

Native American Studies Building Report
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Things have been slow this month with the weather. I have worked on transcribing more stories (see attachment). The biggest project is preparing a proposal to the BTBC from monies to go to fluent speakers to record small children stories. The thoughts are that rather than having a lesson plan for each grade level we would make a goal for each grade to learn a small story. Basing off the pre-tests I administered to the high school students early this school year (in which the results were very low) we determine that all our students are at a low level of Blackfoot competence (this statement does not consider the immersion students) and will thus strive to learn on the same level. I am going to ask the council to fund this project because 1) recordings and materials then can be available to the public through the tribe, 2) elders who work on the project can go through getting money through the tribe, which would alleviate the process of being paid and hired through the district, and 3) establish a partnership with various institutions throughout Blackfeet country with respect to our language.

í'p oō "simaiks	Fat melters
í'tsin'kă asimyăa ăp ũtō "tsik	They were named long ago
ō ttākō miitsisă aw ōtto'tsinō •o'•"so'yi	Because they liked to eat fat
isaists ō ttā umăp ip o'p "simăt's □□•măksinokăp is ō "p "simaii	As they were always melting fat, even when they had supplies [of meat], they were melting

kŭ ttīyimiiks	Not-Laughers
í'tsin'kă tīyă aw ăp ũtō "tsik	They were called long ago
ō ttsīmiip ittsiīyă a	Because they were laughers
mŭ ttŭ p ii ō ttă •p o'kă ap in'kăkoīyīi	People reversed their name
kŭ ttīyimiiks	[calling them] Not-Laughers

ăp ũtō "tsik oō mă ninnă ăanisstă a mīkyăp ii	Long ago there was a chief, called Red-man.
oō mī ninnă ii•nai iitsisstip oō "to'yīwăyi ō ttō "kiimă anyaii	The there was another chief, with whose [literally: his] wife he [Red-man] ran away
issăp oō i iităpp oō yăa	They went to the Crows
ō ttaiitoō •toō "săa oō mīm issăp oō i	When they got their to the Crows
iită anisstsii oō mii ō ttō "kiimă an	He said to his wife
tsă anisstă •p ii kittăak'p ăkitō p ii'p '	What is it you will ride with?
ō ttsităan'kīyīi	She told him
să'amiskinnitsiimă anissts kīi ăwoō tăani kīi năa "kō to'wăp imă "p i	Medicine-bags, and a shield, and something to cover [those things].
kīi tsă anisstsīnăami kittăak'kitō p ii'p '	And- [he asked her]- what color [of horse] will you ride on?
kīi kittăakikssisksimă "p i	And what color [of horse] will you put your pack on?
siksikikkīyīi nittăakit'kitō p ii	I shall ride- [she said]- on a black-striped back
ais□•ko'yisikikkīyīi nittăakită issksimă a	I shall put my pack on a bay-striped back
ŭ"săa kittăakīi•itŭtō "p '	What -[he said]- will you use as a saddle?
nă ap o'īksīyīi nii•ităkit'	I shall use as a saddle -[she said]- a saddle with two sides up
kīi tŭ mo'tăp u'kīyīyă a	And then they started home.
ō ttaiisstō "kissăa ōokoō waissts iitōkiikīyă a	When they were close to their camp

o□m□ □a•kii iitssto'nnō'yii oōm□ ūkīyō 'm	That woman was afraid of her former husband
iitāanisstsii m□kă p̄ ii	She said to Red-man
nittsitsikō 'p̄ ' noō mă nitt□aksii•nik'	I fear my husband will kill me
iitāanisstsiiwăyii	He said to her
să kīmăatāaksik'tōkūts	No, he will not do you any harm
āamoisstsiiyāi kăam'tai	Here ar buffalo-chips
mă ttsitāa	Take them
ai•nikimainikkii	when he is angry
tōoksskkīyii istaiso'yăpp̄ ikisstsit' isstsī	Throw one into the fire
ăwăaniit'	Say every time
ăamōyăa kăam'tăa	here is a buffalo-chip
āasăp̄ ūnnisstoōsăa	When all have been thrown in
niisowīyăa	There are four of them
kīmăatăaksiik'tōkūts	he will not do you any harm
ăakăa'siitūkiw ōttō'koōtăas	He will be glad that he got horses
kii ōttō'kăwoōtăanis	And that he got a shield
kii oōmiisstsii să'amiskinitsiimăanissts	And [having got] those medicine bags
p̄oō'săpp̄oō'tsik	Since that time
stūmitāanisstsīn'kătiyăa kăam'taiks	They [the clan of former husbands] were called Buffalo-Chips'

