



BLACKFOOT WAYS OF KNOWING: THE WORLDVIEW OF THE SIKSIKAITSTAPI

Edited by Betty Bastien

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Afterword: Remembering Ancestral Conversations

by Jürgen W. Kremer

Why should a person who is not *Siksikaitstapi* or *Niitsitapi* read this book? Why should a social worker, educator, psychologist, or health professional from a different cultural background or tradition be immersed in *Siksikaitstapi* ways of knowing? Why did I as a White, Euro-American and German person become involved with this text, and how did I approach it as colleague, consultant, editor?

Attempting to answer these questions leads to the heart of one of our significant contemporary challenges – healing the wounds that have arisen as a consequence of colonial history and a set of European ideologies that have had a devastating impact on Indigenous peoples. In a system of victimization, both victimizer and victim carry wounds. Decolonization is not just a challenge for Indigenous peoples, but just as much for peoples who have consciously or unconsciously participated in a supremacist and racist system. Dr. Betty Bastien’s book speaks powerfully about the importance of the remembrance of traditional ways for future survival, cultural integrity, and renewal. In fact, she has translated *Siksikaitstapi* epistemology to a degree unequalled in the literature. This is the unique achievement of this book. Tribal renewal is a way out of victimry. This raises the question: What are “White people” to do? How are they to decolonize? How are they to engage with Indigenous peoples if the occasion or the request arises?

At the heart of any answers to these questions lies the challenge to establish egalitarian and respectful exchanges among cultures, whether in the arena of natural science knowledge, healing expertise, psychology, or any

other. This means to establish legislation, social services, and educational systems that are not based on implicit or explicit supremacist notions.

The first step in this process may be to recognize that not all cultural differences are of the same order. The cross-cultural differences between indigenous and Eurocentred peoples are qualitative, rather than quantitative. Another way of saying this is: Cross-cultural differences between Eurocentred peoples are of the same order, and cross-cultural differences between *Niitsitapi* peoples are of the same order, but the differences between these two groups are of a different order or quality. This may be one of the most important messages of this book. Dr. Bastien identifies these very distinctions in her discussions of differences in self-construction. If we read her message carefully we cannot fail to notice the blinders that the Eurocentred paradigm provides to its initiands and the qualitatively different ontology, epistemology, and pedagogy that results from a qualitatively different way of being. Of course, the Eurocentred social sciences have in many places come to the point where nineteenth-century evolutionism has been abandoned and where the claim that industrial societies are more evolved than the varieties of indigenous societies has been jettisoned. Yet, how did we of European ancestry come to the place where we would make claims of supremacy that, in retrospect, are as pernicious as ludicrous? People of European descent or people who have entered the Eurocentred process of consciousness have split themselves off from an ongoing interaction with place, ancestry, animals, plants, spirit(s), community, story, ceremony, cycles of life, and cycles of the seasons and ages. This dissociation has created a conceptualization of social evolution in which a major shift has occurred from prehistory to history, from oral traditions to writing civilizations, from the immanent presence of spirit(s) to the transcendence of god(s). We engage in acts of imperialism – however subtle they may be – as long as we don't understand our own shamanic and indigenous roots, our ancestral alliances and nurturing conversations with our relations. We can only be part of an egalitarian knowledge exchange and dialogue if we know who we are as indigenous people. If I know who I am as an indigenous or cultural person (however fragmented

that understanding may be), then I *may* be able to relate to Indigenous peoples as an equal partner in dialogue, rather than arrive as an outsider intent on finding “Truth” (the implicit assumption of the Eurocentred paradigm is that this “Truth” then ultimately *should* also become the tribe’s “Truth” as evolution continues, and the tribe investigated advances on the evolutionary ladder, thus presumably incorporating the “Truth” of advanced civilizations as self-identified by their elites).

Dialog partners have the historic task of healing the history of projective identification in relation to indigenous peoples. The Eurocentred, well-bounded ego frequently cannot see how colonial past and present are part of the deep structure of such encounters, how they are present whether talked about or left unspoken or unconscious. Dr. Bastien discusses the potentially pernicious and deadly impact of such self-construction in her discussion of the ongoing history of genocide. It is this masterful ego which is likely to project from its personality make-up whatever it has dissociated from into its own past or onto indigenous peoples. In fact, projective identification may be the most apt clinical term to point to the psycho-emotional process Eurocentred cultures are engaged in with contemporary Indigenous peoples (this term also acknowledges that history is carried and handed down specifically in the process of socialization within each individual). Projective identification means that other people are made to feel the highly conflicted and split-off material dominant cultures unconsciously inject into them – so that they feel and experience it as if it is their own. Indigenous peoples may feel the Eurocentred dissociation from prehistory, ancestry, nature, etc., as self-hatred (“primitives”), the internalized destructive notions of supremacy. Of course, self-hatred as an effect of internalized colonization warrants a much longer statement than I can offer here. Notably, in individual psychotherapy, projective identification is known to be a pathological process oftentimes quite resistant to change because of its strongly self-reinforcing nature; this would seem to imply that we can assume strong resistance to healing of the history of colonialism in the relationship between Indigenous and Eurocentred cultures. I would think that the retraction of these projections is the first

order of business for members of dominant societies; for this we need a different metaphor than “regression in the service of the ego,” which is appropriate for individual psychotherapy. I suggest that the integration of history and prehistory qua connection with indigenous roots (recovering indigenous mind) is an appropriate terminology. The reintegration of cultural shadow material presupposes the possibility of an ego – the indigenous ego in communal conversation, if you wish – which would be differently constructed than our contemporary ego can easily imagine. This means, fundamentally, to realize that there are no Indians. *Siksikaitsitapi* are *Niitsitapi*, not Indians. The word *Indian* is not only a mistaken identification, but also a continuing signifier for the supremacist discourse of whiteness. As Gerald Vizenor and many others have pointed out, *Indians* were invented by the latecomers who could not see Indigenous peoples for who they were and are. Socialized as a white man in Germany, it was *Indians* I had been trained to perceive. My idealizations of Native American people were initially fed by the romanticism the German writer Karl May⁴ infused in me as a child.

My answer to the question “how should White people decolonize?” or “how should we engage with *Niitsitapi*?” is this: We need to engage in and recover what might be called a nurturing conversation, in other words: seek that deep still place “that Indians know about.” Such quality of inquiry and conversation means that I make myself present to the current moment and to what went before, to present and past; it means to be present to the cycle of seasons, the celestial movements, the weather, the land, the past of the land, the plants and animals, and to fellow human beings; it means seeking a place in community, whether natural or intentional, where story, ceremony, cultural history, and individual history matter; it means the struggle to align rational, emotional, somatic, and spiritual senses, understandings, and meanings; it means remembering the stories of languages, the history each word carries; it means looking at

4 Prolific German author Karl May (1842–1912) wrote many novels about the wild west, with legendary tales about a noble Indian named Winnetou and his German blood-brother, Old Shatterhand. They have sold over 100 million copies and have been translated into over thirty languages.

shadow material as well as acknowledging and healing denials and splits (internal and external). It means not just thinking about rights, but also obligations. It means discovering spirits in symbols and using metaphors to create the possibility of spiritual presence. And then there is the creative play of chance, vision, and insight, the movement of tricksters. Visionary narratives of this kind are bounded by the land lived on, by the seasons, by the movement of animals, now seemingly chance, now predictable. Tradition, when alive, is mirror and inspiration, it challenges and is challenged as old vision rubs against new. This is something quite different from an asphyxiating traditionalism. Tradition is never singular as it is kept alive through different individuals experiencing it and caring for it, except in the minds of some mythologists or anthropologists; living tradition is always an agonistic play of contending interpretations cared for as lived knowledge and embodied by different individuals, cared for with the intent of being true to its heart and spirit. More than anything, the practice I am trying to point to seems to mean listening and inner quieting, rather than speaking. Entering such nurturing conversation means for White people the beginning of decolonization. For Indigenous peoples, the remembrance of their alliances means self-affirmation and the healing from colonial history.

Engaging in inquiry and conversation of the quality just described means recovering connections to my own indigenous roots, the times and places where such nurturing conversations or balancing ways may have occurred. However, the proposition that a German connect with indigenous roots is a difficult one. I have been exhorted to do so by Native American friends and colleagues on numerous occasions. The only way I could conceive of doing so was by painstakingly tracking the various historical changes and distortions of what might be called the layer of an Indigenous paradigm analogous to the *wina-má-bakěya* or *Siksikaitsitapi* paradigm (the Pomo and Blackfoot people of the dominant discourse). I do not regard this dimly visible layer as ideal; not at all; however, I do think it mandatory that we give it greater presence in the awareness of the

Eurocentred mind and that there are important paradigmatic matters we can learn from it.

The beautiful surprise for me was, once I had worked my way through embarrassment, shame, and various forms of resistance, that I began to discover powerful images that describe a worldview very different from, yet related to, the *Siksikaitstapi* cultural practices described in this book. They seem to have similar qualities. The central image of my ancestral tradition is the tree of life, and outside of Koblenz on the river Rhine a circle with a pole in the centre has been unearthed by archaeologists – it bears an apparent resemblance to the outline of a sundance arbor. At the root of this tree sit three women who reach into the well of memory to lift fertile riches, *auður* (the white clay, *aurr*) to dabble the dales with. One of the women is called *Urðr*, memory, the second *Skuld*, the woman of obligation, the keeper of the moon cycles and scorer of runes, and the third is called *Verðandi*, becoming or unfolding. In this ancient Norse or Germanic worldview, one could not take a step forward into the future without taking a step backward into memory – moving forward in balance meant remembering, reaching into the well of memory. On top of the tree stands *Heimdallur*, guardian and shaman; he watches at the beginning of what is the rainbow bridge during daytime and the Milky Way at night (*bilrost*). From here people may travel to the realms of the ancestors. The first humans of my tradition were created by three men and three women from two trees. This gives a brief idea of the old Vanir way of conceiving of balancing. With it comes a notion of healing that is very different from modern medical notions, but akin to *Siksikaitstapi* notions. “To heal” is etymologically connected with the German *heilen*, and the Indo-European root **kailo-*, referring to a state and process of wholeness (“whole” also being related to this root). But “to heal” is also connected to “holy” (as is *heilen* to *heilig*), which gives an ancient root to the reemergent holistic and transpersonal perspectives on healing. Lincoln (1986, 118) concludes his analysis of “healing” in the Indo-European context by stating “that it is not just a damaged body that one restores to wholeness and health, but the very universe itself.... The full extent of such knowledge is now

revealed in all its grandeur: the healer must understand and be prepared to manipulate nothing less than the full structure of the cosmos.”

