  
 Aahkamohkanaomia'nistsitapii- There may have been different  
 i'to'tooyiksi. .... people there.  
 Ahkama'pitsii'p aaohasini. .... There may be food there. ....  
 Aakatsitsii'p otohpokotoomayi. .... He will probably bring someone. ....  
 itaakohtsiksिमistaawa ..... He wondered if they would return. ....  
 kamaaksko'toosaiks. ....  
 Maatakssootaayihka. .... He doesn't think it will rain. ....  
 \*iitsstsi'pa aattsistai annoom? ..... Are you sure there are rabbits here? ....

itski'ma annooma.  
 Máatsaiya'piiwa itsstsi'pa  
 kyááyo.  
 Nitsksini'pa ihkoiinaka'siimiwa.  
 Ahkikamohkanaomia'nistsitapii-  
 yawaa itópiiiksi.  
 Ahkikkamitstsi'pa aáohasini.  
 Ahkikkamattststsi'pa-  
 otohpoko'tó'mi.  
 Ihtáiksi'mssta otáhkstáaksko'tohsi.  
 Mátohkanistsi'takiíwaatsiksi  
 máhksotahsi.  
 Kitsiimanihpa itsstsi'pa aattsistaiksi?

11. Stating/Asking about Obligation

Aaksstina'ahkayo'pa. .... We have to go home. ....  
 Kitaksstina'yiistapoo. .... You have to go away. ....  
 Njiksipookaiksi aksstina'poiipoyiawa. .... The children must stand up. ....  
 Maataksstinao'yiwaats. .... He doesn't have to eat. ....

Áksstina'ahkayo'pa.  
 Kitáksstina'yiistapo.  
 Níiksi pookáiksi  
 áksstina'poiipoyiawa.  
 Mataksstinoyiíwaatsiksi.

12. Giving/Getting/Witholding Permission

Kitakohkottitapoo itaisaipiiohso'pi. .... You can go to the bathroom. ....  
 Niiksi saahkomaapiiksi ..... Can the boys play ball with  
 aakstao'ohkottohpokiakomootsiwa the girls?  
 niiksi aakiikoiksi? .....  
 Kimaatakohkottowatoohpa anni. .... You can't eat that. ....

Kitákohkottitapo maká'piooyisa.  
 Níiksi sahkómaapiiksi  
 áksto'hkottohpo'kia'komootsii-  
 waiksaawa níiksi a'kiikowaiksi?  
 Anni  
 kimátakohkottowató'paatsiksi.

\*Peigan Dialect (Pikani)  
 Kitsiimanihpa itsstsi'pa aattsistaiksi? ..... Are you sure there are rabbits here?

Kitakohkottssainakkowawa anniksi iihtaahpommao'piksi?	.....	Are you allowed to spend that money?	.....	Kitáksto' hkotttohtohpommáh- paatsiksi anniiki ihóhpommo' piksi?
* Akstsinaí'ssko'tooyiwaiksaawa aamoksi aiksistoomatokska'siiksi?	.....	They have to take the car back?	.....	Aksstai'stsinaí'skomatsskaawai- kssawa anniiki áiksisstoomatokska'siiksi?

13. Stating/Asking about Liking and Disliking, Pleasure and Displeasure

Division Three

likssoka'piiwa.	.....	It is nice.	.....	íksoka'piiwa.
Nitsiikssokii'tsii'pa.	.....	I like it.	.....	Nitsikáhsi'tsi'pa.
* Nitsiikayaaahsaahkioohsi.	.....	I enjoy canoeing.	.....	Nitsikáayahsaahkiohsa.
Nimaaot'haahsii'tsii'pa.	.....	I do not like it.	.....	Nimáátohkahsi'tsi'paatsiksi.
Nitsiikaikai'tsii'pi peas.	.....	I do not like peas.	.....	Nimáátohkahyahsoyihpaatsiksi óhkominokoyi.
Kita'yaiyaahsspiyihpa?	.....	Do you like dancing?	.....	Kita'yaiyaahsspi'hpaatsiksi?
Kitakstao'htsoyihpa?	.....	Would you like some?	.....	Kitáksto'htsoyihpaatsiksi?

14. Stating/Asking about Interest and Disinterest

Ikkskaipisata'piiwa.	.....	It is very interesting.	.....	Nitá'pakakoma'piiwa.
Nitsiikoh'tsistsiskin.	.....	I am interested.	.....	Nimáátohkstáhpaatsiksi nitáhkanisttotsissi.
Nimaatakihstaahpa naahkanisttsissi.	.....	I would not like to do that.	.....	Kitai'stáhpaatsiksi kitáhkohkwissksini'si?
Kitai'sstaahpa kitaahkohkoissksinissi?	.....	Do you want to learn about it?	.....	Sóótamohtsistotooko'wa.

15. Stating Surprise

Division One

Stonnatsipisatsii'tsii'p.	.....	I am surprised.	.....	Nitáksstai'sstsinó'toyo'káhpaatsiksi. Aksstsinó'hpo'kiyo'waatsiksaawa?
* Peigan Dialect (Pikani) Nitáksstsinao'toyo'kaahpa?	.....	Do I have to go to sleep?	.....	
Aksstsinao'ohpokiiyoowaiksaawa?	.....	They have to come with us?	.....	
Aksstsinaiissksipiwa niiksi	.....	They have to take the car back?	.....	
áiksisstoomatokska'siiksi?	.....		.....	
Nitsikai'taami'tsi'pa ahkióhshini.	.....	I enjoy canoeing.	.....	

Ha'aiya! .....  
Stonnatsipisata'piiwa. ....

Oh my goodness!  
(same use but not meaning)  
It is surprising. ....

Kiááyo/Nááyiyo!

Sóotamohtsistotooko'wa.

16. Stating Hope

Maahkoohsootaahsi. ....  
Maahkoohksikakasooohsi apinákosi. ....  
Maahkoohkoo'manistasootaahsi  
apinákosi ksisskanootonisi.  
Nitsiikstaa. ....  
Nitsiikstaahpinnaan kitaahkssko'toohsi. ....

I hope it rains. ....  
I hope it rains all day tomorrow. ....  
I hope it continues to rain tomorrow  
morning. ....  
I hope so. ....  
We hope you will come back. ....

Nitsiiskai'ssta máhksootáhshi. or  
Kamóhksootahsii.  
Nitsiiskai'ssta máhkikakaisootahsi  
apinákosi.  
Nitsiiskai'ssta máhkikakaisootahsi  
ksisskanóotonisa.  
Nitsikóhkitsi'taki./Nitsikó'tsi'taki.  
Nitsikstahpinnaana kitáhksko'tohsi.

17. Stating/Asking about Satisfaction or Dissatisfaction

Iiksoka'piiwa. ....  
Stamikakssoka'piiwa. ....  
Iihko'tsima otsstatoo'pi. ....  
Maataahsii'tsimaatsayi  
limattsoka'piiwa. ....  
Anni maataawaaniihpa. ....  
Kimaatootsistapii'takihpa. ....  
Kita'yaahsii'tsii pa aamoyi?  
Aamoyi katai'soka'piiwa?  
Anni kataa'nistapiwa anniikh  
Kitaawaaniihpika? .....

This is good. ....  
This is just perfect. ....  
He got what he wanted. ....  
He doesn't like it. ....  
It is almost right. ....  
That's not what I meant. ....  
You misunderstood. ....  
Do you like this? ....  
Is this okay? ....  
Is that what you wanted? .....

Aámoyi iksoka'piiwa.  
Aámoyi niitá'psoka'piiwa.  
Nóhkotto'tsima otsitotoiitsihtahpi.  
Máátahsi'tsimaatsiksi.  
limatókamo'ta'piiwa.  
Nimáátawaaniihpaatsiksi.  
Kimaátotsistapi'takihpaatsiksi.  
Aámoyi kita'yaahsi'tsi'paatsiksi?  
Aámoyi kátai'soka'piiwaatsiksi?  
Káta'nisstsiiwa anniinka  
kitáawaaniihpi?

18. Stating Disappointment

Nitsiiksikooki'taki. ....  
Nitsiiksikooki'taki nitsawissino'tsi'si. ....  
Maatsikakssoka'piiwa. ....  
Nitsiikskahtsowahsii'tak. ....

I am disappointed. ....  
I am disappointed that I did not catch it.  
That is not good. (That is too bad.) ....  
I am very sorry. ....

Nitsiiksikooki'taki.  
Nitsiiksikooki'taki nitsawissino'tsi'si.  
Máatohksoka'piiwaatsiksi.  
Nitsiikssoókamo'tai'taki.

19. Stating/Asking about Fear or Worry

Divisions Two and Three

Nitsiiksiko'po. ....

I am scared. ....

Nitsiiksiko'pa.

Nitsiika'pitsihtatoo'p maahkoka'pissi. . . . . I'm worried it might break/wreck. . . . .  
 Kitai'ko'pohpa? . . . . . Are you afraid? . . . . .  
 Tsska kimohta paitsihtahpa? . . . . . What are you worried about? . . . . .

Nitsiksi'sskato'pa  
 mahkominihkahsi/máhkoka'pisi.  
 Kitai'ko'póhpaatsiksi?  
 Tsiya anistápiwaatsiksi  
 kitomohta paitsihtahpi?

20. Stating/Asking about Preference

Annaiyai nitsokimmawa. . . . . That is the one I like/want. . . . .  
 Annaiyai nitootsitsksoimmawa. . . . . That is the one I like better. . . . .  
 litsits kstaawa maahkssaitsinssi. . . . . He/she prefers not to join in. . . . .  
 Taiya kitstatawa? . . . . . Which one do you want? . . . . .  
 Kitao'tsitskstaahpa kitaahksoyssi . . . . . Would you prefer to eat bannock? . . . . .  
 niita'pihkiitaani?

Annayi nitsiksoki'tsi'pa/  
 nitsikitotoitsihtahpi.  
 Annayi nitó'tsitskshsi'tsi'pa.  
 Máátóhkstaawaatsiksi máhkits'nsi.  
 Tsiya kíta'ko'towaawa.  
 Kitáks'to'htsowo'yhpaatsiksi  
 niita'pihkiitaani?

21. Stating Gratitude

Nitsiikohtaahsii'taki. . . . . it makes me feel good. . . . .  
 Nitsiikohtsokimmaohsi kiitotohsi. . . . . It makes me feel good that you came. . . . .  
 Nitsiikohtsokimmohsi . . . . . It makes me feel good that you all came  
 ki'ohkanassko'tohsoowai. . . . . back.  
 Soka'piwa otomatskahtoohsayi. . . . . It was good that he gave it. . . . .  
 Nitsiiksiksimattsii'tsi'p. . . . . I am grateful. . . . .

Nitsikohtahsi'taki.  
 Nitsikohtahsi'taki kitaistohsi.  
 Nitsikohtahsi'taki  
 kitskáistohsoowaawa.  
 Iksoka'piwa otomátskahtoohsáyi.  
 Nitsiksiksimatsi'tsi'pa.

22. Stating Sympathy

Ikomaoka'piiwa. . . . . That was too bad. . . . .  
 Nitsiikohssammayi koko'siksi. . . . . I pity your children. . . . .  
 Nitsiikohsawahsi'taki. . . . . It makes me feel bad. (I'm sorry.) . . . . .  
 Nitsiikohtsawasokimmoksi kitsiistapohsi. . . . . It makes me feel bad that you left. . . . .  
 Nitsiikohtsawasokimmohsi . . . . . It always makes me feel bad that you  
 kitsiipanaayistapohsi. . . . . left early.

Ikómooka'piiwa.  
 Nitsiikohssammayi kóko'siksi.  
 Nitsiikohsawahsi'taki.  
 Nitsiikohtsawahsi'taki kitsiistapohsi.  
 Nitsiikohtsawahsi'taki  
 kitsiipanaayistapohsi.

23. Stating/Asking about Intention

Divisions Two and Three  
 Nitaiksimstaahpinnaan . . . . . We are thinking of going camping. . . . .  
 naahkotoki'kaannaani.  
 Nitaayaakisiksika'pistotsii'p. . . . . I will clean it. . . . .

Nitanistaiksimstahpinnaana  
 náhkotooki'kahsinnaana.  
 Nitáaya'ksikkaanistotsi'pa.



Nitai<sup>ks</sup>mssta<sup>a</sup> naah<sup>k</sup>otoipasskaani. . . . . I am thinking of going dancing  
(at the pow-wow).  
Kitak<sup>st</sup>ao'toissapihpa aisaiksisttoy<sup>i</sup>? . . . . . Are you going to the movie?  
Aak<sup>st</sup>a'yiistapooowaiksaawa? . . . . . Are they going to go away?

Nitanista<sup>iks</sup>i'mssta  
na<sup>h</sup>kotoiipaisskahsi.  
Kitak<sup>st</sup>ao'toissapihpaatsiksi  
áisinaakiyohpi?  
Ak<sup>st</sup>a'yiistapo'waatsiksaawa?

24. Stating/Asking about Want or Desire

Nitais<sup>ta</sup>anaah<sup>k</sup>itapoo<sup>h</sup>si . . . . . I want to go to the bathroom.  
iitaisa<sup>i</sup>pioohso'pi.  
Aak<sup>st</sup>sina'yo'kaawa. . . . . He has to (needs to) sleep.  
Noh<sup>k</sup>ohkókkít kaayii. . . . . May I have some dry meat?  
Kíta<sup>i</sup>staa<sup>h</sup>pa kítaah<sup>k</sup>soyssi? . . . . . Do you want to eat?  
Kíta<sup>i</sup>staa<sup>h</sup>pa kítaah<sup>k</sup>ahkayssi? . . . . . Do you want to go home?

Nitsi<sup>ik</sup>sta náhkítapohsi  
maká'poyisa.  
Ak<sup>st</sup>sina'yo'kaawa.  
Noh<sup>k</sup>ohkókkít kaayii?  
Kíta<sup>i</sup>'stahpaatsiksi kítáhksoi'si?  
Kíta<sup>i</sup>'stahpaatsiksi kítáhkahkay'si?

25. Apologizing and Forgiving

Nitsi<sup>ik</sup>skaohtsowahsii'taki. . . . . I feel very sorry about it.  
Pahtsa'piiwa. . . . . It was a mistake. (I'm sorry.)  
Soka'piiwa. . . . . That's good. (That's OK.)  
Maatohkoikiwa. . . . . It is nothing. (It does not matter.)

Nitsi<sup>ik</sup>o'htsawahsi'taki.  
Pahtsa'piiwa.  
Soka'piiwa.  
Máatohkoikiwaatsiksi.

26. Stating/Asking about Approval and Disapproval

Soka'piiwa . . . . . Good  
Otsits<sup>ks</sup>soka'piiwa . . . . . Better  
Stohkanaisoka'piiwa . . . . . Best  
Kítohkóttawa'paoksa'si. . . . . You shouldn't run around.  
Maatohksoka'piiwa. . . . . It's not very good.  
Katai'soka'piiwa? . . . . . Is this good/okay?  
Kíta'nístsi'takihpa maah<sup>ks</sup>soka'pssi? . . . . . Do you think it is okay/good?

Soka'piiwa  
O'tsits<sup>ks</sup>soka'piiwa  
Istohkanáiso<sup>k</sup>a'piiwa  
Kítákhóttawa'pooksa'si.  
Maatohkíta'psoka'piiwaatsiksi.  
Kíto'hkoikiwaatsiksi?  
Kíta'nístsi'takihpaatsiksi  
máhksoka'pisi?

27. Stating Regret

Division Three  
Maats<sup>s</sup>soka'piiwa kitsikahksinissi. . . . . It is not good that you cut it.  
Maats<sup>s</sup>soka'piiwa kitoomoksiistsini'si. . . . . It is not good that you cut it crooked.

Mátohksoka'piiwaatsiksi  
kítsiistsini'si.  
Mátohksoka'piiwaatsiksi  
kítóomoksiistsini'si.

Nitsiikohtsowahsii'taki .....  
 kitsaohkottsspommohsi.  
 Nitsiikohtsowahsii'taki .....  
 kitsawohkottsspommohsi  
 kitaahksiiistapohsawa.  
 Nitsiikohtsowahsii'taki .....  
 kitsawohkotto'tsissi.

I am sorry I could not help you. ....  
 I am sorry I could not help you put .....  
 things away.  
 I am sorry you could not get/take it. ....

Nitsiikohtsowahsii'taki  
 kitsawohkottsspommohsi.  
 Nitsiikohtsowahsii'taki  
 kitsawohkottsspommohsi  
 Kitaahksiiistapohsawa.  
 Nitsiikohtsowahsii'taki  
 kitsawohkotto'tsisa.

28. Stating Indifference

Nimaatohtsikiihpa. ....  
 Nimaatohtsikiihpa ikkaamiista'poyiiniki. ....  
 Maatohkoikiiwa. ....  
 Maatohkoikiiwa ikkaminookisaawa. ....  
 Maatohkoikiiwa ikkaminookisa .....  
 apinákosa.  
 Soka'piiwa. ....

I do not care. ....  
 I do not care if you go. ....  
 It does not matter. ....  
 It does not matter if they see us. ....  
 It does not matter if they see us .....  
 tomorrow.  
 That is good/okay.

Nimaátohkohtsikihpaatsiksi.  
 Nimaátohkohtsikihpaatsiksi  
 kamiisto'yiiniki.  
 Máátohkoikiiwaatsiksi.  
 Máátohkoikiiwaatsiksi  
 kaminookisaawa.  
 Máátohkoikiiwaatsiksi  
 kaminookisaawa  
 apinákosa.

C. GETTING THINGS DONE

1. Suggesting Action

Aahkonawahkao'p aatapiiimiks. ....  
 Aaktao'matapao'pa? .....  
 Aakonotoissapio'pa aissaikistoyi? .....  
 Aaohkottotoomiooyop annoom. ....

Let us play dolls. ....  
 Shall we leave? .....  
 Let us go to the movies? .....  
 We could eat here first. ....

Ahkonawahko'pa atapiimiksi.  
 Aksto'matapo'pa?  
 Ahkonotwissapiyo'po  
 áisinaakiyohpi?  
 Ahkonotoomitsoyo'pa annóoma.

2. Requesting/Inviting Others to Do Things

Kitakstaohkottaistoohpa annoom .....  
 nookowayi?  
 Kitakstaj'tsoyihpa annoom? .....  
 Kippohkitsinikookinnaana? .....  
 Kitao'ohkoi'takihpa .....  
 kitaahksspomookihsinnaani?

Can you come to my home/place? .....  
 Would you like to eat here? .....  
 Would you please tell us a story? .....  
 Do you mind helping us? .....

Kitáksto'hkottaistoohpaatsiksi  
 annooma nookóowaayi.  
 Kitákstaj'tsoihpaatsiksi anóoma?  
 Kippóhkitsinikookinnaana?  
 Kito'hkoi'takihpaatsiksi  
 kitáhksspommooksiinnaana?



3. Advising Others to Do Things

Stamakao'takitaaki kinnistotoohsi. ....	You should take a lot of warm clothes.	Kitá'kohkottako'taki kinnistotoohsiitsi.
Stamootoomioyi'taaki. ....	You should eat first.	Kitá'kohkotoomioyi.
Stamaaksapskaohsitaaki. ....	You should put on your coat.	Kitá'kohkottotooma'kohto'pa kítsspiksisoka'simi.
Maatoyaakao'piita. ....	Go and sit down.	Matóopiita.
kitakotoyakao'pi. ....	You should go and sit down.	Nohkotóopiita.
kitakotommotoyakao'pi. ....	You should go and sit down first.	Nohkotómotoopiita.

4. Warning Others to Take Care

Isskskaatakít! ....	Be careful!	Isskská'tákita!
Miinitapohtoot oomi ookiahihsini. ....	Do not go near the reservoir.	Pinitápo'ta oómi niyiitahtaamsskaami.
kitaksisskská'taki aayakao'piiniki. ....	Be careful when you sit down.	Isskská'takita o'tóopiiniki.
*So'poiya'poot. ....	Watch your step.	Soka'po'ta.
kita'ksopoiya'po aisaksiiniki. ....	Watch your step when you go out.	Soka'po'ta ajsaksiíni.

5. Instructing or Directing Others to Do Things

Miistapohtoot awahkaa'tsiists. ....	Put away the toys.	Miistapohtoota anniistsi awahká'tsiistsi.
Nikkamiistapohtoota pokáwahka'tsiistsi. ....	Quickly put away those small toys.	Ikkamiistapohtoota anniistsi pokáwahka'tsiistsi.
Nikkamsopoiyapsiststoota nisti pokaistotohstisi. ....	Quickly and carefully wash the children's clothing.	Soká'pikkamssiiststoota anniistsi pokaistotohstisi.
Issiiststoot astotoohsiists. ....	Wash the clothes.	Issiiststoota anniistsi astotóhstisiitsi.
Simatoot anni koopisi. ....	Drink the soup.	Simatóota ánni kóopi.
Anno tsapahkaniiaakit. ....	Sew along this (line).	Istotoisapahkánaakita áámoyi isskskaaksina.

6. Offering or Requesting Assistance

Isspommokit! ....	Help me!	Isspómmokita!
Isspommokit tatomaksinnisiyi. ....	Help me, I am almost falling.	Iss-póm-mo-ki-ta ni-tsií-ma-tain-ni-si.

\*Peigan Dialect (Pikani)

Sopoyia'poota. ....	Watch your step.
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Isspommookinnaana tatomaksinnisiijih- .....  
 pinnaana. Help us, we are almost falling. ....  
 Kitakstao'ohkottsspommoohpa? ..... Can I help you? .....  
 Nitakstao'ohkottohkoissopmookowa? ... Could I have some help? .....

Iss-póm-mo-kin-naa-na  
 ni-tsi-matain-ni-si'h-pin-naa-na.  
 Kitákstaj'sspommóhpaatsiksi?  
 Nitáksto'hkottohkoissoppom  
 mookówaatsiksi?

**D. SOCIALIZING**

1. Greeting

Oki naahsi. ....  
 Oki kipitaaki. ....  
 Nitsikii'tamssi kitsinohsii. ....  
 Tsikii'tamssi kitsinohsii. ....  
 Kikaasomsaawa ttaano. ....  
 Iksoka'piwa kito 'tohsi. ....  
 Tsa kiinohkaanisstapassa? .....

Hello, grandparent. ....  
 Hello, old lady. ....  
 It makes me happy to see you. ....  
 I am happy to see you. ....  
 I haven't seen you in a long time. ....  
 It is good you came. ....  
 How are you doing? .....