□□•n□•ksiiks i'tsin'kătiyăa	Small-robcs they were called
ōttaii•nū•ksstsis māa•aiwăwaiks	Because their robes were small

issksinaittū p̄iiks ōttsinnāmōōīy ik□•psii'kin	The chief of the Bug-people was bad [he had syphilis]
iwūtaii'kin	He was eating [by bugs (syphilis)]
kyīn'kīyii i'tsisstăpp̄ āanisstain'kătiyăa	Then these were called
issksinaittū p̄iiks	Bug-people

niiō'yīiks i'tsin'kătiyăa	Lone-eaters they were called
ōttsităwăwăakiimăno'waissts	[because of] their chasing [the buffalo] by themselves
kii ōttsitāa•o'soōwaissts	And their eating by themselves [without inviting others]

sikimmō yittū p̄ iiyā a	They are stingy people
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mo'tāatoō •siiks i'tsin'kā tīyā a	All-medicine-men they were called
ō ttu'kā nā waitoi'kā •sā a	Because they acted as medicine men
iimū ksī •nū •ksstsimiiks ā anisstū tso'kinākii	Even the young ones doctored
mo'twiinaiks mā atu'tsin'kā simyā a	The got All-chiefs as another name
limksī •nū •ksstsimiiks ā anistū tsinnai'kā •siyā a	Even the young ones acted as chiefs

ā apaittū p̄ iiks i'tsin'kā tīyā a oō mīk ā p̄ ū tō 'tsik	Blood-people they were called a long, long time ago
ō t̄sinā amoō iy ō t̄tākō miitsimā an ō t̄tāwākiimā ani	[because] there chief's pleasure was his chasing [the buffalo]
kii ō p̄ 'sskā ani	And getting the blood
mā tsitsitō kii ō t̄tō'kūnnāwāwākiimā anissts	He never failed in all his chases [of buffalo]
ā anisstsīp̄ isskā a	To save the blood
īyā a'sā awū tōō m	[because] he liked to eat it
ā ap̄ aissts nā nō 'tain'kā simyā awaissts ā ap̄ aittū p̄ ii	From the blood they were called Blood-people

sikā tsipp̄ āmaiks i'tsin'kā tīyā a	Black-patch-people they were called
iitsikō 'p̄ o'yīnū t̄tsiissts	Because they were dirty looking (their clothes)
ō 'm'tā wū tsipp̄ ā mā anyā a	They used to patch their moccasins

siniksisstsō'yīiks i'tsin'kā tīyā a	Eat-before-others they were called
ō t̄sinā amō iy mā atā wū t̄simā wū ts	[because] their chief never invited [anybody to feast with him]
sā 'amaip̄ o'wā •si kū nnaittū p̄ ii	As before all the people got up
ūkkaitaiksistiksū nnyō 'yīis	They had done eating
so□•ō's āamōksii o'skaiks	When his younger brothers were going to war
āisik'ksō 'yīiyā a	They ate by themselves
ā amō ksii ō t̄tō 'p̄ o'ksimōwaiks ksiskū nniip̄ o'wā •s	When their companions [belonging to other clans] got up early
ō t̄tā ut̄ūmso'ksinōkō īyā a	they were suddenly seen by them
ūkkaitaiksiststsō 'yīiyā a	[that] they had already done eating
nā ano'wainisstain'kā tīyā a siniksisstsō 'yīiks	they are called from it: Eat-before-others

ăăp iikīyiiks imŭtō'kŭ nnaisō pō'kō kă•pssiiyă a	The skunks were nearly all bad [they had syphilis]
ŭkkīyimm'kii nŋamŋa•kiiks	There were many single woman
măatō'kŭnnōkŋ•psii'kyă a	They were all bad
ōttaip u'ksimiisă a	Because they smelt bad
năano'wătō'tain'kătiyă a	These people were called (Skunks)
iiwătăp yă a	[for] they were eaten [by bugs (syphilis)]
ăamō ksii ăăp iikīyiiks	[these skunks]

mō'kŭ miiks ōttŋksinŋ•săawīyii kii ōttsskŭ nnăawīyii	Because they were mean and fighting
í'taităppō'kŭ nnīyă a	The Pelican moved alone
nō'kitssp issto'tsisăa ŭkkaip iikŭ ni	When they moved to the [other] ancient p iikŭ ni
iiitō'koīttsskīyă a	They got into fight
kii aistoō mătsiaistăpp issto'tsiyă a	And they moved away
năanō wătain'kătiyăa mō'kŭ miiks	From that they were called Pelicans. [the proper meaning of mō'kŭ mi 'pelican' is a 'bunch by themselves']

myō'kinnīyaiks í'tsin'kătiyă a	Hard-top-knots they were called
ōttinnăamoōwaiks kŭnnăanăamsskăani	[because] their chiefs were all medicine-pipe- owners
kii ō'kŭnnō'kinnīyaiks	And wore the top-knot
năanō wătăanisstain'kătiyă a ăamōksii myō'kinnīyaiks	From that these people were called Hard-top- knots

niitāsiksikimmissimaiks í'tsin'kătiyă a	