For me there is no presumption at all that indigenous roots help us remember some ideal paradise from which retro-romantic minds can concoct yet another utopian system. What I believe matters is the difference in paradigm between modernist thought and Indigenous paradigms. Here, it seems, the modern mind can learn something urgently needed for the future. Not dealing with the presence of Indigenous European roots and the history of distortions empowers romantic and nostalgic projections onto Native American and other tribal peoples. The “ecological Indian” and similar notions are birthed out of the perverse dynamic of idealization and an unconscious yearning to be Indian or some other Native, on the one hand, and racism and Indian-hating, on the other. That we were all tribal at some point in history is trivial, what is not trivial is the lack of integration of tribal pasts and the resulting racist and genocidal machinations.

What is at times seen as the classical shamanic initiation can be described as a process in which the initiand is entirely picked apart, down to each single bone, before being put back together. It seems to me that the contemporary shamanic initiation for people out of their indigenous minds not only requires something of that sort, but also the prior dark night experience of our collective situation, past and present. Unless we allow ourselves to be picked apart by the monstrosities we have created in history, we may not be able to re-create ourselves as human beings capable of a nurturing conversation without significant splits (while holding those splits that seem inevitable for the moment in compassionate awareness). This I consider the healing of history and the washing of words. The spirits that lurk in the shadows are just as real as the spirit helpers that a practitioner may wish to acquire. For me these issues became obvious as I was looking at the historical relationship between European and Indigenous peoples and as I was trying to understand what equitable knowledge exchange and a cross-cultural nurturing conversation might mean – I could not conceive of it without becoming present to the violent events of colonization, Christianization, genocide, and internalized colonization.

And with it I had to acknowledge the state of consciousness, the normative dissociation, that enabled such global violence. This type of split seems to be the psychological ingredient necessary for the scale of violence we are faced with. Painful awareness of historical shadow material started a slow healing process in myself.

Undergoing the dismemberment by the demons of history is the recovery of the nurturing conversation. Occasional laughter at our follies, hypocrisies, and ludicrous grandiosities may be a useful additive to compassion and empathy in the struggle for more encompassing truthfulness. This may enable us not only to imagine how we might right historical wrongs, but also how we might use the powerful technology, the abundant resources, and the wealth of information in our hands for the benefit of individuals and communities. The initiation by way of the remembrance of indigenous roots entails the death of the self that we grew up to be and the rebirth of this self enlarged and changed by spiritual presences. Historically, people of Eurocentred mind generally have forced Native peoples to die as sovereign people engaged in their own and unique visionary nurturing conversation in the place they inhabited and, if they survived physically, forced them to be reborn as people of Eurocentred mind. The residential schools all over the American continent were the most obvious illustration of this genocidal violence; there, the educational structure was designed to kill the Indian so that a person of European mind might live. Presently the challenge for people of White mind seems to be to die as the dissociated selves they have become and to be reborn as selves that can exercise not just their rationality but other neglected aspects of self-experience. Thus they may re-awaken their potential to become present in the way of Indigenous peoples. This would increase the capacity to honour the multiple truths humans can create.

At one point in my struggle to recover the connection with my roots, I identified myself as “Teuton” or “Myrging.” I was standing in a circle of Native Americans who were affirming their presence amidst the projections and denials the dominant culture had foisted upon them. From the Native perspective, such affirmation of ancestry seemed entirely natural.

But from a German perspective, this identification may look anywhere from silly to nonsensical or ludicrous. I don't think it was any of this. The labels "Teuton" and "Myrging" are as problematic as the label "German," albeit for different reasons. "Teuton" provokes a connection with a memory not only of an unsavory part of German history, but also those parts of my ancestral history that are denied the presence that can heal the Karl May projections onto Native Americans – projections of the desire for the mythic, the wild and natural, and communal connection.

So, here I stand on the place of my settlement, in California, on *Wina-má-bbakéya'* land, listening, listening to my ancestors. It is a place where the people are absent to my German and American mind, yet present to the stories the Vanir people, the pre-Indo-European people of the north, told. My presence arises from lineages that emerged from Lithuania and the Alsace, from border crossings that constitute my ancestral lines and from my own border crossings inside and outside. The Old Norse image of memory with the three women by the well spreading the white fluid of memory and destiny across the lands, with the guardian of the ages standing on top of the tree, has sexual connotations in the deepest sense of creativity. Reaching into memory to tell as complete a story as possible is creative and healing, re-generative. It celebrates the life force we carry and the imaginative possibilities of our visionary presence bounded by the cycles of the seasons and the flight of the raven. The observation of the black-feathered bird is as important as its mythic counterpart Raven. The presence to *Indian* warriors, *mission* bells, *digger* pines in the California flora means the double presence to scarlet red and brownish purple flowering plants and grayish-green pine trees as well as presence to the history of genocide (the murder of *Digger Indians*) with its creation of a tribal absence.

It is from within this process of reconnecting with my ancestral indigenous roots that I had the privilege of becoming part of Dr. Betty Bastien's process of retraditionalization. I am grateful for the deepening understanding not only of *Siksikaitapi* decolonization, but also of my own ongoing immersion in the worldview of my ancestors. The glossaries

developed with the help of Duane Mistaken Chief provided invaluable insight into *Niitsitapi* thinking and being. So, why should social workers, educators, psychologists, and health professionals read this book? The answer is simple: Just as Dr. Bastien can function as a guardian and gatekeeper of *Siksikaitsitapi* ways of knowing, so we need guardians and gatekeepers on the other side, as it were – people of European mind and heritage need to work to prevent the enforcement of Eurocentred ways of knowing onto *Niitsitapi* and ensure egalitarian frameworks for knowledge exchange (whether in the form of legislation, government regulations, educational curricula, the delivery of health services or any of the other arenas where *Niitsitapi* and non-*Niitsitapi* people interface). This means White people taking responsibility for decolonization.

The tragedy of the modernist Western mind is the prevalent conviction that closure, Truth, and certainty are possible and desirable goals. Viewed from a distance, this appears to be not only a loss of wonder, presence, and comedy, but an altogether ludicrous folly in view of the historical realities human beings have engaged with. If we people of European mind and ancestry remember our own indigenous roots and confront historical shadow material, then all of us may be able to re-contextualize what indeed may be knowledge advances generated within that tradition of thought by making it part of a nurturing conversation or grounding it in a cosmic universe of alliances. Once dissociated knowledge has become associated again in this fashion, we may be well on the way to overcome the unbearable stories of genocide and the violence of ecocide. Dr. Bastien has done a service not only to her own people and other *Niitsitapi*, but also to people outside of her culture by posing this very challenge of decolonization and providing tremendous inspiration.

Glossaries

by Duane Mistaken Chief, with Jürgen W. Kremer

Siksikaitsipowahsin–English

A'ksistoowapsiwa – An ambitious person.

A'mii, Tatsikiiyakokiiysinni – That centre tepee, or: over at the centre tepee.

A'tso – A particle of *Matsiski*, meaning brave, courageous, daring; *A'tso* does not stand alone at any time; it is combined in the following manner: *Kana'tsomita* [Brave Dogs], *A'tsapssi* [went crazy], *A'tsapssi* [brave or crazy].

Aaahsiks – Former bundle holders, beginning with two generations back. (*Naaahs* [my grandparent], *Kaaahs* [your grandparent], *Kaaahsinnooniksi* [our grandparents], *Oomaaahsowaiksi* [their grandparents], *Aawaaahsskataiks* [those we use as grandparents in ceremony]). “Grandparents” is *aaahsiks*. These are former bundle holders who transferred their bundles to the people who are now the present *Naatowa'po'n* [holy father] and *Natowa'po'ksist* [holy mother]. They are the grandparents in this family structure. They are two generations from the present bundle holders and include succeeding generations of bundle holders. These are the elders of the societies.

Aaahs means more than just grandparents; in this context, it means “those that you approach and seek advice from,” *Aawaaahsskataiks*.

See also entry “grandparents” in English–*Siksikaitsipowahsin* glossary.

Aaak Atowapsiyawa – Literally “they are going to be of the sacred nature.” They are going to take part in the sacred.

Aaapan – Blood.

Aabkaikinniiyoisskitsipahpyo's – “That we should be of the soft heart.”

Aahsaitapiyysin – Literally “Good living.” This is a request for the granting of a good life.

Aahsapsi – “Of the good.”

Aahsitapi – “[Of the] good person.” The assumption is that a good person is a generous and kind person.

Aakainaimmawa – Authority, literally “we would accord respect to like a leader or chief.” Other contexts require different words: If a person is an authority in all aspects of ceremonies, one would say *Iiksokssksinnim Naatowapi*, “that [person] really knows the sacred,” “he is an authority on the sacred.” If a person has knowledge of many different things, such as, life, the sacred, etc., then one could use *Iikokakiwa*, “he is knowledgeable, intelligent and wise.” If one refers to a person that is an authority on the subject of the sacred, one would qualify it by saying *Iikokaksksstsim Naatowapi*, “he is knowledgeable about the sacred.” The most important person in any given situation is *O'to'tamsiwa*, “the most important person.” This term is translated in the Blackfoot dictionary as “authority.” This is an oversimplification, as the following examples show: *Iiko'to'tamapiwa*, “prayer is the most important;” *O'to'tamaaahs*, “the main elder [grandfather] or most important elder [grandfather];” *Niitap O'to'tamapiwa Issksinnimatstohksinni*, “education is very important.” Authority cannot be simply translated to *O'to'tamsiwa*. You could precede it by saying *Iito'to'tamsiwa* and add on whatever he is the *O'to'tamsiwa* in. *Siksikaitsitapi* culture frowns upon those who consider themselves as the authority; they are expected to be humble. A person is considered an authority by proving himself/herself knowledgeable and humble, and exhibits humility.

Aakainawa – Many Chiefs (*Kainai*).

Aako'ka'tssin – Sundance; literally “circle encampment.”

Aakomimihtaan – Love, or the object of a person's love.

Aamato'simmaan – Incense, smudge.

Aamsskaapipiikani – South Peigan now located in Montana

(a.k.a. Blackfeet)

and the *Aapatohsipikani* or *Skinnii Pikani* (a.k.a. North Peigan) are located in Canada.

Aanoo itapaitapiiyopi – “Here, here we are living [physically]”; “reality.”

Aaotoomakiiiks – “Those that [walk] first.” Leaders.

Aapaa – Weasel in white winter phase.

Aapaititapi – “White pelt weasel real people;” mistranslated as “blood” (*Aaapan* is “blood”).

Aapatohsipiikani – North Peigan (or *Skinnii Pikani*), presently in Canada.

Aato – Comes from *Naatoyii*, which some scholars have said is that power that is in the universe. The same power as the sun. *Naatosi* means “a thing is of that power.” Found in central words, such as “Sun” [*Naatosi*], “sacred, prayer,” and “power.”

Aato’si – Powerful; a reflection of the sun’s power (*Naatosi* = Sun). To have sacred power, i.e., healing powers.

Aaotoopissin – Sitting holy; sitting meditatively in ceremony.

Aatosin – Sacred medicine powers.

Aatsimapi – Holy or sacred.

Aatsimihkasin – Sacred way, behaviour, actions, acting.