Óki naáhsa.  
 Óki kipitá'ki.  
 Nitsikohtsi'taami'taki kitsinohsii.  
 Kitsiksiksimatsinoh.  
 Kimáátomaikakattsinóhpaatsiksi.  
 Iksskai'soka'piwa kito 'tohsi.  
 Tsa kinóhkanistopihpa?

2. Meeting, Introducing and Identifying

Nitaanikko Leo. ....  
 Tahka kinna? .....  
 Kitai'kso'kowaawa Harry Warrior? .....  
 Ninna aani'tawa Jake Many Feathers. ....  
 Nitsikainaiakoan. ....  
 Kitai'sksinoawa Grace? .....  
 A, ninssta. ....  
 Aamoyao'k nitakkaawa. ....  
 Aamoyao'k nisskana. ....  
 Onna nijska Tom. ....

My name is Leo. ....  
 Who is your father? .....  
 Are you related to Harry Warrior? .....  
 My father's name is Jake Many Feathers.  
 I am a Kainai member. ....  
 Do you know Grace? .....  
 Yes, she is my older sister. ....  
 This is my friend. ....  
 This is my younger cousin .....  
 (or younger sibling – brother or sister).  
 Tom is her father. ....

Nitaanikko Leo.  
 Taká'tsiksi kinna?  
 Kitai'kso'kowámmaatsiksi Harry  
 Warrior?  
 Ninna ánistawa Jake Many Feathers.  
 Nitsikáinaikowana.  
 Kitai'sksinowáwaatsiksi Grace?  
 A, ni'nssta.  
 Aámo nitákka'wa.  
 Aámo nisskána. (male speaker)  
 Aámo nisissa. (female speaker)  
 Anni'ska Tom ónna.

3. Leaving People

Kitsiksiksimattsino. ....  
 Kitakitamattsino. ....  
 Kitakitamattsinohpinnana. ....  
 Kitakitamattsinoh powaawa .....  
 apinákosa.  
 Akitamattsinootsiyo'pa. ....

It was nice to see/meet you. ....  
 I will see you again. ....  
 I will see you again. (plural) .....  
 I will see you again tomorrow. (plural) .....  
 We will see each other again. ....

Kitsiksiksimatsinoh.  
 Kitákitamattsino.  
 Kitákitamattsinohpowaawa.  
 Kitákitamattsinohpowaawa  
 apinákosa.  
 Akitamattsinootsiyo'pa.

4. Saying Grace and Other Prayers

To be identified by the local community.

5. Acknowledging

Aamo nikso'kowaawa. ....  
Ihto'towa kainai. ....  
Aamoksi niskani. (younger brother) ....  
Aamoksi ni'si. (older brother) ....  
Aamiskaapohtsi ihtotoyaawa. ....  
Aamo'k naahsa. ....  
Nikso'kowaawa áámoksi  
a'kiiksi.  
Minattsohksiipoyi'ka kaahsa .....  
iitaopiwa.  
Minissaatsissi kaahsiks. ....  
Noko'siks nitsiikaikimmoki. ....

This is my relative. ....  
He/she is from the Blackfoot Reserve. ....  
These are my younger brothers. ....  
They are my older brothers. ....  
They are from the United States. ....  
This is my grandfather/grandmother. ....  
I am related to these women. ....  
Do not talk loudly; your grand-  
mother/grandfather is here.  
Do not walk in front of your  
grandparents.  
My children are very good to me. ....

Aámo nikso'kowaawa.  
Ihtó'to'wa Siksiká.  
Aámoksi nisskániksi.  
Aámoksi ni'siksi.  
Ihtó'to'yaawa amsskáápohtsi.  
Aáma naáhsa.  
Nikso'kowaawa áámoksi  
a'kiiksi.  
Pináttstsitsi'poyiika Kaáhsa  
iitóopiwa.  
Pinito'tsisso'ta Kaáhsiks.  
Nitsikáikimmoka  
no'ko'siksi.

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**Notions**

Notions are linguistic concepts such as time, location, direction, color, and frequency. The items listed under notions are examples only to guide teachers in selecting appropriate vocabulary. Appropriate substitutions may be made. Examples of language apply to Divisions One, Two and Three unless specified otherwise. The examples in the left-hand column refer to language use in the Blood, Peigan and Blackfoot dialects. If variations occur between dialects, the Blackfoot dialect form is noted in the right-hand column. If a Peigan variant exists, it is noted as a footnote.

**A. EXISTENTIAL**

1. Presence, Absence, Existence, Non-existence

Division One

Nitsita' paissi. .... I am here. ....  
 Nimaatsita' paissppa. .... I am not here. ....  
 Niiksi' áipasskaiks iita' paissiyaawa. .... The dancers are here. ....  
 Maatsitsstsiihpa matápi iita' paissi omii. .... There are no people there. ....  
 iitsstsiij' pihk ihtaoksspssakio' pi. .... They say there is glue. ....  
 iikaitsstsiij' pihk ponokaomital. .... There had been horses. ....  
 iitsstsiij' p'c: :okaomita. .... There is a horse. ....  
 Aakitsstsiij' pa attsiitsii. .... There will be mitts. ....  
 Matápiwa iitsipaitapiwa otsi' nikkssini. .... People survived (lived) because of their hunting skills. ....

Nitsitoopi.  
 Nimaátsiitoohiphaatsiksi.  
 Niiksi' áipasskaiisi iitóopiyaawa.  
 Máátsitsstsi' pa matápiiksi.  
 Aawaaniiyaawa itsstsi' pihka ihtaóksspannakyo' pa.  
 Ikaitsstsi' pa ponokomitaiksi.  
 Itsstsi' pa ponokómíta.  
 Akitsstsi' pa attsiitsiiksi.  
 Otápi' sina  
 ihtsikámotahpihkaawa  
 otáisokiksskimahsaawa.

2. Availability, Unavailability

iitsstsiij' pa ihtaaisinaakio' pi. .... There are pencils. ....  
 Maatsitsstsiij' pa ihtaaisinaakio' pi. .... There are no pencils. ....  
 Katai' tsstsiij' pa naapiiniowani? .... Is there sugar? ....  
 Katai' tsstsiihpa iitaísoopao' pi? .... Is there a chair? ....  
 Maatsitsii' pai aahhsini. .... There was no food. ....  
 iiksskainammihki mamiiksi. .... There were lots of fish. ....  
 Maatsitsstsiihpa aotahkoinammi. .... There are no oranges. ....  
 Katai' tsstsiihpa napayini? .... Is there any bread? ....  
 Nitsststaki panokainattsi aahkitsinakio' pi. .... I have some paper to write on. ....

Itsstsi' pa ihtaaisinaakyo' pistsi.  
 Maatsitsstsi' paatsiksi  
 ihtaaisinaakyo' pa.  
 Katai' tsstsi' pa náápiiniowani?  
 Katai' tsstsi' paatsiksi  
 itáisoopo' pa?  
 Máátsitsstsi' pihka oóhasini.  
 Iksska kayimmiyihka mamiiksi.  
 Máátsitsstsi' pa ótahkoinammi.  
 Katai' tsstsi' pa napayini?  
 Nitsststaki panokáinattsi  
 náhkithkitsinaaksi.

iisstakio'pa aissakotsii aahkssimatoo'pi. .... We have some pop to drink. ....  
 Kátai'tstakiwaats katoyisi ..... Does he have sweet grass to burn? .....  
 maahksstsi'pi?

3. Possibility, Impossibility

Division Three

Aakohkottopamaatoomiik ..... He/she finds it possible to cross .....  
 oomi niytahtayi. that river.  
 Maataakohkottopamaatoomiik oomi ..... He/she finds it impossible to cross .....  
 niytahtayi. that river.  
 Imakomai pahkapisihi ..... Even though the weather may .....  
 akohkottsskimaayihk. be awful, he/she can hunt.  
 Kamomai pahkapisihi ..... If the weather gets too bad .....  
 maatakohkottsskimaayihka. he/she cannot hunt.  
 Akaikainawa aistamappaistotsiik ..... The old Kainai ancestors were .....  
 isstoyisi. able to move camp around in the  
 winter.

Aakohkottanistawa aahkai'powatoohsi ..... It will be possible to speak many  
 kanaomia nistsipohsini. languages.

4. Occurrence, Non-occurrence

Iikia'piiwa? ..... What happened? .....  
 Ao'tomikia'piiwa? ..... What happens first? .....  
 Kiyainnik mattsaikia'piiwa? ..... And then what happens next? .....  
 Anni niita'piiwa. .... It happened like this. ....  
 Ootanista'pissi... .... It happened that... .....  
 \*Ahkama'panista'piiwa. .... It may happen. ....  
 Aakanista'piiwa. .... It will happen. ....

\*Peigan Dialect (Pikani)  
 Ahksikamanisstiwa. .... It may happen.

Nitsi'tsstakihpinnaana áisakotsi  
 áhksimató'si.  
 Kátai'tstakiwaatsiksi sapátsimoyi  
 máhkohtamatosima?

Ákohkottopama'toomihka óómi  
 niytahtayi.  
 Maata'kohkottopama'toomihka  
 óómi niytahtayi.  
 Imakómooka'piksisstiskoosi  
 áhkamohkottsskimaayihka.  
 Kamómooka'piksisstiskoosi  
 máátakohkottsskimaayihka-  
 atsiksi.  
 Motoomáikainaikowaiksi  
 óhkottsita'paisttotsiyyaawa  
 isstoyii.

Náikia'piiwaatsiksi?  
 Oótomikia'piiwaatsiksi?  
 Kii máttsaikia'piiwaatsiksi?  
 Anohkánni niitsiwa.  
 Iksskiwa'nisstsiwa...  
 Ahkkamanisstiwa.  
 A'kanisstiwa.

5. Demonstration: To Show

Divisions One and Two

Aanistsinnomookit.	.....	Show it to me.	.....	Anisstsinnomookita./ Ai'sstamáttsookita.
Aanistsinnomoos oomiksi sinaakihsiiiksi.	....	Show those pictures to him/her.	.....	Anisstsinnomoosa niisstsi náisinaikssiiksi./
Nitaanistsinnomook oomi pokoni.	.....	He/she showed me that ball.	.....	Ai'sstamáttsiisa niiksi sináákssiiksi. Nitaí'sstamáttsooka./
Nitakkanistsinnomook oomi pokoni.	.....	He/she will show me that ball.	.....	Nitanistsinnomooka óoma pokóna. Nitaaya 'kai'sstamáttsooka./ Nitaaya 'kanistsinnomooka óoma pokóna.
Nitaanistsinnomooki niiksi oomi pokoni.	....	They showed me that ball.	.....	Nitaí'sstamáttsookiaawa./ Nitanistsinnomookiaawa óoma pokóna.

B. SPATIAL

1. Location and Relative Position

anno	.....	here
oomi	.....	there
tsima	.....	where
tsiya	.....	which
pisstoohsi	.....	inside
saohsi	.....	outside
nihkayi	.....	somewhere
aapatohsoohsi	.....	in the north
aamsskaapoohtsi	.....	in the south
pinapoohtsi	.....	in the east
aami'toohsi	.....	in the west
iitsatsstsiists	.....	the things close by
ipihtsiists	.....	the things further away

Examples of notions of relative position:

saohsi	.....	outside
pisstoohsi	.....	inside
stahtoohsi	.....	under

soóhtsi
pisstoohsi
stáhtsi



tátsikahtsi  
 istsipoh̄tsi  
 spohtsi  
 aapatohtsi  
 issohtsi  
 ootakohtsi  
 ihpi-/ihpó/ihpá  
 issohtsi  
 ksisapoh̄tsi  
 ihpoki  
 aiksiistsi  
 istsipoh̄tsi  
 spohtsi  
 iitsspio.../iitsspia'  
 sakóóis̄tsi  
 istsipoh̄tsi  
 iitapitsiisi  
 anistapoh̄tsi  
 Saoh̄tsi iita' paiss̄siwa.  
 Iik̄s̄is̄toȳiwa p̄isstoh̄tsi.  
 Ootakohtsi ihtoȳaawa.  
 Ksisapoh̄tsi iitss̄siwa.  
 Ihpo' kih̄tsiwa.

between  
 beside  
 on top of  
 behind  
 in front of  
 around  
 with  
 before  
 below  
 next to  
 standing next to  
 sitting next to  
 above  
 among  
 at the end of  
 at the side of  
 lean against  
 on the other side  
 He/she is outside.  
 It is warm inside.  
 They went around.  
 It is located below.  
 It is the next one.

o'tsi'pssksistohtsi  
 spohtsi  
 apatohtsi  
 issohtsi  
 o'takóhtsi  
 iiko'to'wa  
 iitó'taipooyiwa  
 iitó'tooyiwa

Itsápowaaawahkaawa.  
 Ik̄k̄s̄is̄toȳiwa p̄isstoh̄tsi.  
 No'takó'yaawa.  
 Its̄iks̄is̄ap̄ais̄ts̄siwa.  
 Ihpó'kis̄ts̄siwa.

2. Distance

ootsatohtsi  
 piohtsi  
 ootsats̄tsi  
 ipiightsi  
 Edmonton ki Calgary  
 niitsipaiyakiits̄ts̄siyaawa  
 naato'kiippiipaasi.

near  
 far  
 nearby  
 far from  
 Edmonton and Calgary  
 are as far apart as 200 miles.

o'tsatohtsi  
 piohtsi  
 o'tsats̄tsi  
 ikohto'ts̄ipiyooowa  
 Omahkoyisi nitsipiaayakiits̄tsi  
 naato'kikiippipaa'si  
 mohkin'sts̄tsisa.

3. Motion

a'pohpa'waniwa  
 aipoyiwa  
 aomatapoowa  
 aik̄k̄s̄is̄lik̄kinaawaawahkaawa  
 aik̄k̄moowa

He/She:  
 moves around  
 stops  
 goes  
 walks slow  
 walks fast

á'pohpa'waniwa  
 áisokai'poyiwa  
 óomatapo'wa  
 á'ts̄iks̄is̄sto'wa  
 áikkamo'wa



aonii'takiwa .....  
 aipiima .....  
 aitatoowa .....  
 aawahkayiwa .....  
 ayiistapoowa .....  
 aisaaksiwa .....  
 ao'toowa .....  
 itsito'toowa .....  
 ihtsitskoowa .....  
 ipoohsapoowa .....  
 ihpo'kiyoowa .....

hurries .....  
 goes in .....  
 goes to .....  
 goes home .....  
 goes away .....  
 goes out .....  
 arrives .....  
 reaches .....  
 passes .....  
 comes .....  
 comes along .....

óoni'takiwa .....  
 áipiima .....  
 áitapo'wa .....  
 áwahkayiwa .....  
 áyiistapo'wa .....  
 áisaksiwa .....  
 o'to'wa .....  
 itsitó'to'wa .....  
 ihtsitssko'wa .....  
 ipóhsapo'wa .....  
 ihpó'kiyo'wa .....

4. Direction

naawohtsi .....  
 mookámootohtsi .....  
 pisstohtsi .....  
 isaikkimaihysiwa .....  
 ihtsipssksistaihtsiwa .....  
 spaqhtsi .....  
 aamisoohysi .....  
 ksohtsi .....  
 ksisapohtsi .....  
 miistap- .....  
 miistapohtsi .....  
 ihtssaihtsiwa .....  
 isskohtsi .....  
 aiskoowa .....  
 ohpo'kiyoowa .....  
 ayoomookoowa .....  
 aawaissipohtooma .....  
 ayiistapohtooma .....  
 aisspinnima .....  
 o'tsima .....  
 Stapiphohtootaami oomi niitahtayi. ....  
 Miistapiphohtoot! .....  
 isstsstoot! .....  
 Aamsskaapoowa. ....  
 linnaapoowa. ....  
 Aami'toowa. ....

to the left .....  
 straight ahead .....  
 in .....  
 across (the) .....  
 along .....  
 up .....  
 up (the) .....  
 down .....  
 down (the) .....  
 away .....  
 away (from) .....  
 out .....  
 back .....  
 walks back .....  
 follows .....  
 turns .....  
 brings .....  
 sends .....  
 carries .....  
 takes .....  
 Take this to the river. ....  
 Take it away! .....  
 Put it! .....  
 He/she went south. ....  
 He/she went east. ....  
 He/she went west. ....

naawohtsi .....  
 mookámo'tohtsi .....  
 pisstohtsi .....  
 saikimohtsi .....  
 ihtsipssksisstoo.../ihtsipssksisstai .....  
 spohtsi .....  
 amisóhtsi .....  
 saiái .....  
 ksisapohtsi .....  
 miistapohtsi .....  
 soóhtsi .....  
 isskóhtsi/apatóhtsi .....  
 áissko'wa .....  
 ohpo'kiyo'wa .....  
 ááyoomoko'wa .....  
 ááwai'stsipohntooma .....  
 ayiistapipohntooma .....  
 áisspinnima .....  
 o'tsima .....  
 Stapiphohtoota niyiitahtayi. ....  
 Miistapipohntoota! .....  
 Isstsstóota! .....  
 Aamsskaapo'wa./ .....  
 Nááwaamsskaapo'wa. ....  
 Innáapo'wa./Náinnaapo'wa. ....  
 Aami'to'wa./Nááwaami'to'wa. ....

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Aaptohsoowa. .... He/she went north. ....  
 Tsima takitsstaawa aamc a'pissa? ..... Where shall I put the rope? .....  
 Poohsapiiksskapit! ..... Pull that way! .....  
 Miistapiiksskapit! ..... Push that way! .....  
 Naawohtsi ihtapo. .... He went to the left. ....  
 Mookamootohtsi iitsstsiwa. .... It is located straight ahead. ....  
 lisaikimaoyaawa. .... They went across to the other side. ....  
 Ihto'tsipssksistaoksa'siwa. .... He came running along on the side. ....  
 Miistapakkiohtsim iitaihtsiwa. .... It is lying further away. ....

Apátohsó'wa./  
 Naawaapatohso'wa.  
 Aámo a'písa tsimá  
 nitá'kítssta'waatsíksi?  
 Miistapiikskapita!  
 Miistapahkiyo'tsita!  
 Nawóhtsi ihtó'wa./  
 Náya'ksisawo'wa.  
 Mookamootohtsi iitsstsiwa.  
 lisaikimo'yaawa.  
 No'tsipssksistaoksa'siwa.  
 Miistapakkiihtsiwa.

5. Origin

Nimoho'tawanihpinnaan Montana. .... We flew from Montana. ....  
 Oomiksi aipasskaiksi iihto'tooyaawa ..... The dancers came from Duck Lake. ....  
 Duck Lake.  
 Oomistsi ikkimaanistsi iihto'tsiiaawa ..... The feathers come from an eagle. ....  
 piitaayi.

Nítohto'tawanihpínnaana  
 Montana.  
 Óómiksi áipaiskaiksi  
 ihtó'to'yaawa Duck Lake.  
 Saapo'pístsi ihtó'tsiiaawa  
 piítaiksi.

6. Arrangement

Divisions One and Two

Matoomoohtoot. .... Put (it) first. ....  
 Po'kiyohtoot. .... Put (it) second/next. ....  
 Sakowohtoot. .... Put (it) last. ....  
 Omohtsoksskahpi ihtsstsiwa. .... He/she came in third. ....  
 Omohtsisoohpi ihtsstsiwa. .... He/she came in fourth. ....  
 Omohtsisitohpi ihtsstsiwa. .... He/she came in fifth. ....  
 Omohta'ipi ihtsstsiwa. .... He/she came in sixth. ....  
 Omohto'nkitsikahpi ihtsstsiwa. .... He/she came in seventh. ....  
 Aiksta'piisi aakitahkayo'pa. .... After it is finished we will go home. ....  
 Saomaomatapa'piisi aakitahkayo'pa. .... Before it begins we will go home. ....

Matóómohtoot.  
 Pó'kíohoot.  
 Sakóhotoota.  
 Omóhtsoksskahpi ihtsstsiwa.  
 Omóhtsisoohpi ihtsstsiwa.  
 Omóhtsisitohpi ihtsstsiwa.  
 Omóhto'yíhpi ihtsstsiwa.  
 Omóhto'nkítsikáhpi ihtsstsiwa.  
 Aí'ksístá'piisi á'kítahkayo'pa.  
 Saomóomatapa'písi á'kítahkayo'pa.

7. Dimension

Size and Space:

immiwa ..... deep .....  
 iksimmiwa

iksimmiwa

spiiwa .....  
 ikkakiwa .....  
 isspikiwa .....  
 isttohiwa .....  
 innoyi .....  
 ksisstoka'piiwa .....  
 iksikstoka'piiwa .....  
 ikohpokhiwa .....  
 Pokomitaawa .....  
 Stohkanaomahkitapiwa .....  
 Oma miistsisa ikomaopakhiwa .....  
 Aanao'k saahsikawa .....  
 Nahk ni'sahk ootsissko'kasiwa .....  
 Poksistowan .....  
 Na Elaine aahkitohkanaomahkokoyiwa .....

Length:

Divisions One and Two

iksahkiwa .....  
 ikohpokhiwa .....  
 iksinnooksim .....  
 Aamo'i miistsisa iksinnoosim .....  
 iksipitaawa .....  
 Naato'kissksoihpa .....  
 Innoyiistsis .....  
 Sahkskissaaikiwa .....  
 iksinnoissipiwa .....

Pressure and Weight:

issokkoowa .....  
 saohkohtssiwa .....  
 iksokoowa .....  
 iksoksima .....  
 iksaahkohtssiwa .....  
 iksaahksstssima .....  
 Aamo'i stohkanaissokowa .....  
 Na Mitsu stohkanaissaahksstssima .....

tall .....  
 short .....  
 measure of thickness .....  
 thin .....  
 long .....  
 space .....  
 There is lots of space. ....  
 He/she is short/small. ....  
 It is a small dog. ....  
 He/she is the biggest. ....  
 That pole/tree is too wide. ....  
 He/she has one leg shorter than .....  
 the other. ....  
 My brother is stronger. ....  
 It is a small knife. ....  
 Elaine must have the largest house. ....

