

Native American Studies Building Report  
Robert Hall

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 ä p ũ tō "tsik	They were named long ago
ö ttäkō miitsisä aw ö tto'tsinō •o'•"so'yi	Because they liked to eat fat
isaissts ö ttā umă p ip o"p "simă t"s □□•mäksinokă p is ö "p "simaii	As they were always melting fat, even when they had supplies [of meat], they were melting

kü ttīyimiiks	Not-Laughers
í'tsin'kă tīyă aw ä p ũ tō "tsik	They were called long ago
ö ttsīmiip ittsiyya	Because they were laughers
mü ttü p ii ö ttä •p o'kă ap in'kăkoīyii	People reversed their name
kü ttīyimiiks	[calling them] Not-Laughers

ä p ũ tō "tsik oō mă ninnä ä anisstă a mīkyă p ii	Long ago there was a chief, called Red-man.
oō mī ninnä ii•nai iitsisstsip oō "to'yiwăyi ö ttō "kiimă anyaii	The there was another chief, with whose [literally: his] wife he [Red-man] ran away
issă p oō i iită pp oō yăa	They went to the Crows
ö ttaiitoō •toō "săa oō mīm issă p oō i	When they got their to the Crows
iită anisstsii oō mii ö ttō "kiimă an	He said to his wife
tsă anisstă •p ii kittăak"p äkitō p ii'p '	What is it you will ride with?
ö ttsitään'kiyii	She told him
să'amiskinnitsiimă anissts kii ä woō tšani kii năa"ko to'wă p imă "p i	Medicine-bags, and a shield, and something to cover [those things].
kii tsă anisstsii năami kittăak'kitō p ii'p '	And- [he asked her]- what color [of horse] will you ride on?
kii kittăakikssisksimă "p i	And what color [of horse] will you put your pack on?
siksikikkīyii nittăakit"kitō p ii	I shall ride- [she said]- on a black-striped back
ais□•ko'ysisikkīyii nittăakită issksimă a	I shall put my pack on a bay-striped back
ũ"săa kittăakii•itũ tō "p '	What -[he said]- will you use as a saddle?
nă ap o'iiksīyii nii•ităkit'	I shall use as a saddle -[she said]- a saddle with two sides up
kii tũ mo'tă p u'kiyiyăa	And then they started home.
ö ttaiisstō "kissăa ookoō waissts iitōkiikiyăa	When they were close to their camp

o□m□ □a•kii iitssto'nnō'yii oōmī ükiyō'm	That woman was afraid of her former husband
iitā anisstsii mīkă p̄ ii	She said to Red-man
nittsitsikō 'p' noō mă nitt□aksii•nik'	I fear my husband will kill me
iitā anisstsiiwăyii	He said to her
să kimă atăaksik'tōkũ ts	No, he will not do you any harm
ăamoisstsiiyăi kă am'tai	Here ar buffalo-chips
mă ttsită a	Take them
ai•nikimainikkii	when he is angry
tōoksskkīyii istaiso'yă p̄ ikisstsit' isstsī	Throw one into the fire
ăwă aniiť	Say every time
ă amō yă a kă am'tă a	here is a buffalo-chip
ā asă p̄ ũ nnisstsoō să a	When all have been thrown in
niisowīyă a	There are four of them
kimă ată aksiiki'tō kũ ts	he will not do you any harm
ăakă a' siitũkiiw ō ttō'koō tă as	He will be glad that he got horses
kii ō ttō'kă woō tă anis	And that he got a shield
kii oō miisstsii să 'amiskinitsiimă anissts	And [having got] those medicine bags
p̄ oō "să p̄ p̄ oō "tsik	Since that time
stũ mităanisstsīn'kă tīyă a kă am'taiks	They [the clan of former husbands] were called Buffalo-Chips'