(*Aawatsimihkasatawa* is derived from *Aatsimihkasin*).

Aatsimoyihkaan – Literally “Sacred way of speaking.” When one prays, one should be of good heart. If one’s heart is bad as a result of anger, sadness, or anything perceived as bad, it is not a good heart. Prayer should always be done with a good heart as its source. *Ikinniiyoiss kitsipahpahsinni* means “having a gentle or soft heart;” softness is related to gentleness and peace, *ikinnapi*, meaning “gentle peaceful ways.” *Niitsitapi* strive to live their lives in the way of *ikinnapi*, peace, gentleness, and caring “softness.” Depending on context, being of good heart can be translated as *Akaikinniiyoisskitsipahpyo’p*, “we are being of the soft heart.” The essence of good heart would be *Ikinniiioih kitsipahpahsin*, “soft, heart, of it (essence).”

Aatsimoyihkaani – Literally “sacred way of speaking.” (See *Aatsimoyihkaan*.) *Aatsimoyihkaani* with the “i” is the same as *Aatsimoyihkaan* without the “i.” The “i” is added in speaking usually in a third-person context.

Aawaaahsskataiksi – Those elders who are approached for everything from advice to conducting ceremonies. Ceremonial parents. They necessarily have to have acquired transfers of bundles and other sacred items and have now transferred them to others. In some cases, they have to be four generations previous to the present bundle holders.

Aawaatoopi – The person who sits holy in ceremony, i.e., the person sitting next to the “conductor” of the All-Smoke Ceremony (*Kano’tsiisissinni*) who represents the person or persons that vowed to have the *Kano’tsiisissin*.

Aawaatowapsi – “The person is having a sacred ceremony.”

Aawaatowapsiiks – Ceremonialist. This term refers to those that have the right to and take part in sacred activities and ceremonies. This term is distinct from *Aopaatoom*, the conductor of a ceremony, “the one that sits.” Context, e.g., *Aopaatoom*, ceremonies, would clarify. *Aopaatoom* is usually an elder or grandparent. He or she sits at the head of the circle of the ceremony, the west centre.

Aawaatoyinnaiyi – To sing sacred songs or when a bundle is called on to protect your house, it is said to be *Aawaatoyinnaiyi*.

Aawaatsimihkaasatai – We can think of it as a return to balance for taking – as in asking for forgiveness from the animals we kill and thereby returning to the sacred balance in our relationship with them.

Ahkoomohsin – Vow.

Ahkoyinnimaan – Pipe.

Ainnakowawa – To respect (related to: *Inniiyim*).

Aipommotsp – We are transferred; it was given or passed on (pl.: *Aipommotsspists*).

Aipommotsspistsi – Those things that we have transferred to us.

Ais saak otsistapitsihk niipaitapiiyssinni – Seeking to understand life.

Aisiimohki – Person is giving guidance and cautioning (*Siiimohkssin* = guidance).

Aisiimoki (*aisksinnimaʼtsoki*) – (Person is giving) guidance; teachings, discipline.

Aisksinnimaʼstohki – Teacher.

Aissksinihp – We know it to be like that.

Aisksinnimatsoki – [Subject] is teaching us.

Aistammatsstohksin – Teachings.

Aistommatoominniki – “When you have made it part of your body,” “embodying your knowledge.” This quality of coming to know your heart designates “indigenous epistemology.” When one has come to the point where one lives one’s knowledge, one begins to understand. It is through living it that one gains a greater understanding. Also refers to “when a person begins to really know anything,” e.g., ceremonies; it is only when *Aistotsis*, “when [the person] actually participates,” that he or she knows what they are all about.

Aistommatop – Variation of previous *Aistommatoominniki*.

Aistommatoominniki is used in a context such as telling a person, “When you have come to embody it, “ as opposed to discussing the concept, i.e., “at the point that you come to embody it...” lit. “at the instant you have to embody the knowledge.”

Aistotsis – “When [the person] actually participates.”

Akaaotsistapiʼtakyop – To be cognizant and to discern tribal connections; sacred science; knowing as experiential knowing.

Akaikinniiyihkitsipahpyoʼp – “We are being of the soft heart.”

Akaitapiiks – Ancestors; the old people.

Akaitapiwa – Ancestor; lit. “the old [days] people or people of the past.”
Plural: *Akaitapiiks*.

Akaotsistapiʼtakyop – Coming to know; the definition of this word is “we have come to understand [not merely know] it.” Cf. *Issksinihp*.
To be cognizant and to discern the tribal connections; it refers to our sacred science and thus to the way to connect with our relations once

again experientially through our ways of knowing; sacred science;
knowing as experiential knowing.

Aksistowapsiwa – An ambitious person.

A'mii Tatsikiiyakokiiysinni – The centre tepee over there. ref. to the
centre tepee.

A'nn, Aitamatsitsipssatsiiyop – That is it; we will talk again.

Annai – “That is.”

Annai maotokowa – Buffalo pound, “that is the Maotokowa,” meaning
“buffalo pound” or “corral.” *Annai* means “that is.” (Otherwise, the
buffalo pound is commonly called, *Piskaan*.) Within the context of
the Maotokiiks origin story *Maotokiiks* comes from *Maotokowa*, i.e.,
the pound from which a buffalo cow gave instructions for the society.
This interpretation is debatable. The *Maotokiiks* [members] know the
stories better, yet the account used here comes from a good, although
controversial, source. In the end, it is probably the *Maotokiiks* or one
of its members that should be the authority on the matter. (See Buffalo
Women’s Society.) “Corral” is *Miistsipiskaan* – “wooden corral.”
However, when talking about the buffalo pound, it is called *Piskaan*.
Maotokowa also means a “washout” or “gully,” natural formations
often used as buffalo pounds.

Annai Niitsi – “That is how it is.”

Ao'kaawa – Lady sponsoring the *Ookaan*.

Ao'kaiksi – Collective term for: those that undertake the ceremony
of the *Ookaan*.

Ao'maopo'si, Kii annik poohsapoohtsi – “When we settled [in one place]
and toward [today].”

Ao'ohpoiskinahki – “When [person] has had face painted.”

Ao'ta'sao'si – Era of the horse; the start of the horse era and any point
thereafter prior to “modern” days.

Ao'tsistapitakyop – The moment or the occasion you come to know.

Ao'tsistapitakyoki – Transformational consciousness.

Aohkannaistokawa – “Two of everything;” polar opposites such as: male
and female; good and bad, etc. No specific term for balance.

Aohpoiskinna – “[Person] is getting face painted.”

Aopaatoom – Conductor of ceremony, “the one who sits.”

Aotsistapitsihk Maanistsihp – Literally “when we understand how it is,” “how the universe is with its natural laws,” or “how the order of all things is.” Consciousness of the natural order. Cf. *Maksinniiks* story under entry “align” for an illustration. In it, the man was shown what the “order of things” was for the *Makoiyiiks*; therefore, he was able to emulate them to achieve the same things.

Apaipekssi – Protection to get help, and others.

Api – White.

A’pi’pikssiwa – A person who is seeking help for self or others. Lit. running around in fear of something [and seeking deliverance from danger hardship etc.]. The act is *A’pi’pikssin*.

Ihkitsikommiksi – The seven stars. “Big Dipper.”

I’kitstaan – Offering; offering to the sun or other entities.

I’ta’kiwa – “Has spirit.”

Ihpipo’ot’osp – What we were put here with.

Ihpi’po’ot’ospistsi – What we were put here with as our responsibilities for our survival.

Ihpowa’ksski – One of Scarface’s names.

Ihtiasskinnootsp – So that we are recognized [by the spirits and *Ihtsipaitapiiyopa*].

Ihtsipaitapiiyopa – Sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the Source of Life; great mystery; together with *Niitpaitapiiyessin* identifies the meaning and purpose of life. *Ihtsipaitapiiyopa* is that which causes or allows us to live. The term “natural law” does not have a direct *Siksikaitsitapiwahsin* equivalent; however, it is through *Ihtsipaitapiiyopa* that all “natural laws” are governed. It is *Ihtsipaitapiiyopa* that orchestrates the universe. Its laws govern the universe and including human life.

- Ihtsipaitapiyo'pi* – The reason why we are caused to be up and living, why we live through the Source of Life.
- Iikawa* – “He or she was given a share.” Often used in relation to giving someone a share of the food, money, etc.
- Iiko'to'tamapiwa* – It is of the utmost importance, i.e., *Iiko'to'tamapiwa Aatsimoyihkaan* = “Prayer is of the utmost importance.”
- Iikokakiwa* – “He is knowledgeable, intelligent and wise.”
- Iiksiskssta'kyomopistaiksi* – Those that have beaver bundles.
- Iiksokskinnim Naatowapi* – “That [person] really knows the sacred,” “he is an authority on the sacred.”
- Iimitaa* – “Dog” or “horse.”
- Iinii* – Specific buffalo; sg., *Iiniiks* pl., and *Iiniiwa* coll.
- Iiniiwa* – Buffalo (when referring to the buffalo; sg. and pl.); *Iinii* (specific buffalo; sg. and pl.); *Iinii* (buffalo, collective form).
- Iinni'yimm* – grateful; synonymous with *innakowa* – Respect.
- Iipommowa* – Person, who has been transferred (initiated ceremonialist).
Pl.: *Iipommowaiksi*.
- Iipommowai* – A person or persons having received something in transfers – transferred.
- Iipommowaiksi* – same as *Iipommowai*.
- Iitawaamatosimmopi* – Altar, place of smudge; literally, “Where we odorize or scent.” It is an altar on the ground (in the old days and today in tepees) or in a wooden box where it is usually made from white clay in various shapes. Or it can be just a cleared or scraped area of ground. Altars vary just as the material used as incense varies from ceremony to ceremony or personal “powers” dictate. On this altar is where the sweetgrass or other material is burned by placing a hot coal on it and then sprinkling the smudge material (i.e., sweetgrass).
- Iitotasimahpi Iimitaiks* – Dog days. Literally “[the time] when we used dogs as burden animals.”
- Iitsskinnayiks* – the Horn Society, Horn Society members; also:
Omahkohkana-kaaatsiisinni = “Big All Comrades” (possibly meaning the “Ultimate All Comrades,” because, the Horn Society would be

at the top if societies were arranged in a hierarchy. Other age grade societies ultimately led up to the Horn Society). Some of the societies were made up of older individuals, which also explains the “*Omahk*” in the word, which means, “old,” as in *Omahkinnaa*, which means “old man.” It could mean an amalgamation of several societies to form one large one that would then become an *Omahkohkanakaatsiisinn*. See English–*Siksikaitsipowahsin* glossary.

Iiyaohkiimiiksi – Beaver bundle holder, “the ones that have water.”

