

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 ä p ũ tō "tsik	They were named long ago
ö ttäkō miitsisă 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 ittsiyyă a	Because they were laughers
mü ttü p ii ö ttă •p o'kă ap in'kăkoīyii	People reversed their name
kü ttīyimiiks	[calling them] Not-Laughers

ä p ũ tō "tsik oō mă ninnă ä anisstă a mīkyă p ii	Long ago there was a chief, called Red-man.
oō mī ninnă ii•nai iitsisstsip oō "to'yiiwăyi 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 yă a	They went to the Crows
ö ttaiitoō •toō "să a 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'yisikikkīyii 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"kiyiyă a	And then they started home.
ö ttaiisstō "kissăa öokoō waissts iitōkiikiyă a	When they were close to their camp

o□m□ □a•kii iitssto'nnō'yii oōmπ ūkiyō'm	That woman was afraid of her former husband
iitā anisstsii mπkā p̄ ii	She said to Red-man
nittsitsikō 'p' noō mā nitt□aksii•nik'	I fear my husband will kill me
iitā anisstsiiwāyii	He said to her
sā kimā atāaksik'tōkūts	No, he will not do you any harm
āamoisstsiiyāi kā am'tai	Here ar buffalo-chips
mā ttsitā a	Take them
ai•nikimainikkii	when he is angry
tōoksskkīyii istaiso'yā p̄ ikisstsit' isstsī	Throw one into the fire
āwā anii't	Say every time
ā amō yā a kā am'tā a	here is a buffalo-chip
ā asā p̄ ū nnisstsoō sā a	When all have been thrown in
niisowīyā a	There are four of them
kimā atā aksiiki'tō kūts	he will not do you any harm
āakā a' siitūkiw ō ttō'koō tā as	He will be glad that he got horses
kii ō ttō'kā woō tā anis	And that he got a shield
kii oō miisstsii sā'amiskinitsiimā anissts	And [having got] those medicine bags
p̄ oō "sā p̄ p̄ oō "tsik	Since that time
stū mitāanisstsīn'kā tīyā a kā am'taiks	They [the clan of former husbands] were called Buffalo-Chips'

□□•n□•ksiiks i'tsin'kā tīyā a	Small-robcs they were called
ō ttaii•nū •ksstsis mā a•aiwā waiks	Because their robes were small

issksinaittū p̄ iiks ō t̄tsinnāmōoīy ik□•psii'kin	The chief of the Bug-people was bad [he had syphilis]
iwū taii'kin	He was eating [by bugs (syphilis)]
kyīn'kiyii i'tsisstā p̄ p̄ ā anisstain'kā tīyā a	Then these were called
issksinaittū p̄ iiks	Bug-people

niitō'yiiks i'tsin'kā tīyā a	Lone-eaters they were called
ō ttsitā wā wā akiimā no'waissts	[because of] their chasing [the buffalo] by themselves
kii ō ttsitā 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 tīyā a	All-medicine-men they were called
ō ttu'kā nā waitoi'kā •sā a	Because they acted as medicine men
iimū ksīī •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
lim'ksīī •nū •ksstsimiiks ā anistū tsinnai'kā •siyā a	Even the young ones acted as chiefs

ā ap aittū 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 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
i'yā a'sā awū tōō 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 tīyā 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'yiks i'tsin'kā tīyā a	Eat-before-others they were called
ō t̄tsinā amō iy mā atā wū t̄simā 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
ūkkaitaiksisstsikskū 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
ūkkaitaiksisstsō 'yiyā a	[that] they had already done eating
nā ano'wainisstain'kā tīyā a siniksisstsō 'yiiks	they are called from it: Eat-before-others

ǎ ap̄ iik̄iyiiks imũ tō̄ kũ nnaisō p̄ o'kō kǎ •psiiyǎ a	The skunks were nearly all bad [they had syphilis]
ũkk̄iyimm'kii n̄am̄a•kiiks	There were many single woman
mǎ atō̄ kũnnōk̄ •psii'kyǎ a	They were all bad
ō t̄taip̄ u'ksimiisǎ a	Because they smelt bad
nǎ ano'wǎ tō̄ t̄ain'kǎ t̄iyǎ a	These people were called (Skunks)
iiwǎ tǎ p̄ yǎ a	[for] they were eaten [by bugs (syphilis)]
ǎ amō ksii ǎ ap̄ iik̄iyiiks	[these skunks]

mō̄ kũ miiks ō t̄t̄ksin̄ •sǎaw̄yii kii ō t̄ts̄iit̄sskũ nnǎ aw̄yii	Because they were mean and fighting
í t̄aitǎ pp̄ o'kũ nn̄iyǎ a	The Pelican moved alone
nō̄ kitssp̄ issto'tsisǎa ũkkaip̄ iikũ ni	When they moved to the [other] ancient p̄ iikũ ni
ii t̄ō kōiit̄ssk̄iyǎ a	They got into fight
kii aistoō mǎ tsitaiistǎ pp̄ issto'tsiyǎ a	And they moved away
nǎ anō wǎ t̄ain'kǎ t̄iyǎa mō̄ kũ miiks	From that they were called Pelicans. [the proper meaning of mō̄ kũ mi 'pelican' is a 'bunch by themselves']

myō̄ kinn̄iyaiks í tsin'kǎ t̄iyǎ a	Hard-top-knots they were called
ō t̄tsinnāamoōwaiks kũnnāanāamsskǎ ani	[because] their chiefs were all medicine-pipe- owners
kii ō kũnnō̄ kinn̄iyaiks	And wore the top-knot
nǎ anō wǎ tǎ anisstain'kǎ t̄iyǎ a ǎamōksii myō̄ kinn̄iyaiks	From that these people were called Hard-top- knots

nii t̄aasiksikimmissimaiks í tsin'kǎ t̄iyǎ a	