It is short. ....  
 He/she is short. ....  
 It is long. ....  
 It is a long log. ....  
 He/she is tall. ....  
 It is two (feet, cm, km) long. ....  
 It is a long tree. ....  
 She is a short-nosed woman. ....  
 He/she has long hair. ....

heavy .....  
 light .....  
 It is heavy. ....  
 He/she is heavy. ....  
 It is light. ....  
 It is light. ....  
 This is the heaviest. ....  
 Mitsu is the lightest. ....

iksspiwa .....  
 iksikkakiwa .....  
 iksspikiwa .....  
 iksisttohiwa .....  
 ikssinnoyiwa .....  
 ikksistoka'piiwa .....  
 ikskai'ksistoka'piiwa .....  
 iksikkakssiwa/kohpoksiwa .....  
 Pokomitaikowana .....  
 Istohkanaomahksima .....  
 Oma miistsisa ikomaopakssiwa .....  
 Ano'ksahkiwa ohkatsisa .....  
 Otsitsksko'kaasiwa ni'sa .....  
 I'naksisttowan .....  
 Anná Elaine .....  
 o'sitskomahkokoyiwa .....

iksahkiwa .....  
 iksinnoyiwa .....  
 Omahkainnoksima .....  
 iksipitaawa .....  
 Náato'kiohkiokhatsi .....  
 Sspaayiiistsisa .....  
 Sahksksisa'kiwa .....

issokóowa .....  
 saohkohtssiwa .....  
 iksoko'wa .....  
 iksoksi'ma .....  
 iksaahkohtssiwa .....  
 iksaahksstsi'ma .....  
 Aamo'i stohkanaissokowa .....  
 Anná Mitsu istohkanaissaahksstsi'ma .....

Aamosti ohkotokistsi stohkanaisokoyi. . . . . These rocks are the heaviest. . . . .  
Issoksi kaan. . . . . It is a heavy blanket. . . . .  
Aamo ninaawa ootsitskssaa hksstsiimi iiwa. . . . . This man is lighter than that other man.  
oomi mattsinaayi.  
Aamo aaki iiwa ootsitskssoksiimi iiwa oomi . . . . . This woman is heavier than that other woman.  
mat taa 'kii.  
Aamo maat sokssokoowa. . . . . This is not the right weight. . . . .  
Ooma ai 'tsskaawa issokssoksima. . . . . That fighter (boxer) has the right weight.

Volume:

Aisstsj poht mookit niisoo hpokinnakihisini. . . . . Bring me four handfuls. . . . .  
iihp ommaawa niiso jkinitsii 'pi napayini. . . . . He/she bought four bags of flour. . . . .

Temperature:

liks stoikimi iiwa. . . . . It is cold water. . . . .  
liks isto 'tokaaniwa. . . . . His/her head is hot. . . . .  
Stonnats toisopoowa! . . . . . It is a very cold wind!  
Stonnatooma iksistoyiwa aamoyi koopisi. . . . . It is really hot, this soup. . . . .  
Ihtstsi iiwa kstokomiiyaohkii. . . . . He/she washed with hot water. . . . .  
liyiwa issto onnkii. . . . . He/she ate cold milk (ice-cream). . . . .  
liks toisimmiw siksikimii. . . . . He/she drank hot tea. . . . .  
Matonni maatohksiksistoyiwaatsi. . . . . Yesterday it was not very warm. . . . .  
Annohk kstisikoihk . . . . . Today it is warmer. . . . .  
ootsitskiksistoyiwa.  
Nookoowayi ootsitsksikinniwa. . . . . My house is warmer. . . . .

TEMPORAL

1. Point of Time, Period

aanao 'kaotooin . . . . . half-past . . . . .  
aatamaa kitoo 'too . . . . . in minutes to . . . . .

Aamosti ohkotokiistsi istohkanaisokoyaawa.  
Isspikksi 'kana.  
Aamo mat sikakamo 'ta piiwa.  
Maayai 'tsskaawa  
iitsitoomama hkanistsso ksspi.

Pohsapipoh tomookita  
nii sohpokinnaksina.  
No hpommaawa niiso iskinitsi 'p  
ao 'ksstsi kapayini.

iks stookimi iiwa.  
liks isto 'tokaaniwa.  
iks tonnats toisopoowa!  
iks tonnatsiksistoyiwa amoyi  
koopii.  
Ihtstsi stakiwa  
kstokomiiyaohkiiwa.  
No 'yiwa aisstoyi.  
Na ksistoisimiwa siksikimi.  
Matonni  
maatohkiksiksistoyiwaatsiksi.  
Anohka kstisikoyi  
o 'tsitskiksistoyiwa.  
Nokoowayi otsitsksikinniwa.

aanó 'ka 'toosa  
ái 'tama 'kito 'to 'wa



ksiskanaotoniisi .....  
 aissikihtattsiikaisiiksisi .....  
 aotakosi .....  
 matonni .....  
 apinakosi .....  
 miistapotonni .....  
 miistapapinakosi .....  
 annoohk aissikihtattsiikaisiiksisi .....  
 annoohk aotakosi .....  
 annoohk ksiistsiko .....  
 iitatoyiiksisi .....  
 niitatosi .....  
 niistsoyi .....  
 akattotakoyi .....  
 akattatoyiiksisi .....  
 akattsstoyi .....  
 aissikatoyiiksisi .....  
 omohtsokskaiksisi .....  
 omohtsiistapiokksaato'ssi .....  
 anniha .....  
 annohka .....  
 Aano'ka toosa ni'toksska nitaakitsoi. ....  
 Matonni iisootaawa. ....  
 Matonni ikkoomaataawa. ....  
 Miistapotonni ikkohkatomaataawa. ....

in the morning .....  
 in the afternoon .....  
 in the evening .....  
 yesterday .....  
 tomorrow .....  
 day before yesterday .....  
 day after tomorrow .....  
 this afternoon .....  
 this evening .....  
 today .....  
 week .....  
 month .....  
 year .....  
 last evening .....  
 last week .....  
 last year .....  
 on Monday .....  
 in three days .....  
 three months ago .....  
 then .....  
 now .....  
 I will eat at half past one. ....  
 It rained yesterday. ....  
 It rained very hard yesterday. ....  
 Day before yesterday it was also .....  
 raining very hard. ....

ksisskanotoniisi .....  
 ai'htatsikiiksisi .....  
 o'takosi .....  
 matonni .....  
 apinakosi .....  
 miistapotonni .....  
 miistapapinakosi .....  
 annohka aotakosi .....  
 annohka o'takosi .....  
 annohka ksiistsiko .....  
 nitaikiiksisi .....  
 ni'tatosi .....  
 ni'tsstoyi .....  
 akattotakoyi .....  
 akattatoyiiksisi .....  
 akattsstoyi .....  
 issikatoyiiksisi .....  
 omohtsokskaiksisi .....  
 omohtsooksaato'si .....  
 anniha .....  
 annohka .....  
 Matonni naitootaawa. ....  
 Matonni ikstonnattsootaawa. ....  
 Miistapotonni .....  
 nohkattsikaisootaawa. ....

\* motosi .....  
 \* niiposi .....  
 \* aotakosi .....  
 \* isstoyisi .....

Seasons:

Spring .....  
 Summer .....  
 Fall .....  
 Winter .....

\*Pigan Dialect (Pikani)

motosiwa .....  
 niiposiwa .....  
 aotakosiwa .....  
 isstoyiwa .....

\*Naatoyiiksisstisko  
 \*Issikatoyiiksisstisko  
 \*Omohstistokissikatoyiiksisstisko  
 \*Iitawaanao'kso'kii'p  
 \*Isttsinaiksisstisko  
 \*Mamiiksisstisko  
 \*To'tohtaatoyiiksisstisko  
 Akaissikatoyiiksisstisko.  
 Issikatoyiiksisstikos  
 akitotoissksi'nima'tsaawa.

Days of the week:

Sunday  
 Monday  
 Tuesday  
 Wednesday  
 Thursday  
 Friday  
 Saturday  
 It is Monday.  
 He/she will start school on Monday.

Naatoyiiksisstisko  
 Issikatoyiiksisstisko  
 Nató'kissikatoyiiksisstisko  
 Niyóokskaisikatoyiiksisstisko  
 Iitáistsino'pa  
 Tátsikistsino'pa  
 I'nakátoyiiksisstisko  
 Akaissikatoyiiksisstisko'wa.  
 Issikatoyiiksisstikos  
 ákitomatappssksinima'tsaawa.

2. Priority (Before)

Division Two

Niiksi pookaiks  
 maátomaikkakksikaanisttotsimaiksaawa.  
 Nitsitsaomaipokayihpi  
 maátomiitaihtsihpa aiksistoomatokska'si.  
 Nitsiikaanisttotsii'p.  
 Sikihtsisoiks akaipoahsapsakapoyi.  
 Aakiiks akaissko'toyi.  
 Oomiksi maátomaohkitopiwa.

The children have never done it before.  
 Before my birth, there were no cars.  
 I did it already.  
 The moose have come in to the clearing.  
 The women have returned.  
 They have not yet had their ride.

Niiksi pookáiksi  
 máátomaikaanisttotsimmaik-saawa.  
 Nitsitsawomaipokahpi  
 maatsitsstsi'paatsiksi  
 aiksistoomatokska'siiksi.  
 Nikaiksistanisttotsi'pa.  
 Akaisa'kapo'yaawa  
 siksstisoiiksi.  
 Akaisso'to yaawa a'kiiksi.  
 Niiksi maátomohkitópiiwaiksaawa.

\*Peigan Dialect (Pikani)

Naatoyiiksisstisko  
 Issikatoyiiksisstisko  
 Isttsinaiksisstisko  
 Ikaitaistsino'pa  
 Namiksisstisko  
 I'náko'pommaiksisstisko  
 Pómmaiksisstisko

Sunday  
 Monday  
 Tuesday  
 Wednesday  
 Thursday  
 Friday  
 Saturday



### 3. Posteriority (After)

#### Division Two

Ootajisko'tahkaysi iito'tooyakih<sup>tsi</sup>siwa. ....  
Ootajiksistsapsaawa, iitotooyi<sup>ya</sup>aawa. ....  
Niik nitaakitanistotsi'p. ....  
Akitamitotsikih<sup>tsi</sup>siwaiks niik. ....  
iikaistapssko'tooyini otohki<sup>ma</sup>an .....  
oostoyi nohkattsisko'too.

After he came home, he went to bed. ....  
After the show they went to eat. ....  
Later I will do it. ....  
She will soak them later. ....  
His wife had already returned .....  
when he arrived.

Otó'tahkay'si itotóyo'kaawa.  
Itotó'yiiyaawa otái'ksissta'pisa.  
Nitá'kitamanistotsi'pa.  
A'kitamitsikohtooma.  
Iikaistapssko'tó'yinayi  
otohkiimaani otái'to'tohsi.

### 4. Sequence of Events

Litooms<sup>tsi</sup>siwa. ....  
Matonni iitooms<sup>tsi</sup>siwa Nitána. ....  
mattoomohtsi .....  
omoh<sup>tsi</sup>stookahp .....  
sakoowohtsi .....  
otaikista'pissi .....  
aisamosi .....  
aiksista'piwa .....  
otaomattapa'pissi .....  
otsissaomayi ..! .....  
otsitsaomoomatapi...!  
otsitsaomoomatapo...

He or she came in first. ....  
My daughter came in first .....  
yesterday.  
first .....  
second .....  
next .....  
then .....  
in the end .....  
later on .....  
afterwards .....  
in the beginning .....  
before .....

iitóoms<sup>tsi</sup>siwa. Or  
Náotooms<sup>tsi</sup>siwa.  
Nitána iitóoms<sup>tsi</sup>siwa. Or  
Náotooms<sup>tsi</sup>siwa matónni.  
iitóoms<sup>tsi</sup>  
ihp'ókiootoomsi  
matts<sup>tsi</sup>sika  
kil  
ai'ksissta'piisi  
ai'psstsiksismosi  
ai'ksissta'piisa  
istsitsóomatapa'pisi  
otsitsaomoomatapi...!  
otsitsaomoomatapi...!  
otsitsaomoomatapo...

### 5. Simultaneousness

#### Division Two

Aohtasi ooma saittsikihtaana .....  
stomatapoot. ....  
Piitsi<sup>loh</sup>kootoosi kiksista .....  
aakitomatapo'p.

When the bell rings, you go. ....  
As soon as your Mother arrives, .....  
we will go.

O'htammisa óoma  
ihtáisaittsikihto 'pa-  
istomatapo'ta.  
Piitsiyóhko'to'sa kiksista  
a'kitomatapo'pa.



## 6. Future Reference

maataksisamoowa	soon
mattsiko'kosi	next night
aapinakosi	next day
mattatoyiiksistsikosi	next week
mattato siwa	next month
mattsstoyi	next year
ai'sitoiksistsikosi	in five days
ai'saatosisi	in four months
akakkihstimaayaawa	a plan
Niiksi pookaiks ayaakssiitsiyaawa.	The kids are going to bath.
Aaksoyiwa.	He will eat.
Aakitsapopiwa ikkstsskiomital.	He will be travelling by Greyhound.

## 7. Present Reference

### Divisions One and Two

annohk	now/at present
annohk ksistsikoihk	today
annohk ksiskanaotoonihk	this morning
annohk issikihattitsikyaksistsikoihk	this afternoon
annohk aatakoihk	this evening
annohk aato'siiwahk	this month
annohk isstoyiikh	still
saaki	He is eating.
Aooyiwa.	

## 8. Past Reference

matonni	yesterday
miistapotonni	day before yesterday
akattsiko'koyi	last night
akattotakoyi	last evening
akattatoyiiksistoyi	last week
akattsstoyii	last year
maananiisiwa	recently
maatomaisamoowa	lately

matattsisamowa	
mattsiko'kosa	
apinakosa	
matia'kaiaiksistsikosi	
sstikinaato'si	
mattsstoyiisi	
anika nistoiiksistsikosi	
ai'saato'si	
akaksstimaana	
Niiksi pookaiks	
ayaakssiitsiyaawa.	
Aya'ksoyiwa.	
Ikksstsskiomita akitssapopiwa.	

annohk	
annohka ksiistsikoyi	
annohka ksiskanoótoni	
annohka anó'ksiksistsikoyi	
annohka atakoyi	
annohka naató'si	
annohka sstoyi	
sá'kia...	
O'yiiwa.	

matonni	
miistapotonni	
akattsiko'koyi	
akattotakoyi	
akattatoyiiksistoyi	
akattsstoyii	
maananiisiwa	
maatomaisamoowa	

Niiksi pookáiksi itotsimmiawa ..... The children swam in that pond .....  
óómi matónni. yesterday.

Niiksi pookáiksi akaisamotsimmiawa. .... The children have been swimming. ....

Matónni niiksi pookáiksi  
itotsimmiawa  
óómi komata'ksikimi.  
Niiksi pookáiksi  
ákaisamaayaotsimmiawa.

9. Delay

Aaksi' naksisama'piiwa. .... There is a slight delay. ....  
Aaksiinaksisamaakomatapa'komootsiyaawa. .... The game will be delayed. ....

A'ksi'naksisama'piiwa.  
A'ksi'naksisama'komatapa'-  
komootsiyaawa.

10. Earliness

lipanayiiipoowa. .... Summer is early. ....  
Aakitsapopiyaawa niiskayi ..... They will leave on an earlier .....  
aaksipanaomattomahkayini. (Greyhound) bus.

Náipaniipo'wa.  
Áya'kitsapopiyaawa  
niiksiskayi  
aipanoomatomahkaiksi  
iksstsksiomitaiksi.  
Aksstinai'panaipookakio'pa  
ksiskanootoniisa.

Aaktsinaipannaipookakio'pa ..... We must wake up early in the .....  
ksiskanootonisi. morning.

11. Lateness

Nij'takit, akaawaapattiyo'pa. .... Hurry, we are late. ....  
Aapattiwa a'paiiiks pookaiks. .... The school bus is late. ....

Ní'takita ákaawaapaattiyo'pa.  
Ákáawaapaattiwa a'páipiiksi  
pookáiksi.

Nitai'too'toohsinnaani ..... We arrived too late for food. ....  
iikaistapsowattsitsii'p'aaohsini.

Nítái'to'toohsinnaana  
n:itapátsi'stski'pinnaana óóhasini.

12. Length of Time

Divisions One and Two

akkawakayimmi naato'siiks ..... for many months .....  
akkitamito- ..... until .....  
ksiistsikoyi ..... day .....  
niitoyiiksistsikoyi ..... week .....  
niittotakohsini ..... hour .....  
niitsstoyi ..... year .....  
niitato'si ..... month .....  
Niitaisamohakoo'p naato'kio'takohsini ... It takes two hours to get there. ....

akayimmi naato'siiksi  
á'kitamito-  
ksiistsikóyi  
ni'tatoyiiksistsikoyi  
ni'to'takohsini  
ni'tsstóyi  
ni'tató'si  
Itsitó'tóa'pa naato'kio'takohsi.

likaisama'piiwa. ....  
Maataisama'piiwa. ....  
Paahtsiiksiistapoowa. ....

It takes a long time. ....  
It takes a short time. ....  
He was gone for a moment. ....

Ikáísama'piiwa.  
Máataisama'piiwaatsiksi.  
Náikamiistapó'wa.

### 13. Speed

Oomiksi aikisistoomatokska'siiksi  
iksiikkayayyaawa.

That car is fast. ....

Óómiksi  
áiksisstoomatokska'siiksi  
iksikka'msiyaawa.

Ooma ponokawa iiksahpikkayayiwa. ....

That elk is slow. ....

Óóma ponoká  
iksissta'pikkaayayiwa.

Ooma saahkomaapiwa  
iitohkanaikkayayiwa.

That boy was the fastest. ....

Óóma sahkómaapiwa  
istohkanaíkkayayiwa.

Nitakkaawa stohkanaikkayayiwa. ....

My friend is the fastest. ....

Nítákka istohkanaíkkayayiwa.

Niistowa nitsitohkanaisahpikkayayi. ....

I am the slowest. ....

Niistówa

Oostoyi stonnatsikayayiwa.

He was very fast. ....

Oostóyi iksstónnatsikkeayayiwa.

Ooma aattistaawa

That rabbit (hare) is really fast. ....

Óóma aátsistaawa

stonnatomaikkayayiwa.

He/she/it is very slow. ....

iksstónnatsikkamssiiwa.

iksstonnatsahpikkayayiwa. ....

Istohkanaísta'pikkaayayiwa.

### 14. Frequency

kanawaatoyiiksistsikosi

every Sunday

kanawaátoyiiksistsikosi

kanootosi

every Spring

kanóotoysi

kanáistsoyiisi

every year

kanáistsoyiisi

kanáiksistsikosi

daily

kanáiksistsikosi

kanáistsoyiisi

yearly

kanáistsoyiisi

kanáitato'sisi

monthly

kanáitátó'sisi

ikáimmaka'piwa

rarely

ikáimmaka'piwa

áisskahsi-

usually comes

áísokawai'ssto'wa

áhksawas'sstowa

always comes

áhksawai'ssto'wa

### 15. Continuity

Saakiaoyiwa.

He is still eating.

Sá'kio'yiiwa.

Noom akaisamitaomatapiooyiwa.

He has been eating here for a long time.

Akaayiksisamito'yiiwa

annóoma.

16. Intermittence, Temporariness and Permanence

Divisions Two and Three

Aakanistsisamiistapoowa niokskaisstoyii.	.....	He will be gone for three years.	.....	Aya'kanistsisamiista'po'wa nióokskaisstoyiiwa.
Maatakaniistsisamohtsispowaniwa omahksa'aiks.	.....	The geese will fly over for just a short time.	.....	Saáiksi maáta'ksisamohtsitskawan- iwaiksaawa.
Nitaiskhsaitapoohpinnaan kana'pii.	.....	We always go to the rodeo.	.....	Nitáhkhsaitapohpinnaana ikkissto'hkana'pi.
pii'khiisiks aisskhsawaamsskaapooyi.	.....	The birds always fly south.	.....	Pi'kssiiksi áhkswawaamsskaapawaniiy- aawa.
Ikststsiisiks aisskhsaitaisaisksoyimmi aapattohsóhtsi.	.....	Thistles always grow on the north side.	.....	Isststsiisaiskstiis áhkhsaitaisaiskhiyaawa apátohsóhtsi.
Aisskhsaiskokotoowa.	.....	It always freezes.	.....	Ahkhsaiskokotoowa.
Maataisskhsaiskokotoowa.	.....	It does not always freeze.	.....	Máátahsaiskokotoowa atsiksi.

17. Commencement

litomatapi'poyiwa.	.....	He began to speak.	.....	Itomatapi'poyiwa.
Ottstistsitaisto'hkohpiihpi stamikakaisttsiistomiwa.	.....	Ever since he fell, he has been sick.	.....	
Aáhkkonitapaoó'p iitaohpommao'pi.	.....	Let us go to the store.	.....	Áhkkonitapaoó'pa itóhpommo'pa.
Nitaisstaa naahkitapoohs, iitaohpommao'pi.	.....	I want to go to the store.	.....	Nitáissta náhkitapohsi itóhpommo'pa.
Matotomookit atonaoksi.	.....	Go and get me a needle.	.....	Mató'tomookita atono'ksisa.
Matóissksskammis na kississa.	.....	Go and take care of your sister.	.....	Mató'tsikatsisa kississa.
Aáhkkonomatapaoó'pa.	.....	Let us get going.	.....	Ahkkonomatapoo'pa.
Nitaisstaa naahkomatapoohsi.	.....	I want to get going.	.....	Nitáissta náhkonomatapohsi.

18. Cessation

litsiksistsitsinikiwa.	.....	He ended the story.	.....	itsiksistsitsinikiwa.
Tsa anistsiisi aakitsiksistsiwa?	.....	When will the project be finished?	.....	Tsánistsiisi ákitsiksistsiwa?
litsii'tsiwa.	.....	It was ready to be eaten.	.....	itsi'tsiwa./Akaai'tsiwa.
Aatamsstoyiisi akaohpotawa.	.....	It will snow until it gets cold.	.....	Akitamittsikohpotaawa ai'totámsstoyiisi.

19. Stability

Stamitaopiit!	Stay!	Stóopiita! / Stámitoopiita!
Ssikitaopiit!	Remain!	Stsikitoopiita!
Minipiisstsit!	Stay dry!	Pini'piisstsita!
Annoom ssikitaopiit!	Remain here!	Isstsikkitoopiita annóoma!
Annom aanistsamisstsiv	It has been lying here for an hour.	Akaisamita paisstsiiwa
niitootakohsini.		ni'tó'takohsini.
Apiit!	Sit!	Apiita!
Poipoyit!	Stand!	Piipoyita!
Ohkimaat!	Wait!	Ohkimaata! / Kíka!