Or *Ksisskstakyomopisstawa*, “(specifically) the one that has a beaver bundle.” The two terms are interchangeable. *Ksisskstakyomopisstaiksi*, “(collectively) the ones that have beaver bundles.” Bundle is *Mopistaan*. *Ksisskstaki* means “Beaver.” *Ksisskstakyo*, “[of the] Beaver [type].” *Ksisskstakyomopisstaan* means “the bundle is of the Beaver type.” Beaver and thunder bundles were opened according to certain natural occurrences, i.e., the thunder pipe bundle is opened when thunder is first heard. The beaver bundle holders have the songs for the *Ookaan* and perform other duties as well in relation to the sundance. Their presence is desired and the *Niinaimisskaiks* were said to dictate the camp movement. Unless there was an *Ookaan*, the beaver people were not involved to any great extent. Similarly, the *Niinaimsskaiks* were not always involved to any great extent if they were not opening their bundle at the Sundance. (However, they do have ties to other, less easily noticed, activities).

Iiyiikitapi – “[Person] is brave.”

Iiyiikitapiiyssin – “Bravery.”

Ikimmapiiyipitsi (*Ikimm*) – A person exhibits the traits of caring, kindness, pity, compassion. Particle, “*Ikimm*” refers to the caring, kindness, pity, compassion.

Ikimmata’pssi (*Ikimmat*) – A person who needs caring, kindness, pity, compassion. (The person is in need. Analogous to “down and out.”) The particle “*Ikimmat*” refers to caring, kindness, pity, compassion. The particle “*Atapsi*” means “is of the state.”

Ikimmatapsi – A person who is deserving of pity; they are pitiful.

Ikinnapi – “Gentle peaceful ways.”

Ikinniiyoisskitsipahpahsinni – “Having a gentle or soft heart;” softness is related to gentleness and peace.

Inna’kotsiisin – Respect (dialect. variant).

Inna’kotsiysin – Respect (dialect. variant).

Innahkotaitsinnika’to’pi – History; “that which has been passed on through the generations through stories.”

Inni’yimm – Feelings of gratitude and appreciation towards a person.

Innakowa – Respect.

Ipissowaasi – Thinly scalloped meat hung to dry; morning star; based on Bullchild (1985), 344–45. This is Morning Star’s name. *Ipissowaasi*, however, does not mean “morning star,” as is commonly assumed. “Morning star” would be “*Ksiskani’kanna’soiyi*,” literally “morning sparkling.”

Isskanaitapssti – Relationship. Every action affects everything; interrelated.

Issksinihp – “We know it [to be like that],” i.e., the completed act of cognition.

Issksiniip – (Variation of *Issksinihp*) Knowing. Knowing is active participation in the world and integration of experience through reflective meditation. Knowing is the ability to make reference to past experiences, contextualizing them in a system of meanings to make sense of present experiences and formulate the basis for decision-making.

Issksinnima’tstobksinni – Pedagogy, education in all forms.

Isspomihtaan – Sharing. *Isspomihtaan* means “helping.” You share to help people. If you give something to someone, you would “*Nohtspommowawa* / I helped [that person] with [the item].” The older word, which we hear rarely is *Iikawa*; most people would not understand it when it is spoken, especially if they read it.

Isspommotsisinni – Giving, support, and sharing.

Issaokakitsotsp – Skills of observation that gives us knowledge through awareness.

Isstatsimihkasatawa – We give tobacco to the earth when we take from it.

To give tobacco, or anything for that matter, is part of returning things to a harmonious and balanced state. When we offend someone or have had a falling out, for instance, then we might give them a gift or speak to them to set things right again. That is *Aatsimihkasin*. It is literally “sacred way behaviour/actions.” With intent to return to the sacred.

Isstonnatapsiwa – A person of dangerous nature.

Itaisapsiitamiwa – Person is breathing into [subject].

Kaaahs – Your grandparent (ceremonial or otherwise). Your mother- or father-in-law.

Kaaahsinnoon – Grandfather, sg.

Kaaahsinnoona – Same as *Kaaahsinnoon*. Usually used in referring to *Kaaahsinnoon*.

Kaaahsinnooniksi – Collective term for “our grandparents.” The term is understood properly in context. When the “common” *Niitsitapi* (Real People), *Niitsipoyi* (Real people language speakers – specifically Blackfoot, in this case) say “*Kaaahsinnooniksi*,” it is understood that they are referring to grandfathers and grandmothers in the family structure sense. When members of the various societies or individual bundle and pipe holders say “*Kaaahsinnooniksi*,” they more than likely mean previous society members, bundle holders, pipe holders, etc. These ceremonial people use it for previous “bundle/pipe holders” who were holders two generations (transfers) before them. The set-up is the same as in a family structure. The present members are the *Naatowa’po’kos* [holy children] of the previous holders of the bundles. The previous holders are *Naatowa’po’n* [holy father] and *Naatowa’po’kist* [holy mother] of the present holders. All former holders beyond two generations are *Aaahsiks* (*Naaahs* [my grandparents], *Kaaahs* [your grandparents], *Kaaahsinnooniksi* [our grandparents], or *Oomaaahsowaiksi* [their grandparents].) However, protocol restrictions apply to *Aawaaahskataiksi* [those elders that are approached for everything from advice to conducting ceremonies]. They don’t have “blanket privileges.” For example, they can only

participate in and conduct ceremonies they have gone through themselves and can only advise on certain matters as their experiences (actual participation) dictate. All other societies have similar structures.

Kaamotaan – Survival, “survival [from all perils].”

Kaamotaani – “Survival from all perils”. Said with the wishes for long life used in reference to *kaamotaan*.

Kainai – The Blood tribe. (Also see: *Kainawa*).

Kainaikoan – a Blood Indian. Used for a male. A female person is referred to as *Kainaki*.

Kainawa – Third-party reference to *Kainai*. Pronounced “Gkai-na-[exhale “wa” from chest].” Exhale is in part a result of the release of air held at glottal stop prior to “w.”

Kainawa Ot Akokatssoowai – *Kainai*, their sundance.

Kakyopissin – Meditation.

Kakyosin – The English terms “to align” and “to balance” refer to the *Siksikaitsitapi* understanding that there is an order of things or pattern that we can discern if we are observant (*Kakyosin*). We can see this in animal behaviour, weather cycles, etc. Through *Kakyosin* we align ourselves with these patterns and are thus capable of achieving the same things the observed beings can. To give an exaggerated illustration: If we behave like a cat, think like a cat, etc., we eventually become cats. This is the idea behind alignment, alliances, and *Kakyosin*. We are adopting the order of things observed to such an extent that we may even become it. Some of *Siksikaitsitapi* people were instructed by animals in what they should do to help themselves (*Iikimma*). For example, one time a man was starving, and he had nowhere to turn. He eventually came upon a decomposed carcass of a *Ksinna’oi* (not to be confused with *Omahkokoiyi* – George First Rider says that no one really knows what they are today). The man understood that these were small animals compared to the buffalo. As small as they were, they could bring these huge animals down with their teeth only and without weapons. When he slept, the spirit of the *Ksinna’oi* came to him and spoke to him in song. It gave the man these

songs and his pelt (for use as a “disguise” while hunting buffalo) as a gift. He told him in detail how he should conduct a ceremony around these gifts. He was told always to conduct it before using the pelt and the knowledge. We can interpret this story as understanding (*Kakyosin*) gained by the man about the order of things as far as the life of the *Ksinna’oi* (its ways, skills, etc.) is concerned. With this knowledge, the man was able to transform into a *Ksinna’oi* and have the same success in hunting. This brief version of the story explains the importance of alignment, alliances, and *Kakyosin*.

Kakyosin isstaokakitsotsp – “Observation gives us intelligence knowledge and wisdom.”

Kan – Reference to a collective; always used in combination with other world particles, never stands alone.

Kana’kaaatsiiks – Any one of the Societies, Horns, Maotokiiks, etc.

Kana’somitaiksi – The Brave Dogs or Brave Horses Society. This society has been called Brave Dogs for some years now; however, some people claim it is a mistranslation. They say it means “Brave Horse.” Whatever the correct term is, *Kan* is a reference to a collective. *A’tso* comes from *matsisski*, meaning “brave,” “courageous,” “daring.” *Iimitaa* = “dog” or “horse.” “Dog” is *iimitaa* and “horse” is *poonokaamita* [elk dog].

Kano’tsisissin – All-Smoke Ceremony. This is a night ceremony. It is attended by past and present members of the various societies, past and present bundle holders, past and present medicine pipe holders, and others. (The common link is that all in attendance have had sacred transfers, *Iipommowai*, at one time or another). They are invited to bring their pipes for a night of praying, singing, and smoking of sacred pipes. This also a time to recount exploits. The recalling of the exploits is also the giving of the power of that event to the person who sits holy, *Aawaatoopi*. The prayers are also blessings bestowed to help that person, *Aawaatoopi*, or whomever he is representing in that position. It begins at sunset and ends after the sun rises. These ceremonies usually take place during the winter when the nights are long.

Kanohsin – Convocation; meeting.

Katoiyiisiks – Lit: “Sweet Pines.” “Sweetgrass Hills” is a mistranslation of *Katoiyiisiks*.

Kii Nai’tsistomato’k Ai’stamma’tso’tsspi – Embodying or being the knowledge you have been given; making knowledge part of our body.

Kiipaitapiiyysinnooni – “Our way of life,” and our connections with our ancestors; the *Siksikaitsipoyi* lifeworld that we seek to understand.

Kiitomohpiipotokoi – Role and responsibilities; “what you have been put here with.” The assumption of responsibility comes with it.

Kimmapiiyipitsinni – Values; same as *kimmotsiisinni*. Compassion.

Kimmotsiisinni – Values; same as *kimmapiiyipitsinni*. This and the next term “mean kindness, caring, and including generosity.” They are values within *Siksikaitsitapi* society. It is one of, if not the most, important value (see *Kimmapiiyipitsinni*).

Kipaitapiiwahsinnooni – (Dialect variation of *Kiipaitapiiyysinnooni*) Our way of life. Also components of our way of life.

Kitsksah kominnooni – Geography.

Ko’komikisomm – Moon.

Koitapiiisin – Gift. There are other related words regarding gifts but in different contexts. *Koitapiiisin* is the best for overall use.

Kommo’tsisstapi – A round/cylindrical rawhide case.

Ksahkomma aatsimapiwa – “Earth is sacred.”

Ksahkomma iikatsimapsiwa, aawatsimihkasatawa – “The Earth is sacred; our relationship is sacred.”

Ksinna’oi – An animal similar to the coyote but it is said to no longer exist. See *Kakyosin*.

Ksiskani’kanna’soiyi – Morning star, literally “morning sparkling.”

Ksiskesta’kyo – Particle meaning “of the beaver type.”

Ksiskstaki – Beaver.

Ksiskstakyomopisstaan – Beaver Bundle; pl. *Ksiskstakyomopisstaanistsi*.

Ksiskstakyomopistaiksi – (Collectively) the ones that have beaver bundles.

Ksiskstakyomopistawa – (Specifically) the one that has a beaver bundle.