□□•n□•ksiiks i'tsin'kă tīyă a	Small-robcs they were called
ō ttaii•nũ •ksstsis mā a•aiwă waiks	Because their robes were small

issksinaittũ p̄ iiks ō t̄tsinnāmōoīy ik□•psii'kin	The chief of the Bug-people was bad [he had syphilis]
iwũ taii'kin	He was eating [by bugs (syphilis)]
kyīn'kīyii i'tsisstă p̄ p̄ ā anisstain'kă tīyă a	Then these were called
issksinaittũ p̄ iiks	Bug-people

niitō'yīiks i'tsin'kă tīyă a	Lone-eaters they were called
ō ttsită wă wă akiimă no'waissts	[because of] their chasing [the buffalo] by themselves
kii ō ttsită a•o'soō waissts	And their eating by themselves [without inviting others]

sikimmō yittū p̄ iiyā a	They are stingy people
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mo'tā atoō •siiks i'tsin'kā t̄iyā 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 ap aittū p̄ iiks i'tsin'kā t̄iyā a oō mīk ā p̄ ū tō 'tsik	Blood-people they were called a long, long time ago
ō t̄tsinā amoō iy ō ttāakō miitsimā an ō ttāwākii mā ani	[because] there chief's pleasure was his chasing [the buffalo]
kii ō p' sskā ani	And getting the blood
mā tsitsitō kii ō ttō' kunnāwāwākii mā anissts	He never failed in all his chases [of buffalo]
ā anisstsiip isskā a	To save the blood
iyā a'sā awū tō o m	[because] he liked to eat it
ā ap aissts nā nō 'tain'kā simyā awaissts ā ap aittū p̄ ii	From the blood they were called Blood-people

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

siniksisstsō'yiiks i'tsin'kā t̄iyā a	Eat-before-others they were called
ō t̄tsinā amō iy mā atā wū tsimā wū ts	[because] their chief never invited [anybody to feast with him]
sā 'amaip o'wā •si kū nnaittū p̄ ii	As before all the people got up
ūkkaitaiksistiksikū nnyō 'yiis	They had done eating
so□•ō'os āamōksii o'skaiks	When his younger brothers were going to war
āisik'ksō 'yiyā a	They ate by themselves
ā amō ksii ō ttō 'p̄ o'ksimōwaiks ksiskū nniip o'wā •s	When their companions [belonging to other clans] got up early
ō ttā utūmso'ksinōkō iyā a	they were suddenly seen by them
ūkkaitaiksiststsō 'yiyā a	[that] they had already done eating
nā ano'wainisstain'kā t̄iyā a siniksisstsō 'yiiks	they are called from it: Eat-before-others

ă ap iikīyīks imŭ tō kŭ nnaisō p o kō kă •psiiyă a	The skunks were nearly all bad [they had syphilis]
ŭkkīyimm kii nŋamŋa•kiiks	There were many single woman
mă atō kŭnnōkŋ•psii kyă a	They were all bad
ō ttaip u ksimiisă a	Because they smelt bad
nă ano wă tō tain kă tīyă a	These people were called (Skunks)
iiwă tă p yă a	[for] they were eaten [by bugs (syphilis)]
ă amō ksii ă ap iikīyīks	[these skunks]

mō kŭ miiks ō ttŋksinŋ•săawīyī kii ō t tsŋtsskŭ nnă awīyī	Because they were mean and fighting
í taită pp o kŭ nnīyă a	The Pelican moved alone
nō kitssp issto tsisăa ŭkkaip iikŭ ni	When they moved to the [other] ancient p iikŭ ni
ii tō koīttsskīyă a	They got into fight
kii aistoō mă tsitaiistă pp issto tsiyă a	And they moved away
nă anō wă tain kă tīyă a 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 kă tīyă a	Hard-top-knots they were called
ō t sinnāamoōwaiks kŭnnāanāamsskă ani	[because] their chiefs were all medicine-pipe- owners
kii o kŭnnō kinnīyaiks	And wore the top-knot
nă anō wă tă anisstain kă tīyă a ăamōksii myō kinnīyaiks	From that these people were called Hard-top- knots

nii tāsiksikimmissimaiks í tsin kă tīyă a	