20. Change, Transition

issoowaa-	change	sawó'htoota
iimatapsstoyiwa	the weather getting cold	imatápsstoyiwa
iimatapiiniipist-	person getting cold	imatápsstoyi'takiwa/
iitsikkami-	suddenly	imatápi'niipitsiiwa
		itsikkami

. QUANTITATIVE

1. Number

Division One

Cardinal numbers up to 19:

nisii	one	nisii / ni'tóksska
nattohka	two	naáto'ka
nió'ka	three	nió'ka
nisoo	four	nisoo
nisit	five	nisitó
naoi	six	nói
ihkitsika	seven	ihkitsi'ka
naaniso	eight	naániso
piihkssso	nine	piihkso
kiippo	ten	kiipó
ni'tsikopotto	eleven	ni'tsikópoto
naatsikopotto	twelve	naátsikópoto
niikopotto	thirteen	ni'kopoto

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niisii <u>k</u> opotto	fourteen	niisii <u>k</u> opototo
niisitsi <u>k</u> opotto	fifteen	niisitsi <u>k</u> opototo
naai <u>k</u> opotto	sixteen	naai <u>k</u> opototo
ihkitsu <u>i</u> kopotto	seventeen	ihkitsu <u>i</u> kopototo
naanisii <u>k</u> opotto	eighteen	naanisii <u>k</u> opototo
pii <u>h</u> ksii <u>k</u> opotto	nineteen	pii <u>h</u> ksii <u>k</u> opototo

Cardinal tens:

naatsi <u>pp</u> o	twenty	naatsi <u>pp</u> o
ni <u>i</u> pp	thirty	ni <u>i</u> pp
niis <u>i</u> pp	forty	niis <u>i</u> pp
niisitsi <u>pp</u> o	fifty	niisitsi <u>pp</u> o
naia <u>i</u> pp	sixty	naia <u>i</u> pp
ihkitsu <u>i</u> k <u>pp</u> o	seventy	ihkitsu <u>i</u> k <u>pp</u> o
naanis <u>i</u> pp	eighty	naanis <u>i</u> pp
pii <u>h</u> ks <u>i</u> pp	ninety	pii <u>h</u> ks <u>i</u> pp

Cardinal hundreds:

ki <u>i</u> pp	hundred
niisito <u>ki</u> i <u>pp</u> o	five hundred
ki <u>i</u> po <u>ki</u> i <u>pp</u> o	one thousand
niitoma <u>h</u> ks <u>i</u> pp	one million

Ordinal numbers up to 10:

om <u>o</u> htsi <u>i</u> tok <u>ka</u> hpi	first	om <u>o</u> htsi'tok <u>ka</u> hpi
om <u>o</u> htsistok <u>ka</u> hpi	second	om <u>o</u> htsisto'k <u>ka</u> hpi
om <u>o</u> htsook <u>ka</u> hpi	third	om <u>o</u> htsook <u>ka</u> hpi
om <u>o</u> htsisoohpi	fourth	om <u>o</u> htsiso'p <u>i</u>
om <u>o</u> htsisitohpi	fifth	
om <u>o</u> htaai <u>h</u> pi	sixth	om <u>o</u> o <u>h</u> hpi
om <u>o</u> htokitsi <u>ka</u> hpi	seventh	
om <u>o</u> htaani <u>so</u> hpi	eighth	
om <u>o</u> htsipi <u>h</u> ks <u>o</u> hpi	ninth	
om <u>o</u> htsik <u>i</u> pp <u>o</u> hpi	tenth	

2. Degree

iikstonnat	very	iikstonnat
stonnatgmai	too	ik <u>o</u> moo.../ik <u>o</u> maa...

*III*



napayini iisapanistso .....  
 ottsi<sup>ts</sup>ksoka'pi- .....  
 i'nak- .....  
 iikaisska- .....  
 stohkanaissoka'pi- .....  
 stohkanaoka'pi- .....  
 stohkanaikistoy- .....  
 stohkanai<sup>kk</sup>kayaiyi- .....  
 stohkanai<sup>pp</sup>isspi- .....  
 stohkanai<sup>ss</sup>kaitapissko- .....  
 iimat- .....  
 pahtsik- .....  
 iiyaaksi- .....  
 stonnat- .....

enough flour .....  
 much better .....  
 a little .....  
 a lot .....  
 best .....  
 worst .....  
 hottest .....  
 fastest .....  
 highest .....  
 most crowded .....  
 almost .....  
 hardly .....  
 rather/kind of .....  
 so .....

naisapanistso o'ksstisikapayini.  
 o'tsi<sup>ts</sup>ksoka'piiwa  
 i'nak  
 ikaisska'-/ikakawo'  
 istohkanaisoka-  
 istohkanoo<sup>ka</sup>-  
 istohkanai<sup>ks</sup>isto-  
 istohkanai<sup>kk</sup>-  
 istohkanai<sup>ss</sup>p-  
 istohkanai<sup>ss</sup>kai'-  
 iimat  
 pahtsik  
 iiyaaksi  
 stonnat

**QUALITATIVE**

**1. Physical**

Shape:

ksis<sup>ts</sup>oisiwa .....  
 o'taki<sup>wa</sup> .....  
 aatso tanikkohko .....  
 oowai .....

square .....  
 round/circle .....  
 triangle .....  
 oval .....

ksis<sup>ts</sup>oisiwa  
 o'taki<sup>wa</sup>

Moisture, Humidity:

ipiiwa .....  
 ootsikiwa .....  
 ihkitsiwa .....

wet .....  
 damp .....  
 dry .....

i'piiwa  
 ikotsikiwa  
 ihkitsiwa

Visibility, Sight:

ayaapiiwa .....  
 maatayaapiiwa .....  
 aini'pa .....  
 maataini'pa .....  
 iiksii<sup>ss</sup>tsiwa .....  
 (i)sskiinat<sup>tsi</sup>- .....  
 ksis<sup>ts</sup>ikoinat<sup>tsi</sup> .....

can see .....  
 cannot see .....  
 (can be) seen .....  
 (can) not (be) seen .....  
 hidden .....  
 dark .....  
 light .....

aya'piiwa  
 maataya'piiwaatsiksi  
 aini'pa  
 maataini'paatsiksi  
 iiksii<sup>ss</sup>tsiwa  
 isski'nat<sup>tsi</sup>wa  
 ksis<sup>ts</sup>ikoinat<sup>tsi</sup>wa



isa'tsit .....  
 issammis .....  
 issksskattsit .....  
 issksskammis .....  
 ihtaisisapo'ksaapi. ....  
 Maatohtaisisapo'ksaapi. ....

look (at it) .....  
 look at him/her .....  
 watch(it) .....  
 watch him .....  
 We can see through it. ....  
 We cannot see through it. ....

issá'tsita .....  
 ssámmissa .....  
 issksská'takita .....  
 issksská'mmisa .....  
 ihtáisisapo'ksapiyo'pa .....  
 Máatohtaisisapo'ksaapiyo'pa .....

Audibility and Hearing:

isstohtako .....  
 maatsikaksatsipapiwa .....  
 Ayoohtsima. ....  
 Maatayoohtsima. ....  
 Ayoohtoawa. ....  
 Aiyoohtsimiwa. ....  
 Maatayoohtsimawa. ....

loud noise .....  
 silence .....  
 She/he (can) hear(s) it. ....  
 She/he cannot hear. ....  
 can be heard .....  
 She/he can hear a sound. ....  
 She/he cannot hear a sound. ....

isstohtako'wa. ....  
 maátsikakssitsipa'piiwaatsiksi .....  
 Aáyohtsima. ....  
 Máataayoohtsimaatsiksi. ....  
 Aáyohtoawa'wa. ....  
 Aáyohtsimi'wa. ....  
 Maataayoohtsimiwa. ....

Taste and Smell:

Aissatohtakiwa. ....  
 Aissimihkaawa. ....  
 Ikitsiipokoowa. ....  
 Iksstsiipokoowa. ....  
 Ikaahsiwa. ....  
 Iikóksipokoowa. ....  
 Iksjstsiksippokoowa. ....

He/she is tasting something. ....  
 He/she is smelling something. ....  
 It is sweet tasting. ....  
 It is bitter. ....  
 It tastes good. ....  
 It tastes awful. ....  
 It tastes salty. ....

Áissatohtsima. ....  
 Aissimatooma. ....  
 Ikitsiipokoowa. ....  
 Iksstsiipokoowa. ....  
 Ikaáhsiiwa. ....  
 Iikóksipokoowa. ....  
 Iksjstsiksippokoowa. ....

Texture:

ikkini- .....  
 iiyi- .....  
 -ipikki- .....  
 insstaiyi- .....  
 -iiwa .....  
 -sahpi- .....  
 osstsiiki .....  
 iststsiisi- .....  
 -issipik- .....  
 isttohki- .....

soft .....  
 hard .....  
 rough .....  
 smooth .....  
 strong .....  
 weak .....  
 sinewy .....  
 prickly .....  
 thick (as in fur) .....  
 thin .....

ikkiniisi .....  
 íksiiwa .....  
 ipikkiiwa .....  
 insstaiyiwa .....  
 íksiiwa .....  
 sahpíiwa .....  
 osstsiikiwa .....  
 ikksspikimmoyisi .....  
 isttohkii .....



Colour:

Eight basic colours

siksinattsi .....  
ksikksinatstsi .....  
ootahkoinattsi .....  
niipinattsi .....  
maohksinatstsi .....  
otsskoinattsi .....  
otahkoinattsi .....  
komonoinattsi .....  
Nóóta'sa náiksikksinama .....  
Ko'tokááni siksináttsi .....  
Otsskoinattsi nottsómókaani .....  
Otsskoinattsiyihka nottsómókaani .....

Mohksinatstsiyihka natsikini .....  
Mohksinatstsiyihka natsikini .....

Age:

omahksima .....  
omahkitapi .....  
pookaa .....  
maanitapi .....  
i'naksipokaa .....  
akaipahtsikomahksim .....  
i'nakstssim .....  
aanao'ksstoyiimi .....  
Nimaatssksiniir'pa otaaniststoyiimihpi. ....

Sakiawa'sitapiwa .....  
Naato'kisstoyi niitsii'nakstssima. ....  
Naato'kiaato'si .....  
nitaakitaanisiikopottoisstoyiimi .....  
Tsa kitaanikkohsil'pa? .....  
Nita'i'siftoisstoyim. ....  
Akaisto'kisstoyiimiwa. ....

black .....  
white .....  
yellow/orange .....  
green .....  
red .....  
blue .....  
orange .....  
purple .....  
My horse is white. ....  
Your hair is black. ....  
My hat is blue. ....  
She/he said my hat is blue. ....

My shoe was red. ....  
He/she said my shoe was red. ....

adult .....  
old person/Elder .....  
child .....  
new person .....  
baby .....  
young adult .....  
teenager .....  
middle-aged .....  
I don't know her age. ....

He is still young. ....  
He is two years younger than I am. ....  
In two months I will be 18. ....  
How old are you? .....  
I am five years old. ....  
He/she is two years old. ....

siksináttsi .....  
ksikksinatstsi .....  
otahkoinattsi .....  
niipinattsi .....  
móhksinatstsi .....  
otsskoinattsi .....  
otahkoinattsi .....  
komonoinattsi .....  
Ksikksináma nóóta'sa .....  
Ko'tokááni siksináttsi .....  
Otsskoinattsi nottsómó'kaani .....  
Otsskoinattsiyihka nottsómó'kaani .....  
Náomohksinatstsiyihka natsikini .....  
Náomohksinatstsiyihka natsikini .....

ó'mahksima .....  
ó'mahkitapiwa .....  
pookááwa .....  
maanitápiwa .....  
issitsimaana .....  
ákai'nakomohksima .....  
a'sitápiwa .....  
a'nó'ksstoyiimiwa .....  
Nimaátokhksksini'paatsiksi .....  
maanistsstoyimihpi .....  
Sá'kiaawa'sitapiwa .....  
Náato'kisstoyi niitsi'nakstssima .....  
Naato'kiaato'si .....  
nita'kitaanisiikopottoisstoyiimi .....  
Tsa kitaanistaayisstoyimipa .....  
Nikaistoisstoyiimi .....



Physical Condition:

Isttsiistomiwa. ....  
 Nimaataohkoikiihpa. ....  
 Kitsiiksoksin annok ksiistsik. ....  
 Aka'i niwa. ....  
 Saakiipaitapiwa. ....  
 Ponokaomitaawa issiksinaasiwa. ....  
 Iikahksikinsstaawa. ....  
 Kitaksstao'ohkotto'pistotoawa .....  
 nimohataiksistsikomihpa? .....  
 Maatattohkoikiiwaats. ....  
 Maatatta'pao'takiwa. ....

Isttsiistomiwa.  
 Nimaáto hkoikiihpaatsiksi.  
 Annóhka ksiistsikóyi kitsiiksoksiná.  
 Aka'i niwa.  
 Sá'kiatapiiwa.  
 Nai'ssiksinaasiwa óóma  
 ponokómíta.  
 Nái'kahksi'nsstaawa.  
 Kita'ksto'hkotta'pistoto  
 wawa nóhtaiksistsiko'mihpa?  
 Máatatto hkoikiiwaatsiksi.  
 Máatatta'po'takiwaatsiksi.

Accessibility:

Division One  
 Iitaisksinimaatsstohkio'pi, .....  
 iitawaatsimoyihkao'pi, iitaohpommao'pi,  
 nookonnaani iikawaihtsiwa. ....  
 Iikayinnii'piaawa. ....  
 Aakso'kii'piaawa. ....  
 Maataksisamowa waakitso'kii'piaawa. ....

Iitaisksinima'tstohkio'pa,  
 itawaátsimoihko'pa,  
 itóhpommo'pa, kookónnoona  
 náikawaihtsiyaawa.  
 Naikayinni'piaawa.  
 Aya'kso'ki'piaawa.  
 Máatattsisamoowa ákitso'ki'piaawa

Cleaness and Presentability:

Iksiksika'piiwa. ....  
 Iikssika'piiwa. ....  
 Iiyootsipinatssiwa. ....  
 Aisstsikattsiwa. ....  
 Iiyookihtsiwa. ....  
 Ikoक्सिमोowa. ....  
 Iksinsstawa'piiwa. ....  
 Iikainskaka'piiwa. ....  
 Issiiststo'pa. ....  
 Istsikanistotsii'pa. ....  
 Isttsikaahkii'pa. ....  
 Nitsistohksisoka'simi .....  
 Iksiksikka'piwa. ....

Iksikska'piiwa.  
 Ikoótsipinatssiwa.  
 Ikoótsipinatssiwa.  
 Aisstsikaitssiwa.  
 Iyóóksstsiwa.  
 Ikoक्सिमó'wa.  
 Instawá'piiwa.  
 Iksayinskaka'piiwa.  
 Náissiiststo'pa.  
 Náissttsikanistotsii'pa.  
 Naissttsikahki'pa.  
 Nistohksisoka'simi  
 Iksiksikka'piiwa.



Anni istohksisoka'simi iksstonnatootsipinat <sup>tsi</sup> siwa. Natsikiistsi ikomaisstonnatsistsi- sikaitsiyaawa.	That shirt is really dirty.	.....	Ánni istohksisóka'simó iksstonnatootsipinat <sup>tsi</sup> siwa. Natsikiistsi ikomaisstonnatsist- sikaitsiyaawa.
Aamoyi iih <sup>tsi</sup> aisokis <sup>tsi</sup> tawasa <sup>o</sup> 'pi stohkanaik <sup>tsi</sup> sika'piiwa. Anna ponokaomitaawa otsitsksiksik <sup>tsi</sup> ka'psiiwa.	My boots are too shiny.	.....	Áamoyi iih <sup>tsi</sup> aisokis <sup>tsi</sup> tawa'so'pi istohkanaik <sup>tsi</sup> sika'piiwa. Anna ponokomitaawa otsitsksiksik <sup>tsi</sup> ka'psiiwa.
	This vest is the cleanest.	.....	
	That horse is cleaner.	.....	

Material and Genuineness:

mi'ksskimm	metal	.....	mi'ksskima
mi'kootaikimm	gold	.....	mi'kootaikimma
siksi'ksskimm	silver	.....	siksi'ksskimma
isttsikapokoi	leather	.....	isttsikápokoi
atokis	hide	.....	atokiss
naipis <sup>tsi</sup>	cloth	.....	naí'pis <sup>tsi</sup>
ksikkaj <sup>tsi</sup> pis <sup>tsi</sup>	canvas	.....	ksikkáí'pis <sup>tsi</sup>
miistsis	wood	.....	miistisa
ohkin	bone	.....	ohki'na
okkoyis	wool	.....	okkoyisa
kaayis	porcupine quills	.....	kaayis <sup>tsi</sup>
sik <sup>tsi</sup> htsiso'tokaan	moose hair/hide	.....	sik <sup>tsi</sup> htsiso'tokaana
ksisaiki'taan	bone arrowhead	.....	ksisaáakopi'ka
ksikkokoowa	canvas tent	.....	ksikkokoowa
ih <sup>tsi</sup> ta'pistotsii'p ohkotoki.	It is made of stone.	.....	ih <sup>tsi</sup> ta'pistotsi'pa ohkotoki.
Niita'panistapiwa.	It is real.	.....	Niita'panis <sup>tsi</sup> siwa.
Anni isttsikapokoisoopa'tsisa.	The chair is made of leather.	.....	Anni isttsikapokoisoopa' tsisa.
ih <sup>tsi</sup> ta'pistotsiihp naipis <sup>tsi</sup> .	It is made of cloth.	.....	ih <sup>tsi</sup> ta'pistotsi'pa naí'pis <sup>tsi</sup> .

Fullness:

Noko'si iih <sup>tsi</sup> tookimiwa.	My cup is full.	.....	Nóhko'si iih <sup>tsi</sup> toókimiwa.
Ooma itaisapopao'pa ihtoi'tsiwa.	The bus is full.	.....	Oóma itaisapópo'pa ihtoi'tsiwa.
Niksissta aawasoyinim oomi ko'si.	Mom is emptying the cup.	.....	Niksissta áwa soyinnima óomi ko'si.
Miistsiikis ihtotoi'tsi aopooks <sup>tsi</sup> ii'pi.	The trees are full of nuts.	.....	Aámoksi atsówa'ssko iksskai'nattsii ómahkoopooks <sup>tsi</sup> si'pa.

2. Evaluative

Value, Price:

Division Two

Tsa niitsoohtoo'pa...? .....  
 Aakaohtoo'pa. ....  
 Maatakaoh<sup>to</sup>'pa iikonnats<sup>oo</sup>'pa. ....  
 iiksskaoh<sup>to</sup>'pa. ....

What is the cost of...? .....  
 It is expensive. ....  
 It is cheap. ....  
 It is high. ....

Tsa niitsoht<sup>o</sup>'paatsiks<sup>i</sup>...?  
 Akoht<sup>o</sup>'pa.  
 Maatakoht<sup>o</sup>'paatsiks<sup>i</sup>/lks<sup>i</sup>'noht  
 o'pa.  
 iikssko'ht<sup>o</sup>'pa.

Quality:

soka'piiwa .....  
 otsitsksoka'piwa .....  
 stohkanaisoka'piwa .....  
 maka'piiwa .....  
 otsitskoka'piiwa .....  
 stohkanaoka'piiwa .....  
 aahssiwa .....  
 matsowa'piiwa .....  
 Niitokato'pi iiksoka'piiwa. ....

good .....  
 better .....  
 best .....  
 bad .....  
 worse .....  
 worst .....  
 good .....  
 fine .....  
 The quality of the bead work is good. ....

soka'piiwa  
 otsitsksoka'piwa  
 istohkanaisoka'piiwa  
 maka'piiwa  
 otsitskoka'piiwa  
 iks<sup>o</sup>nnatoka'piiwa  
 ikahssiwa  
 matsowa'iiwa  
 lks<sup>o</sup>kookato'pa.

Rightness, Wrongness, Acceptability, Unacceptability:

mookamoota'piiwa .....  
 maatokamoota'piiwa .....  
 soka'piiwa/maatsoka'piiwa .....  
 matsoa'pinaawa .....  
 aissii'ka- .....  
 saapanist<sup>o</sup>/maatsapanist<sup>o</sup> .....  
 Mookamoota'piiwa aahkotoomanistahsi. ....

right .....  
 wrong .....  
 acceptable/unacceptable .....  
 nice/fine .....  
 against .....  
 enough/not enough .....  
 It's right that we ask him first. ....

mookamo'ta'piiwa  
 maatokamo'ta'piiwaatsi<sup>i</sup>.si  
 soka'piiwa/maatsoka'piiwaatsi-ksi  
 matsowa'pi  
 aissii'ka

Aakohkanistsiwai. ....  
 Aakohsowanistsiwwai. ....  
 K<sup>i</sup>tsikiihpa? .....  
 likia'piiwa? .....  
 Ota'po'takihsini iiksoka'piiwa. ....  
 Aissii'katsiwa stsiinaayi. ....  
 iiksoka'piiwa anni maanistsiihpi. ....  
 Aakssoka'piiwa. ....

He should have told her. ....  
 He should not have told her. ....  
 What is the matter? .....  
 What happened? .....  
 Her work is acceptable. ....  
 He is against the leader. ....  
 It is all right as it is. ....  
 It will do. ....

Ikokamo'ta'piiwa  
 ahkotoomanistahsi.  
 Akohkanistsiwwai.  
 Akohksawanistsiwwai.  
 Naikia'piiwaatsiks<sup>i</sup>?  
 Naikia'piiwaatsiks<sup>i</sup>?  
 lksoka'po'takiwa.  
 Asi'katsiwa anni istsinaayi.  
 lksoka'piiwa manistsiihpi.  
 M<sup>i</sup>aatohkwiikiwaatsiks<sup>i</sup>.

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Desirability, Undesirability:

Division One

Nitsikstonnatayaahssim onnikii.  
Maatayijkaahsimiwaats niiksi .....

I really like milk. ....  
He does not like the Calgary Flames  
a lot. ....

Nitsikstonnataayaahssimi onnikii.  
Ikstonnatsawaayaahssimmiyihka  
niiksi Calgary Flames.

Correctness, Incorrectness:

Divisions One and Two

mookamoota'piiwa .....  
otsitsskssoka'piiwa .....  
maatokamoota'piiwa .....  
otsitsskoka'piiwa .....  
niitsiiwa .....  
maataniistsiiwa .....

right .....  
better .....  
wrong .....  
worse .....  
true .....  
false .....

mookamoota'piiwa .....  
otsitsskssoka'piiwa .....  
maatokamo'ta'piiwaatsiksi .....  
niitsiiwa .....  
maataniistsiiwaatsiksi .....

Successfulness, Unsuccessfulness:

Iksiika'kimaawa. ....  
Isskohpiiwa. ....  
Iisissapo'koowa. ....

He is trying hard. ....  
He failed. ....  
He succeeded. ....

Aayi'a'kimaawa. ....  
Isskoh'pi'wa. ....  
Naisisapo'ko'wa. ....

Utility, Inutility:

Stsisitapiit oomistsi iihtaokspanohkiotakio'pi.

Use the crayons. ....

Ihtsisitapiita oomistsi  
mia'nistsinatistsi

Nitakstao'ohkottohtsisitapiihpa oomiksi ...  
sisoya'tsiiksi/oma sisoya'tsisa?  
Kimaatakohkottohtsisitapiihpa .....  
nitsinaka'siimiks. ....  
limitaiks ihtohkio'pi. ....