Ksisstapsi – Ghost, literally “no real source.” *Ksisstapsiiks* pl. Cf. *Stao’owa* also ghost (pl. *Stao’oi’ks*); used when people have no ambition or are doing nothing of any use.

Ksisstsi’ko’m – Thunder.

Ksokoisin – Kinship alliance, for relatives in family structure.

Ma, mo’ta’k – The Spirit.

Maa Iimopisstawa – The person that has a bundle.

Maanistapaiispi – Behaviour, “the way [that a particular person is behaving].” Usually behaviour is referred to with qualifications (just as in referring to his attitude). The specific behaviour is described, e.g., *Sayikihkihsiwa* is a person who can’t settle down including in relationships; *Piksiwa* is restless. *Siksikaititapi* language, for the most part, has no abstract terms. Words generally describe actions or what is being observed. These actions are then described to indicate what a person is like, what the attitude or behaviour is, or how the person is.

Maanitapiwa – The young people, the new people, our children.

Mahksinaamahkaan – Intention to acquire coup(s).

Makatowapsis – “If the person is going to have a sacred ceremony or take part in one.”

Maohksiipssiiks – Red Belt Society.

Maotoki – Buffalo Women’s Society member.

Maotokiiks – Buffalo Women’s Society. Term comes from the buffalo pound/corral. A source indicates that the buffalo pound or corral is *Annai Maotokowa*, “that is the *maotokowa*.” So *Maotokiiks* comes from *Maotokowa*. The *Siksikaititapi* origin legend of the *Maotokiiks* gives some clarity to the term *Maotokowa*.

Matoohpoiskiiit – “Go get your face painted.”

Matsapsi – Brave, no regard for personal safety.

Matsiski – Brave, courageous, daring.

Miistsipiskaan – Wooden corral.

Miksinnitsi – Buffaloberry; red [baked] berry; thorny buffaloberry (*Shepherdia argentea*).

Misommahkoyinnimaan – Long Time Medicine Pipe, lit. long time pipe.

Misommipaitapiyssiin – Long life.

Miyohpo'koiks – Pleiades, or bunched stars.

Mo'ta'k – A person's spirit; literally his or her shadow, the manifestation of the person's spirit.

Mokaksin – Knowledge, intelligence, and wisdom.

Mopisstaan – Bundle; literally “bundled [object]”

Naaahs – My grandparents (both genders – grandmother and grandfather) ceremonial or otherwise. My mother-in-law or my father-in-law.

Naaahsiks – My grandfathers. Ceremonial, biological, or extended family grandparents. Contextual usage determines definition, i.e., in the context of ceremony, they are past bundle holders, and in the context of family, they are simply grandparents of the common context.

Naamaahkaan – Coup; requires the physical and *Iiyikitapiyssiin* [bravery] characteristics to which *Niitsitapi* men aspired; complements the mission of balance, integrity, and bravery. The term “coup” means “blow” (Grinnell 1962, 245), and “to take a trophy from an enemy” (Frantz & Russell 1989, 347); it is attributed to the French traders and trappers. A direct translation of the *Siksikaitsitapi* word is “to strike the enemy.” The Blackfoot term “*Naamaakaan*” means literally “to take a weapon.” *Naamaa* = weapon.

Naamaahkaani – Referring to *Naamaahkaan*.

Naatosi – “Sacred power” = Sun. Also one who has sacred powers.

Naatowa'po'ksist – The [female] bundle holder prior to present holder(s), i.e., holy mother of the present bundle holders. *Naatowa'po'ksist* [holy mother] is the woman who transferred the bundle to the present bundle holders.

Naatowa'po'n – Holy father of present bundle holders, the man who transferred the bundle to the present bundle holders.

Naatowapi – Ceremony, literally “of the sacred nature,” covers any ceremony. Ceremonies all have different names. Collectively, they are called *Naatowapiistsi*. If a group is going to have a ceremony, you would say, *Aaak Atowapsiyawa*, literally “they are going to be

of the sacred nature.” *Aaak Atowapsi* is “the person is going to have a sacred ceremony.” *Aawaatowapsi* is “the person is having a sacred ceremony.” *Atowapsi* is “when the person has had a sacred ceremony.” *Makatowapsi* is “if the person is going to have a sacred ceremony.” *Aawaatowapsiiksi* is “those people that have sacred ceremonies.” That which is sacred or holy.

Naatowapo’kos – Children, i.e., holy children of the previous holders of the bundles.

Naatoyii – Power that is in the universe (according to some scholars).

Naatoyinnaiysin – Sacred songs.

Napi – Old Man; hero. Exemplifies dark powers of humanit. See English–*Siksikaitsipowahsin* glossary for explanation.

Nato’api – Sacred science; cf. *Naatowapi* – that which is sacred or holy.

Natowa’po’ksist – Holy mother.

Ninna – My father. Also: leader. A leader is seen as father to his followers.

Niinaimsskaahkoyinnimaan – *Niinaimsskaan* Pipe. The Thunder-pipe proper. Medicine pipe in general is *Ahkoyinnimaan*.

Niinaimsskaan and *Niinaimsskaahkoyinnimaan* – Said to refer to the pipe as being so expensive that only *Ninnaiksi* [Chiefs or leaders] could afford them. The transfer payments (*Sikapistaanistsi*) could run very high, but that is not always the case. *Niinaimsskaiks* also had a lot of authority (*Ninnayawa*/Were accorded a lot of respect), so “*Ninna*,” is likely the source of the term *Niinaimsskaiksi*. *Niinaimsskaiksi*, *Niinaimsska*, and related terms have “*Ninna*” as a prefix. See also *Ninnaa*.

Niinaimsskaayahkoyinnimaan – Variation of *Niinaimsskaahkoyinnimaan*, Thunder-pipe proper. (Sometimes referred to as leader pipe.) Pipe in general is *Ahkoyinnimaan*.

Niinaimsskaiksi – The term used commonly for the “Medicine Pipe Holders.” It is not a literal translation. If translated, it would roughly be “leader possessors.” More properly, the “Thunder-pipe-holders,” as the pipe originally came from Thunder, *Ksisstsi’kom*. Beaver and thunder bundles were opened according to certain natural occurrences,

i.e., the thunder pipe bundle is opened when thunder is first heard. The beaver bundle holders have the songs for the *Ookaan* and perform other duties as well in relation to the Sundance. Their presence is desired and the *Niinaimisskaiks* were said to dictate the camp movement. Unless there was an *Ookaan*, the beaver people were not involved to any great extent. Similarly, the *Niinaimsskaiks* were not always involved to any great extent (however, they do have ties to other, less easily noticed, activities).

Niinaimsskaipasskaan – Medicine Pipe Dance (Potvin 1966, 56–57).

Niinohkanistsksinipi – This is the way I know it to be (speaking personally).

Niipaitapiiwahsin – (variation of *Niipaitapiiyisinni*) The life or lifeworld of *Niitsitapi*.

Niipaitapiiyssin – Way of life, constant motion of breath; together with *ihtsipaitapiyo’pa* identifies the meaning and purpose of life; to teach the way of life.

Niit – Real, as in *Niitsitapi*; from *Niitsi*, truth; cf. *Niitapi*

Niitaikso’kowammootsi’opi – Social structure, “how we know our relationships to be,” “how we are related to each other.”

Niitaoni’pii Kitao’ahsinnooni – Geography; “How we recognize our land (through geographic features).”

Niitapitapiiyisinni – Live with integrity, i.e., live according to the teachings of *Niitsitapi*.

Niitap Ototamapiwa Issksinnimatstohksinni – “Education is of great importance.”

Niitapaisso’pi – Refers to the way *Niitsitapi* people are, their *Niitsitapi* beingness. The particle *apais* is the part that refers to one’s way of being as part of actions. *Apais* means “your actions,” “the way you are moving.”

Niitapi – The way it is, it is real, or it is true.

Niitsi – Truth.

Niitsi’powahsinni – Language; *niitsitapi* talking; language that carries the breath of spirit; speaking *niitsi’powahsinni* is experiencing spirit.

Niitsikso'kowammootsi'opi – “How we are related to each other,” social structure.

Niitsipoyi – “Real people,” language speaker(s), sg. and pl.

Niitsitapi – Generic term for real people or all Indian, Aboriginal, or Indigenous peoples, including those that have Blackfoot as their language. *Siksikaitsipoyi* are specifically those Native people who have Blackfoot as their language; the term means “Blackfoot-speaking real people.”

Niitsitapi Oopaitapiiyssoowaiyi – The lifeway of *Niitsitapi*.

Niitsitapiipaitapiiysin – The life or lifeworld of *Niitsitapi*.

Niitsksinnipi omahtanistaissihpi – Philosophy. Literally: How we come to know how the [universe] works. (Understood only in appropriate contexts.)

Niksist – Mother (my mother).

Ninna – My father.

Ninnaa – Man; leader; a person that is accorded a lot of respect, and lately “tribal chief or councilor.”

Ninnaiksi – Chiefs or leaders (plural).

Ninnaistako – Chief Mountain.

Ninnayawa – They are [leaders] to be accorded a lot of respect and authority.

Nitainaawa – Lone Chief.

Nitaisstammatsokoyi – What I have been taught (teachings).

Nitsitsihtaaniists – My intentions. Sg.: *Nitsitsihtaani*.

No'ta'k – Spirit.

Noo Kainai – Here at Many Chiefs (Here at *Kainai*).

Noohtsspommowawa – I helped.

O'ohkowiaptssinni – Clan-ship. See also *Tso'ohkowaysinni*.

O'totamaaahs – The main elder [grandfather] or most important elder [grandfather].

O'to'tamsiwa – The most important person.

O'tsisstapi – Generic term for “bundle.” Rawhide case holding the contents of the bundle, i.e., *Kommo'tsisstapi* = a round/cylindrical

rawhide case. *Pokotsstapi* = small rawhide case. Also: *Mopisstaan*, which literally means, “bundled [object].”

Omaaahsowaayi – The sacred Horn Society’s sacred grandparents.

Omahkitapiiks – Elders or old people, in general.

Omahkohkanakaaatsiiks – The big all comrade [individuals].

Omahkohkanakaaatsiisinni – Big All Comrades; see *Iitskinnayiiks*. In the past most people would not refer to the Horns, *Iitskinnayiiks*, by that name out of reverence and sometimes fear. They would just say *Omahkohkanakaaatsiiks* [the big all comrade, i.e., an individual], or *Omahkohkanakaaatsiisinni* [the Big All Comrades Society, i.e., a group]. Possibly meaning the “Ultimate All Comrades.” Some of the societies were made up of older individuals, which also explains the “*Omahk*” in the word, which means “old,” as in *Omahkinnaa* [old man].

Omahkspátsikoi – Literally “the big sand,” “the Sand Hills.”

Ookaan – The ceremony surrounding the building of *Ookaoyis* [the Sun-lodge]. It is initiated by a vow made by a holy woman who hosts the ceremony. Collective reference to the whole sundance ceremony and activities. The term “*Okaan*” originated from lashing together the wooden beams of the lodge with *apiss* [rope or rawhide strips], as in roping cattle.

Ookaoyis – Sun-lodge proper. Sun-lodge in the context of *Aokaawa*, the woman sponsoring the *Ookaan*.

Omaaahsowaiksi – Their grandparents.

Oopaitapiisoowaiyi niitsitapi – The lifeway of *Niitsitapi*.

Ootai – Weasel in brown summer phase.

Ootohkoi – Usually in reference to yellow [sacred] paint.

Ootohkoinatsii – The color yellow. Literally, “yellow-looking.”

Otaawaaahskatawaiksi – Those that they get as their grandparents. Elders.

Otsiitsitapiinihkasimmowaistsi – Their real people names.

Otsisstapiists – Bundles.

Otsitsihtaaniists – [That person’s] intentions. Sg.: *Otsitsihtaani*.

Paapaokaan – Dream.

- Pahtsiipissowaasi* – Mistaken-for-Morning-Star; Scarface's other name besides *Paiyo* name. See: *Ipissowaasi* for clarification.
- Pahtsiipissowaasi* – Scarface.
- Paitapiiyssin* – The processes of our way of life, lit. up[right] life, as in up and living, alive as a physical being walking around.
- Paiyo* – Scarface; see English–*Siksikaitsipowahsin* for all the names by which he is known.
- Piikanaki* – Peigan woman. *Pikanaki* is a variation of the same.
- Piikanikowan* – Peigan man.
- Piksiwa* – Restless.
- Piskaan* – Buffalo pound.
- Pitsi (particle)* – Means the person has the trait the rest of the word makes reference to.
- Poiskinnaksin* – Face painting.
- Poiyawa* – One of the names scarface is known by.
- Poko'tstapi* – small rawhide case. Also: *Mopisstaan*. which literally means, “bundled [object].”
- Pomma'ksinni* – Transfer. Pl.: *Pommaksiistsi*.
- Pommaksinni* – Reference to *pomma'ksinnil*/transfer.
- Pommaksiistsi* – Ceremonies which transfer knowledge.
- Ponokaomita* – Horse; lit. elk-dog.
- Pookaiksi (singular), Pookawa (singular), Pookasin (collective)* – Child, children (Also see *Naatowapokoos* and bundle holders.)
- Pookawa (singular), Pookasin (collective)* – Child, children.
- Poowaksski* – Scarface, Also known as *Paiyo, Pahtsiipissowaasi*.
- Pisstahksin* – To give tobacco.
- Saam* – Medicine; can also be translated as “food” (*Iisaami* = has medicine, or, acquired food).
- Saitamsin* – Breathing, breath of air.
- Sao'otsistapapi* – Mystery, some thing that doesn't make sense or incomprehensible.
- Sayikihkihiwa* – A person who can't settle down including in relationships.

- Simohkessin* – Cautioning, advice.
- Sikapinaki* – Blackeyes Woman.
- Sikapistaan* – An offering/payment: to elders for advice; to those that are transferring bundles to you; to those that are healing you; etc. Pl.: *Sikapistaanistsi*.
- Sikapistaanistsi* – Transfer payments.
- Siksika* – The Blackfoot tribe.
- Siksikaitsipowahsin* – Blackfoot language.
- Siksikaitsipoyi* – Those who speak the Blackfoot language.
- Siksikaitsipowahsiistsi* – Blackfoot language words.
- Siksikaitsitapi* – All Blackfoot speaking tribes; the term means “Blackfoot speaking real people.”
- Siksikaitsitapiipaitapiyysin* – Blackfoot way of life.
- Skinnii-piikani* – North Peigan (or *Aapatohsipikani*). The name Peigan may be the Anglo-cised version of the *Siksikaitsitapi* word *Pikani*, meaning “poorly dressed” or “torn robes” (Ewers 1958, 5) or “robes that are worn and thin from wear.” *Skinnii* refers to the place that they occupy. It means to live at the edge, referring to the mountains. *Pikani* likely has been the tribe’s name prior to contact.
- Sokoisskitsipahpahsin* – “Good heart.”
- Sooyitapiiks* – Water Spirits.
- Staaapsiwa* – A person of [that] laziness.
- Stao’owa* – Ghost (pl. *Stao’oi’ks*); used when people have no ambition or are doing nothing of any use. Cf. *Ksistapsi* – Ghost, literally “no real source.” *Stao’oi*, singular; *Ksistapsiiks*, pl., are both variations of the same.
- Taapiimsin* – Relationship. This is only the fragment which addresses relationship. Prefixes and suffixes would address the type of relationship. But usually of the physical being kind.
- Tatsikiiyakokiisinni* – The centre tepee.
- Tsi’ki* – Address used to refer to a younger person than the speaker.
- Tsihtaanist* – Intentions. Sg.: *Tsihtaan*.
- Tsisksaan* – Sweat lodge.

Tso'ohkoway'sinni – Tribal alliance in the sense of relationships, as in clans, family, etc. Variation of *O'ohkowiipstssinni* – clan-ship.

Waa to'si – Powerful.

English–Siksikaitipowahsin

The reader is advised to read some of the longer explanations of glossary entries in the *Siksikaitipowahsin*–English glossary.

Align – see *Kakyosin* in *Siksikaitipowahsin*–English glossary.

All-Smoke Ceremony – *Kanotsisissin*.

Altar – (place of smudge) *Iitawaamatosimmopi*.

Ancestor – *Akaitapiwa*.

Ancestors, the old people that lived before us – *Akaitapiiks*.

Attitude – *Maanistapaisspi*, see *Siksikaitipowahsin*–English glossary for explanation.

Authority – *ninnayawa*, i.e., to be accorded a lot of respect, authority.

Balance – *Aawaatsimihkaasatai*, we can think of it as a return to balance for taking or undertaking rebalancing and harmonizing actions to return to the same, to counter every action and/or word that affects that balance and harmony.

Balance – *Aohkannaistokawa* = “Two of everything;” polar opposites such as: male and female; good & bad, etc. No specific term for balance.

Beaver – *Ksisskstaki*.

Beaver Bundle – *Ksissksta'kyo* usually used as a prefix indicating “Beaver type.” As in *Ksisskstakyo Mopistaan* = “Beaver” Bundle.

Beaver Bundle Holders – *Iyaohkiiimiiksi*, literally translated to, “The-ones-that-have-water.” Beaver Bundle holders are said to have no fear of water. The power of the bundle is also related to water. These are collectively the Beaver Bundle holders, *ksissksta'kyo mo'pisstaiksi* (Beaver Bundle is *ksissksta'kyo*).

Behaviour – *Maanistapaisspi*.

Behaviour (sacred) – *Aatsimihkasin*, (From where *Aawatsimihkasatawa* is derived) means “sacred way of behaviour, actions, acting.”

Being – *Paitapiiyyssin*. The processes of our way of life, lit. up[right] life, as in up and living, alive as a physical being walking around.

Being of good heart – *Aatsimoyihkaani* is performed from the source of a good heart. *Sokoisskitsipahpahsin* – Good heart.

Big All Comrades – *Omahkohkanakaaatsiisinni*; see *Iitsskinnayiiks*.

Blackfoot language – *Niitsi’powahsinni*, i.e., *Niitsitapiwa* talking; language that carries the breath of spirit; speaking *Niitsi’powahsinni* is experiencing spirit.

Blackfoot language words – *Siksikaitsipowahsiistsi*.

Blackfoot way of life – *Siksikaitsitapiipaitapiiyyssin*.

Brave – *Matsiski*, meaning “brave, courageous, daring.” *A’tsapssi*, meaning “brave” or “crazy.”

Bravery – *Iiyiikitapiiyyssin*.

Breath – *Niipaitapiiyyssin*, i.e., way of life, constant motion of breath; together with *Ihtsipaitapiiyopa* identifies the meaning and purpose of life; to teach the way of life.

Buffalo pound – *Annai Maotokowa*, “that is the *Maotokowa*,” meaning “buffalo pound” or “corral.” *Maotokowa* is also a washout or gully, natural formations that were often used as a pound or *piskaan*.

Buffalo Women’s Society – *Maotokiiks*. Term comes from the buffalo pound/corral. A source indicates that the Buffalo pound/corral is *Annai Maotokowa* / That is the *Maotokowa*. So *Maotokiiks* comes from *Maotokowa*. The *Siksikaitsitapi* origin legend gives some clarity. See entry Buffalo pound.

Bundle holder – *Naatowa’po’ksisst*, i.e., holy mother of the present bundle holders; *Naatowa’po’n*, i.e., holy father of the present bundle holders; *Naatowa’pokos*, i.e., holy-children of the previous holders of the bundles.

Bundle holders, former – *Aaahsiks*, beginning with two generations back (*Naaahs* [my grandparents], *Kaaahs* [your grandparents], *Kaaahsinnooniksi* [our grandparents], *Oomaaahsowaiksi* [their grandparents]).

Cautioning – *Siimohkissin*.

Ceremonialist – *Aawaatowapsiiks*.

Ceremony – *Aaopaatoom* (pl.).

Chief – *Ninnaa*, also: man; leader; a person that is accorded with a lot of respect; and, lately tribal Chief or Councilor. *Ninnaiksi* (or leaders) plural.

Children – *Naatowa'pokos*, i.e., holy-children of the previous holders of the bundles.

Clan-ship – *O'ohkowiipstssinni*.

Cognizant – *Akaaotsistapi'takyo'p*, i.e., to be cognizant and to discern tribal connections; sacred science; knowing as experiential knowing.

Coming to know – *Iissksiniip*.

Coming to know your heart = indigenous epistemology –
Aistomatoominniki.

Compassion – *Kimmapiiyipitsinni*.

Consciousness of the natural order – *Aotsistapitsihk Maanistsihp* – Literally “when we understand how it is,” “how the universe is with its natural laws,” or “how the order of all things is.” Consciousness of the natural order. Cf. *Ksinna'oi* story under entry “align” for an illustration. In it the man was shown what the order of things was for the *Ksinna'oi*, therefore he was able to emulate them to achieve the same things. He understood how it was, he had consciousness of the natural order of things.

Constant motion of breath – *Niipaitapiiyssin*; way of life,; together with *ihtsipaitapiyo'pa* identifies the meaning and purpose of life; to teach the way of life.

Convocation (meeting) – *Kanohsin*.

Corral – *Annai Maotokowa*, “that is the *Maotokowa*,” meaning “buffalo pound.”

Cosmic alliance – See *Kakyosin* in *Siksikaitsipowahsin*–English glossary.

Cosmic order – See Cosmic universe.