Can I use the scissors? .....  
You cannot use my bike. ....  
Dogs were useful. ....

Nita ksto'ohkotohtohkoikhpa-  
tsiksi oomiksi sisoya'tsiiksi?  
Kimatakohkotohtohkoikhpaats-  
iksi nitaisoyika'piksiimiksi.  
Imitaiks ihtohkio'pio'piaawa.

Capacity, Incapacity:

Nimaatakohkottaksinaosato'pa .....  
natsikiists. ....  
Nimaataisskaaksspommookaats. ....

I cannot lace my shoes. ....  
He will not help me. ....

Nimaatohkotta'ksino'sspaat-siksi  
natsikiists.  
Nimaataisska'ksspommookaat-  
siksi.

Importance, Unimportance:

l<sup>i</sup>k<sup>o</sup>'t<sup>o</sup>t<sup>a</sup>m<sup>a</sup>'p<sup>i</sup>i<sup>w</sup>a .....  
k<sup>i</sup>t<sup>a</sup>a<sup>h</sup>k<sup>s</sup>s<sup>i</sup>k<sup>o</sup>h<sup>k</sup>i<sup>o</sup>h<sup>t</sup>o't<sup>s</sup>s<sup>i</sup> m<sup>a</sup>i<sup>i</sup>'p<sup>s</sup>s<sup>i</sup>m<sup>a</sup>.  
M<sup>a</sup>a<sup>a</sup>t<sup>o</sup>'t<sup>o</sup>t<sup>a</sup>m<sup>a</sup>'p<sup>s</sup>s<sup>i</sup>w<sup>a</sup> a<sup>n</sup>n<sup>i</sup>k<sup>s</sup>i' .....  
n<sup>a</sup>i<sup>i</sup>p<sup>i</sup>s<sup>t</sup>s<sup>a</sup>a<sup>p</sup>i<sup>k</sup>i<sup>m</sup>m<sup>i</sup>k<sup>s</sup>i.

It is important to cinch the belt.  
The strings are not important.

Normality, Abnormality:

N<sup>i</sup>i<sup>t</sup>o<sup>h</sup>k<sup>a</sup>n<sup>i</sup>s<sup>t</sup>a<sup>i</sup>s<sup>o</sup>o<sup>t</sup>a<sup>w</sup>a a<sup>o</sup>'t<sup>o</sup>s<sup>i</sup>. .....  
N<sup>i</sup>i<sup>t</sup>o<sup>h</sup>k<sup>a</sup>n<sup>i</sup>s<sup>t</sup>a<sup>i</sup>y<sup>o</sup>'k<sup>a</sup>w<sup>a</sup>. .....  
O<sup>o</sup>m<sup>i</sup>k<sup>s</sup>i' p<sup>o</sup>n<sup>o</sup>k<sup>o</sup>m<sup>i</sup>t<sup>a</sup>i<sup>k</sup>s<sup>i</sup> .....  
k<sup>i</sup>t<sup>a</sup>y<sup>o</sup>o<sup>h</sup>k<sup>i</sup>i<sup>t</sup>s<sup>i</sup>m<sup>o</sup>k<sup>i</sup>y<sup>a</sup>w<sup>a</sup>.

Nitohkanistsaisootawa o'tosi.  
Nitohkonistaayo'kaawa.  
Oomiksi ponokomitaiksi  
kitayohkitsimmokiaawa/  
kitaipistsimmokiaawa.  
Niiksi áiksistoomatokska'siiksi  
ikskái'sawippomohhtammiaawa.

A<sup>y</sup>o<sup>o</sup>h<sup>k</sup>i<sup>i</sup>t<sup>o</sup>h<sup>t</sup>a<sup>m</sup>m<sup>i</sup> n<sup>i</sup>i<sup>k</sup>s<sup>i</sup> .....  
á<sup>i</sup>k<sup>s</sup>i<sup>s</sup>t<sup>o</sup>o<sup>m</sup>a<sup>t</sup>o<sup>k</sup>s<sup>k</sup>a's<sup>i</sup>i<sup>k</sup>s<sup>i</sup>.

The car is making strange noises.

Facility, Difficulty:

A<sup>a</sup>m<sup>o</sup>y<sup>i</sup> i<sup>k</sup>s<sup>i</sup>k<sup>i</sup>n<sup>i</sup>s<sup>i</sup>w<sup>a</sup>. .....  
i<sup>k</sup>s<sup>i</sup>y<sup>i</sup>k<sup>o</sup>w<sup>a</sup> n<sup>i</sup>i<sup>t</sup>a<sup>o</sup>w<sup>a</sup>t<sup>a</sup>h<sup>p</sup>i' m<sup>a</sup>m<sup>i</sup>i .....  
i<sup>s</sup>k<sup>a</sup>o<sup>h</sup>k<sup>i</sup>n<sup>a</sup>'s<sup>i</sup>.

This is easy.  
It is hard to eat fish with lots  
of bones.

M<sup>a</sup>a<sup>t</sup>a<sup>y</sup>i<sup>i</sup>k<sup>i</sup>i<sup>t</sup>s<sup>i</sup>m<sup>a</sup>a<sup>t</sup>s' o<sup>t</sup>s<sup>p</sup>i<sup>i</sup>w<sup>a</sup>h<sup>s</sup>i<sup>n</sup>i. ....  
i<sup>k</sup>a<sup>i</sup>y<sup>i</sup>i<sup>k</sup>i<sup>t</sup>s<sup>i</sup> s<sup>i</sup>n<sup>a</sup>i' p<sup>o</sup>w<sup>a</sup>h<sup>s</sup>i<sup>n</sup>i. ....

Áámoyi iksikkinisiwa.  
Iksiyiko'wa nito'watahpi  
mamiiksi  
ikáw<sup>a</sup>k<sup>o</sup>h<sup>k</sup>i<sup>n</sup>a's<sup>i</sup>y<sup>a</sup>w<sup>a</sup>.  
Maatayiki'simaatsiksi otsspi'sini.  
Ikááyiki'sima asinaí'powahsini.

F. MENTAL

1. Reflection

N<sup>i</sup>m<sup>a</sup>a<sup>t</sup>s<sup>k</sup>s<sup>i</sup>n<sup>i</sup>i'p<sup>a</sup>. .....  
a<sup>i</sup>s<sup>s</sup>k<sup>s</sup>i<sup>n</sup>- .....  
k<sup>s</sup>i<sup>m</sup>s<sup>t</sup>a<sup>a</sup>n .....  
N<sup>i</sup>i<sup>t</sup>a<sup>i</sup>k<sup>s</sup>i<sup>m</sup>s<sup>t</sup>a<sup>a</sup>w<sup>a</sup> o<sup>t</sup>s<sup>i</sup>t<sup>s</sup>k<sup>i</sup>t<sup>a</sup>h<sup>s</sup>a<sup>i</sup>k<sup>s</sup> m<sup>i</sup>i<sup>i</sup>m. ....  
O<sup>o</sup>m<sup>a</sup> s<sup>a</sup>'a<sup>i</sup>w<sup>a</sup> a<sup>p</sup>a<sup>i</sup>t<sup>s</sup>i<sup>i</sup>h<sup>t</sup>a<sup>t</sup>s<sup>i</sup>w<sup>a</sup> o<sup>k</sup>o's<sup>i</sup>k<sup>s</sup>. ..  
K<sup>i</sup>a<sup>a</sup>h<sup>k</sup>a<sup>t</sup>s<sup>a</sup>w<sup>a</sup>i<sup>s</sup>t<sup>a</sup>a' k<sup>i</sup>a<sup>a</sup>h<sup>k</sup>i<sup>t</sup>a<sup>o</sup>p<sup>i</sup>s<sup>s</sup>i. ....  
A<sup>a</sup>k<sup>s</sup>s<sup>t</sup>a<sup>o</sup>'o<sup>h</sup>k<sup>o</sup>t<sup>t</sup>s<sup>i</sup>t<sup>s</sup>a<sup>p</sup>o<sup>o</sup>p<sup>i</sup>i<sup>h</sup>k<sup>a</sup>. ....

I don't know.  
remember  
wish/hope (noun)  
He thinks he left them there.  
The duck is not certain her ducklings  
are safe.  
I suppose you do not want to stay.  
He is wondering if he can get a ride.

Nimaatsksinihpaatciksi.  
sa'kiásksiniiita  
tsiikóhkitotoitsihta  
Nitaáksim'sstaawa itsski máyi.  
Ooma sa'aiwa  
á'paitsihtatsiwa óko'siksi.  
Káhkattanistaitsihta  
káhksawattsitsikkitoopihsí.  
Akstohkottsitsapópiiyhka.



## 2. Expression

Saakanistsis na kiksista. ....  
 Iiyimmiwa. ....  
 Kiakstao'ohkottsoपोह्तिisatohpa? .....  
 Aapatohsissinaí'powatoomayi. ....  
 Nitsiitsinikookinnaan. ....  
 Aissinaakiwa. ....  
 Ammiwayi. ....  
 Iikstsakatsiwayi. ....

Ask your mother. ....  
 He laughed. ....  
 May I ask you a question? .....  
 He said it in Slavey. ....  
 He told us a story. ....  
 He is writing. ....  
 She invited him. ....  
 He recommended him. ....

Sopó'wahtsi'satsisa kiksista.  
 Náayimmiwa.  
 Kitaksto'hkottsoपो'hwatsi'-  
 satohpaat siksi?  
 Aapatohsissinaí'powatoomayi.  
 Nitsiitsiniko oninnaana.  
 Aissinaakiwa.  
 Ammiwayi.  
 Iksstsakaatsiwa.

## RELATIONAL

### 1. Action and Event Relations

Agency:

I'naksipokaawa awaasai'niwa. ....  
 Piikhiisiks aipawaniyaayi. ....  
 Aissaiskiyi. ....  
 Na Henry isskonakatsiwa oomi sikihtisooyi. ....  
 I'naksipokaawa iiyiwa pisatsikskapayini. ....  
 Iimitaawa ma'takiwa atsikij. ....  
 Ooma sikihtisoowa otsskonakka kani Henry. ....  
 Na Henry annaok naahk isskonakatsiwahk oomi sikihtisooyi. ....  
 Annaok na i'naksipokaawa iiwatoomahk niikh pisatsikskapayinihk. ....  
 Annaok naahk iimitaawank ma'tsimahk niikh ootokisi. ....

The baby cried. ....  
 The birds fly. ....  
 Plants grow. ....  
 Henry shot the moose. ....  
 The baby ate a cookie. ....  
 The dog took a shoe. ....  
 The moose was shot by Henry. ....  
 It was Henry who shot the moose. ....  
 It was the baby who ate the cookie. ....  
 It was the dog who took the hide. ....

Issitsimaana áasai'niwa.  
 Pi'ksiiks aipawaniyaawa.  
 Aissaiskiyaawa.  
 Aná Henry isskonakatsiwa ooma sikihtisooyi.  
 Ooma isitsimaana no'yiwa pisatsikskapayini.  
 Aná imitaáwa nóó' msstakiwa atsikina.  
 Ooma sikihtiso otsskonakaka anni Henry.  
 Aná Henry áno'ka ánahka isskonakatsiwahka oómi sikihtisooyi.  
 Anna issitsimaana no'watooma anniha pisatsikskapayini.  
 Anna imita iimsstisima aani'ha atokisi.

Objective:

Kaayinnima kitsimi. ....  
 He opened the door. ....

Náikayinnima kitsimi.

iwatooma napayini. ....  
 Awaamisaatooma spahkoyi. ....  
 Akaikayinni'p kitsimi. ....  
 Napayini akaowatoohpa. ....  
 Spahkoyi aakamisatooohpa. ....

He ate the bread. ....  
 She climbs the hill. ....  
 The door is opened. ....  
 The bread was eaten. ....  
 The hill will be climbed. ....

Nówatoona napayini.  
 Awaamisa'tooma spahkóyi.  
 Akaikayinni'pa kitsimi.  
 Ako'wasiwah napayini.  
 Óomi spahkóyi áya kamisa'tohp.

Dative:

Kótsisa ponokómitaiks. ....  
 Sistsiksksiaakatsis na Granny. ....  
 Stamohtaisto'too passkaani. ....

Give to horses. ....  
 Smile at Granny. ....  
 He came from the pow-wow. ....

Kótsisa ponokómitaiksi.  
 Sistsiksksiaakatsisa anná  
 kaáhsa.  
 Támohto'taissto'ta anniika  
 páisskani.

Benefactive:

Rosa itsikiihkaawa. ....  
 Nistiitapiimsskooko. ....  
 Nistiisootaamihpinnaan. ....

Rosa got shoes. ....  
 I received a doll. ....  
 We received rain. ....

Anná Rosa itsikiihkaawa.  
 Nistiitapiimsskooko'wa.  
 Nistfootaamihpinnaana.

Causative:

Ilyookihkininnaawa. ....  
 Kippohka'pistotok nitsinaka'siimiks. ....  
 Isstsimhkatoot kitakohtsinao'spistsi. ....

He had his hair permed. ....  
 Can I have my car fixed. ....  
 Have your costume made. ....

Iyókihino'towaawa.  
 Nitáksto'hkottotohka'-tataawa  
 nitsinaká'simi.  
 Atohká'tatoota kitakohtsinó'spists

Manner, Means:

Anni nistanisttotsit! ....  
 Sopoya'potsikihtsiis. ....  
 Tamikkamanisttotsit. ....  
 Iksikkamssiwa. ....  
 Ikkinaitapohtoowayi. ....  
 Tamssopoyapanisttotsit. ....

Do it like this! ....  
 Soak the hide carefully. ....  
 Do it quickly. ....  
 He is fast. ....  
 He walked quietly to her. ....  
 Do it accurately. ....

Anni anisttotsitah!  
 Soká'potsikohtoota.  
 Ikkkamanistotsita.  
 Iksikkamssiwa.  
 Ikkinaitapohtoowa.  
 Ikkinaitapohtoowayi.  
 Támsopoya'panisttotsita.

2. Possessive Relations

Ownership, possession:

niksissta .....  
 ohkó'si .....  
 my aunt .....  
 his bowl .....

niksissta  
 ohkó'si





nitsinaana	mine	.....	nitsiná'na
nitsinaanjaawa	mine	.....	nítsiná'na
kitsinaanjaawa	yours	.....	kítsina'ná
otsinaanjaawaistsi	his	.....	otsina'na
kitsinaaninoon	ours	.....	kítsina'ninnoona
kitsinaanoaawawa	yours	.....	kítsina'nowaawa
otsinaaoaawayi	theirs	.....	otsina'nowaawa
Ooma ninaawa piitaikimaaniwa.	The man with the eagle feather.	.....	Óoma nina piítaikkimaani'wa.
Ooma ponakaomitaawa	The horse without the rider.	.....	Ooma ponokómita
maatohkitopaataw.			maatohkitopaatawa.
linaka'siimiwa iitaisapopao'pi.	He has a car.	.....	lhkoiínaka'siimiwa.
Nii'sa iinaaniwa VCR.	My uncle owns a VCR.	.....	Ni'sa náina'niwa ihtaíssapio'pa.
Aítsinissiwa aipasskohkiiksi.	He belongs to a band.	.....	Aítsin'siwa áipaiskohkiiksi.
Anni sooka'yissi nitsinaani.	The suitcase belongs to me.	.....	Anni asóokayisi nitsiná'na.
Aakohkoiisoomomowawa.	He will receive a gift.	.....	Aya'kohkoiina'nskowawa.
Aakomanistootoyiwa nii iimitaayi.	She gets to keep the dog.	.....	A'kómaanisto'toyiwa anni imitá.
Nisskana ookoowayi.	It is my younger brother's house.	.....	Nisskána okóowaawa.
Onssti ohkoyi.	It is his older sister's son.	.....	Ónssti ohkóyi.
Otawatsimaani.	It's his hole.	.....	
Kinnoona otokihisni.	It is our father's bed.	.....	Kinnoona otóksiná.
Kítaiisskinimaa'tsooka osoopa'tsisi.	It is your teacher's chair.	.....	Anná Kítáissksinima'tsooka osóopa'tsisa.

### 3. Logical Relations

#### Conjunction and Disjunction:

Niksissta ki niistowa.	My mom and I.	.....	Niksissta kii niistówa.
Sahkomoapiiksi'ki a'kiikoaiksi.	Boys and girls.	.....	Sahkómoapiiksi káiya a'kiikowaiksi.
Pookaiks ki oksisstowaawaiks.	The kids as well as their mothers.	.....	Pokáiksi kii oksisstowaawaiksi.
Akaihkitsiwa iinaokosaomaisitsiwa.	It is dry but it is not done.	.....	Akaihkitsiwa ino'ksawomaiksistsiwa.
Montana akohkattohpo'kiiyoowa.	Montana is also coming.	.....	Amskáápipikani
Nimaatakohkatohpo'kiiyoohpa.	I cannot go either.	.....	ákokhatto'to'yaawa.
Aaksiitomanistaoo'p.	We are going together.	.....	Nimááta'kohkottohpo'-kiiyóhpaatsiksi.
			A'ki'tomanisstóo'pa.

Inclusion and Exclusion:

Divisions One and Two

Ihpokaapaissiiwiwa oksisstsii.	She is with her mom.	ihpoká paissimiwa oksisstsii.
Maatötsikihtsaawa aamo panimmaana.	It is tanned without soaking.	Mátootsiksstsaaawa áámo paninnaksina.
Maatohpokoowiwaiksaawayi.	They left without him.	Mátohpoko'owiwaiksaawayi.
Ihkanaawaawahkaayaawa	They all played/walked except the children.	Ihkanaawaawahkaayaawa
kaakitsittitayiwá pookáiks.	Dogs also shared the kill.	káksa'ohpo'kiiyó niiksi pookáiksi.
limitáiks nohkáttitsinohkóyiiyaawa		imitáiksi nohkáttitsinohkó'yiiyaawah i'nikksini.
Aakiiks nohkattawaawahkayii.	Women play too.	A'kiiksi nohkáttawaawahkaayaawa

Cause and Reason:

Tska iihhtáikihkini'takiwa?	Why is he sad?	Ma'kaikkihkini'takiwa?
(liht)jaisksinoyiwa oksisstsii.	Because he misses his mom.	Aissksinoyiwa oksissta.
(liht)otakanohssi.	Because he hurt himself.	Otakeanohssi.
lihtaisitsikksiaakiwa otomootsakihsi	The reason he smiles is that he won at bingo.	Ihtáistsikksaakiwa otomótsaaksi otsikahtsini.

Effect:

Otomaiskskoiisiihtsistt siistomiwa.	Because he ate so much he is sick.	Otskóóysi ihtsistsiistomiwa.
Otsinoissayiihtsij'taamssiwa.	Because he saw her, she was happy.	Otsinó'ahsi ihtsi'taamsiiwa.

Purpose:

Ihtsisksisstsiiwa aopissi	He tied the rope to secure it.	Ihtsisksipistsiiwa otó'piimi máhkotsisstsisa.
maahkitsiihtsissayii.		Aámcyi sapátsimoi ihtawáámato'siimo'pa áhkohtsokáiksim'ssto'pa.
ihtsistsiiwa katoyissi	The purpose of the sweet grass is to purify our thoughts.	
aahkotaisoksismsstaosi.		

Condition:

Ikamitapoiniki nitaksipasskaa.	If I go (then) I will dance.	Ikamitapoiniki nitá'kihpi.
Ikamssootaasi aakitahkiapaopao'p.	If it rains then we will stay home.	Ikámsootasi ákitahkayo'pa.



Focussing:

Kiyaa**mostsi** kahtsaatsiistsi? .....

What about the cards? .....

Áksikihtsi'pa áámostsi  
kahtsa'tsiistsi?

Nitsstaa naahkohtsi'poyisi pi'ikihsiijs. ....

I want to talk about birds. ....

Nitsiiiksta náhkohtsi'poisi  
pi'ksiiiksi.

Nikaaksstaa naahkoksisaawaatahsi .....

I only want to visit grandmother, .....

Nikááksta  
náhkitoksisawa'tahsi naáhsa.

naáhsa, niiksi mattstsikiksi  
maathtsikio'pa.

not the others.

## CULTURAL COMPONENT

### ECS and Division One (Grades 1 – 3)

#### 1. Traditional Culture

The focus of the traditional cultural content for ECS through Grade 3 is to be the family and the traditional activities of the family members. Long ago, the family was more than just the mother, father and their children. The family consisted of the grandparents, aunts, uncles and cousins too. Often, all the people living together in the smaller camps were related; thus, a camp living and working together would be a family. Kindergarten students can begin with broad categories such as teaching family members, and major activities. Teach more details as each year passes.

The following are examples only. Items appropriate to each community may be added or substituted.

#### Camp Members

Grandfather/Grandmother (Elder)

Father/Uncle (men)

Mother/Aunt (women)

#### Camp Roles

- giving advice
  - storytelling/teaching about Mother Nature, animal characteristics and lessons for daily living
  - name giving
  - other common spiritual activities and guidance such as prayers
- 
- storytelling/teaching about Mother Nature, animal characteristics and lessons for daily living
  - name giving
  - other common spiritual activities and guidance such as prayers
  - hunting: various animal names; animal habits; hunting techniques; stone/bone tools, weapons and hide ropes; seasons; geography; place names
  - shelter: kinds and materials used
  - raiding and warfare with other tribes: earning rights to become a warrior
  - basic cooking skill: for hunting expeditions
  - guiding boys into manhood
  - food: kinds of meat; kinds of roots, berries, wild vegetables, herbs, seeds, plants; preparation of food and stone/bone tools for preparation; ways of cooking; drying

- hides: tanning; things hides were used for (sinew, sewing, shaping containers from fresh rawhides, clothing, tipi covering)
- domestic objects: bags, baskets, ceramic pots and mats; pounding tools, cutting tools; drying racks
- medicine: ingredients and remedies
- fires: tools for starting and fuel (wood, grass, bark, stones and fungus)
- shelter: setting up, tending the tipi fire; floor

Older Brothers and Sisters/Cousins  
(young adults)

- helping and learning from Elders, aunts and uncles: learning survival skills, hunting, sewing, building shelters and preparing food
- respect: behaviour and attitudes toward Elders and adults
- rites of passage into adulthood: apprenticing with experienced warriors

Younger Brothers and Sisters/Cousins  
(children and babies)

- listening and learning
- imitating adult roles: basic survival skills
- playing: toys (bow and arrow, moss bags); games
- singing
- helping: fetching firewood; cleaning; picking berries; herbs, plants; caring for babies
- young girls with women: manners, cooking, sewing, cleaning
- young boys with men: manners, hunting, storytelling, dancing and singing

Together (all camp members)

- travelling: seasons and methods of travel; rafts, dog sleds, snow shoes, dog, travois, moccasins
- camp: parts of the camp; who does what; sequence of making or taking down overnight camps; kinds of shelter
- games and play

Gatherings (many different camps)

- seasons for gatherings (summer camp, winter camp)
- camping by clan; membership/relatives; visiting
- winter and summer dances, drumming and songs



## 2. Legends

The following list provides examples of the kinds of legends that could be used in teaching the Blackfoot language to Division One students. The language teachers, in consultation with Elders and resource people, will be the ones to decide which legends are suitable. It is suggested that the students in Division One be exposed to a minimum of three legends per year, with the possibility that some legends will be repeated in later grades with greater complexity.