Cosmic universe – *Ihtsipaitapiiyio'pa*, i.e., sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the

Source of Life; great mystery; together with *Niitpaitapiiyssin* identifies the meaning and purpose of life. (I use the term “cosmic universe” to reference *Siksikaitsipoyi* understandings of reality emanating from *Ihtsipaitapiyo’pa*, the Source of Life). *Ihtsipaitapiyo’pa* is that which causes or allows us to live. The term natural law does not have a direct *Siksikaitsipowahsin* equivalent, however it is through *Ihtsipaitapiyo’pa* that all “natural laws” are governed. It is *Ihtsipaitapiyo’pa* that orchestrates the universe. Its laws govern the universe and including human life. *Ihtsipaitapiyo’pa*, literally translates to “That which causes us to be alive.” This force can also be called on to put things in your mind that will help you figure things out – to understand. It is very similar to what the Lakota call: *Wakantanka*, The great mystery. We don’t really know what this force is. It is a mystery yet we know it exists to allow us to live and also is a great orchestrator of all life and the universe. It is intelligent and wise. It is not a direct translation of “cosmic universe.”

Cosmic world – See Cosmic universe.

Councilor – *Ninnaa*, also: man; leader; a person that is accorded with a lot of respect; and, lately tribal Chief or Councilor.

Courageous – *Matsiski*, meaning “brave, courageous, daring.” Related word: *Iyiikitapiyi*.

Crazy – *A’sapssi*, meaning “brave” or “crazy.”

Crazy Dogs Society – *Kanatsomitaiksi*; the Crazy Dogs or Brave Horses Society. This society has been called Crazy Dogs for some years now; however, lately many people have insisted that it was a mistranslation. Some now say it means Brave Horse. *Kan*, is reference to a collective. *A’tso*, comes from *matsiski*, meaning “brave, courageous, daring.” Dog is *Iimitaa* and Horse is *Poonokaamita* (Elk Dog).

Daring – *Matsiski*, meaning, “brave, daring, courageous.”

Discern – *Akaotsistapi’takyo’p*, i.e., to be cognizant and to discern tribal connections; sacred science; knowing as experiential knowing.

Dog – Iimitaa. Sometimes you will only have the fragment *oomita*, can be understood as “dog.” A Blackfoot speaker though would understand it is “horse” in the context it is used.

Dream – Paapaokaan.

Earth, sacred – Example: *Ksahkomma iikatsimapsiwa, aawatsimihkasatawa.* “

The Earth is sacred, we perform sacred acts to return our relationship to its sacred balance [whenever we upset that balance].”

Economy – Isstatsimihkasatawa, literally “we give tobacco.” Economy does not equal *Isstatsimihkasatawa*, which means: to act in a sacred manner. The particle “*atsim*,” in the word comes from, *Aatsimapi*, which means holy or sacred. The rest of the word speaks to performing that sacred act. This act is intended to reestablish good relations with people, *Ihtsspaitapiiyopa*, animals, the earth, etc. (whichever has been affected by your actions). Usually done after you offended someone, but it can be done even if you are not the offender. If we take a plant we give tobacco to earth to reestablish your good relationship and maintain a balance, and harmony – sacredness. Elders say *Itsinohtatsimihka’so’p*. Meaning for any action you perform you should also perform an act to restore balance, harmony and sacredness. It is done all the time. If you hunt and kill an animal, “*Kitakatsimihkaas*/you will perform a sacred act [to restore the sacred balance and harmony].” Just think if we all did that with every act we perform. There would be less gluttony when it comes to natural resources and polluting the environment, etc. Just imagine the amount of *Aatsimihkasin* you would have perform to set things right today. Not only do we have enormous financial debt, but we also have an astronomical moral debt. We are easily morally bankrupt. Also: *Ksahkomma Aatsimapiwa*, which means, “Earth is sacred.” We give it tobacco to restore the sacredness.

Elders – Aawaahsskataiksi, i.e., those that are approached for everything from advice to conducting ceremonies. Elders are also *Omahkitapiiks*. The distinction is *Omahkitapiiks* are “old people” in general. *Aawaahsskataiksi* are those that have rights to advise on sacred

matters. The right is acquired through having gone through transfers themselves. They must have passed those rights on too.

Epistemology – See *Ai'stomatoominniki*.

Experience – *Ihtsistotosp*, meaning “what we have been put through.” In context it means “you have experienced it.”

Experiential knowing – *Akaaotsistapi'takyo'p*, i.e., to be cognizant and to discern tribal connections; sacred science; knowing as experiential knowing.

Face painting, getting one's face painted – *Poiskinnaksin* – Face painting. *Aohpoiskinna* – (person) is getting face painted. *Ao'ohpoiskinahki* – When (person) has had face painted. *Matoohpoiskiiit* – Go get your face painted.

Force – *Ihtsipaitapiyo'pi*, i.e., sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the Source of Life; great mystery; together with *Niipaitapiyysin* identifies the meaning and purpose of life. See: Cosmic Universe for explanation.

Generosity – *Aahsapsi* – Good, of the. *Aahsitapi* – [Of the] good person. The assumption is that a good person is a generous kind person.

Geography – *Kitssksah Koominninooni*, literally “our Land.” *Niitaoni'pi Kitao'ahsinnooni*, meaning “How we recognize our land (through geographic features).”

Ghost helper – *Aiyiikinaan*.

Gift – *Koitapiiisin*. There other related words regarding gifts but in different contexts. *Koitapiiisin* is the best for overall use.

Giving – *Ispommotsisinni*. Giving and sharing.

Giving (giving and sharing) – Giving – *Matsiskahtaksin*. Sharing – *Ispomihtaan*. *Ispomihtaan* means “helping.” You share to help people. If you give something to some one you would “*Noohtsspommowawa* / I helped [that person] with [the item].” The older word, which we hear rarely is *Iikawa*. Most people would not understand it when it is spoken especially not if they read it.

Good heart – *Sokoisskitsipahpahsin*.

Good heart, being of good heart – *Ikinniiyoihkitsipahpahsin*, meaning “soft-heartedness.” Cf. *Aatsimoihkaan* for further discussion.

Grandfather – *Kaaahsinnoon*.

Grandfathers – *Naaahsiks* = My grandfathers. Either ceremonial, biological, or extended family grandparents. Contextual usage determines definition, i.e.: In the context of ceremony, they are past bundle holders and in the context of family, they are simply grandparents of the common context.

Grandparent – *Kaaahs*, your grandparent. Ceremonial and otherwise. Also: Your mother or father-in-law.

Grandparents – *Aaahsiks*. *Oomaaahsowaiksi* – Their grandparents.

Grandparents – *Kaaahsinnooniksi* – Collective term for “Our grandparents.” The term is understood properly in context. When the “Common” *Niitsitapi* (Real People), *Niitsipoyi* (Real people language speakers – specifically Blackfoot in this case) say *Kaaahsinnooniksi*, it is understood that they are referring to Grandfathers and Grandmothers in the family structure sense. When members of the various societies or individual bundle and pipe holders say *Kaaahsinnooniksi* they are more than likely mean previous society members, bundle holders, pipe holders, etc. These ceremonial people use it for previous “bundle/pipe holders” who were holders two generations (transfers) before them. The set up is the same as in a family structure. The present members are the “*Naatowa’pokos*/Holy-children” of the previous holders of the bundles. The previous holders prior to present holders are “*Naatowa’po’n* and *Naatowa’po’ksissti*/Holy father & Holy mother” of the present holders. All those former holders beyond these two generations are *Aaahsiks* (*Naaahs* [my grandparents], *Kaaahs* [your grandparents], *Kaaahsinnooniksi* [our grandparents], *Oomaaahsowaiksi* [their grandparents]). However, protocol restrictions apply to *Aawaaahskataiksi* [those elders who are approached for everything from advice to conducting ceremonies]. They don’t have “blanket privileges.” For example, they can only participate in and conduct ceremonies that they have gone through themselves and can only

advise on certain matters as their experiences (actual participation) dictate. All other societies have similar structures.

Grandparents – *Naaahsiks* (plural), my grandparents (both genders – grandmother and grandfather), ceremonial or otherwise. My in-laws. Genderless term.

Great mystery – *Ihsipaitapiiyopa*, i.e., sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the Source of Life; together with *niitpaitapiiyssin* identifies the meaning and purpose of life.

Healing powers – *Aato'si* – To have sacred power, i.e., healing powers.

Heart, being of good heart – *Ikiniiioihkitsipahpsin*.

History – *Inahkotait sinik a' topi*, meaning “[what] we pass on through the generations, through storytelling.”

Holy father – *Naatowa'po'n*, i.e., the man that transferred to the present bundle holder.

Horn Society – *Ihkanakaaatsiiksi*.

Horn Society – *Iitsskinnayiks*, Horn Society members; also:

Omahkohkana-kaaatsiisinni – “Big All Comrades” (possibly meaning the “Old All Comrades,” because, older men and women usually joined this group in the old days. It could also be “Ultimate All Comrades” because the Horn Society would be at the top if societies were arranged in a hierarchy. Other age grade societies ultimately led up to the Horn Society. Thirdly and likely the most accurate theory is that they are so named because four all comrades societies came together to avoid extinction after epidemics to create one big/unified all comrade society).

Horn Society – *Omaaahsowaayi*.

Horse – *Ponokaomita* (lit. elk dog).

Incense – *Aamato'simmaan*.

Indigenous epistemology = *coming to know your heart* –
Aistomatoominniki.

Intentions – *Tsihtaanist*. My intentions = *Nitsitihhtaanist*. [That person's] intentions = *Otsitsitihhtaanists*. Singular would be: *Tsihtaan*, *Nitsitihhtaan*, *Otsitsitihhtaan*, respectively.

Kainai (Many Chiefs) – *Aakainawa*.

Kindness – *Kimmapiiypitsinni*.

Kinship alliance – *Ksokoisin*, for relatives in family structure. *Tapiimihsin* are those you have a relationship (alliances) with.

Knowing – *Akaotsistapi'takyo'p*, i.e., to be cognizant and to discern tribal connections; sacred science; knowing as experiential knowing. The moment or the occasion you come to know is *Ao'tsistapi'takyo'p*.

Issksiniip, i.e., knowing is active participation with the world, integrating experience through reflective meditation. Knowing is the ability to make reference to past experiences, contextualizing them in a system of meanings to make sense of present experiences and formulate, the basis for decision-making.

Knowledge – *Aissksinihp*, we know it to be like that.

Knowledge – *Kii Nai'tsistomato'k Ai'stamma'tso'tsspi*. Embodying or being the knowledge you have been given), making knowledge part of our body.

Knowledge, spirit of – *Kakyosin*. This word means “to observe.” Literally *Kakyosin* can be seen as the “essence of knowledge.” The term is related to *Mokaksin*, which is what comes from observation and connection with the universe. *Mokaksin* is knowledge, intelligence and wisdom.

Leader – *Ninnaa*, also: man; a person that is accorded with a lot of respect; and, lately, tribal Chief or Councilor.

Leaders – *Ninnaiksi* (or chiefs) plural. Also literally: “*Aaotoomakiiiks* / Those that [walk] first.”

Life – *Niipaitapiiwahsin* or *Niipaitapiiyssin*, i.e., way of life, constant motion of breath; the life or lifeworld of Niitistapi; together with *Ihtsipaitapiiyopa* identifies the meaning and purpose of life; to teach the way of life. Life force – *Ihtsipaitapiiyopa*, i.e., sacred power, spirit or force that links concepts; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the

Source of Life; great mystery; together with *Niitpaitapiiyssin* identifies the meaning and purpose of life. See other discussions on life.

Lifeway – *Niipaitapiiwahsin*, way of life, constant motion of breath; together with *ihtsipaitapiiyopa* identifies the meaning and purpose of life; to teach the way of life. Our life ways = *Kipaitapiiwahsinnooni*.

Lifeway – *Niitsitapi Oopaitapiiyssowaiyi*. The lifeway of *Niitsitapi*.

Lifeworld – *Niipaitapiiwahsin*, i.e., the life or lifeworld of the *Niitsitapi*.

Lone Chief – *Nitainaawa*.

Long life – *Misommipaitapiiyssin*.

Long Time Medicine Pipe – *Misommahkoyinnimaan* = long time pipe.

Love – *Aakomimihtaan*.

Man – *Ninnaa*, also: leader; a person that is accorded with a lot of respect; and, lately tribal Chief or Councilor.

Many Chiefs (Kainai) – *Aakainawa*.

Medicine Pipe Dance – *Niinaimsskaipasskaan*.

Medicine pipe holder – *Niinaimsskaiksi*, term used commonly for the “Medicine Pipe Holders.” It is not a literal translation. If translated it would be roughly “Leader possessors.” More properly the “Thunder-pipe-holders,” as the pipe originally came from Thunder, *Ksisstsi’kóm*.

Meditation – *Kakyoopissin*. In ceremonial language it could be

Aatooopissin = sitting holy.

Moon – *Ko’kommikisoom*.

Morning Star – *Ipissowaasi*. This is Morning Star’s name. The term does not mean morning star. But we refer to the morning star as *Ipissowaasi*.

Mother – *Niksist* (my mother).

Mysterious power – *Ihtsipaitapiiyopa*.

Mystery – *Pissatapi* = some thing that doesn’t make sense or incomprehensible. *Ihtsipaitapiiyopa*, i.e., sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the Source of Life; great mystery; together with *Ihtsipaitapiiyopa* identifies the meaning and purpose of life.

- Observation** – *Kakyosin*. *Kakyosin isstaokaki'tsotsp* / observation gives us intelligence knowledge and wisdom.
- Offering** – *Ikitsstaan* = an offering to the sun or other entities. Related term: *Sikapistaan* = an offering/payment: to elders for advice; to those that are transferring bundles to you; to those that are healing you; etc.
- Old Man** – *Napi* (hero, exemplifies dark powers of humanity). *Napi* is representative of the fallibility of man. He reminds us that to do things that are wrong will result in negative consequences. He is the subject of our legends in which he is always getting himself into difficult situations because he doesn't do "the right thing." If something bad or humorous happens as a result of our in-attention, etc., we might say, "That is *Napi*, he is all around us."
- Old people** – *Iipommowaiksi*. Old people, those who have been transferred (initiated ceremonialists).
- Ones-that-have-water** – *Iiyaohkiimiiksi*. Beaver bundle holders.
- Ontology** – No term. However, much of *Niitsitapi* Life is spent in the process of trying to understand the spiritual existence etc. and all that is related to ontology.
- Original responsibility** – *Kiitomohpiipotokoi* = What you have been put [here] with. Anything we are "put here with" is our responsibility.
- Payments** – *Sikapistaanitsi*, i.e., transfer payments.
- Pedagogy** – *Issksinnima'tstohksinni* = education in all forms.
- Philosophy** – *Niitssksiniipi omahtanistaissihpi*. Literally: How we come to know how the universe works (understood only in appropriate context).
- Piikani, male** – *Pikannikowan*.
- Pipe** – *Ahkoyinnimaan*.
- Pipe keeper or medicine pipe holder** – *Niinaimskaiksi*, term used commonly for the "Medicine Pipe Holders." It is not a literal translation. If translated it would be roughly "Leader possessors." More properly the "Thunder-pipe-holders," as the pipe originally came from Thunder, *Ksisstsi'kom*.
- Power** – *Aato'si* – To have sacred power, i.e., healing powers.

Power (sacred) – *Ihtsipaitapiyo’pa*, i.e., sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life; sun as manifestation of the Source of Life; great mystery; together with *Niipaitapiiyssin* identifies the meaning and purpose of life. *Ihtsipaitapiyo’pa* is a sacred power that gives/allows life to exist.

Powerful – *Waa to’si*. Has the power of *Naatoyii*. Connected to *Naatosi* – the Sun – and its power.

Pray – *Waatoyinnayi*. *Aawaatoyinnayi* refers to the singing of sacred songs and also when a bundle is “taking care of” your home. Pray = *Aatsimoihkaan*.

Prayer – *Aatsimoyihkanni*. Praying should be done only while “being of good heart.”

Real People language – *Niitsi’powahsinni*, i.e., *Niitsitapiwa* talking; language that carries the breath of spirit; speaking *Niitsi’powahsinni* is experiencing spirit.

Reality – No directly equivalent term. Only: *Aanoo Iitapaitapiiyopi* = Here, here we are living (physically).

Red Belt society – *Maohksiipssiiks*.

Relationship – *Isskanaitaptsi*.

Relationship – *Taapiimsin*. This is only the fragment which addresses relationship. Prefixes and suffixes would address the type of relationship. But usually of the physical being kind.

Relationship, sacred – Example: *Ksahkomma iikatsimapsiwa, aawatsimihkasatawa*. “The Earth is sacred; our relationship is sacred.”

Respect – *Ainnakowa* = to respect a person or thing.

Respect – *Inna’kotsiysin*.

Respected person – *Ninnaa*, also: man; leader; a person that is accorded with a lot of respect; and, lately tribal Chief or Councilor.

Responsibilities – *Kiitomohpiipotokoi* (or role). *Kiitomohpiipotokowa* – “What you have been put here with” – This comes with the assumption that what you are put here with is what you are responsible for.

Role – *Kiitomohpiipotokoi* (or responsibilities). See responsibility for explanation.

Sacred – *Aatsimapi*.

Sacred – Example: *Ksahkomma iikatsimapsiwa, aawatsimihkasatawa*.
“The Earth is sacred, our relationship is sacred.”

Sacred medicine powers – *Aatosin*.

Sacred power – *Ihtsipaitapiiyò’pi*, i.e., spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; Source of Life. Sacred power, i.e., Sun is *Naatosin*.

Sacred science – *Akaotsistapi’takyo’p*, i.e., to be cognizant and to discern tribal connections; knowing as experiential knowing. Also: *Nato’api*, that which is sacred or holy.

Scarface – *Poowaksi*, a.k.a. *Poiyawa, Paiyo, Ihspowaksski, Pahtsiipissoowasi*.

Sharing – *Ispommotsisinni* – Giving, support and sharing.

Smudge – *Aamatosimaan*.

Social structure – *Niitaikso’kowammotsi’opi*, “how we know our relationships to be.”

Social structure – *Niitsikso’kowammootsi’opi*. “How we are related to each other,” social structure.

Society – *Kana’kaaatsiiks*, i.e., any one of the societies, Horns, Maotokiiks, etc.

Song – *Naatoyinnaiysin*. Sacred songs.

Source of Life – *Ihtsipaitapiiyò’pa*, i.e., sacred power, spirit or force that links concepts; life force; term used when addressing the sacred power and the cosmic universe; sun as manifestation of the Source of Life; great mystery; together with *Ihtsipaitapiiyò’pa* identifies the meaning and purpose of life.

Speakers – Sg. & pl.: *Niitsipoyi*, real people language speakers. This is how we address our Blackfoot people.

Speaking – *Saitamsin*. Through the breath of speaking.

Spirit – *Ihtsipaitapiiyò’pa*.

Sun – *Naatosi*.

Sun-lodge – *Ookaoyis*.

Sundance – *A ko'ko' ka'tssin* (lit.: circle encampment). *Ookaan*, specifically the vow made by holy woman who hosts the ceremony.

Support – *Isspomotsisinni*. Sharing and support.

Survival – *Kaamotaan* meaning “survival [from all perils].”

Survival – *Kamotaani*.

Sweat lodge – *Tsi'sskaan*.

Teacher – *Aisksinnima'tstohki*.

Teachings – *Nitaisstammatsokoyi*.

Teepee – *Tatsikiiyakokiiysinni*. The centre tepee.

Thunder – *Ksisstsi'ko'm*.

Thunder pipe – *Niinaimsskaahkoyinnimaan*, the Thunder-pipe proper.

Medicine pipe in general is *Ahkoyinnimaan*. *Niinaimsskaan* and *Niinaimsskaahkoyinnimaan* are said to refer to the pipe as being so expensive that only *Ninnaiksi* (Chiefs or leaders) were the only ones that could afford them. The transfer payments (*Sikapistaanistsi*) could run very high, but that is not always the case. *Niinaimsskaiks* also had a lot of authority (*Ninnayawal/Were* accorded a lot of respect), so “*Ninna*,” is likely the source of the term *Niinaimsskaiksi*. *Niinaimsskaiksi*, *Niinaimsska*, and related terms have “*Ninna*” as a prefix. *Ninna* is the term for “man,” “leader,” “a person that is accorded with a lot of respect,” and, lately “tribal Chief” or “Councilor.”

Tobacco, to give – *Pisstahkssin*.

Traditional knowledge – *Kipaitapiwahsinnooni*. The Blackfoot term for life encompasses a lot of things. Our traditional knowledge is part of it.

Transfer – *Ai'pommootsp*, meaning when we have gone through a transfer.

Transfer – *Pommaksiistsi*. Ceremonies which transfer knowledge.

Transfer payments – *Sikapistaanistsi*.

Transfer, went through a – *Iipommowa*.

Transformational consciousness – *Ao'tsistapitakyoki*.

Transformed – *Aistommatop* = when we have embodied the knowledge, we are the knowledge, the knowledge is us.

Tribal alliance – *Tso'ohkoway'sinni*, in the sense of relationships, as in clans, family, etc.

Understand – *Aotsistapitakyop*.

Values – No generic term. See *Kimmotsiisinni* for a central example of one of the *Siksikaitstapi* values.

Way of life – *Niipaitapiiysin*, i.e., constant motion of breath; together with *Ihtsipaitapiyo'pa* identifies the meaning and purpose of life; to teach the way of life.

Way of life, Blackfoot – *Siksikaitstapiipaitapiiysin*.

Wind – *So'poi*.

Words in the Blackfoot language – *Siksikaitsipowahsiistsi*.

Vow – *Ahkoomohsin*. *Ookaan* is specifically the vow made by the holy woman who hosts the Sundance ceremony.

Younger person – *Tsi'ki*. Address.

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