Blackfoot legends widely known to all four dialects in the Blackfoot language:

- Náápii and the Rock
- Náápii and the Mice
- Náápii's Race with Coyote
- Náápii and the Gophers
- Náápii's Eyes
- Náápii and the Bullberries
- Scarface.

## 3. Daily Routine

Daily routines of young children will revolve around their mothers, sisters and brothers and the home. It would be helpful if the teachers listened and watched their students carefully to see what activities and interests were most common. These topics could then be incorporated under "home" or "school."

Activities and topics chosen for the daily routine should be appropriate to the season. For example, when school starts, a possible theme would be "My School and My Teacher." As winter sets in, possible themes would be "Skating" or "Hockey."

The following are examples. Teachers and curriculum developers should add or substitute as they see fit.

### Home

- my house
- eating
- housecleaning
- sleeping
- chores
- storytelling
- playing indoors: listening to music, watching TV, games, visiting, pretending (house, He-Man)
- playing outdoors: skating, hunting gophers, games

### School

- before school: riding the bus; preparing lunch
- about school: starting a new school year; which school, teacher and grade; classmates; recess; lunch hour; school activities; field trips; sports days; outdoor education
- after school: chores, games

#### 4. Contemporary Blackfoot Events and Lifestyles

If the students do not have the opportunity to be involved in the following events with their families, the school should try to involve the students by either bringing the activity into the school or by taking the students to the activity. Some of the activities can simply be talked about and appropriate language practiced in the event that the student does get to participate in the future. The following list is minimal. The teacher is encouraged to expand the list as the local community dictates.

For each year in Division One, the students should:

- learn some basic steps in Native dancing
- be involved in making some Native craft
- learn some basic survival skills: finding directions, dry wood, and water; dressing wounds
- become familiar with praying/giving thanks

While in Division One, the students should have participated at least once in each of the following:

- contemporary hunting and farming activity (whether done by family members in own community or by distant but familiar communities or reserves)
- summer activities: swimming, campouts, cookouts, hunting, visiting relatives on their reserve or a different reserve
- some intertribal gathering: cultural events; pow-wow, religious camps; sporting events: rodeos, hockey, basketball, volleyball; preparation; travel; meeting people; arriving and leaving

## **Division Two (Grades 4 – 6)**

### **1. Traditional Culture**

The focus of the cultural content for Grades 4 through 6 is to be **traditional camp life and seasonal activity**. In the days before the arrival of the Europeans, activities were tied to the seasons rather than the calendar. The Blackfoot people would prepare for or react to the first signs of each changing season. For all activities pursued in each season there was a reason which could be traced back to the season.

In this Division, the unit of study should always be the season rather than the activity and, as much as possible, the study of each season should coincide with the current season during the school year. Begin in Grade 4 with a broad picture of the camp during each of the seasons. By Grade 6 more time can be spent with the specific activities such as tanning, gathering food and making shelters or tools.

The following list is provided as an **example**. Additions and subtractions should be made to make the list appropriate for each community.

### **Primary Seasonal Activities**

- hunting: kinds of animals hunted, where and how they are hunted in each season; tools and techniques; locations for each season
- survival skills during the different seasons
- gathering food and medicine: bark, berries, fungus, leaves, plants, nuts, and root gathering in spring, summer, and fall
- food preparation: methods of preparing food in each season
- sinew and hides: dressing and tanning hides; making sinews and ropes; sewing clothing
- making stone/bone tools and weapons: clubs, bow and arrows, spears, raw materials such as birch and poplar trees, rocks and bones used in making these tools and weapons
- making of domestic objects: bags, baskets, cutting tools, drying racks, mats, pitch forks, ceramic pots, stone/bone pounding tools, rakes and soap; raw materials used in making these objects
- caring for domestic animals: dogs
- travelling: canoes, rafts, snow shoes, dog sleds, dog travois, raw materials use to make traveling devices; methods of travel, travel routes
- shelter: making and tending to shelter in travel and in camp



## Socializing and Spiritual Life

- gatherings: different camp groups during the different seasons, especially spring, summer and fall; location of gatherings; purpose of gatherings; special activities such as ceremonies, rituals, and games
- legends and storytelling
- seasonal ceremonies and rituals (Local Elders should decide how much should be taught in schools.)
- singing and dancing: special songs and dances, recreational songs and dances
- games and play
- location of Confederacy
- tribes: which tribes, purpose for forming Confederacy
- location of enemy tribes: raiding and warring with enemy tribes, territory of enemy tribes
- alliances: adoption, marriage, kinship
- relationship with territory

## Travel, Territory, Land

### 2. Legends

The following list provides examples of the kinds of legends that could be used in teaching the Blackfoot language to students in Division Two. The language teachers, in consultation with Elders and resource people, will be the ones to decide which legends are suitable.

It is suggested that students in Division Two be exposed to a minimum of three legends per school year, or five if the students are reading in the Blackfoot language.

Blackfoot legends widely known to all four dialects in the Blackfoot language:

- Náápii and the Rock
- Náápii and the Mice
- Náápii's Race with Coyote
- Náápii and the Gophers
- Náápii's Eyes
- Náápii and the Bullberries
- Scarface.

### 3. Daily Routine

The daily routines of students aged 9, 10 and 11 will involve less time with their parents and more with their friends, but they will still be very much connected to their homes. It would be helpful if the teachers listened and watched their students carefully to see what activities and interests were most common. These topics could then be incorporated under "home" or "school." Include each topic during an appropriate time of the school year.

#### Home

- about the house (only to Grade 5)
- interaction with older and younger brothers and sisters (playing, bossing, obeying and warning) during different parts of the day
- gatherings at home such as barbeques and relatives visiting
- favorite television programs and videos
- visiting homes of others, relatives, and friends
- interactions with parents, aunts, uncles, and Elders
- prayers

#### School

- before school activities
- about the school: new school year; which school, teacher, classmates and grade; lunch; school activities – sports days, awards days, open house, outdoor education, tournaments, dances, and field trips
- after school activities: intramurals, games, going to the store and chores

### 4. Contemporary Blackfoot Events and Lifestyles

If the students do not have the opportunity to be involved in the following events with their families, the school should try to involve the students by either bringing the activity into the school or taking the students to the activity. Some of the activities can simply be talked about and appropriate language practiced in the event that the student does get to participate in the future. The following list is minimal. The teacher is encouraged to expand the list as the local community dictates.

For each year in Division Two the students should:

- be involved in, and given an understanding of, a Blackfoot ceremony
- learn drumming, singing and dancing
- have some experience with making Native crafts: bedding, shield making, tanning and sewing
- learn increasingly more demanding survival skills for the prairie or forest

While in Division Two, the students shall have participated at least once in each of the following:

- contemporary hunting and farming
- summer activities: swimming, camp-outs, barbeques, visiting relatives on their reserve or a different reserve
- some intertribal gathering (pow-wows, cultural camps, rodeos, sporting event) including preparations, travel, arriving and setting up, meeting people, special events, and leaving

## **Division Three (Grades 7 – 9)**

### **1. Traditional Culture**

The focus of the traditional cultural content for Grades 7 through 9 is to be the “concept.” In Division One, the focus was on “who” did things. In Division Two, the focus was on: “when” things were done. In Division Three, the focus is to be “why” things were done as they were.

At this age, students are still very much in need of concrete experiences. The focus upon concepts does not mean that the students should stop having hands-on experiences. It simply means that more emphasis should be placed upon understanding the culture than simply being able to describe it. Discussing ideas completely in the abstract will not be an effective way to teach about the traditional Blackfoot culture.

The following list of concepts is what should be taught in Division Three. Teachers and curriculum developers are encouraged to add to the list so as to make the program more suited to the community. The concepts are not in a prescribed order.

#### **Conserving Nature**

- respect for nature and people
- survival dependent upon knowledge of nature and working with it rather than against it
- little wastage of game, all parts consumed or used
- leaving nature as it was found so as to allow it to renew itself
- not hunting game with dependent young
- hunting only when food was required and never more than required

#### **Ceremonies and Rituals**

- **Elders in each community must be consulted to determine how much can be dealt with in the school**
- not calendar year but perceived seasonal changes in nature which determined when certain ceremonies were to occur
- meaning and purpose of ceremonies (i.e., offerings, seasonal ceremonies, knowledge and wisdom seeking, songs, dances, and name giving)
- symbolism of artifacts and foods used
- treaties: peace and government treaties
- kinship: marriages, adoption

**Blackfoot Philosophy and Spirituality**  
(Elders must be used as the primary resource here.)

- beliefs regarding creation and man's relationship to Mother Earth
- cycle of life
- negative and positive emotions
- traditional morals and values
- mind, body and spirit
- symbols used to represent these abstracts (circles, colors, numbers, tree of life, tipi concept)
- nature of traditional land use and the concept of territory
- the traditional hunting grounds of the Blackfoot
- the travel routes for hunting
- territorial boundaries and how they were understood intertribally
- intertribal trade, cooperation, conflict, raiding and warfare
- implications of traditional land use in treaties and present land claims

**Land and Territory**

**Camp Roles and Interactions**

- interactions and relationships between camp members "
- role of the Elders and chiefs of a camp
- the "specialists": sewers, hunters and medicine makers
- educating the youth: aunt-niece relationships, uncle-nephew relationships and disciplining
- decision making: conflict, cooperation and consensus

**Seasonal Calendar**

- the role of the seasons in determining economic and spiritual activity

**Gatherings**

- who would gather; when, where and why they would gather; and what they would do when they gathered
- distant relatives
- drumming, singing and dancing
- handgames
- storytelling

**Change (with the arrival of the Europeans)**

- trading economy: bartering, fur trade, money
- settlers: who were they, where did they settle, what impact did they make
- government treaties: what are they, why were they made, when were they made, impact of treaties on Indian ways of life, government obligations

## Life Cycles

- changes in a lifetime, from birth to death
- phases
- rites of passage into adulthood
- personal adornment and clothing
- hides: sinews and ropes
- shelter
- domestic objects and stone/bone tools
- weapons
- musical instruments such as drums, rattles and whistles
- travel
- medicine
- food preservation and preparation
- the material culture (in order to appreciate the technology and the scientific understandings behind it)
- comparison of different Native cultures as to beliefs, legends, territory, language, food, recreation, dance and song

## Technology/Material Culture

## Differences in Native Cultures

### 2. Legends

In Division Three, an attempt should be made to study regional legends at more depth than in the previous grades and also to compare legends across Native cultures. The following list provides examples of the kinds of legends which could be selected in Division Three to teach the Blackfoot language. The language teachers, in consultation with Elders and resource people, will be the ones to decide which legends should be used at this level.

It is suggested that three legends be covered in each grade of Division Three and that in Grade 9 the students be exposed to at least three legends from different Native languages.

Blackfoot legends widely known to all four dialects in the Blackfoot language:

- Náápii and the Rock
- Náápii and the Mice
- Náápii's Race with Coyote
- Náápii and the Gophers
- Náápii's Eyes
- Náápii and the Bullberries
- Scarface.

### 3. Daily Routine

The daily routines of early adolescents will involve mostly their friends. The primary concern of students in this age group is to begin to understand themselves in relation to others and in relation to adults. Because they are so "people" oriented, the daily routines section should deal with topics concerning people rather than things. When studying Sports Days, for example, they should spend as much time as possible learning how to communicate with their friends and with teachers or other adults rather than learning the names of objects and rules.

The following list of **examples** can be added to or subtracted from to suit the community.

Home	School
<ul style="list-style-type: none"><li>• interaction with older and younger brothers and sisters</li><li>• interaction with parents and older relatives in the home</li><li>• gatherings in the home</li><li>• visiting the homes of others</li></ul>	<ul style="list-style-type: none"><li>• intramurals</li><li>• sports days</li><li>• awards days</li><li>• open house</li><li>• dances</li><li>• field trips</li><li>• after school activities</li></ul>

### 4. Contemporary Blackfoot Events and Lifestyles

If the students do not have the opportunity to be involved in the following events with their families, the school should try to involve the students by either bringing the activity into the school or by taking the students to the activity. Some of the activities can simply be talked about and appropriate language practiced in the event that the student does get to participate in the future. The following list is minimal. The teacher is encouraged to expand the list as the local community dictates.

-For each year in Division Three, the students must:

- be involved in some Blackfoot ceremony and understand the meaning behind it
- learn a new song, dance or drumming
- complete a Blackfoot craft
- learn survival skills which will enable the student at the end of Grade 9 to survive on the prairie with some confidence
- learn about the various occupations of Native people: traditional, business, clerical, communications, education, medical, social and community services, industrial trades and fine arts

While in Division Three, the students must have participated at least once in each of the following:

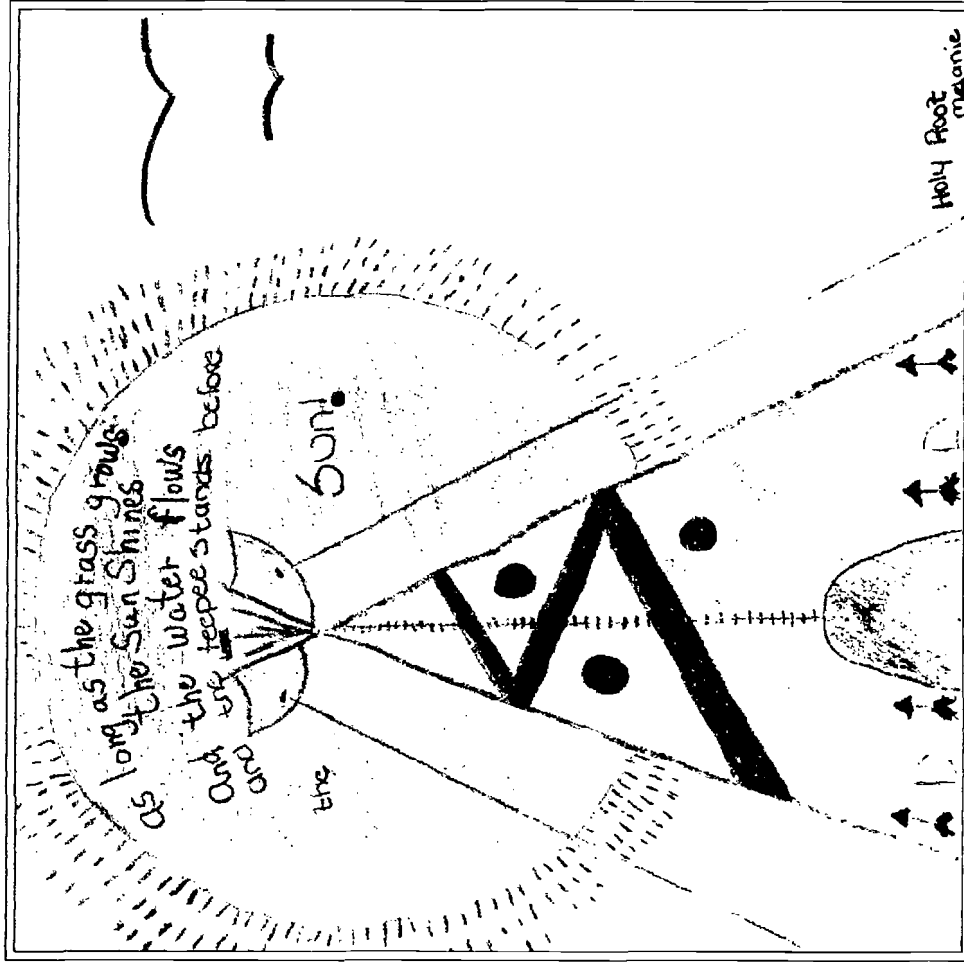
- contemporary hunting and farming activity

- summer activities: swimming, campouts, barbeques, visiting relatives on their reserves or a different reserve
- some intertribal gathering: pow-wows, cultural/religious camps, rodeos, sporting events and a study of the different tribes and language groups represented
- preparation for a memorial feast with an understanding of the meanings behind the food

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**SECTION THREE**



**LANGUAGE  
AND LANGUAGE  
DEVELOPMENT**



## SECTION THREE: LANGUAGE AND LANGUAGE DEVELOPMENT

### WHAT IS LANGUAGE?

Although the term language may be applied to any system of communication, including speech, computer codes, non-verbal gesture systems, and written codes, we will use the term here for the uniquely human system of verbal communication, as well as writing which represents it.

Language is put to many uses by humans, all of which fit under the rubric of "communication." We use language to inform, to ask for information, to get people to do things, to chastise, to protect, to express attitudes, and to influence. Languages often have particular sentence types which are used primarily to carry out particular tasks. For example, in English we use questions to get information and commands to get people to do things. But we are not bound by these forms; "I wish I knew the time" is a statement, but it can elicit the same response as "What time is it?" if your addressee is cooperative. Similarly, "Can you close the door?" is a question, but can get that same cooperative addressee to close the door as the command, "Close the door."

Language is very important to a society. It is, perhaps our main tool for establishing and maintaining social relationships.

Language is an essential part of a people's culture as well as a symbol of their identity. And because different languages divide up reality differently, a language can influence the world view of its speakers.

Language exhibits variation; it has regional dialects. The Blackfoot language has four: Blood, Siksika, Peigan and Blackfeet. There are also social dialects and styles; a good speaker of any language is able to select the

appropriate grammatical structures and vocabulary for the conversational situation at hand. There is also variation from family to family, and even from individual to individual.

### What is Language Proficiency?

It should be clear from the previous section that a proficient user of a language will be able to put it to the uses described there, including being able to make correct choices of vocabulary and structure depending upon the situation at hand. This includes not only choosing the correct style, but being able to choose the best sentence type for achieving the desired task. For example, "Can you close the door?" would probably be the best way to get a respected friend to close the door, instead of a direct command. This approach leaves the addressee the option of taking it as a question rather than a request.

### How is Language Acquired?

Most commonly, a language is learned during the first few years of a child's life, usually at home. Just what innate abilities make this possible are not clear; and whether or not some of these abilities are unique to the language learning process is highly controversial. It is clear that children learn their first language or languages rapidly, with little or no instruction, as they are "immersed" in it.

After the first few years have passed, however, it becomes increasingly difficult for a person to learn another language. It is as if the brain has already accomplished a major task for which it is designed - that

of developing a neurological network which functions as what we call "knowing a language" - and the longer that network functions, the more difficult it is to establish another. Learning a language later in life is quite a different task. "Immersion" in the language may be the best way to learn, but few are able to spend years in such a situation.

Second language instruction attempts to address this problem in a number of ways.

1. Contrasting the new and the old languages can help language learners to learn consciously what a native speaker has subconsciously internalized. This includes: speech sounds which are different; different relationships between pairs of sounds in the two languages; new grammatical categories and distinctions such as the difference between "we - including you" and "we - excluding you"; radically different syntactic structures; vocabulary systems which divide experience up quite differently; and quite different ways of using language as touched on in the section on language proficiency.

2. Carefully designed drills can help to organize data so the brain can make the relevant generalizations (i.e., "learn the rules"), even though the student may not consciously recognize the rules involved.

3. Students can memorize useful expressions, sentences, dialogues, and even stories. The structures in these memorized language "chunks" can then serve as models for original utterance which the students need to produce.

But these techniques will not in themselves suffice to produce proficient speakers. The designer of a language program must remember that like other cognitive learning, learning a language is progressive

and developmental. Learners must not be "over-exposed" to material that is too far beyond their level of competence. While total immersion is, as we have seen, the natural way for infants to learn a language, it can be devastating for people who are used to having a certain status in their social group, especially in a classroom situation. Thus learners must be exposed to at least partially comprehensible material, and given tasks (such as answering questions or otherwise participating in a dialogue) that they have a chance at carrying out successfully.

Cognitive learning is more thorough where it is accompanied by uses of other senses and actions. Therefore, materials should be introduced in natural or "acted-out" situations whenever practical.

Because a language belongs to a culture, cultural information must be supplied with the language material, and the natural or contrived linguistic situations mentioned in the preceding paragraph should match real situations in which the language is used by native speakers.

Finally, most people who learn a language do so because they need or want to use it; that is, language learning is seldom an end in itself. Language teaching which bears this in mind will, as much as practical, involve students in doing things with the language. From this point of view, students' success will be measured primarily by what they can accomplish with the language, rather than by details of pronunciation or grammatical rule. This is not to say that such details are unimportant, but rather that they will, to a large extent, be corrected by the students themselves as they strive for improved communication ability in the language. Therefore, error correction should be kept to a minimum, to avoid impeding the learning process by unnatural, conscious attention to detail and possible discouragement.

## DIALECTS

If a group of people speaking a single, relatively homogeneous language split into smaller groups, each sub-group develops its own dialect. Every living language is slowly and subtly changing, and with interrupted communication between groups of speakers, there are changes in the language that each group uses. The result is dialect.

Even before the Blackfoot speaking people were assigned to reserves, the Blackfoot tribe was made up of four bands: Siksika (Blackfoot), Apatohsipiikani (North Peigan), Aamsskaapiikani (South Peigan), and Kainai (Blood). The South Peigan were in U.S. territory and are now known as the Blackfeet of Montana. The other three bands are now located on the three southern Alberta reserves (Blackfoot Reserve near Gleichen; Peigan Reserve at Brocket; and the Blood Reserve north of Cardston). As separate bands, both before and during the reserve period, these groups have developed slightly different dialects of the Blackfoot language. These differences, though few and almost never causing any difficulty in communication, are sufficiently well known that speakers from one reserve can usually identify the dialect of a speaker from another reserve, much as a speaker of the Alberta dialect of English can often recognize and pinpoint Ontario speech.

The dialect divisions discussed so far are more obvious because they match up with political-geographical divisions; however, there is probably as much variation within each of these four groups as there is between them. So one could also speak of the (sub)dialects on the Blood Reserve, for example.

<sup>1</sup>These differences are noted in Donald G. Frantz and Norma Jean Russell, Blackfoot Dictionary of Stems, Roots and Affixes (Toronto: University of Toronto Press, 1989).

## Dialect Differences

The differences which distinguish dialects can be divided into three categories: **lexical, grammatical, and phonological.**

### Lexical

By far the most prevalent difference between dialects is lexical, i.e., uses of different words for the same referent, or different meanings assigned to the same word. Many of these involve words for items which were not part of the Native culture, for example, it is not surprising that the standard word for "ice cream" is different in the Blood and Blackfoot dialects: sstonniki (lit: "cold milk") and aisstoyi (lit: "that which is cold"). Here are more examples of lexical differences:

- *pikkiakssi* means "porridge" on the Blood Reserve, but "ground beef" on the Peigan Reserve
- *pomiaana'kimaa'tsis* means "oil lamp" on the Blood Reserve, but "candle" on the Peigan Reserve
- *samakinn* means "lance/spear" on the Blackfoot Reserve, but "large knife" on the Blood Reserve
- the Blackfeet of Montana call "tea" *aisoyoopoksiikimi*, while on the Canadian reserves it is simply *siksikimi*.

### Grammatical<sup>1</sup>

Those who speak the Blackfoot reserve dialect have developed a unique way of forming the past tense of verbs which they use in addition to the means used on the other reserves. They add a prefix *na-*, but only if no

person prefix is called for. For example, in addition to the form *iyó'kaawa* "he slept," the speakers from the Blackfoot Reserve may also say *nayo'kaawa* with the same meaning. There is no such alternative to *nitso'kaa* "I slept"; however, the prefix *na-* can occur only at the beginning of a word, and this position is taken by the person prefix *nit-* in this example.

The grammar of different dialects may assign the same

### Phonological?

There are at least three subdialects (call them A, B and C) of the Blood dialect with regard to the behaviour of the sequence *ih*. For perhaps a third of speakers (dialect A), this sequence is always replaced by *s*. For the majority of speakers (dialect B), however, *ih* is replaced by *s* only if it is preceded or followed by *s*. Finally, for a very few speakers (dialect C), *ih* will remain as such even before *s* in very careful speech, but is always replaced by *s* after *s*.

These differences can be seen by comparing forms of the following words in the three dialects (the underlying form shows the meaningful parts of the words):

	A	B	C	English
underlying				
	<u>a</u> + okihkka'si + wa	<u>a</u> okihka'siwa	<u>a</u> okihka'siwa	he's misbehaving
	ninihki + hsin + yi	ninihkssini	ninihkihsini	song
	oksa'si + hsin + yi	oksa'sssini	okska'sssini	running

A phenomenon which can be said to determine a subdialect on the Blackfoot (Siksika) Reserve involves replacement of a surprisingly large number of long vowels by vowel plus glottal stop. Compare the following words in what we will call Siksika subdialects A and B:

A	B	English
aakiíiwa	a'kiíwa	woman
nitsináána	nitsiná'na	it's mine.
nitsspommooka	nitsspommo'ka	He helped me.
áyaapiiwa	áya'piiwa	He sees.

2Ibid.

## LITERACY AND LITERACY SKILL DEVELOPMENT

### THE BLACKFOOT ALPHABET

The Blackfoot words and phrases included in this curriculum are transcribed in an alphabetic system which is based on an analysis of the sound system of the language. Each letter represents a distinctive sound unit (consonant or vowel) of the language.

#### Vowels

There are three vowels, a, i and o. Their basic sounds are as follows:

a sounds like the a of English in father, except before long consonants (written double - see below) where it is more like the a of among or the u of cut.

i varies between the sound of the i of prigue and the i of sit; it always has the former sound when long (written double - see below), and always has the latter sound when followed by a long consonant.

o has a sound very similar to that of the o in English no, though occasionally it may sound more like the oo of boot.

#### Diphthong Variants

When vowels are in certain combinations, the resultant sounds are not always as one might expect.

One such combination is ai, which rarely has the expected diphthongal quality, but instead sounds like the aj of English in paid before the glottal stop consonant (see below), like the aj of said before long consonants, and like the aj of plaid elsewhere.

Another such combination is ao, which sounds like an a made with rounded lips. It is similar to the aw of dawn in dialects of English which pronounce this word differently than they pronounce don.

#### Consonants

The consonants are h, k, m, n, p, s, t, w, y and '. The sounds they represent may be described roughly as follows:

The consonant h is a "guttural" fricative, much like the sound of the written ch in German. The actual tongue position while pronouncing this sound is affected by the preceding vowel.

The consonants k, p, and t are made at the same point of articulation as are the English consonants k, p, and t. However, they lack the puff of air which usually follows these consonants in English; consequently they are more like the corresponding consonants in French. The consonants m, n, s, w and y are nearly identical to the sounds usually represented by the same letters in English. The consonant ' [an apostrophe] has no close equivalent among the distinctive sounds of English. It is known as a "glottal stop," and is an interruption of the air flow by a momentary closure of the glottis (vocal chords). English speakers generally make this same kind of stop between the two g's of the expression gh-oh!.

#### Length

All three vowels and all consonants except h and ' occur in two distinctive lengths: short and long. The long versions have approximately twice the duration of the short versions.

Short sounds are written singly, while their long counterparts are written as double letters.

Stress (pitch accent)

Every vowel has the potential for accentuation (higher pitch than adjacent syllables). Vowels so stressed are underlined or marked by an acute accent ' in the Blackfoot orthography.

**Suggestions for Teaching Literacy**

Given the alphabetical system outlined above, there is a non-arbitrary spelling for every word of Blackfoot. Consequently, the teaching of reading and writing requires much less time than is the case for a language with a largely arbitrary spelling system such as English. The teacher who controls the Blackfoot sound system (that is, has fluency in Blackfoot), can teach Blackfoot reading and writing primarily by teaching the sounds: the letter correspondences described above. This is best done by calling attention first to the basic sound of each vowel and then constructing a syllable chart of the eight consonants which can occur at the beginning of a syllable in Blackfoot.

Syllable Chart

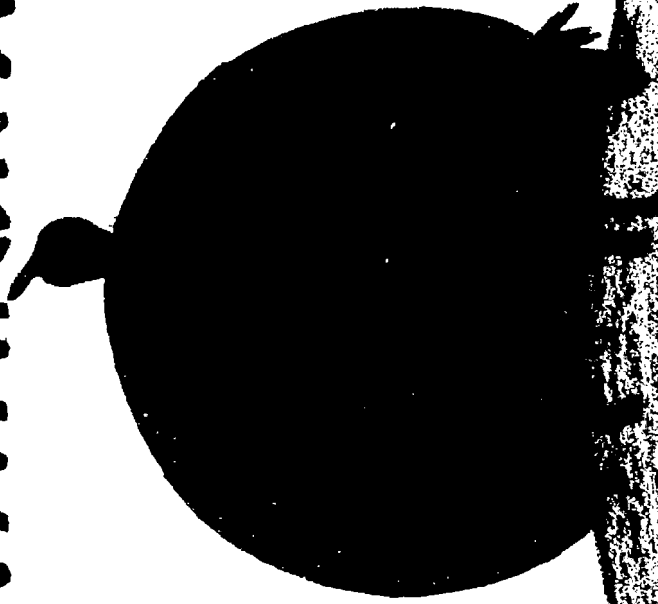
The consonants **h** and **'** always follow vowels:

Vowels	a	i	o
Consonants			
k	ka	ki	ko
m	ma	mi	mo
n	na	ni	no
p	pa	pi	po
s	sa	si	so
t	ta	ti	to
w	wa	wi	wo
y	ya	yi	yo

In view of the integrated approach of this curriculum, the words learned orally should be utilized for literacy as well. However, the initial difficulties of lengthy words and consonant clusters in even the beginning words and phrases suggest that the first words introduced for reading and writing should be short and without unnecessary complexity, such as those in the following list:

<u>aa</u>	yes
saa	no
<u>Ok!</u>	Hi!/Hey!
amo	this
oma	that
omi	that
Kako.	Go ahead.
Aakokaawa.	He will rope.
Aakookaawa.	She will sponsor a Sundance.
Apssiiwa.	It's an arrow.
Apssiiwa.	It's a fig.
mo'tsi:tsi	hands
motsi:tsi	guts
ponoka	elk
aapingkosi	tomorrow
natayo	lynx
moyis	lodge
matapi	person
pokon	ball
okih	c'mon
Moksisa.	It's an awl.
Mo'ksisa.	It's an armpit.
Aikjiwaatsiksi?	What is he doing?
Aikjiwaatsiksi?	Is he whistling?

**AITSI POYI  
NA ATOKA**



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**SECTION FOUR**

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**GUIDELINES AND  
SUGGESTIONS FOR  
IMPLEMENTATION**

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## SECTION FOUR: GUIDELINES AND SUGGESTIONS FOR IMPLEMENTATION

### PROGRAM DEVELOPMENT AND COMMUNITY INVOLVEMENT

#### Role of the Community

The role of the community is one of the primary factors in the success of the Program. The Program is dependent on community acceptance and endorsement, and community members are needed to help with curriculum development. Therefore a constant dialogue must be established and maintained between the school and the community.

The community must play a leadership role in providing cultural and linguistic information to the school. They will help to decide upon the orthography (Roman or Syllabic) and dialect to be taught in the school and assist in the training of teachers in the dialect of the region. They must ensure that the Blackfoot language is being used in the home and the community. In other words, the community has the responsibility of using the Blackfoot language with the students in the Program.

The community will assist in or approve the development of regional and locally relevant materials to complement the program of studies and help to decide upon the content of the elective component of the Program.

Most importantly, the community will participate in a constructive, periodic evaluation of the Program to ensure that it is meeting community needs and students are achieving the stated goals and objectives.

The community will also provide guidance in the selection of knowledgeable community resource people (Elders, volunteers, parents) and ensure their availability to assist in the development and implementation of the Program. Especially important is the role of the

respected Elder who has expertise in herbal medicine, ceremonial knowledge, knowledge of history or great storytelling ability. In the past, the Elder played a key role in transmitting knowledge from one generation to the next.

The success of the Program ultimately depends on community acceptance of the Program. It is essential that the community understand the Program and support it by raising the status of the Blackfoot language in their everyday activities. The Program must be promoted within and outside the community with students, community people, and Elders. Community input into the cultural and linguistic content of the Program will reflect upon the community and thereby ensure that the community is part of the school and the school is part of the community.

#### Role of Administrator

As with all other areas of Alberta curriculum, the role of the administrator in the Blackfoot Second Language and Culture Program is to provide educational leadership. The school is viewed as the vehicle for promoting, maintaining and developing the Program.

The administrator will need to actively seek and maintain a cooperative working relationship with the community, by establishing a parent advisory committee. The administrator will help to find resource people and keep them involved.



For the Program to be successful, the administrator must view it as an integral part of the school studies by giving it prominence and status in the school. There must be active promotion of the Program. The administrator will ensure that qualified teachers/instructors are hired and that inservice and training on how to use the Program is provided. The administrator will provide opportunities for continual training of new staff.

The administrator will ensure there is a mechanism to evaluate the Program. This evaluation should determine if the Program is meeting community needs and if students are meeting the stated goals and objectives.

It is important that the administrator understand the flexibility of the Program. The Program is designed to accommodate the uniqueness of each school and community. The administrator with the help of teachers and community people, will implement the framework for the Program to meet local needs.

#### **Role of Teacher**

The teacher is a facilitator. In the past, teachers were often regarded as benevolent transmitters of knowledge.

In this Program, it is through the teacher that human resources will be tapped and brought into the classroom, and it is through the teacher that the goals will reflect the community's needs and wishes. The teacher must be able to communicate effectively with members of the community and be willing to help find resource people and keep them involved. The teacher will assist in accessing and maintaining resource people. The teacher should be open and accepting of community and school.

The teacher should be fluent in the Blackfoot language and knowledgeable about the culture. The teacher will

act as a role model to the students by using the language, modelling appropriate behaviour, practicing and actively providing the student with appropriate information about the culture. The teacher is the facilitator who provides the opportunity to enrich the students' life across a wide range of experiences while encouraging affective, cognitive and social development.

The teacher should be flexible enough to provide a creative, rich learning environment and varied learning opportunities to match the students' learning styles.

The teacher must be able to plan and utilize community human resources, as well as select appropriate learning materials to ensure the information passed on to students is accurate and authentic. The teacher must be responsive to social and technological change and be able to incorporate acceptable changes into the curriculum.

As well the teacher will assist in the evaluation of the Program.

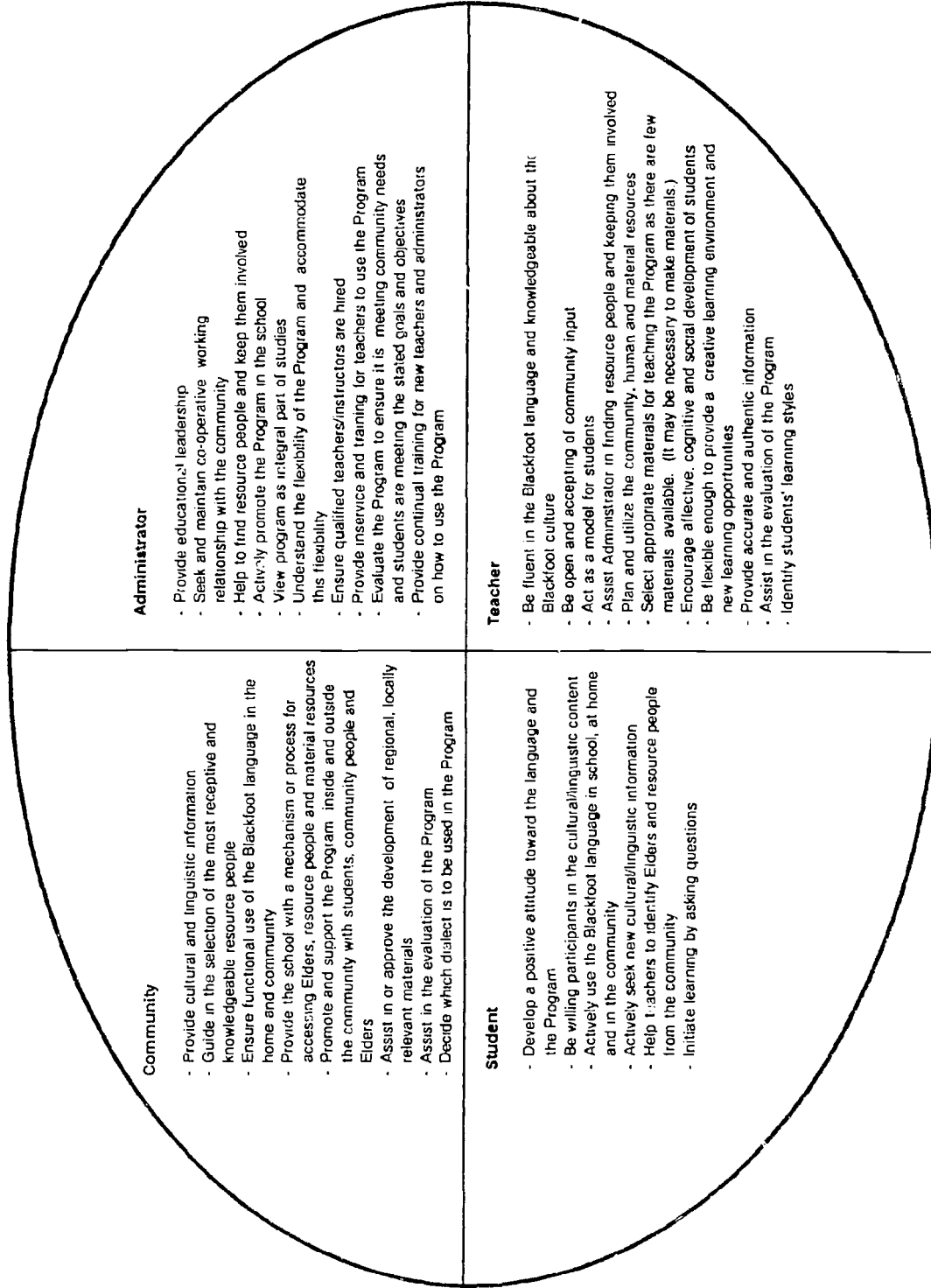
#### **Role of Students**

In this Program, the role of the student is an active, responsible one. The student's attitude toward learning the culture and language will help determine the degree of success for the student. The student must be a willing participant in the cultural activities and use the Blackfoot language at school, at home and in the community.

The student can initiate learning by asking questions. The student may be able to assist the teacher in identifying knowledgeable resource people from the community.

## Roles

It is important that the various groups work co-operatively to develop and implement the Blackfoot Second Language Program successfully. The diagram outlines the responsibilities of each group.



## PLANNING FOR INSTRUCTION

### Involving the Elder in the Classroom

To access the wisdom of the Elders, one must approach them in the proper manner. One must show respect for the Elders and the culture by speaking to them in the Blackfoot (mother) language. If this is not possible, it will be necessary to provide a translator. The Elder will need to know who you are, what it is you are asking and what your intentions are. An explanation is necessary to inform the Elder that their assistance is being requested for educational purposes, that there is great respect for them and the culture, and that the intentions are serious and honorable.

In approaching an Elder the offering of tobacco or small monetary gifts is customary.

The request for assistance may be made but it is left to the Elders to decide the manner in which they wish to assist.

The following will need to be discussed with the Elder:

- the purpose of approaching that particular Elder
- the topic of study
- time and location based on mutual agreement
- information about the children and classroom (if in class)
- arrangement of honorarium (if appropriate)
- transportation to and from the school
- arrangement of meal (if appropriate)

When an Elder is expected to be in the classroom, it is important to prepare for this in advance. The teacher should create an environment for success. It is not entirely up to the Elder to make the classroom visit a success.

The students will need to be prepared prior to the visit. The students will need to know proper expected behavior such as sitting still, paying attention, not interrupting, and asking and answering questions politely. The students should be prepared for the topic beforehand so that they will be more interested and more open to learn about it.

The teacher should ensure that the Elder talks or works with small groups unless the Elder is comfortable with the entire class. The Elder can be involved in the actual learning activity and content area, for example, in the introduction of topics, field trips, or school ceremonies.

For the younger students, a shorter period of time spent with the Elder is suggested. If the Elder is just speaking, the time should be kept flexible depending on the situation. As students become accustomed to this type of education, they will be able to pay attention longer. Work toward increasing the time spent with Elders over the course of the Program.

## **Approaches to Second Language Teaching**

The traditional process of education for Blackfoot youth was dynamic and meaningful because it had relevance to their real life. While it is impossible to replicate that process completely, the aim of the Blackfoot Second Language and Culture Program is to teach the language and culture in a similar manner. The mechanics of utilizing this holistic approach are described in the Program.

The classroom teacher who uses this guide should keep two phrases in mind: 1) teaching the "whole child" and 2) using the "whole language" approach towards achieving communicative competency.

Teaching the whole child involves all levels of student needs:

- a) the "mind", which involves the development of the intellect and the process of "thinking to think" or "learning to learn",
- b) the "body", which involves the physical development of the student, and
- c) the "spirit", which involves emotional and spiritual needs, more specifically the emotions: love and caring; the personal growth and development of motivation; the will and self-esteem; self-identity and group identity.

The whole child approach is geared to meeting individual needs. It is language using sentences and "complete thought" phrases rather than isolated vocabulary items. It addresses all learning through the mind, body and spirit.

It is important that the skills be developed concurrently, not separately or in isolation. The teacher provides a context for the child moving from familiar content to unfamiliar content and from the known to the unknown.

The environment is important for it sets the background for learning. Language must be placed in context, to provide a positive, caring and healthy atmosphere for the child.

Learners cannot merely be talked to in the hope that they will acquire language. Instead they must be active conversational partners who negotiate the quality and quantity of input they receive in order to acquire the language. Learners must control the input to a great degree.

In the early stages the emphasis will be on providing a minimum input which is meaningful and interactive. The intermediate stage would continue with many of the same activities, but other types of activities are added. Input and interaction are still central but there is an emerging focus on form (accuracy). As learners progress, the amount and variety of interaction with input increases. As well, the number of options for defining and approaching the communication situation increases.

### **Summary**

The teaching approach used in the Program should allow the teacher to be responsive to learner needs. It needs to be based on experience, providing opportunities for students to practice and use language in a range of contexts that are relevant and significant to the Blackfoot culture. Language used to create new messages should

be encouraged and accepted. It is equally important that language, culture and situation be authentic to the Blackfoot culture. The community resource people are vital to the success of this Program. Involvement of community resource people such as respected elders,

grandparents, aunts, uncles, brothers, sisters and peers will enhance the authenticity of the cultural content. The community resource people are the link to helping the teacher ensure the traditional educational process will be kept alive and functioning.

I A.

I A.

## IMPLICATIONS FOR INSTRUCTION

Because language acquisition is a continuous, spiralling and cumulative process, students acquire the ability to communicate effectively as the range of linguistic functions, notions and content increases from level to level.

Students, as they proceed through this Program, will be able to use the various functions and notions in a greater variety of ways. The greater the exposure to different language contexts, the greater the development of language proficiency. The cultural and linguistic content develop with increasing accuracy.

Language instruction should be practical. It should be organized in terms of what the students need and want to communicate. Language structures that students acquire are dictated by what they want to do with the language.

**Listening** – Listening skills enable the students to derive meaning and understanding from authentic speech. As early as possible, students should be exposed to authentic speech. To develop listening skills students need to hear meaningful language presented in a variety of forms. The student should be encouraged to use cognitive processes as appropriate.

**Speaking** – Speaking skills enable the students to express themselves orally. The communication situations should be as realistic, authentic, and relevant as possible. To develop speaking skills the teacher should encourage spontaneity and creativity whereby students have the opportunity to express their own thoughts, opinions and observations.

As well, students should be encouraged to experiment with creating new messages on their own or with the teacher's help. Corrections should never interfere with the dynamics of developing communicative proficiency.

**Reading** – Reading skills enable the students to derive meaning and understanding from print. Oral language proficiency is a prerequisite for developing reading skills. The student should have a firm foundation in listening and speaking skills before being asked to apply them in a reading context. The student will have to learn new materials and concepts – the writing system. To develop successful reading skills, the teacher should employ strategies which will assist the student in reading for meaning. The materials must be meaningful, interesting to the student, and containing vocabulary the student is familiar with. The students will need a lot of exposure to print.

**Writing** – Writing skills enable the student to communicate and derive meaning using a written system. Writing requires a high degree of development in the oral language. Writing should be presented after the student has a good oral command of structures and vocabulary. Writing is a complex and difficult challenge. To motivate students to write there must be a clear reason to write. The teacher will need to stimulate and encourage the desire to create, share and write. This may be accomplished by linking writing to real life use of writing. Writing activities should reflect the student's interests and needs. At first, students should be encouraged to write for communication.

**Viewing** - Viewing skills enable the students to understand and take full advantage of visual experiences. The student learns through observation. The ability to see and reason is important to developing viewing skills in Native students.

The teacher can provide visual experiences through displays, films, slides, pictures, videotapes, filmstrips and by modeling body gestures. The teacher should encourage students to understand and evaluate visual communication at the literal and interpretative levels. Visual communication assists in developing and re-inforc. verbal communication.

Socio-cultural, affective, and cognitive skills refer to the ways of thinking, acting, doing, and feeling that are characteristic of the students. These skills vary from student to student. To enhance further growth and development of these skills, the student's prior knowledge and experiences need to be taken into consideration. These may be cognitive or affective. The cognitive is what the student actually knows. The affective realm involves what the student feels and how those feelings affect interpretation. The teacher should ensure that the student is equipped with a basic knowledge of a topic and realize that a child may perceive the topic and its meaning according to his/her own experiences.

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## PLANNING FOR PROGRAM USE

### Entry Points to the Language and Culture Program

There are two components to this language Program: culture and language. These components may be combined in any way to meet student needs.

The entry point for the cultural component should be based upon the age of the student regardless of whether the student has been exposed to such instruction. It is advisable, however, for the teacher to begin at the start of one of the three divisions rather than in the middle of a division.

The entry point for the language component should be based upon the language ability of the student regardless of his age. All non-speakers of the Blackfoot language should begin at Division One. The language level of the students can be determined by testing them with the notions and functions as they are graded in this Program.

The cultural divisions do not have to match the language divisions in terms of level. It is possible to teach at a low language level using the higher levels of cultural concepts or to teach higher language levels in conjunction with the lower levels of cultural concepts.

It is up to the teacher to integrate the appropriate language levels with the level of cultural concepts chosen.

Some examples of entry points:

- A student is 8 years old. He has received no language or cultural instruction but he knows how to speak the Blackfoot language somewhat and his comprehension is good. This student should begin learning about the Blackfoot culture at Division One; however, his language lessons should begin at Division Two.
- A school which has never taught the Blackfoot language and cultural lessons before wishes to begin with the Grade 5 class because that is the level at which the available teacher wishes to teach. The students do not speak any Blackfoot language. The class should begin at Division Two of the cultural concepts and at Division One of the language notions and functions.
- A Blackfoot teacher wishes to begin using the Program with his Grade 7 class. His students do not speak or understand any of the Blackfoot languages. He should begin with Division Three of the cultural concepts and with Division One of the language notions and functions.



## Learning Resources

A learning resource is any teaching aid, print or non-print, used by the teacher or students to assist in the teaching and learning of a subject. Learning resources may be in the form of audio visual aids, printed materials (book, etc.), or electronic software, etc.

Learning resources fall into three categories:

- Basic learning resources are approved by Alberta Education as the most appropriate for meeting the majority of goals and objectives of courses, or substantial components of courses outlined in the provincial program of studies, and

Productivity software programs (e.g., word processors, spread sheets, data bases, integrated programs) approved by Alberta Education that can be used to achieve important objectives across two or more grade level subject areas, or programs.

- Recommended learning resources are approved by Alberta Education to complement basic learning resources. They make an important contribution to the attainment of one or more of the major goals of courses outlined in the provincial program of studies.
- Supplementary learning resources are approved by Alberta Education to support courses outlined in the provincial program of studies.

They enrich or reinforce the learning experience.

There are few Blackfoot language resources available. A basic resource for the Blackfoot Second Language Program has yet to be identified and approved by Alberta Education. Because of the variation of dialect and cultural diversity among the Blackfoot speakers it may be incumbent upon the communities offering the program to identify and/or develop learning resources to accompany the Program.

The following are ideas and suggestions to assist in identifying or developing learning resources.

The resources should:

- respectfully portray the culture
- use authentic representation of the various aspects of culture
- represent the Blackfoot language, not merely a literal translation of ideas, themes, or sentences
- reflect the language used in the community
- be flexible enough to accommodate the community and the students' experience
- have content that reflects the student's everyday life and interests, as well as the community lifestyle.

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## **Educational Technology**

Educational technology includes audio-visual cassettes, audiotapes, videotapes, computer software where it exists and the use of the word processor to develop writing skills. By far the most dramatic changes are occurring in computer-related technologies.

The potential of this technology to help students learn the Blackfoot language is dependent on the availability of quality software and knowledgeable teachers. Teachers are encouraged to make use of as many technological devices as possible to meet the objectives of the course.

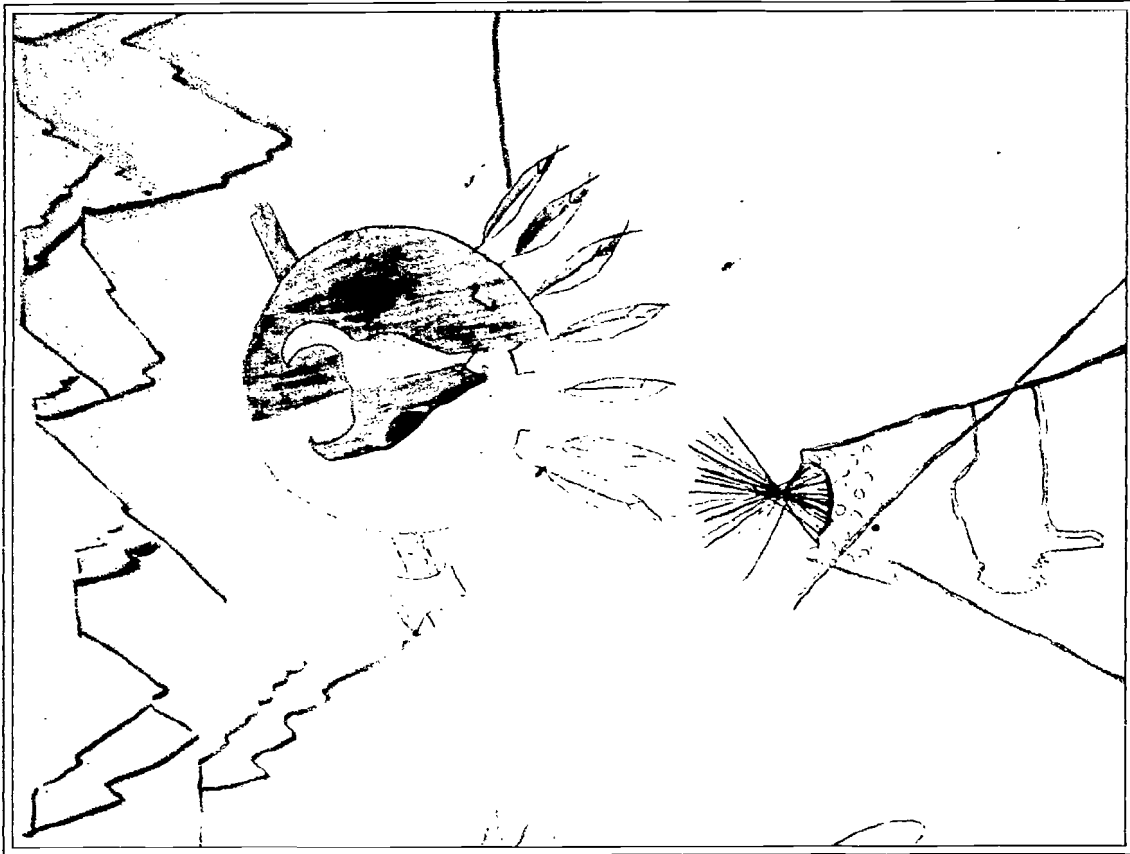
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**SECTION FIVE**

**SAMPLE UNITS  
AND LESSON PLANS**



**THEMATIC UNIT**

**FAMILIES  
(TRADITIONAL CULTURAL CONTENT)**

<b>CULTURAL CONTENT</b>		
<b>ECS and Division One</b>	<b>Division Two</b>	<b>Division Three</b>
"Family Members and Roles"	"Family and Traditional Seasonal Activity"	"Family Kinship and Relationships"
<b>Sub-topics:</b>	<b>Sub-topics:</b>	<b>Sub-topics:</b>
Grandparents were teachers and advisors	The family within the clan/tribe	Political relationships; historical and contemporary
Mothers and aunts would cook, sew and gather berries	Summer gatherings, e.g., Sundance	How families have and have not changed
Fathers and uncles would hunt and make tools	Summer was the time to prepare for winter, e.g., gathering berries and herbs; gathering and storing wood; preparing meat; preparing hides	Importance of kinship
<b>LANGUAGE CONTENT</b>		
<b>Functions</b>	<b>Functions</b>	<b>Functions</b>
Greeting, identifying, describing	Describing, identifying, instructing	Identifying, asking whether one knows or does not know
<b>Notions</b>	<b>Notions</b>	<b>Notions</b>
Evaluative, physical, objects	Quantity, quality, action, evaluative, objective, sequence of events, agency	Evaluative, unacceptability

## SAMPLE LESSON PLAN: ECS and DIVISION ONE

**THEME:**

- Family Members and Roles

**ENTRY POINT:**

- Division One culture, Division One language
- poor exposure to Blackfoot culture and language
- 6 years old

**LANGUAGE USE SITUATION:**

- Students will make a book about grandparents.

**LEARNING EXPECTATIONS:**

- Concept Objective
  - Students will learn and understand that grandparents were teachers and advisors.
- Language Objective
  - Functions: greeting, identifying, describing
  - Notions: evaluative, physical, objects

● Vocabulary

- Oki. Hello.
- kipitá'kii old lady
- omahkinaa old man
- naahsa my grandmother/grandfather
- naáhsiksi my grandmothers/grandfathers
- kaahsa your grandmother/grandfather
- taka'tsiksi/tahka who is
- akaikipita'kiiwa is old

- |                        |                 |
|------------------------|-----------------|
| - aisttsiistomiwa      | is sick         |
| - aipohko'takiwa       | is gathering    |
| - ka'ksimi             | sage            |
| - apatsitotakiwa       | is making       |
| - ikakoomitaamiwa      | has many dogs   |
| - iksikimmapiitapiwa   | is kind         |
| - iikahsitapiwa        | is kind         |
| - nitaisino'sskipoka   | kisses me       |
| - aihkiitaawa          | cooks           |
| - piitaisaami/saamsini | eagle headdress |
| - aooyo'siwa           | cooks           |
| - anihkiwa/ainihkiwa   | sings           |
| - naina'niwa           | owns            |
| - ahkoyinnimaani       | pipe            |
| - ka'kitsimoi          | mint            |

**PREPARATION:**

- Introduction

Tell students what they are going to do. Open discussion about grandparents (naáhsiksi = grandparents). Ask children what their grandparents' names are. Write on cards: the name of the child and the names of the grandparents (for the children to keep).

Who is your grandmother/grandfather?

Taka'tsiksi naahsa?  
Tahka Kaahsa? (Blood)

Make a list of words that they remember about grandparents.

Make a list of words describing grandparents.

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- **Understanding/Practice:**

Introduce Elder. Children will greet Elder in Blackfoot. Have Elder tell a story about his/her grandparents and how it was when he/she was a child. Tape the Elder's stories (with permission) for future use.

Follow-up: Discussion about the story and what their own grandparents do. Make a book about grandparents.

- **EXPERIENCE:**

- **Language Use Situation**

Children can create sentences such as the following:

My grandmother/grandfather is old.

Akaikipita 'kiiwa naahsa. (Blackfoot)

Naahsa akaikipitaakiwa. (Blood)

My grandmother/grandfather is sick.

Aisttsiistomiwa naahsa. (Blackfoot)

Aisttsiistomiwa naahsa. (Blood)

My grandmother/grandfather is gathering sage.

Naahsa aipohko'takiwa ka'ksimi. (Blackfoot)

Naahsa aipohkotakiwa ka'ksimii. (Blood)

My grandfather is making an eagle headdress.

Naahsa apaisstotakiwa piitaisaami. (Blackfoot)

Naahsa apaistotakiwa saamsini. (Blood)

My grandmother/grandmother has many dogs.

Ikaoomitaamiwa naahsa. (Blackfoot)

Naahsa iikaomitaamiwa. (Blood)

My grandfather/grandmother is kind.

Naahsa ikskimmapiitapiwa. (Blackfoot)

Naahsa iikahsitapiwa. (Blood)

My grandmother/grandfather kisses me.

Nitaisino'sskipoka naahsa. (Blackfoot)

Naahsa nitaisinoisskipok. (Blood)

My grandmother/grandfather cooks.

Naahsa aihkiitaawa. (Blackfoot)

Naahsa aoyo'siwa. (Blood)

My grandfather/grandmother sings.

Naahsa ainihkiwa. (Blackfoot)

Naahsa ainihkiwa. (Blood)

My grandfather owns a pipe.

Naahsa naina'niwa ahkoyinimaani. (Blackfoot)

Naahsa inaniwa ahkoyinimaani. (Blood)

My grandmother/grandfather is gathering mint.

Naahsa aipohko'takiwa ka'kitsimoi. (Blackfoot)

Naahsa aipohko'takiwa ka'kitsimoi. (Blood)

- **Activities**

Have each student talk about his grandparents. Write down sentences on cards/paper so that children can draw a picture to accompany their sentences.

- **REFLECT:**

- **Review**

Play review game using words they learned in the sentences. For example:

Students sit in a circle.  
Clap hands, clap, clap, clap, clap.

Each student takes a turn to say a sentence with a different word.

"My grandmother/grandfather \_\_\_\_\_."  
(actions, descriptions, objects)

"Naahsa \_\_\_\_\_".

These can be used for review at a later date. Make into Language Master Cards.

**REPLAY:**

- Resource person – older person (grandparents)
- Prepare students to greet and meet the Elder.

1. Oki kipitá'kii  
(Hello, old lady.)
2. Oki omahkinaa  
(Hello, old man.)

- Tape recorder

Before bringing in the Elder, speak to children about Elders. Teach them what to say and how to behave when greeting an Elder.

**EVALUATE:**

Ask students to tell class about their own grandparents.

List of words to be used in sentences:

BLACKFOOT	ENGLISH	BLOOD
ainihkiwa	sings	ainihkiwa
aihkiitaawa	cooks	ḁooyo 'siwa/aihkiitaawa
naina'niwa ahkoyinnimaana	owns a pipe	iinaaniwa ahkoyinnimaani
iksikimmapiiitapiwa	is kind	iikahsitapiiwa
nitaينو'sskipoka	kisses me	nitaينوisskipok

**FOLLOW UP:**

- **Extra help**

Use Language Master Cards for review. Children can listen to the tape recordings of Elder's story.

- **Enrichment**

Make a book about grandparents to share with other students using concepts learned and making new sentences.



## SAMPLE LESSON PLAN: DIVISION TWO

### THEME:

- Families and Seasonal Activity
- Preparing Ookimaani

### ENTRY POINT:

- Division Two culture, Division Two language
- three-year exposure to language and culture
- 9 years old – Grade 4

### LANGUAGE USE SITUATION:

- Students make pemmican, ookimaani.

### LEARNING EXPECTATIONS:

- Concept Objective
  - Summer was the season for families to prepare for winter by hunting and gathering. Students will learn how ookimaani was made in the traditional way.
- Language Objective
  - Functions: describing, identifying, instructing
  - Notions: quantity, quality, action, evaluative, objective, sequence of events, agency

- Vocabulary
  - ookimaani pemmican
  - okonokiistsi saskatoons
  - issi/issisi/issii fat
  - issikotoyii'ksisako/aawakasso'ksisako deer meat
  - pakki'piistsi/pakkio'pistsi choke cherries
  - Aikksskimao'pa. We hunt.
  - Aohkohtao'pa. We collect wood.

- Aóoyo'sso'pa. We pick berries.
- Ayookimaópa. We make pemmican.
- isskohtsi long ago
- Matoomiitsita. First, slice into thin, flat strips.
- niistsi those
- i'ksisakoliistsi meats
- Matoomiitsitsimaat. First, you slice into thin, flat strips.
- Inai'tsikssitaawa./Naitskihsitaawa. Then you dry them.
- Inai'tsaksisakiitaawa. Then you pound it.
- Ai'hkisisaawa... When it dries...
- Inai'tohpa'sokohtoota... Then you mix with...
- kii and

### PREPARATION:

#### • Introduction

Tell students what they are going to do. Discuss with students the various traditional family activities during the summer. Students will make a list of their responses.

- e.g., We hunt. Aikksskimao'pa.  
We collect wood. Aohkohtao'p.  
We pick berries. Aóoyo'sso'pa.  
We make pemmican. Ayookimao'pa.

#### • Understanding/Practice

Bring in tools/ingredients used for making ookimaani. Show the students the tools and ask: "What do you think this is?" "Aamo tsa nistapiwa?"

After discussion explain:

"We will learn how ookimaani was made long ago."  
"Askohkriissksini<sup>i</sup> p niitayookimo'pi isskohtsi."

### EXPERIENCE:

#### • Language Use Situation

Children may create sentences for instructions such as these:

Instructions: OOKIMAANI

You will first cut the meat into thin, flat strips.

Matoomiitsitsita nijtsi i'ksisakoiistsi. (Blackfoot)  
Matoomiitsitsitsimaat. (Blood)

Then you hang-dry them.

Kij inai'tsikssitaawa. (Blackfoot)  
Kij naitsskihnsitaawa. (Blood)

Then you pound it when the meat dries.

Kij inai'tsa 'ksisakiitaawa ai'hkiitsisaawa. (Blackfoot)  
Kij inai'tsa 'ksisakiitaawa ai'hkiitsisaawa. (Blood)

Then you mix it with saskatoons or chokecherries and fat.

Kij inai'tohpa 'sokohtoota nijtsi  
okonokiistsi/pakki'pistsi kij issi. (Blackfoot)  
Kij inai'tohpa 'sokohtoota nijtsi  
okonokiistsi/pakki'pistsi kij issi (Blood)

### REFLECT:

Ask students to prepare recipe cards and make illustrations depicting the instructions.

*Ingredients:*

<u>Blackfoot</u>	<u>Blood</u>
okonokiistsi	saskatoons
issi	fat
issikotoyii'ksisako	deer meat
pakki'piistsi	chokecherries
	fat
	issisi/issii (non-particular)
	aawakasso'-ksisako (non-particular)
	pakki'pistsi

### REPLAY:

Students re-use skills and knowledge from previous situations and apply to new situations. They research the modern methods used to prepare ookimaani.

### EVALUATION:

Students make audiotapes of the sentences to accompany their illustrations. If possible, they make ookimaani.

### FOLLOW-UP:

Students can research the nutritional value of ookimaani. (Call on community health nurse.)

## SAMPLE LESSON PLAN: DIVISION THREE

### THEME:

- Families, Kinship and Relationship
- Importance of Kinship

### ENTRY POINT:

- Division Three culture, Division Three language
- nine-year exposure to culture and language
- 14 years old – Grade 9

### LANGUAGE USE SITUATION:

- Students make a geneology chart listing Blackfoot words to identify each member of extended family.

### LEARNING EXPECTATIONS:

- Concept Objective
  - Students will learn the importance of traditional kinship relations, which may include:
    - a child "belonging" to the whole family
    - extended family providing basic needs for child
    - the family surviving or perishing together
    - chances of survival becoming greater with sharing and co-operation
    - importance of knowing who you could count on
    - no intermarriage.

### Language Objective

- Functions: identifying (students will identify their own relatives as far back in time as

possible), describing (students will describe the importance of knowing who is one's family; students will describe family members), stating attitudes (which relatives are liked, which relatives are interesting)

- Notions: existential/existence (These are my relatives.), evaluative/unacceptability (It is not acceptable to marry your relative.), logical relations (cause and reason)

### • Vocabulary:

- tahka who
- kikso'kowannoona extended family/relative
- kaq'hsinnooniks our grandparents
- kisinnooniks our older brothers
- kiksokowannooiniks our relatives
- tsaka why
- ihnaissksinowawa/ to know that person
- ihtaissksinowawa It is all their children.
- Achkanaoko' simmiyaawa. children
- simmiyaawa. That is the reason.
- pookaiks They help each other.
- Annihkai. Help each other.
- Ihnaisspommotsiyaawa./ Ihtaisspommotsiyaawa. We know those who will help.
- Aisspommootsiyaawa. We do not marry.
- Aissksinowayi aaksspommoo'kiiksi. Nimaataohpokaopiimawa./ Maataohpokaopiimawa./ Nimaataohpokaopiimawa.

**PREPARATION:**

● **Introduction**

Bring your geneology chart or photo album to class to discuss with students. Discuss, in Blackfoot, your various relatives.

Why is it important to know who is related to you?

Tsska ihtotamapii'wa ahkssksino'hsi  
kikso'kowannooiniksi?

Relations help with the upbringing of children because the child belongs to the whole family.

Kikso'kowannooiniksi ihtaispomsstayaa  
ahksistawatohi pokaiksi, maa matapiwa  
miksstaohkanaokosimmoki.

The family helped each other survive.

Asspommootsiiji kitsitapiminooiniksi  
mahkohtaisokawaitohsa.

You would know who you can turn to/ask for help.

Kitakssksinowa maa kitaksspommoka  
aisstimahkathki.

It is not acceptable to marry your relative.

Maatahkhokpaopiimawa maa kikso'kowannoona.

These are my relations.

Aamoksi nikoso'kowaayaawa.

Aamoksi nikso'kowaayaawa.

● **Understanding/Practice:**

Students have a discussion on families.

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**EXPERIENCE:**

● **Language Use Situation**

Who makes up the extended family/relatives?

Tahka kikso'kowannoona?

They include grandparents, aunts, uncles, cousins, distant cousins, in-laws, nieces, nephews, etc.

Kaahsinnooiniks, kiksistsinnooiniks, kijinnooiniks,  
kiksokowannooiniks, kaahsinnooiniks.

Have students research their own extended family and make a geneology chart.

**REFLECT:**

Describe in short sentences your various relations. Discuss with another person who is in your family.

**REPLAY:**

Teacher prepares a geneology chart about his/her family. If students do not know your relatives, bring a family photo album with kinship terms written on the pictures.

**EVALUATION:**

Identify leaders and clans historically. Students research to see if they are related to any of them.

Find out about family teepee design and what symbols mean.

Read Hugh Dempsey's Red Crow (Edmonton: Hurtig Publishers, 1972), Crowfoot, Chief of the Blackfeet (Edmonton: Hurtig Publishers, 1979) or Charcoal's World (Saskatoon: Western Producer Prairie Books, 1979) to gain better understanding of tradition, kinship and relations.

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